

# The Advent HOLY BIBLE REVIEW THE FIELD IS THE WORLD 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. 103

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No. 29

## Proceedings of the General Conference

### Twenty-third Meeting

June 6, 7: 30 P. M.

C. K. MEYERS in the Chair.

Wm. R. Lake announced the opening hymn, and H. H. Votaw offered the prayer.

C. K. MEYERS: Once more today we are to hear the needs of India presented to us, and so I will turn the hour over to Brother Cormack, and he will guide the program through this evening.

There were sitting on the platform twenty-five or thirty persons dressed in the native costumes of the various classes of India. This colorful presentation added great interest to the exercises.

A. W. CORMACK: Our first speaker tonight is L. G. Mookerjee, one of India's own sons. It will interest you to know that Brother Mookerjee's great-grandfather was William Carey's first convert from Brahmanism, and in later years the family was one of the first to accept the third angel's message in Bengal. We are glad that Brother Mookerjee, having given his life to the Lord for service in that country, can speak to you this evening; but before he does so, little Verna Melendy, of Burma, will sing to us a familiar hymn, "I will follow Thee, my Saviour." She will sing in the Burmese tongue.

L. G. MOOKERJEE: Before I begin my address tonight, I shall take the privilege of introducing to you some of the nationalities represented here on

the platform. The first one is a high-class Bengali lady, and next a middle-class Bengali. Then we have the Marathi, and the Hindi. Mrs. Enoch is in Parsee garb. There are Gujarati, Punjabi, Purda, and Burmese.

At the close of his address, Brother Mookerjee sang, playing his own accompaniment, and H. E. Willoughby played the cymbals.

A. W. CORMACK: Some of the friends have inquired as to how the vernacular languages sound. Eight of our brethren who speak eight different vernacular languages will recite a text, each in his language, and I will read in English the text that they will recite in your hearing. Romans 10: 14: "How then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?"

The following languages were then represented in the reading by various workers: Bengali, Hindi, Karen, Marathi, Tamil, Telugu, and the vernacular of northern India.

A. W. CORMACK: The question is asked whether the speakers of these various languages can understand one another, and the answer is, No, they cannot. These languages, and hundreds of others with them, are entirely distinct.

And what a text it is, dear brethren and sisters, that has come to us in these eight languages tonight! What burning questions they are that the Spirit of the Lord through His Word

has presented to us! "How shall they call upon Him in whom they have not believed?" "How shall they hear without a preacher? and how shall they preach, except they be sent?"

It seems to me, dear friends, that the Lord has by His Spirit, in answer to our prayers, come down upon this gathering tonight, and that this presupposes that we are expecting this great country of India and Burma and Ceylon to be enlightened with the message in these last days.

The rest of the evening was occupied by the address of A. W. Cormack, a great plea for the mission field which he represented. This address appears in another column of this REVIEW. A synopsis of Brother Mookerjee's address will be given later.

In conclusion, a solo was rendered by Mrs. G. F. Enoch, dressed in the Marathi costume.

The benediction was pronounced by H. E. Willoughby.

C. K. MEYERS, *Chairman.*

### The General Conference Corporation

June 7, 10: 45 A. M.

F. M. WILCOX in the Chair.

The Secretary, H. E. Rogers, read the official call to the meeting as published in the REVIEW AND HERALD. According to this call, the constituency of the Corporation consists of the delegates to the General Conference. The Chairman declared a quorum present, and the meeting opened for business.

The Treasurer, J. L. Shaw, stated that he had presented his report to the



DELEGATES FROM THE INTER-AMERICAN DIVISION

General Conference, and inquired if the Corporation constituency wished to have it again read. It was voted to accept this report, without rereading.

F. M. WILCOX: Another item of business that should come before us at this time is the election of a Board of Trustees for the ensuing term. It has been customary in the past to ask the Nominating Committee of the General Conference to nominate this board.

Moved by J. L. Shaw, and voted, that the Nominating Committee of the General Conference be asked to nominate officers for this Corporation.

The chairman of the Nominating Committee stated that they were ready to report. The following names were reported by W. T. Bartlett, the secretary of the committee, for Trustees for the ensuing term: F. M. Wilcox, J. L. Shaw, J. L. McElhany, C. K. Meyers, O. Montgomery, E. R. Palmer, H. E. Rogers.

This report was adopted and the nominees elected.

J. L. SHAW: I should like to call the attention of the constituency to Article V of the By-Laws, which it seems should be changed. The Article reads:

"The members of this Corporation should be elected biennially."

I move that the word "biennially" be changed to read "quadrennially."

This motion was seconded and voted. The meeting adjourned.

F. M. WILCOX, *Chairman.*  
H. E. ROGERS, *Secretary.*

## Twenty-fourth Meeting

June 7, 11 A. M.

O. MONTGOMERY in the Chair.

M. B. Van Kirk, of the Committee on the Seating of Delegates, rendered a report, recommending that Reid Shepard and Mrs. Reid Shepard be seated as delegates from the Inca Union Mission.

The Chairman stated that invitations had been received from Miami, Fla., and Des Moines, Iowa, to hold the 1930 session of the General Conference in those cities.

Messages of greeting were read from believers in Barbados, West Indies; from R. F. Cottrell, Loma Linda; and E. R. Palmer in behalf of the Review and Herald workers.

B. E. Beddoe, Associate Secretary of the General Conference, presented the following partial report from the Committee on Distribution of Labor, and the report was adopted as follows:

*We recommend:*

1. J. E. Fulton, of the Australasian Division, to the Pacific Union Conference as president of the union.

2. In response to the invitation of the Australasian delegates, C. H. Watson to connect with the Australasian field.

3. Robert French, of Emmanuel Missionary College, as Bible teacher in the South African Training School.

4. T. A. Sherwin, M. D., and Marguerita M. Freeman, M. D., of the Australasian Division, to the African Division for medical work.

5. Milton P. Robison, of the Atlantic Union College, to the South African Training School.

6. Hubert Martin, of Western Can-

ada, for educational work in the Australasian Division.

7. Mr. and Mrs. Orville Dunn, of Emmanuel Missionary College, to the Haitian Training School.

8. J. T. Jacobs, of Western Oregon, for work in the Southern Caribbean Conference.

9. F. W. Miller, of Colorado, for work in Cuba.

10. M. E. Lowry, of East Michigan, as field missionary secretary for the Southern Caribbean Conference.

11. E. T. Bush, of La Sierra Academy, to Africa for work in Nyasaland.

12. C. D. Christensen, of the Northern Union, for evangelistic work in the Buenos Aires Conference.

13. Joao de Sa, of Portugal, for mission work in Angola, Africa.

14. H. A. Erickson, of Walla Walla Sanitarium, to Japan.

15. John Shull, of the Washington Sanitarium, to the Far East as business manager of the Shanghai Sanitarium.

16. E. G. Crosier, of the Central Union, to China.

17. Frank H. Yost, of the Northern Union, to connect with the Jamaica Conference as home missionary secretary.

18. R. W. Woods, of the Lake Union, to the West Caribbean Training School.

19. Russell James, of the Columbia Union, for educational work in Cuba.

### Transfers in the North American Division

20. G. F. Enoch, returned from India, to connect with Union College.

21. R. T. Baer, returned from South America, to connect with the South-eastern California Conference.

22. Lloyd E. Biggs, of the Omaha Branch of the Pacific Press, to Iowa as conference secretary-treasurer.

23. Miss Flora Moffitt, of Southeastern California, to the Lake Grove Mission School as teacher.

24. Dr. Everett Sheldon, of the Paradise Valley Sanitarium, Pacific Union, to the Lake Union to connect with the Wabash Valley Sanitarium.

25. G. J. Seltzer, of Chicago, to the North Pacific Union for work in Western Oregon.

26. Dr. John Potts, of Detroit, Mich., to connect with the Lake Union for work at the Wabash Valley Sanitarium.

27. W. E. Straw, of the Central Union, to the Southwestern Union to connect with the Southwestern Junior College.

28. G. E. Mann, returned from South America, to the Southwestern Union for work in North Texas.

29. Miss Martha Hutchinson, of Emmanuel Missionary College, to connect with the Battleford Academy as music teacher.

30. H. M. S. Richards, of Eastern Canada, for evangelistic work in Central California.

31. T. Merle Beem, of Central California, to the Chicago Conference.

32. C. C. Ellis, of the Illinois Conference, to the Central California Conference.

33. F. A. Harter, of the Columbia Union, to the Southeastern Union Conference.

34. C. H. Miller, of the Central Un-

ion, to connect with the Northern Union Conference.

35. N. J. Aalborg, of the Northern Union, to make the Central Union his field of labor.

36. H. N. Brass, of the Pacific Union, to the Southeastern Union.

37. H. S. Perkins, of the Lake Union, to labor in the Atlantic Union.

Following this report, Mr. J. A. Telford, of the Carnie-Goudie Manufacturing Company, manufacturers of gospel tents and tabernacles, of Kansas City, Mo., spoke to the delegation, expressing satisfaction for the splendid business he had done with the various conferences represented in the General Conference, and appointing a place of meeting to confer with any who wished to give further orders.

O. MONTGOMERY: A few days ago we were pleased to have with us a representative of the American Bible Society. This morning we have another distinguished visitor, representing the British and Foreign Bible Society, who will be introduced by Elder McVagh, president of the Eastern Canadian Union.

Elder C. F. McVagh then introduced to the Conference Doctor Taylor, the representative of the British and Foreign Bible Society. Doctor Taylor occupied some time in speaking of the excellent work being done by this society, and of their hearty desire to cooperate with our missionaries throughout the world field in carrying to the people of every nation the printed Word of God in their own tongues.

At the conclusion of Doctor Taylor's talk, the following motion was made by the Treasurer of the General Conference:

J. L. SHAW: We certainly appreciate the message that Doctor Taylor has brought to us this morning, and we greatly appreciate the work which the British and Foreign Bible Society is doing. We are thankful for the meas-

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ure of co-operation and help which we have had in many lands from this organization. As an expression of our appreciation of the work of this society, I move that the General Conference appropriate \$500 to the British and Foreign Bible Society for its work in translating the Scriptures of Truth into the tongues of the nations.

W. A. SPICER: I second the motion.

The motion was carried by a hearty show of hands.

DOCTOR TAYLOR: I thought perhaps my remarks might be casting bread upon waters. I did not expect such speedy returns. God bless you! It will be my pleasure to meet any of the brethren from any part of the world at the Brookfield display room, and talk with you regarding our work.

The Secretary, B. E. Beddoe, presented the following resolutions of the

#### Educational Department

##### General Plan

For continued improvement in the efficiency of our educational work,—

*We recommend*, 1. That in lieu of continuing a general educational commission, the regular membership of the Educational Department committee be so made up as to include a good proportion of conference administrative men, along with a proper representation of educators.

2. That from this membership a Survey Commission be appointed to continue the work of financial and educational survey and counsel already under way.

3. That at times agreed upon the Survey Commission make report to the department committee, and the latter to the General Conference Committee, as conditions may call for.

##### Accrediting

*We recommend*, 4. That we do not formulate our courses of study or follow teaching plans or standards with a view to accrediting our schools with universities, State departments of education, or school associations, except when, because of legal pressure, it may be positively necessary in order to prevent the closing of a school or a department thereof.

Recognizing that for the time being only the premedical and the normal departments of our colleges are affected by such legal pressure,

*We recommend*, 5. That steps be taken to accredit these departments in only those places where it is absolutely necessary for legal reasons, in order to guarantee their continuance.

6. That in all cases where the accrediting of any school or part of a school appears imperative for legal reasons, all facts and factors in the situation be submitted to the General Conference Committee or division committee for approval before action is taken.

O. MONTGOMERY: I will call Elder Andross to the chair at this point.

Elder Andross took the chair. The Secretary continued reading the recommendations:

##### Elementary Schools

WHEREAS, There is a decline rather than an increase in attendance at our elementary schools in North America,

*We recommend*, 7. That as soon as possible following the General Confer-

ence, a general effort be made in all our conferences in North America to bring a much larger number of our boys and girls into our own schools, using the following means and methods:

a. That local educational conventions be held in all the churches.

b. That the General Educational Department prepare literature to be used in connection with these conventions.

c. That the pastor, elder, and members of the church school board, each year, between Educational Day and the opening of the schools, visit the parents, in order to secure the attendance of their children.

d. That outlines for the study of Christian education for the elders and pastors of the churches be prepared for the educational days.

e. That a special church school number of the union papers be issued in July of each year, and also a promotion number of *Home and School*.

f. That a suitable hour during each camp-meeting be devoted to the consideration of church schools.

g. That we request the conference committees, in conjunction with the educational secretaries and superintendents, to give thought to, and suggest means for, the promotion of our elementary schools in the local churches.

h. That we request the Ministerial Association to include the book, "Fundamentals of Christian Education," in the Ministerial Reading Course.

i. That academy principals and college presidents, by means of personal and chapel talks, hold before their students the importance of the elementary schools, and encourage suitable young people to prepare for teaching in those schools.

j. That the General Conference Committee be requested to lay continuously and persistently upon all workers of the denomination the same burden of responsibility for the establishment and maintenance of church schools that has been placed upon them for the great mission work.

k. That the General Educational Department foster a publicity program in which encouraging incidents showing the growth of our schools are featured, making use of the *REVIEW AND HERALD*, *Home and School*, union conference papers, and other legitimate means for this purpose.

#### Home Missionary Department

##### Soul-Winning

WHEREAS, The church of Christ on earth was organized for missionary purposes, and the Lord desires to see the entire church devising ways and means whereby high and low, rich and poor, may hear the message of truth; and,

WHEREAS, If every member in our denomination were a living missionary, the message for this time would speedily be proclaimed in all countries, to every people and nation and tongue; and,

WHEREAS, The soul-winning success achieved by the mighty army of active church members around the world demonstrates the effectiveness of the divine plan; therefore,

*We recommend*, 8. That every believer be urged to respond to the call

to consecration of life and service to the finishing of the work.

9. That every worker in the homeland and in foreign fields give careful study to the best methods of enlisting and training the laity for soul-winning work.

10. That as soon as possible, experienced home missionary leadership be provided in conferences and mission fields where such workers are not now employed, utilizing native talent wherever it can be developed.

##### Harvest Ingathering Goal

WHEREAS, Much confusion would be avoided by the establishment of an individual Harvest Ingathering goal; therefore,

*Resolved*, 11. That the Harvest Ingathering goal for North America be \$10 per member, and that the principle of an individual goal be adopted by other divisions.

##### Bible Studies

WHEREAS, The Lord "expects personal service from every one to whom He has intrusted a knowledge of the truth for this time;" therefore,

*We recommend*, 12. That a simple outline of Bible studies be prepared, which will help our church members to become successful soul-winners.

#### Publishing Department

##### Soul-Winning Colporteurs

WHEREAS, Great blessing has come to our evangelistic colporteur work in recent years, as we have especially emphasized its evangelical and soul-saving nature; and,

WHEREAS, It has in a marked degree resulted in a greater harvest of souls; therefore,

*We recommend*, 13. That both our office and field leaders continue especially to emphasize the evangelical nature of our colporteur work, and that we ever keep in view that this is a soul-saving and not a commercial work.

##### Commission Basis

*We recommend*, 14. That the God-given plan of self-supporting work on a commission basis be emphasized as the only method which has proved successful for carrying forward the colporteur work, both in the homelands and in the mission fields, and that it be steadily adhered to; and that where it has not yet been adopted, it be put into practice.

##### Scholarship Plan

WHEREAS, The scholarship plan has resulted in a special blessing to our schools, our students, and to the cause in general, and has been found practical and successful in every field where it has been adopted;

*We recommend*, 15. That in the homelands an endeavor be made to increase the number of our young people who will pay their way through school by the sale of our literature, and that in the mission fields this plan be more generally followed in helping young men and women to enter our training schools.

##### Colporteur Leaders

WHEREAS, Our rapidly extending missionary advance into the regions beyond calls for an ever-increasing number of leaders in our Publishing Department; and,

WHEREAS, Some of the mission fields

have been very successful in developing good leaders from among the nationals of the country; therefore,

*We recommend, 16.* That in every mission field, as far as possible, leaders for this department be chosen and trained from among the local believers.

#### *Circulating Mrs. E. G. White's Books*

WHEREAS, Twenty years have passed since word came to us through Sister White regarding her books, stating: "Instruction has been given me that the important books containing the light that God has given regarding Satan's apostasy in heaven should be given a wide circulation just now, for through them the truth will reach many minds." In view of this instruction and of the good results we have seen where it has been followed,

*We recommend, 17.* That our publishing house boards and field leaders give careful consideration to the question of giving a much wider circulation to Sister White's books than has been done in the past.

#### *Combination Subscriptions*

WHEREAS, We have been instructed to "preach the word with determined energy, by a wise use of periodicals and books;" and,

WHEREAS, The plan of combining subscriptions for our periodicals with the sale of our books has proved practical in various parts of the world, both in the city and in the country, thus bringing these current messengers of truth into sections heretofore unreached by them; therefore,

*We recommend, 18.* That careful consideration be given to the plan throughout the field, and that colporteurs be taught how to use it successfully wherever practicable, thus making their work more effective in soul-winning.

On motion, these resolutions were adopted without discussion.

The meeting then adjourned, and W. T. Bartlett pronounced the benediction.

O. MONTGOMERY,

E. E. ANDROSS,

*Chairmen,*

B. E. BEDDOE, *Secretary.*

### *Twenty-fifth Meeting*

June 7, 3 P. M.

W. A. SPICER in the Chair.

C. E. Knight, secretary-treasurer of the Caribbean Union, announced the first hymn, "Blow the Trumpet." A. J. Haysmer, who went out to the West Indies in 1893, offered prayer.

W. A. SPICER: At the last General Conference one of our great fields that had been standing in fragments, was organized into a division, and do you know, brethren, we have been conscious every day since, in the General Conference office, that the Lord puts His blessing on these division organizations? We thank God for the Inter-American Division. For many years we dealt with that field as an island group, each separate mission writing in to Washington; but it was difficult.

Now it is organized in one great division, with a Vice-President and a local committee in charge of it; and it is speeding on its work, and we

do not have to try to advise it at long range. It is growing into strength. This afternoon Elder Andross, the Vice-President of the General Conference for that division, will lead his forces on the platform, and they will tell us of the work.

E. E. ANDROSS: It is a real pleasure to me to bring to you today greetings from about 15,000 believers in the Inter-American Division. This division was organized, as stated, four years ago, out of the separate fields that had been under the direction of the General Conference Committee. We have here on this map the outline of the fields that are embraced in the Inter-American Division,—all the territory, as you will observe, from the northern boundary of Mexico on down through the Central American republics, through the northern part of South America, the West Indies, and the Bahama Islands, embracing a population of between forty and forty-five million. We do not know the exact number, as many parts of this field are inhabited by the aboriginal tribes that have never been placed on the statistical records.

We are dealing with various languages. Spanish is the leading tongue; and I was very much surprised, recently, when looking up this matter, to find that we have in this division between eight and nine million more Spanish-speaking people than the South American Division has.

English comes next as a language, spoken by a good many natives, just how many we do not know. We have between fourteen and fifteen million of the descendants of the Africans, as many, I suppose, as there are in this country, and these largely speak the English language, though we have about three million speaking French as well. Then comes the Dutch, spoken by perhaps one hundred thousand. We have nearly half a million speaking the East Indian languages. Perhaps much larger than any of these others, unless it be the Spanish, are the aboriginal Indian tribes, numbering many millions, that speak many languages, we do not know how many. It is said that about fifty-four different languages are spoken in Mexico alone. All through Central America and the northern part of South America there are many, many tribes of these Indians.

Climatically, the variation is about as great as in the languages of which I have spoken.

So we have a great task, a tremendous task, before us in reaching these many, many peoples. We have a great variety of languages, and also of customs and religions. We meet a constantly varying type of people, customs, and languages everywhere we go.

As I have said, about 15,000 of our believers send greeting to this Conference. They are looking toward this Conference very expectantly. I do not suppose more earnest prayers will be offered anywhere in the world than are being offered constantly in the Inter-American field for this Conference, that God will guide to His glory.

W. A. SPICER: How many wish the officers of this division to send the word back to them, that we thank them for the greeting, and in turn we send them hearty greetings of love. [Many hands were raised.]

E. E. ANDROSS: This will be conveyed to our brethren who are earnestly praying that God may richly bless His people in this Conference, and through them the entire world.

Elder Andross introduced the following workers, each of whom spoke of his particular field and of the progress of the work: J. A. Leland, president of the Antillian Union; W. J. Hurdon, of the Jamaica Conference; H. E. Baasch, superintendent of the Porto Rican Mission; W. E. Elliott, of Haiti; L. F. Passebois, who has recently spent some time in Haiti; H. J. Edmed, formerly of Africa, now of the East Caribbean field.

E. E. ANDROSS: I. G. Knight, who went out to this field in 1901, and who with his faithful wife has been toiling in our territory almost the entire time since, will now favor us with a song. Elder Knight is sixty-nine years old, but he has preserved the vigor of youth, as you will see when he sings the song, "Throw a Line."

Following this song Brother H. C. Kephart, manager of the publishing house at Cristobal, Canal Zone, spoke.

E. E. ANDROSS: During the past quadrennial period more than half a million dollars' worth of literature was sold in our territory.

L. J. Borrowdale, of Venezuela, was the next speaker, followed by W. R. Pohle, of the West Caribbean Conference, and by Ellis P. Howard, of the Guatemala-Salvador Mission, who illustrated his talk with a number of pictures thrown on the screen.

The meeting closed with a Spanish quartet, and the benediction by W. T. Knox.

W. A. SPICER, *Chairman.*

E. KOTZ, *Secretary.*

### *Twenty-sixth Meeting*

June 7, 7:30 P. M.

W. A. SPICER in the Chair.

Henry De Fluiter sang a stanza of his own song, "Longing." D. C. Babcock, one of our veteran workers, now of the Guianas, offered prayer.

The first speaker of the evening was E. E. Andross, Vice-President for the Inter-American Division. He spoke of the leadings of God's providences in the opening up of the work in this great field, and of the opportunities continually coming to our workers to advance into new openings and unentered territory.

Following this, a brief address was given by Prof. J. C. Boyd, of our training school in the Canal Zone.

D. A. Parsons, superintendent of the Aztec Union, spoke briefly of the work in that field.

By special request, I. G. Knight repeated the song rendered at the previous meeting.

C. E. Moon, from the northern part of the Aztec Union, brought greetings from 150 believers in northwest Mexico.

J. B. Nelson spoke of the work in the southern part of the republic.

H. J. Winter told of the leadings of the Lord in that part of the field, and of the encouragement they are receiving in their labors. The song, "Inter-America Is Waiting," was sung by the delegates.

The session was concluded by an address from W. E. Baxter, telling of

his visit to the so-called Davis Indians in the interior of British Guiana.

These reports were illustrated by stereopticon views. A summary of the reports will appear later in the REVIEW.

William Steele, of the Santo Domingo field, pronounced the benediction.

W. A. SPICER, *Chairman*.  
C. K. MEYERS, *Secretary*.

## Twenty-seventh Meeting

June 8, 10:30 A. M.

W. A. SPICER in the Chair.

An earnest prayer was offered by Elder A. G. Daniells for the church of God in general, and for some in particular who were sick and afflicted.

W. A. SPICER: We will listen to a word of greeting to the delegation from our good fathers in Israel, the veterans who have been sitting here with us on the platform. This greeting was read by C. K. Meyers, as follows:

"A response to the kindly references to the aged workers by our European and other foreign workers:

"The older workers rejoice that God is raising up younger men, strong to carry the work in all the world, and giving them an invincible faith, bodily health, and hearts of steel to brave danger, disease, and death itself.

"These men are bound to our hearts in the love of Christ, and will be held up continually in our prayers, until the work is gloriously finished, and we rejoice together, the older workers and the younger workers, and all the people, in the presence of Jesus, our blessed Lord and coming King."

[Signed] G. B. STARR (age 72).

LOUIS JOHNSON (75 today).

R. A. UNDERWOOD (77).

W. C. WHITE (72).

E. H. GATES (71).

H. W. COTTRELL (73).

HENRY NICOLA (92).

E. E. MILES (66)."

Added to these greetings the Secretary presented one from F. H. Westphal, our pioneer minister in South America. He assured the Conference of his prayers for God's richest blessing on their endeavors.

The Conference expressed its thanks for these greetings.

Quite a number of parents who had sent children to the mission field were gathered on the platform. The Chairman proceeded to call upon these one by one, asking each to state the number of children they had in the mission field, and the field to which they had gone.

Twenty-five responded to this invitation. Others, doubtless, seated in the congregation, could have made similar response.

W. A. SPICER: Well, brethren, it is a missionary people.

We have with us this morning a welcome guest, Dr. J. F. Hartman, the Wisconsin State superintendent of the Anti-Saloon League. I regret that we can give Dr. Hartman only five minutes.

Doctor Hartman voiced his pleasure in being permitted to speak to the Conference, and urged the necessity of vigilance in holding the ground that has already been gained in the cause of temperance. He felt that, now that prohibition has been secured

by law, the Christian people of the nation should unite earnestly in seeing the laws enforced. [Applause.]

W. A. SPICER: Elder Slade, chairman of the Committee on Delegation, informs me that there are several additions to be made to the delegate list. M. B. Van Kirk reported for the committee.

"We recommend, as regular delegates, at the request of the European Division, Dr. and Mrs. H. H. Harrower; and as delegate at large, J. H. McEachern, of the Pacific Coast."

These delegates were seated.

The Committee on Nominations then presented a further report, as follows:

For home missionary secretary of the South American Division, R. R. Breitigam.

For Associate Secretary of the General Conference Sabbath School Department, S. A. Wellman.

For additional member of the General Conference Committee, R. D. Quinn.

This report was adopted.

W. A. SPICER: We will now be led by the Secretary into the resolutions we have not yet adopted.

The Secretary read these resolutions, which were adopted as follows:

### Bureau of Home Missions

#### Evangelizing Foreign Peoples

WHEREAS, There are 30,000,000 of foreign-language-speaking people residing in the United States and Canada, of whom the greater proportion have not heard the advent message; and,

WHEREAS, Immigration is still flowing into these two countries at the rate of more than 500,000 each year;

We earnestly recommend, 19. That all our people in the above-mentioned nations take upon their hearts the work of evangelizing these foreign groups,

a. By our church members' systematically distributing literature in the language of their foreign neighbors.

b. By encouraging our youth of foreign parentage to take training in the foreign-language schools, with a view to laboring for their nationals at the conclusion of their training.

#### Sale of Foreign-Language Books

We recommend, 20. That in co-operation with the Publishing Department we encourage colporteurs to engage in the sale of subscription books printed in foreign languages.

#### Employment of Foreign-Language Workers

We recommend, 21. That the employment by local conferences of those who have ability to teach the message in foreign tongues be encouraged, and that the foreign-language workers be encouraged to hold to their distinctive work.

### Missionary Volunteer Department

#### Missionary Volunteer Secretaries

WHEREAS, Great losses occur because of the short tenure of office of our Missionary Volunteer secretaries; therefore,

We recommend, 22. That greater care be exercised in the selection of secretaries who are adapted to the work for children and young people, and who have had experience in soul-winning; and that an earnest effort

be made to provide for greater permanency in this leadership.

### Home Missionary Work

#### Family Altar

Inasmuch as the Lord has taught us in His Word to "watch and pray" and the spirit of prophecy states that "eternity alone will reveal the good with which such seasons of worship are fraught;" therefore,—

We recommend, 23(a). That one column in the REVIEW AND HERALD, and space in our other church papers around the world, be dedicated to the interests of the family altar.

(b). That the Home Missionary Department and the Home Commission unite in giving study to and supplying such material for the family altar column in the church papers as will encourage family worship.

### Partial Report of Finance Committee

#### Extension Fund

WHEREAS, The General Conference Committee, under date of Jan. 25, 1920, took the following action:

"That the General Conference undertake to arrange with each publishing house connected with the movement, for such provisions in the by-laws pertaining to funds as will place the disposition of a substantial share of net earnings upon a dependable basis which will enable the General Conference to rely upon such funds for foreign work as definitely as upon other mission sources, such as tithes and offerings;" and,

WHEREAS, The older houses which have adopted this recommendation have turned over to extension enterprises more than a quarter of a million dollars, and in so doing have rendered untold help to the world-wide field, have quickened the missionary spirit among their employees, have learned more effectually to bind about their own wants, and have been blessed in the reduction of their liabilities by almost a half million dollars since that time; therefore,

We recommend, 25. That this plan be adopted by all our publishing houses, both great and small; that while leaving with the respective boards the exact percentage of net earnings to be thus given, we invite their careful and prayerful study of the world's need just now, and of the Saviour's exhortation and promise, "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again."

We further recommend, 26. That in order to act intelligently on mission requests for 1927, each publishing house board submit to the Treasury Department through its division before the 1926 Autumn Council, the percentage of net earnings it has decided to dedicate to extension work for the years 1926 and 1927, with an estimate of the amount likely to be realized.

Speaking to the resolution on the Extension Fund, H. H. Hall said:

"As you have learned, our publishing institutions are being blessed in financial as well as in other ways. The plan here suggested looks to their sharing these blessings with the mis-

(Concluded on page 32)

## Morning Bible Study

Tuesday, June 1

### *The Fundamentals of the Advent Movement*

BY W. W. PRESCOTT

THIS second advent movement is one of the great facts of history. It is a significant movement in the development of God's plan in the gospel. It calls for a personal experience and a preaching which is appropriate for such a time as this.

This movement is now more than eighty years old, and the great question which confronts us is this: Shall this movement keep on in the same line in which it was started? There have been other great reform movements in the history of the Christian church, but by and by, after the work has passed out of the hands of those who started it, the tendency has been to settle down, become one of the denominations, and forget the real objective of the movement. This movement has passed out of the hands of those who started it and into other hands, and the important question concerning it is: Shall this movement be continued on the same lines on which it was started, and shall it reach the objective, not forgetting that the purpose of this movement is to proclaim the final message of the gospel to all the world as a preparation for the glorious triumph of the gospel in the second advent of our Lord?

I thought therefore that I would like to study with you concerning the fundamental principles that have characterized this movement, and should characterize it to the end. First let me say, There is only one gospel, and that is the everlasting gospel. Paul wrote:

"I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." Rom. 1: 16, A. R. V.

There is only one gospel. When another gospel was being brought to the churches in Galatia, the apostle Paul wrote to them:

"I marvel that ye are so quickly removing from Him that called you in the grace of Christ unto a different gospel: which is not another gospel: only there are some that trouble you, and would pervert [subvert] the gospel of Christ. But though we, or an angel from heaven, should preach unto you any gospel other than that which we preached unto you, let him be anathema." Gal. 1: 6-8.

There is only one gospel, but this gospel is a gospel of wondrous breadth. Note the phrases that occur in the Scriptures to describe this one gospel. It is the gospel of God. It is the gospel of the glory of the blessed God. It is the gospel of Christ. It is the gospel of the glory of Christ. It is the gospel of the grace of God. It is the gospel of peace. It is the gospel of your salvation. It is the gospel of the kingdom. And yet there is only one gospel, and this gospel finds its center and its power and its life in a person, and that person is the Son of God.

"Paul, a servant of Jesus Christ, called to be an apostle, separated unto

the gospel of God, which He promised afore through His prophets in the Holy Scriptures, concerning His Son" (Rom. 1: 1-3).—

The gospel of God concerning His Son; and He also speaks of it in just these words, the gospel of His Son, the good news concerning the person and work of Jesus Christ, the Son of God. The central person in this gospel is Jesus Christ, the Son of God. The central principle in this gospel is the mediatorial work of Christ, the person of Christ, the work of Christ for our salvation. Here you find the very heart of this gospel concerning the Son.

There have been different eras in the development of this gospel. One was when Christ appeared in the flesh; and then He said to the people,

"Verily I say unto you, that many prophets and righteous men desired to see the things which ye see, and saw them not; and to hear the things which ye hear, and heard them not." Matt. 13: 17.

The coming of Christ in the flesh, the revelation of the gospel in the person of the Son of God, marked a very important era in the development of this gospel. Then again, after His life, after His death, after His resurrection, after His ascension, after the coming of the Holy Spirit, the apostle Paul wrote a further advancement in the gospel:

"For this cause I Paul, the prisoner of Christ Jesus in behalf of you Gentiles,—if so be that ye have heard of the dispensation of that grace of God which was given me to you-ward; how that by revelation was made known unto me the mystery, as I wrote before in few words, whereby, when ye read, ye can perceive my understanding in the mystery of Christ; which in other generations was not made known unto the sons of men, as it hath now been revealed unto His holy apostles and prophets in the Spirit." Eph. 3: 1-5.

Mark the development of the gospel, the progress that comes. This development depends upon the historical facts concerning Christ and His work. When Christ came in the flesh, there was a new development of the gospel; when He ascended on high and gave gifts unto men and poured out the gift of the Holy Spirit, the dispensation of the Spirit was open. The coming of the early rain marked an era in the development of the gospel. The disciples were able to say things that could not have been said because the facts which they interpreted had not happened. They went forth and proclaimed that Christ died for our sins. Such a statement could not have been made until Christ had died. They were ministers of the Holy Spirit, the Comforter. That could not be until the Comforter had come. And so the new era, the dispensation of the Spirit under the influence and power of the early rain, marked progress in the development of the gospel of your salvation.

The next great step in the development came at the close of those long prophetic periods, the 1260 days, the 1290 days, the 1335 days, the 2300 days, reaching down to this movement, to the time for the final proclamation of the gospel, and to the time of the final outpouring of His Spirit in the latter rain; and in this time this proclamation of the gospel should be more complete, more powerful, in order to give to the world the final warning to make ready a people prepared for the Lord.

We stand in a time of the greatest peril, and in the time of the greatest privilege. God is never taken by surprise. It is true that a power from beneath has arisen to turn men away from the truth. It is true that we are in the time of the greatest apostasy, when the real message from God in the Bible has been set aside, when an evolutionary philosophy has taken the place of the gospel of the grace of God. It is true that perils are thickening about us on every hand; but it is also true, and let us thank God for it, that God has provided in this threefold message the remedy for all these perils; and when this message is truly proclaimed under the power of the Holy Spirit, it will meet every demand of this time. It will rescue every one who receives it from all these perils,—from rationalism, from atheism, from materialism, from Spiritualism, from Modernism, from every "ism" that has arisen. This message is the answer. This message is the gospel for this time.

But this gospel message must be taken into our own hearts, and must deliver us from all these "isms" before we can be the channel to give this saving message to millions who do not know it. It is not in the form of words. The gospel is the power; the gospel is the life; the gospel is the grace of God manifested; and that gospel is able to save to the uttermost.

In the opening words of this message, "I saw another angel fly in the midst of heaven, having the everlasting gospel;" did it ever occur to you that that is the only place in the Bible where that expression is used, "the everlasting gospel," the eternal gospel, the final proclamation of the eternal gospel according to the demands of the time?

Now let me ask you, Is any one besides this denomination preaching the Sabbath? Yes.

Is there any other denomination besides this preaching the priesthood of Christ? Yes.

Is there any other denomination preaching the imminent second advent? Yes.

What constitutes, then, the justification for another movement? Ah, it is this: It is the proclamation of the Sabbath truth and the truth of Christ's mediatorial work in their relation to His second advent. It is a combination not made by any other movement. To forget that, is to forget the right place for the emphasis upon this movement. The Sabbath, the sanctuary, the second advent, in their relation to one another, constitute an entirely separate gospel message, and that message is to be given by this denomination, this movement, in the fullness of its meaning. To forget that is to be drawn

away from the true objective of this movement.

Notice it in the terms of the message, "Fear God, and give glory to Him." Why? "For the hour of His judgment is come." And there you have suggested that we have come to the cleansing of the sanctuary, foretold by the prophet Daniel:

"How long shall be the vision concerning the daily sacrifice, and the transgression that maketh desolate [margin], to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Dan. 8: 13, 14.

"The hour of His judgment is come." That sets forth a teaching concerning the work of Christ as mediator which is not being presented by any one else,—the cleansing of the sanctuary and its meaning.

"And worship Him that made heaven and the earth and the sea and the fountains of water"—the Creator. Rev. 14: 7. And what is His memorial? The Sabbath, the original Sabbath.

And then we pass on to the fourteenth verse of this chapter:

"I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man."

Note these three things that are suggested in the very phraseology of this syllabus of the gospel as it is to be preached at this time: The cleansing of the sanctuary, the hour of His judgment; the Sabbath as the memorial of His creative work, and the memorial of the re-creation in the gospel; the coming of our Lord in the clouds of heaven, the personal, literal, visible, glorious second advent of our Lord. These are the three things that stand out; these are the truths that have made this people what they are. To forget them is to forget the objective of this movement. To neglect them is to neglect the very things that should be emphasized in this final preaching of the gospel, a preaching that is to make ready a people prepared for the Lord.

Now let us come definitely to the message. First, the keynote of this message is the second, personal advent of our Lord.

"The return of Christ to our world will not be long delayed. Let this be the keynote of every message."—"Testimonies," Vol. VI, p. 406.

The teaching concerning the coming of our Lord is not simply one of the subjects of the Bible; it is *the* great subject of the Bible. From the time the first gospel promise was made,—*"I will put enmity between thee and the woman, and between thy seed and her seed: He shall bruise thy head, and thou shalt bruise His heel,"*—until the closing words of the last book,—*"He which testifieth these things saith, Surely I come quickly,"*—there is that one thread of the great Messianic hope that runs through all the Scriptures. Prophets testified to it; the psalmist sung concerning it; saints prayed for it; our Lord Himself is doing a work with reference to it; and He calls upon us as servants to co-operate with Him in His great pur-

pose to reap the fruit of His sacrifice, the fruit of His intercession, and to bring back the time of innocence, the freedom from sin, and the personal privilege of communion with Him face to face. This is the hope of the church; this is the consummation of the gospel.

And yet in spite of that, at such a time as this there are those who are saying that this teaching concerning the second personal advent of our Lord is the greatest hindrance they have to face in doing their work of making a world better. There are those who stigmatize it. Why?

Why did the Jews reject Christ at His first advent?—Because they had a messiah of their own, to gratify their own ideas, their own purposes, and Jesus of Nazareth did not fit their ideas; so they rejected Him.

Why is the return of Christ set aside now, even by those who profess to preach His gospel?—Because they have another plan for bringing the kingdom of God, and they preach the social gospel, the gospel of the betterment of this world.

My friends, it is just as if the children of Israel in the wilderness had said, "Come, let us not go on any farther. Let us build houses and plant gardens, and let us make this place better, and let us stay here." The message is not to make this world, under present conditions, our eternal home. "Behold, I create new heavens and a new earth." "And we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness"—not sin, but righteousness.

This message of the second advent of our Lord is the key to our success. It is the keynote that is to be sounded. "The great day of the Lord is near, it is near, and hasteth greatly." Zeph. 1: 14. To sound this keynote and to proclaim the gospel with reference to it, is to give the message for this time.

I have not the time to enter into detail, but there are two things that I want to stress with you, and those two things are the Sabbath and the sanctuary. I might perhaps term what I want to present to you, The gospel of the Sabbath and of the sanctuary, the gospel that marks this movement as different from any other movement; and that gospel that is to be proclaimed with reference to the second advent as being imminent and as being the final message to the world. I want you to note first how these two, the Sabbath and the sanctuary, are joined together in the Scriptures.

After the people had been led up out of Egypt and were brought to Sinai, our Lord Himself preached to them His law from the mountain altogether as smoke and quaking with His presence. He proclaimed, He preached, the law. "I am Jehovah thy God, who brought thee out of the land of Egypt. . . . Thou shalt have no other gods before Me." Ex. 20: 2, 3. And there you have in the ten commandments our Lord's own proclamation, with His own voice, of His law. But He knew, as you and I know, that it is impossible for a person in sin to keep His law; that with the proclamation of the law there must come the proclamation of

the gospel; and so He immediately proclaimed to them the gospel of the sanctuary service and His work there. "Let them make Me a sanctuary, that I may dwell among them." Ex. 25: 8. Here is set before us the real purpose of the gospel of Christ—that our hearts may become His dwelling-place. In order that this might be true, He Himself came in the flesh, and the building of the sanctuary was the typical setting forth of His coming and dwelling in the flesh. "Let them make Me a sanctuary, that I may dwell among them."

When the sanctuary was completed, the glory of Jehovah filled it, typical of the experience described in the first chapter of the Gospel of John, verse 14, "The Word became flesh, and dwelt among us, and we beheld His glory." For what purpose were the curtains made for the sanctuary? Not to separate between the people and God, but to make it possible for the people to draw near to God, and not perish. So Christ veiled His divinity with humanity, that He might dwell among us, and reveal to us the glory of God for our salvation. The sanctuary is immediately connected with the proclamation of the law.

Now when we read what is stated concerning the sanctuary, in Exodus, chapters 25-31, we find at the close of that instruction that the Lord took out of the law one commandment, the Sabbath commandment, and made it a sign (Ex. 31: 12): "Verily ye shall keep My Sabbaths: for it is a sign between Me and you, . . . that ye may know that I am Jehovah who sanctifieth you." The Sabbath is brought in at once as the sign of sanctification, and sign of the gospel, the sign of the new covenant.

Now pass on to the book of Leviticus, the book of worship, to the nineteenth chapter and thirtieth verse: "Ye shall keep My Sabbaths, and reverence My sanctuary." The Sabbath—the sanctuary. Turn to the twenty-sixth chapter of Leviticus, verses 1 and 2, and you have the same thing in a slightly different but very significant setting:

"Ye shall make you no idols, neither shall ye rear you up a graven image, or a pillar, neither shall ye place any figured stone in your land, to bow down unto it: for I am Jehovah your God. Ye shall keep My Sabbaths, and reverence My sanctuary: I am Jehovah."

The very setting of this statement suggests plainly that the Sabbath and the sanctuary are a defense against idolatry, and every one who observes the Sabbath according to the Scripture, and who worships and recognizes Christ in His mediatorial work, will never be an idolater; and when I say that, I mean more than that he will not bow down to a visible image, for it is just as possible to have an idol of the mind as to have a visible idol; and any perversion of the truth concerning Christ and His work, any substitution of a philosophical Christ in place of the true Christ of the Scriptures, is idolatry.

In one of the last warnings written for us by the aged apostle John, after he had set forth in a wondrous way the privileges of communion with the Father and the Son, and the way of

communion through the Spirit, he closes his letter with these words: "My little children, keep yourselves from idols." We face idolatry today just as certainly as did Israel of old. The Sabbath truth in its full meaning, the sanctuary truth in its full meaning, both set forth as the gospel of preparation for the second advent of our Lord, will keep a person from both the visible and the invisible idol, and will keep before him Jehovah of old manifested in the person of Jesus of Nazareth, the Christ of the Scriptures, our only Saviour.

Now pass from the Old Testament to the New Testament. In the epistle to the Hebrews, which is the epistle to interpret to us the meaning of the sanctuary service, what do we find? We find in the fourth chapter a setting forth of the Sabbath, and the seventh-day Sabbath too, and its meaning in relation to the mediatorial work of Christ, so that in the Scriptures we have these two truths linked together in a remarkable way,—the Sabbath and the sanctuary, the Sabbath and the sanctuary, the Sabbath and the sanctuary,—and there is great meaning in it.

And when we come to the closing proclamation of the gospel, these two truths stand out, and must stand out, if we give our message. They must stand out in clear lines, not simply as a dogma, not simply as a creed, not simply as a theory, but as being the way of life and salvation. So they must be received by us, so they must be preached by us, if we are to preach this message as it ought to be preached in such a time as this.

Now note further: Turning from the Scriptures to the historical setting. You know just by my suggestion (for of course you understand I am just making suggestions to a body of people that I hope are able to apply them themselves from their own knowledge of the Scriptures)—but now just a suggestion. From the eleventh chapter of Genesis to the eighteenth chapter of Revelation we face Babylon—ancient Babylon, modern Babylon. Just as soon as Babylon is presented to us in the eleventh chapter of Genesis, there comes the call out of Babylon. The call of Abraham was a call out of Babylon. "Get thee out of thy country." And what was his country? What was his place?—Ur of the Chaldees—Babylon. "Get thee out of thy country." From the twelfth chapter of Genesis to the eighteenth chapter of Revelation, the gospel is continually a call out of Babylon, and this message is to give the final call: "Get out of her, My people, that ye be not partakers of her sins, and that ye suffer not her plagues." Her iniquities reached unto heaven. "Get out of her, My people."

Babylon had its sanctuary, the sanctuary of the Babylonian priesthood. And Babylon had its sabbath, not a seventh-day Sabbath, but a lunar sabbath—the first day of the month, the eighth day of the month, the fifteenth day of the month, the twenty-second day of the month, the twenty-ninth day of the month, then the first day of the month over again—a lunar sabbath, not the Sabbath of the free running

week. They had a Babylonian sabbath.

We come down to modern times, and modern Babylon has a sanctuary, different from the true sanctuary, and modern Babylon has a sabbath different from the Sabbath of the Scriptures, and we are facing anew the same old conditions.

Shall we abide in Babylon? Shall we worship in Babylon's tabernacle? Shall we keep Babylon's sabbath? Or shall we come out of Babylon, and worship Him who made heaven and earth, the sea, and the fountains of waters, as our High Priest and Mediator in the heavenly sanctuary? Shall we accept His Sabbath as the sign of His mediatorial work, the sign that He is the Lord our God who sanctifies us?

All through the ages the Sabbath and the sanctuary have been the test. This is not a new thing, but we have come to the climax of it. The challenge is thrown at Protestants, that while in the Roman Church they have sanctuary, priesthood, offerings, for-

givenness, Protestants have nothing. What is the answer to the challenge? It is the true sanctuary, the true Priest, the true offering, even the Lamb of God, that taketh away the sin of the world, and His forgiving grace, and His Sabbath as the sign of His saving gospel.

Who can make the answer to this fearful apostasy from the gospel? Only those who proclaim in their proper setting the Sabbath and the sanctuary. And, my friends, the answer to Romanism is not to taunt the pope, is not to charge the priests with immorality; the answer to it all is Jesus Christ, our High Priest in the heavenly sanctuary, and His Sabbath as the sign of His saving grace and power, unto all them that believe."

O that we might see the real truths of this message proclaimed in demonstration of the Spirit and of power! That, and that only, is the cure for our individual troubles and for the world's troubles; and that will cure both of them—the Sabbath and the sanctuary.

## The Appeal of Africa

By CHARLES M. SNOW

THURSDAY, June 3, was Africa day at the General Conference. The Vice-President for the African Division, Elder W. H. Branson, gave his official report for the quadrennial period in the afternoon, and was followed by a number of other workers from the great Dark Continent. That report, and the testimonies of these brethren whose hearts are bearing the burdens of Africa's needs, made a meeting long to be remembered by all present.

The evening session was also given over to the African field, and as its needs and calls were presented, a deep conviction was borne in upon the entire congregation that more must be done for that field if our skirts are to be clear in the day of final rewards; not only so, but individual hearts were touched with the absolute need of doing more personally for the Lord in whatever place our lot may be cast.

Elder Branson's report appeared in the issue of June 6. The first speaker to follow him was Elder Hyatt, whose testimony follows:

W. S. HYATT: "The grace of God that bringeth salvation hath appeared to all men." This grace of God reached the hearts of some of those simple folk down there in Africa. These men, Dutch farmers, were searching the Bible, and God spoke to them. As they searched the Scriptures, they found that as members of the Dutch Reformed Church they had never been baptized in harmony with God's plan.

They went to their ministers, and asked for help. They even went to that man of world-wide renown, Dr. Andrew Murray, and talked to him about it. He said, "Yes, doubtless this is the teaching of the Bible, but we don't practise it." That is as much help as they could get from him.

One of the ministers said, "If you are so particular as to baptism, why don't you keep the seventh-day Sabbath?"

Brother Wessels said to him, "If the seventh-day Sabbath is as plain as baptism, I will keep it." He kept the next Sabbath and others with him.

But these pastors were haunted by these Bible seekers in their simple faith and trust in God. Finally some one said to them, "Why don't you join those people in America, in Battle Creek? It seems to us that you are just like them."

The brethren said, "We never heard of them; we didn't know such a people existed."

### Found Our People

They soon began a search, and it was not long until God arranged it so that they found the address. They sent an application for a missionary, and emphasized it by sending along \$250 to help pay his way to Africa. Two of the leading men in this were Brother Peter Wessels and Brother Van Druten. Both of these men are alive and rejoicing in God's message today.

The General Conference sent out Elders D. A. Robinson and Charles L. Boyd to help in the work; later others went. Elder I. J. Hankins, who is with us, soon followed; then Elder A. T. Robinson, and many others went over there to assist in that good work. Wonderful reports came from Africa shortly afterward. But debts increased, and we had to accommodate ourselves to the situation. When the people saw the shrinkage in workers, it had a depressing effect; but we soon got our feet on solid rock and began to build up.

By this time our brethren had gone up to Rhodesia. They asked the Hon. Cecil Rhodes for a farm for mission work. He kindly granted them two farms, which meant 12,000 acres.

### The Native Rebellion in South Africa

When I reached Africa, the work had been nicely started. It was only a short time after this that trouble

began in the country. The natives rose up in rebellion, and decided to drive the white man out of the country; they thought he was taking their country from them. Our missionaries had to flee for their lives to Bulawayo, where they lived as best they could, with food high in price and very scarce. Flour cost 75 cents a pound, eggs \$5 a dozen, and wages were only \$12 a week. They had a hard time, but they came out alive, and when the rebellion was over, went back to their mission, thanking God they could again take up their work.

But there was trouble before them still. The soldiers that had been through the land had destroyed the food. Famine was on, and natives were dying on the right hand and on the left. I saw men lying along the road who had died of hunger. Mothers brought their children to the mission, begging the missionaries to take them. How could they take them? But they did. They had about thirty when I first went to the mission.

Then rinderpest broke out, and the cattle died by tens of thousands. Following this, disease came to the mission family. That is when the terrible African fever attacked our missionaries there. Dr. A. S. Carmichael was the first to fall. In a little while Elder G. B. Tripp and his son were stricken. Brother F. B. Armitage was not there long before his wife was cut down, so there they were with their ranks depleted, leaving Brother Anderson to struggle on as best he could. Before long, the General Conference sent Brother F. L. Mead to join them, and he went to Solusi to take up work. He had been there not quite two years when he, too, was laid away; his work was finished. Sister Mead came down to the Cape with her children, and lived with us. It was not long before she, too, was called to lay down her life, and was laid by the side of her husband at Kimberley, awaiting the call of the Life-giver.

Other workers came in, and after a time the mission had to divide. God blessed the work, and souls turned to Christ. They worked long at the Solusi Mission before they got one convert. But what a mighty change has come since then! Now each year they have about 150 baptisms of natives who have given their hearts to God. So this work has gone on to victory.

#### Day Dawning in Africa

J. N. DEBEER: I am very much pleased to be here today. It is a privilege I esteem very highly. I want to read a few words of Scripture:

"Among the gods there is none like unto Thee, O Lord; neither are there any works like unto Thy works. All nations whom Thou hast made shall come and worship before Thee, O Lord; and shall glorify Thy name." Ps. 86: 8-11.

I am glad that there are so many nations here today, come to glorify the name of the Lord, come to hear the reports from the missionaries of what the Lord has done. I was down in the Orange Free State, when in 1891 the message came to our home. From that small beginning the work

has grown mightily. We talk of Dark Africa. I want to tell you the day is dawning in Africa; light has come to those that sit in darkness. Today all through the South African Division light is springing up.

It was an inspiration to me, a while ago, to spend a few days with Brother Van Druten, one of the first to accept the message in that field, and at one of the farms to baptize six of his children's children. So he has been preaching the message. There have been great obstacles to surmount, but those who accepted the message were faithful in letting their light shine.

We of Africa thank you for the help you have sent us. I want to assure you that your labor and sacrifice have not been in vain.

The silent message of our literature has done a wonderful work in Africa, and though the people were warned to have nothing to do with this message, they had the books in their homes, and they read them; and today the seed that was sown by the colporteurs has been watered by God's Spirit and is bearing fruit. The work is going ahead everywhere. We set up our tents, preach the message for a month or two, and people accept the truth by fifties and hundreds.

The work among the natives is also going well. The Lord is evidently impressing them, and they are calling on us to send them help. We must press on. Light is breaking, and soon we shall all go home to meet our Lord. May we all enter the pearly gates with the fruit of our labor.

#### Doubling the Membership

Elder H. M. Sparrow then spoke for the work in the Zambesi Union Mission. He was born in Africa, and is a trophy of the gifts and sacrifices of our people here, and of our missionaries in that field.

H. M. SPARROW: I bring you greetings from the Zambesi Union Mission. The brethren and sisters over there, mostly black, said I should be sure to say to you these words [he spoke a few words in the native language]; and they see you all through our eyes today. The 2,300 believers in the Zambesi Union are all looking this way during this meeting.

The Zambesi Union comprises Northern and Southern Rhodesia and the Basutoland fields. It was in this union that Elder Anderson received his experience, where Elder Hyatt secured his experience, as did also Elder DeBeer, Elder Robinson, and others.

Then I come to old Solusi, the first mission station ever established by this people in the heathen world. Our slogan over there is, "Every man and every woman a soul-winner." The membership of that union has doubled since 1921. I am going to give you two incidents showing how they are doing it; then you can judge for yourselves as to whether your gifts have been worth while, and whether or not God is working mightily for that dark heathen land.

#### A Journey with Pack Donkeys

A few weeks before I left, a call had come in, begging us to visit a certain part of the field. This call had been repeated time and again

before, but we had not been able to visit the people. So we packed our donkeys and decided to visit this field. Arriving in that area, over a hundred miles from the mission station, I was very much interested to find a company of people who were calling themselves Seventh-day Adventists. They were being led by a girl who had attended our mission school for five years, but had been lost to us. I sat down beside her, and she told me her story. She had been alone there for years, but was determined to teach her people something of the truth, and she did.

Finally the time came when Kate began to grow careless, but the Lord did not let the work die. He raised up a man in that country to carry on the work, after Kate had lost her interest. This man employed the little knowledge he had of the Bible, and week by week the people met and continued to study. When I arrived there, I found ninety-seven persons who had accepted this truth and were keeping the Sabbath.

Here was a place where there had been no literature, just the word of the living God, and here we found a company accepting this truth and keeping the Sabbath. I want to know if that is not a demonstration of the outpouring of the Spirit of God. Your gifts, I can assure you, are worth while.

Today that same people are waiting. To my knowledge they have no regular teacher. A teacher has to walk thirty miles every other week to conduct that school and teach those people, and get them ready to be baptized. The first man who became a Christian in Southern Rhodesia is today a Seventh-day Adventist.

#### "Got Him on My Knees"

One old man who is now rejoicing in the truth has entered into a covenant with God to bring one soul into the message every year. For eight years now he has fulfilled his covenant. Of the last person he won he said: "I almost never got him, but the last month or so I got him on my knees." And, brethren and sisters, I believe if some of us would get on our knees more, we would have more converts. And that is not all: this man goes out Sabbath after Sabbath and holds meetings with little interested companies, going the rounds of fifteen miles every week-end as he visits them.

I said to him, "But, Balini, you are not on the pay roll? Why do you do all this work? You have carried out your covenant by bringing in a soul every year."

"Yes," he said, "that is my covenant; but these little companies that I visit week after week keep my soul warm. If I did not visit them, my soul would grow cold. My covenant I have to keep with God; but I have to keep my soul warm."

Don't you think we ought to have a few more soul-warmers?

What a splendid motto, "Every man and woman a soul-warmer and a soul-winner!" I can assure you that the Lord willing, at the next General Conference there will be still greater things to report from that old field. The Lord is working mightily.

W. H. BRANSON: Our next speaker will be Brother R. P. Robinson, who has been one of our pioneer workers in the Belgian Congo, a new field that has been opened up only recently, and where we now have three large centers of influence representing our central stations. We now have a small union mission organized and in operation in this field. Brother Robinson is the only representative of that field present at this Conference.

#### How God Healed Welambwe.

R. P. ROBINSON: I bring you greetings from the people in Central Africa. I am glad to be a representative of the Congo Union Mission in Central Africa. There are twenty million people in that great land, for whom practically nothing has been done. I had the privilege, a few years ago, of pioneering the work in that country with Elder C. Robinson. The people we found were so wild that they would run away from us and hide, and not listen to us.

When we tried to hold the first meeting in a village across the river from the mission, the people listened to us in great wonderment. They have a form of worship of their own, which is devil worship; and when the white man bowed his head to pray, they would all run and hide behind their huts or in the tall grass, and peer from behind them. At that time they knew nothing scarcely about the white man. However, we went to work among these people to win their confidence, and with the little knowledge of medical help we had, we did everything we could to make ourselves a blessing to these people.

Welambwe, the chief of a village across the river from the mission, whose people had run away from us when we had tried to hold meetings among them, became very ill and was about to die. When I visited him, I noticed a witch doctor a few rods away, concocting some kind of medicine for the chief.

I asked: "Has the witch doctor helped you any?"

He said, "No, Bwana."

"Well," I said, "Welambwe, there is a God in heaven that can help you, the God that made you and me, and all things around us. If it is right for you to get well, He will make you well. I am going home, and six of us are going to pray for you two times every day through the coming week, that God will make you strong again."

A week later I returned. I found the chief in a much-improved condition. A week later I went to see him again. He greeted me pleasantly, and was able to walk a little around the village. Still another week later I went again, and took him a portion of a roebuck that I had killed. The chief greeted me cordially and thanked me for this. Six weeks later, when I saw him again, his body was so fat and his face so plump that I hardly recognized him.

I improved this opportunity to go into that chief's village and point his people to the great God who had all power, and who had used this power in behalf of their chief. The people sat and listened to me through the entire meeting, the very people who

a few years before had run away from us.

God is working with those people, causing them to reach out for the light which we have for them. It does pay to send workers into that country, and I trust that God will so move upon your hearts that you will help us to enter that great Congo field, and go into those places that are waiting.

W. H. BRANSON: Elder G. A. Ellingworth, the superintendent of our Southeast Africa Union Mission, will report for the work in that field. Elder Ellingworth is from England, but he accepted the message in South Africa, received a training in our school there, and entered our work in that field.

#### Four Beads the Price of a Slave

G. A. ELLINGWORTH: I bring you greetings from the people of the Southeast Africa Union Mission. This string of beads [holding them up] represents the wealth of the people of Central Africa, the money used when Livingstone was in that country. These beads have actually bought and sold men, women, and children. In Livingstone's day four of these beads represented the value of a woman, three of them represented the value of a man, and you could buy a boy or a girl for one or two beads. But I am thankful that today we have a better understanding of the value of human beings in Central Africa, even though they may be of a different color than we are, and may dress differently.

I wish you could go with me to visit our sixty large schools in Nyasaland, and have the privilege of looking into the faces of 6,000 young people who, a few years ago, were just savages, who knew nothing about the salvation of man.

#### Memorizing the Scriptures

These nearly six thousand young people in Nyasaland are hearing day after day the message of salvation. They are memorizing the Scriptures. We can call on any one of dozens of them to repeat anywhere from thirty to sixty memory verses learned in a year, and they will go right through without a break. That is laying a foundation in their hearts for the time of trouble, when perhaps they will not have the Bible.

We do not need officers to drive them to school, nor do we have to punish the parents because the children are not in attendance, because they love to go to school, even though they have to swim rivers infested by crocodiles. They risk their lives every day in order that they may learn the message; and when they get the message, they do not keep it to themselves.

All over the country we are finding a great eagerness for schools and education. We could place a hundred teachers if we had them, near Brother Pearson's mission at Thekarani.

We keep our people in the Bible classes under instruction for two years. We believe it is better to have a small church and a strong church than to have a large church and a weak one. We used to think it very good if we could baptize one hundred in a year. Last year we baptized 600. There are, at present, nearly 3,000 people under instruction in the Bible

classes who will be ready for baptism in another two years.

Dr. Carl Birkenstock is doing good work in medical lines, but he is being overwhelmed. Our hospital wards are full of people.

#### One Thousand New Recruits

Now, brethren, there is a great cry going up all through those countries for this message. The evangelistic needs are simply overwhelming us. A few years ago we could bring in 100 people and care for them; but the work is growing, and the last year it was 800. I have just received reports for the first quarter's work in this year, and in one month 1,000 people gave themselves to the Lord and joined the Bible classes.

This says nothing of Portuguese East Africa, where we have been able to do nothing as yet. There are four million people, and not a single person to carry the gospel to them. They are eager for it, and they are dying in their ignorance because we have not enough men for the task.

#### Riding in a "Cattle-act" Car

W. H. ANDERSON [giving an African greeting in the native language]: Perhaps you do not understand that, but that is the way they come at us in Africa. Last night was an anniversary night with me. Thirty-one years ago last night I got into my "cattle-act" car at Mafeking, ready to start on my way to the mission fields. That car was a large wagon, and we had fourteen oxen hitched to it, and about 7,000 pounds for them to draw. Thus we started for Rhodesia, to the Solusi Mission.

I worked there eight years, and then I felt we ought to push on a little farther with this work. I went over to the Zambesi, and walked about as far as from here to the city of Washington and back, exploring Northern Rhodesia, selecting the site for the Rusangu Mission, where our work is now going on.

Then because my wife had black-water fever I had to leave that field, and the brethren asked me to make a start in Bechuanaland. We labored there three years, and during that time I baptized 288 as a result of our labors, besides the labors of the natives who had taken hold of the truth and had been trained for service in our mission.

#### Wading Swamps and Swimming Rivers

Then I went on to German Southwest Africa, and made a start there. On my way into Angolaland I traveled through Avanoland, and stopped to visit the native chiefs and explore the country as I went. Two years ago my wife and I went up into Benguela territory, and began the work there. There are four million people speaking that tongue. I had to wade the swamps. Sometimes the mud and water was ankle deep, and sometimes it was up to my waist; and when I came to the river, I had to swim. That is one of the qualifications of a missionary in that country. There are crocodiles, too, so you always want to hurry across.

Today we have a mission station in that section, and Brother and Sister Bredenkamp are up there working

away, 350 miles beyond the end of the railway, where they get their mail about four times a year. We were five months up there, without being in touch with civilization or receiving any news. All our provisions were carried in across country on the heads of boys.

Brother McElhany, we have more people up there who speak the Bachequo language than you have in your whole union conference on the Pacific Coast; and we have just one man and his wife there to labor for them. Do you think we need anybody to help them? Brother Bredenkamp and his wife are 380 miles from the nearest doctor, and I tremble every mail I get from that country, wondering what may have happened to them, especially during the wet season.

#### Cannibals Begging for Light

We have another section of the country, about as large as the Pacific Union, the North Pacific Union, and the Northern Union all put together, and more people in it than there are in those three unions, and we have never touched it. But God has gone before us, and is moving upon the hearts of those people, and they are pleading with us to come in and give them this message.

A delegation came to us right from among the cannibals themselves. They all have their teeth filed to sharp points, and that is an evidence of cannibalism. They say they can tear the flesh better with their teeth filed like that. Yet those men come right out of cannibalism, begging and pleading to have a teacher and a missionary come in among them.

#### Tried to Kidnap a Missionary

That is the story right through our field; wherever I have gone, every native chief I have ever seen in the country there has begged and pleaded for a missionary, and one of them even tried to kidnap me and hold me there. He said, "You have to promise me you will bring a missionary! If you don't, I will keep you!" And I had a hard time getting away from the old man.

We are seeing out there in the African field the fulfilment of the prophecy of Joel. The Lord is pouring out His Spirit on all flesh, until even the cannibals are crying out after God. May the Lord help us to answer the calls, and send men and means for their salvation. [Many very hearty Amens.]

Elder H. J. Edmed from Africa pronounced the benediction.

### THE EVENING MEETING

#### God's Marvelous Workings Among the Heathen

The evening meeting on Africa day was a source of much inspiration. During the afternoon Elder Branson had brought forward many workers with their thrilling testimonies, but the evening was the climax of a great day's work, when Elder Branson laid the whole situation before this people as it confronts him and his workers in Africa. His text was Isaiah 54: 1-3:

"Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with

child: for more the children of the desolate than the children of the married wife, saith the Lord. Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited."

W. H. BRANSON: I believe the first verse that I have just read indicates that there will be sections of this world where heathenism has reigned supreme, where no children of God have hitherto been born until the time of God's last message to the world, and which in the end will produce more children for God's kingdom than some countries that have been more enlightened and had greater opportunities.

The message is to break forth on the right hand and on the left. He bids His people strengthen the stakes and lengthen the cords, and prepare for a great work and a great movement toward the message.

I used to wonder as to what this breaking forth in unexpected places meant. I believe the stories that I bring to you tonight will help you to see, with us, that God is fulfilling this scripture before our eyes today.

About nine or ten years ago, a native wandered from the northern Transvaal up to the Rhodesian border and down into Basutoland, a section where there are perhaps two or three million native people whom we had never reached.

This man came in touch with one of our missions, and was there two or three days. He learned from one of our native workers enough about our message so that the seed was planted in his heart. Then he went back to his home, hundreds of miles to the north, and we forgot all about him. He had come and gone, as hundreds do, apparently out of curiosity to see what this new sect was teaching.

After a few years this man wrote to Elder Silsbee, who was then in charge of the mission where this man had visited, and told him that he had some Sabbath keepers away up in that far-away country, and asked Brother Silsbee to visit him. Brother Silsbee never had the opportunity of doing so. Several years passed by, and then Elder Anderson, I believe, learned of this interest, and arranged to visit some of these people. But at this time another leader had taken charge of this company. He was not favorable to having interference come in from the outside; and so the door was closed to us.

Mut last year a message came from this people to one of our brethren, saying that they would like to have us send a representative to visit them. Elder Campbell, from California, who had received the letter, arranged to visit them. You can imagine his surprise when he found about 200 who had been keeping the Sabbath for eight or nine years, and had been looking for the coming of Jesus. They received him with joy. They claimed him as their leader and missionary, and asked him to stay and hold meetings with them, and give them the truth more fully.

A company of thirty-five was selected and baptized into the faith; and Elder Campbell expects a large number of others of that company to be baptized this year. He tells us that the interest is now spreading to their villages near by; and many are also coming into the message. This took place, brethren, in a place where we have never spent a penny or sent a worker, where they had not a scrap of literature on the message, but where the seed had simply been planted in the heart of one man, and the Spirit of God watered the seed.

#### Cast Out for His Faith

From another section of the same country a letter came about a year and a half ago to Elder B. M. Heald, president of the Natal-Transvaal Conference, from a man who said that he had a company of Sabbath keepers on his hands, and he hardly knew what to do with them. He urged that Elder Heald come up and investigate the situation.

This was in a section where our men had never made a footprint. Brother Heald went, and he found a man who had been an ordained minister of another society for many years. Five or six years ago this man had heard Elder Anderson preach a few sermons in Bechuanaland, when he was visiting in that country, hundreds of miles from his home. He was so convicted by what he heard that he went back and began to preach it to his congregation of three or four hundred people. He thought he could preach his new-found faith without any difficulty, and still retain his connection with the people with whom he had been working. But he was dropped from the ministry, and from the work that he had been doing for many years.

He went before his congregation and asked them what they themselves intended to do. He said he could not give up his new-found faith, but must be true to God. He would not urge them one way or the other, but asked them to decide the matter for themselves, since they, too, had now heard this message. Those three or four hundred people, in a body, decided they would follow this leader and this message.

Brother Heald did not find all these people practising all points of our faith, but many of them were, and the others were groping for the light. And now Elder W. Hodgson, one of our European men, has gone in there, and is holding an effort for these people. I suppose that in a year's time, or a year and a half, most of these people will be baptized into the church, and will be members with us of this great organization.

#### Keeping God's Commandments and Praying for a Missionary

I had a letter not very long ago from one of our missionaries in Central Africa, telling me that he had just recently gone over into a new section of country, eighty miles from our nearest outpost, and had found a deep interest already created, and a number of companies of people doing their best to keep the commandments of God.

This, my brethren, is the story that comes almost every month now to our division office. It indicates to us that

God's Spirit is working in an unusual way upon the hearts of men and women when we can go out to unentered sections of the field, where we suppose the sound of the message has never been heard, and find companies of believers struggling to hold up the light of this truth, looking for the coming of Jesus, and praying for a missionary to come and instruct them more fully.

Elder W. C. Walston has been working for the Indians in Durban, and an Indian who had heard something of the truth wandered from Durban away up the coast to the sugar plantations, where thousands of Mohammedans from India and other parts of Asia are employed in the factories. This man told the message that he had heard in Durban, and he asked Brother Walston to go with him and see what an interest had been aroused. Brother Walston wrote us that after two visits he was able to baptize forty Indian natives in that section where we had never bestowed any labor.

#### Brother Konigsmacher Finds Five Companies

Brother S. M. Konigsmacher, who is pioneering the work between Bechuanaland and Northern Rhodesia, wrote me just a few days ago that he had just been out on an extended trip, many miles into the interior, far back beyond any place where he supposed the influence of our work had gone, and was astonished to find four or five companies of believers who were holding their Sabbath meetings. They were worshipping the true God, had thrown away their idols, given up their tobacco, and were struggling toward the light of this truth. He investigated to find out how it came about, and found that some boys who had been in one of the seven or eight outschools established in other parts of the field, had gone through that country, and everywhere told the story of what the Lord had done for them, and the people had accepted their testimony.

Elder N. C. Wilson, superintendent of the Northern Rhodesia Mission, is visiting a village where one of our mission school boys settled a few years ago, and where, since then, a large number have accepted the truth as a result of his simple teaching. This boy went back home to his village, as many others have gone, and we forgot all about him; but he sent in his appeal, and Brother Wilson finds that a large number there have accepted the message through his efforts. Elder Wilson adds:

"The truth has power. In this district there are many villages calling for schools. They have sent representatives many times during the past year, asking for even one teacher, but we have been unable to answer the calls. Brother Robinson is going with me to this place. I trust we may be able to find one teacher at least for this struggling company of new believers."

#### Opening Closed Doors

In another field, Southern Rhodesia, we found the doors closed, and year after year our missionaries, knocking at the door, were turned away. There was in that tribe, we found later, a woman who many years before, as a young girl, had been in one of our missions for a couple of years. She had learned the message, and had gone

back to this tribe, had grown up there, and married, and now had a family.

When she heard that our missionaries were not permitted to enter that territory, there came a conviction to her that God must have a messenger to that tribe; and if the others could not come, God could use her, though it was not the custom for a woman to preach or stand as a leader. She began to preach the truth in the villages round about, and when our workers learned what was going on, they found that this woman had over 200 Sabbath keepers among that tribe. They went to the chiefs, and demanded that they be allowed to go in and baptize them. "Why," they said, "It is unthinkable that 200 Seventh-day Adventist Christian believers should be denied the privilege of having a visit from their missionary."

The result was that the tribe was thrown open and our workers have gone in and planted schools, and some of these people have already been baptized. No doubt two or three hundred of them will be baptized by the end of this year.

[At this point Elder Branson told a story that seemed yet more wonderful than all these accounts of the marvelous working of God. We are asked to reserve this for use in the Midsummer Offering appeal.—EDTORS.]

I believe it is just as wrong for me to sit down today and begin to number Israel to see whether we have the strength to finish the work of God in the time allotted us in the Scriptures, as it was for God's leader to number Israel of old. For, brethren, the God who created this world in six days is going to be able to warn it in the time He has given Himself to do it. "There is no restraint to the Lord to save by many or by few."

#### In This Generation

If you ask me how the work can be finished in this generation, I answer, It will be finished in many a field in just the way I have been relating tonight. We must take into account the power of the Spirit of God, and not measure by our own weakness.

My concern is not whether I can get the work done in this generation, but whether I shall be true to God in helping to finish the work that He will do in this generation. If I am not, God will raise up deliverance from some other source, for His work will be finished. He can take a poor African native, who has been in school only a few weeks, a man we never would choose for a worker, and can send him out to a far-off tribe, and in a year's time he can have companies of believers there waiting for the coming of Jesus. When we look at the work from that angle, and take into account the power of Omnipotence, it brings courage to our hearts; and we can understand how God could promise to warn the world in one generation.

There are open doors in our field on every hand. I would that I had time to tell you of all. Wherever our missionaries turn, they are confronted with appeal after appeal for help.

When Brother Anderson was passing through Southwest Africa on his first trip through that country to spy out the land, a man came from the north-east of Southwest Africa, where the

Ongondas live, walking 280 miles to meet Elder Anderson and appeal to him for the Adventists to start mission work among his people. He had heard of us through a young man who had been in one of our mission schools. They had been waiting for years to come into touch with one of our missionaries, so that the gospel could be planted in their tribe. When asked whether other missionaries had not offered to come, he said they had, but they had held the country for us; they wanted the Adventist mission. He knew they must give up their idols, their tobacco, and their beer, but they were ready to do it, and to obey God as soon as they knew His will.

#### Waiting Twenty-two Years

There are 70,000 people for whom this man is spokesman. Four years have gone by, and this call is still unanswered. The Spirit of God has thrown open the door. They had been waiting there for missionaries for eighteen years, and now four years more have gone by, and we have not a man nor the money to enable us to answer the call. From Northern Rhodesia I have had letters just recently, conveying earnest pleas for the gospel. From many a village one hundred or two hundred miles beyond our nearest station, earnest appeals have come. They have built chapels and homes for the missionary, and still they wait. These buildings have been prepared by heathen men, men who do not know God, but who are feeling after Him, if so be that they may find Him, and are pleading for us to send them teachers that they may be able to learn His ways. Says one of our workers:

"The hardest part of the work in this field is not riding a bicycle for days over narrow native paths in the deadly African sun; it is not being short of food and even water many times while traveling; it is not fighting fever and disease far away from medical help; it is not even being removed thousands of miles from friends and dear ones; but the hardest thing is to have to say 'No' to the honest calls for help from these souls for whom Christ died."

When Livingstone sent out the word that he had seen the smoke of a thousand villages where the people did not know the true God, the whole Christian world was moved to action. They said, "We must heal this open sore of the world."

Brethren, I bring you a message tonight that our missionaries have not only seen the smoke of a thousand villages, but they have literally heard the appeal of a thousand villages which we have never been able to enter (some of them representing tribes of thousands of people) for our missionaries to come and teach them of God.

#### In the Pygmy Forests

When Brethren Boger and French penetrated into the pygmy forests in the northern part of the Congo field, a couple of years ago, they traveled forty days in one section without seeing a single missionary or even a Christian. They went into sections where white men were unknown to the native people, and yet when the word went out before them, as it always does, carried by native runners,

that missionaries representative of the true God were going through the country, from every side, and in some cases from two to three hundred miles on each side of their pathway, delegations came from these little people and from the neighboring tribes, the giant tribes, appealing to them to stop in their country and tell them of God, and to send them a teacher.

Why, brethren, it is the same story everywhere. Africa is stretching out her hands after God. The appeal is not from the missionary to the people to be willing to hear his story, his message; the appeal is from the people to the missionary; and, brethren, the appeal comes from the missionary home to you tonight, to send them the light because they want to know God.

#### King Khama's Country

I am glad to tell you that doors that were closed are beginning to swing ajar. We are seeing some wonderful openings. There is a prospect now that even King Khama's country will yet admit our missionaries, though we have sought in vain for years to enter.

A dozen people there have already banded together to keep the Sabbath, and to pray that the door may be opened for the missionaries to come in. One of them is the grandson of the old king, another is a brother of the present king, and there are other influential men of the tribe included in the number. God is performing a miracle there, where even the colporteur cannot go.

#### An Interest in Barotseland

Brother Konigsmacher writes me of an interest in Barotseland. The Barotse king, who rules over a very large section of country, had refused us permission to enter his territory. But a relative of his became our translator, and a convert. He went back to his native village, and being a native of the country, they could not stop him from preaching in their villages.

One morning Brother Konigsmacher saw a great fleet of boats coming up the river. In front was the royal barge, and the fleet of boats was the king's bodyguard.

This fleet drew up to the bank of the river on the side near the mission. The natives all disembarked, and he went down to meet them, and found that the king with his bodyguard had come to visit the station and talk with him. The king looked the mission over, and then said to Brother Konigsmacher:

"I have heard of you from my son-in-law; we have kept you out of our country; we have not wanted you to come; but what we have heard, and what we see today have changed our opinion, and we believe that our people need the message you have to give them, and we want you to come."

#### A Great Awakening in Nyasaland

I wish that I could take you for a few visits to some of our camp-meetings. God is doing in that little country of Nyasaland the greatest work, I suppose (unless it is at Lake Titicaca), that is being done in the world today, in leading people into this message. In this one local field, in three camp-meetings (two of them only eighteen miles apart), there were more than 4,000 people who

came together in this annual convocation. They came out of the woods, over the hills, from the valleys, and out of the holes in the rocks, to worship with us at the camp-meeting. I suppose over 3,000 of that number were Sabbath keepers and believe this message with us.

I like to stand on the opening day of these camp-meetings, and watch the people come in, for nearly always they come in groups. We see the companies come winding down the slopes of the hills to the little mound at the foot of the hills in the valley, where the meeting is held, and we can hear them singing. One of the songs they sing more than any other, I think, is the one found on page 60 of this new book. They have translated it into their own tongue. I want to read the first lines of it:

"Out of my bondage, sorrow, and night,  
Jesus, I come; Jesus, I come;  
Into Thy freedom, gladness, and light,  
Jesus, I come to Thee."

O brethren, it would move a heart of stone to hear those men sing that song. They know what it means to come out of the darkness. They have come out of it themselves, some of them being removed from heathen worship by only a year or two. They have been bowing down to little idols of wood and stone; they have feared the spirits; they have lived in terror of the witch doctors. They have never before known of a God of love. They are coming into the light, and they make just as loyal, faithful Adventist Christian men and women as any people you will find on the face of the earth.

#### A Sacrificing People

They go far beyond us in making sacrifices for the cause of God. In one meeting they gave \$450 in cash, 75 head of cattle, three sheep, nine goats, thirty-seven chickens, and seventy-eight bags of corn. It amounted to just about an even thousand dollars, given by a people who make five or six cents a day when they can get work. They had paid tithe and given Sabbath school offerings, and then came to camp-meeting and gave a thousand dollars to missions.

I have seen teachers stand up in those meetings at the beginning of the year, and pledge half a year's salary, straight, as a special thank offering to God for the message. And when we have said to them, "Brother, you cannot afford to give so much," they said, "Yes, we can; we will live on less. We will sacrifice a little in clothing and other things. Our families join us in this sacrifice, because we want the work to go on, so that others can hear."

#### Gave His Only Donkey

At one camp-meeting in 1925, an old man sat in the audience apparently greatly moved when the appeal was made. He had come to the meeting with a little donkey. It had carried all his provisions. I think he had ridden it part of the way; but he had his pack, his blanket, and food supplies. He had come about seventy miles to be at the camp-meeting. The donkey was all in the world he had to give. There was a famine in his part of the country, and he had no

grain. He was a poor man. But he had heard the gospel, and as the appeal was made, he was moved to tears. He was terribly agitated. When others were giving, he could contain himself no longer, and finally he stood up.

The donkey was near by. He looked at the donkey, and then at the brother leading the meeting. It was Pastor Joseph, who is here with us. Then he arose and said:

"When I came to this meeting, I thought I could not give anything to God; that I did not have anything to give. I have not anything to give now except this donkey. He brought my supplies here. I rode him here, and expected to ride him back home. But I must give something to God as a thank offering for this message. I want you to take this donkey and sell it, and turn the money into the mission funds as my offering to God."

And he took the bundles that the donkey had carried to the meeting, and the next day after the meeting closed, he strapped them on his own shoulders and began his tramp of seventy miles back home, carrying his own load, and leaving the donkey behind.

#### The Message Grips Their Hearts

Brethren, you cannot tell me that men like that do not know this message; that the spirit of this message has no hold in their hearts. There are very few of them that ever give up the truth. Of more than 4,000 baptisms the last four years, we have had an increase of almost 4,000 in net membership. They so appreciate the message that when once it grips their hearts, they hold on like grim death. Many have stood true in the face of death, refusing to give up the message.

#### God's Challenge to His People

Brethren, I bring you the message tonight that the pillar of cloud that is leading this people has lifted, and is moving on before, and it is God's challenge to this people to arise and go forward in this work to the finishing. I believe that these providential openings we are seeing, these evidences of the outpouring of the Holy Spirit in our day, constitute the greatest challenge that God has ever sent to this church. These appeals from fields that we are not able to enter, constitute a mighty challenge to this people. It is God's challenge for us to do more than we have done before. Why, brethren, He does not open these doors to us to mock us. He does not open these doors to let them close again, and have the hearts of the people hardened. He opens these doors in order that God's people may take that as an evidence that it is time to move in and occupy these fields for Him. And I tell you there are many thousands of men there in those places where the doors stand ajar, who will shine as jewels in the kingdom of God, if we will only hasten to them with the message.

I earnestly hope that somehow Africa's plea will go home to your hearts, brethren, as it has to ours a thousand times as we have journeyed through the fields. It is no light thing to have half a dozen delegations come to you at every station you visit,

and say, "We have pleaded now for years with other missionaries for a school, now we come to you. You are in charge of the work. You are the 'great chief.' We want you to tell them to send us a missionary. If you say the word, they will send one to us."

Brethren, it is very hard to have to sit there and say, "No, we have no one to send you." I believe that the God who has thrown open the doors and has moved upon the hearts of these people to plead for the message, will somehow, in His own way, move upon the hearts of our brethren and sisters in the homeland to respond to Africa's appeal, and make possible the entrance into these open doors.

Some one said to me today, "I would to God that I was a young man. I should like to go out and help to finish the work." Brethren, we need many more, but there are many who cannot go. God does not expect us all to go. Some of us can. Some are young and strong; but, my

brethren, those of you who do not go, if you will match the sacrifice of the men who do go by giving of your means to help supply the field with the sinews of war, you will be just as truly African missionaries as are the men in the field. God can finish this work in a shorter time than any of us have believed. I tell you, if that were done, this conference would roll up a million dollars in our offerings to missions.

Brethren, I appeal to you to do it. There is no one we can appeal to but to you and to God. We must roll back on you this terrible burden of entering these open doors, and illuminating the Dark Continent with God's message for this time. May God help us to do it. May He help us to clasp hands and work together in this fight, you supplying the sinews of war, the men in the field giving greater and greater consecration to the service there year after year until the work is done; and in the reckoning day God will let us share in the reward. May we be faithful, is my prayer.

## Departmental Exhibits

BY LORA E. CLEMENT

THE daily program outlined for regular Conference activities is crowded, but there are a few "in between times," when we may enjoy the very attractive and instructive exhibits, arranged by various departments, suggestive of their different lines of activity. Won't you join us on a tour of investigation?

Here is Englemann Hall, just at the head of the left-hand flight of stairs leading up from the lobby. Our attention is immediately caught by a striking poster which hangs just outside the door. "What shall it profit a church," it asks, "if it gain many converts, and reach all its goals, yet lose its own young people?"—A question well worth sober consideration.

Stepping inside, we face beautiful twin banners—departmental mottoes evidently. One reads, "To find and to follow God's plan in education more perfectly;" the other, "To save from sin and to train in service." This must be the meeting place of the Educational and Missionary Volunteer Departments of the General Conference.

Turning to the right, attractive posters and charts displayed upon the walls challenge our interest. Of all these, perhaps the most striking is that ever-impressive statement from the spirit of prophecy: "With such an army of workers as our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon-coming Saviour might be carried to the whole world."

On racks at the rear of the hall we find many pictures representative of Missionary Volunteer Societies around the world-wide circle. But here is one large group photograph worthy of special notice. It shows a 100-per-cent society of twenty-eight young people living in an Ohio city. Two years ago none of them were church members. A Standard of Attainment class was organized, and now all belong to the church family, with the exception of four Juniors, and all hold Standard of Attainment certificates, and are up to

the standard in reporting, Morning Watch, Bible Year, and other goals.

Europe is well represented. The Morning Watch Calendar in fifteen languages, and five different young people's papers are on display from that field. China, Australia, Mauritius, and other far countries answer the roll call. Different union and local conference leaders in North America have brought in various devices that have proved successful in promoting different phases of their work. The Junior exhibit is a representative one. Tables holding books and pamphlets dealing with this topic are always surrounded by eager learners.

As we pass on from the Missionary Volunteer section, a parting thought is left with us by a poster conspicuously hung, which reads: "Remember: your Missionary Volunteer Society is a recruiting station for God."

In the Educational exhibit, arranged along the other half of the wall space, we find artistically grouped samples of work done in the elementary schools. Foreign institutions are well in evidence. Inter-America, South America, Europe, China, the Philippines, and Korea are among those represented.

Here are the academies in another section, and junior colleges pass in creditable review. Walla Walla, however, is the only senior college fortunate enough to have its exhibit at Educational headquarters. For lack of space the rest have their booths in Mechanics Hall below stairs. All make a good showing. We are passing on to you a view of the Emmanuel Missionary College industrial section, which is worthy of special notice.

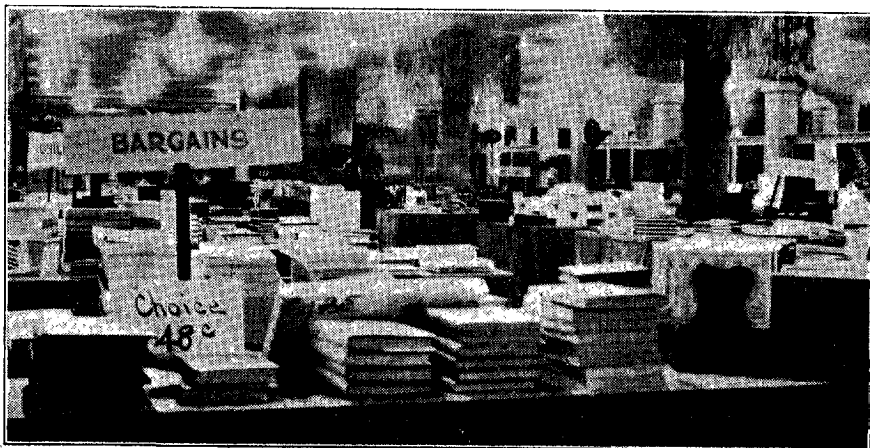
But one of the most striking things in the whole educational panorama is a graphic chart showing the world-wide enrolment in all Seventh-day Adventist schools in 1925. The total reaches the surprisingly large figure of 67,461—nearly 70,000 young people in training for service! And below this chart stand tables displaying textbooks prepared and printed during the last quadrennial period. How many do you suppose there are?—Sixteen complete, and ten in preparation! Surely our good school friends are working diligently at their task of preparing the young people of this denomination for their part in the closing work of God in this earth.

Let us go down to the first floor again, and visit Kilbourn Hall. Here the walls and racks and tables are crowded, for this is the meeting place of the Home Missionary, Publishing, and Sabbath School Departments.

We hardly know where to start. There are charts, pictures, books, pamphlets, pennants, banners, and devices in bewildering array.

Do you know that the magazines used in each Harvest Ingathering campaign in North America require three trains of twelve standard railway cars each for their transportation? that the printed pages of these papers used during the last quadrennial period would stretch one and one-third times around the world at the equator? that the amount gathered in all divisions for this fund reaches a grand total of \$3,353,404 for the four years just closing? Surely our God, who has sent His people forth with a command to work, and a promise to help them in this home missionary service, is fulfilling His word. May the motto of this department—"The whole gospel to the whole world by the whole church"—soon be realized, for then the Master will come in glory and take us home.

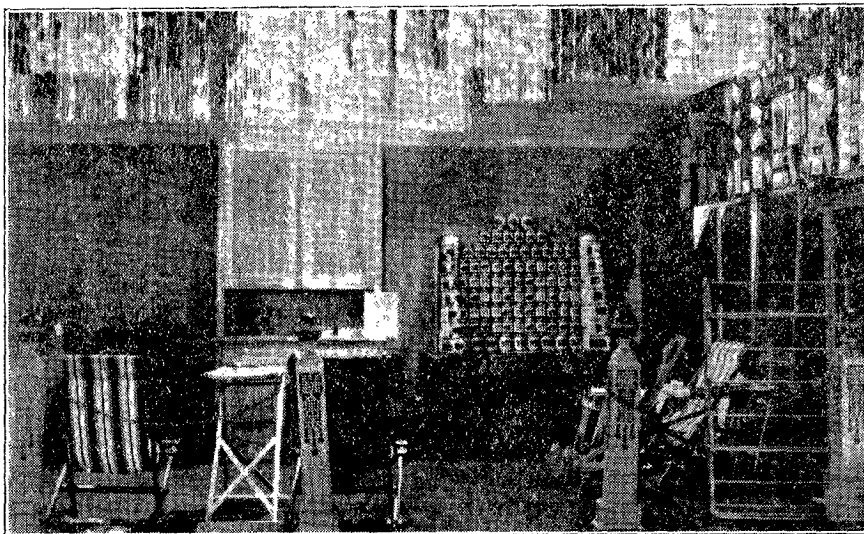
Eighty years' progress in our literature ministry in fulfilment of Ezekiel 47 is strikingly portrayed. The grand



The Book Display

total sales from 1846 to 1925 is \$64,624,665. We are publishing today in 128 languages. A large map shows the location of all the publishing houses

ment booth. There being no room in Plankinton Hall, where they hold their meetings, they too have taken refuge down here, where there is space



Emmanuel Missionary College Exhibit of Industries

in the world. The Far East made an enviable record of \$221,190 sales in 1925, and their motto, "Still pressing on the upward way," promises even greater things for the future. The extension fund receipts reported by the General Publishing Department for the four years just past, show that the Big Week efforts have brought in \$665,000 for the work in foreign lands.

A colorful array of pennants catches our eye in the Sabbath School Department display, each conference in the United States having its own particular emblem and motto to give as awards for attainment. "Enthusiasm sets the embers glowing, but only work can keep the fire agoing," reads a striking poster in black and white.

The European report for January, 1926, is a surprise, for they had at that time 2,860 schools made up of 10,000 classes, with a membership of 92,181, conducted in thirty-five languages. Surely this is a good record.

The Far East quadrennial summary is also worthy of study. They have at present 622 schools, with 24,462 members, and an average attendance of 18,903. Their Thirteenth Sabbath Offerings for the last year amounted to \$5,738, and the total contributions for missions were \$27,086.

There are many devices on exhibit for encouraging attendance, promptness, and lesson study, brought by workers in the United States and from abroad, who have used them successfully.

A visit to the great hall in the basement, which is chiefly given over to the book exhibits, post office, and reception and writing rooms, reveals much of interest in the exhibit booths, which line the walls on two sides. The Home Commission, Fireside Correspondence School, and Religious Liberty displays enlist our interest as we pass along. The city evangelistic workers have a corner of their own, and the senior colleges, as we have said, have cozy nooks with comfortable chairs, and literature on each institution within easy reach.

We wish that every reader could spend an hour in the Medical Depart-

ment booth. They present a display of facts and figures regarding child and adult health that surprise us out of our complacent state of satisfaction with things as they are. There are also pictures showing the student nurse at work in every department of service which her training covers, home nursing activities, and sanitariums and dispensaries in foreign countries, among the many items of absorbing interest.

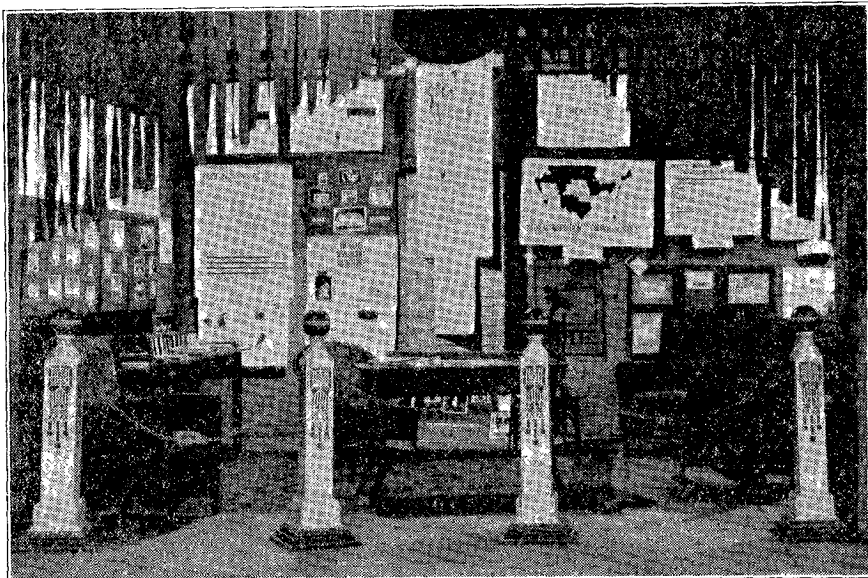
The Review and Herald Book exhibit is a popular resort. To date they have sold more than \$2,500 worth of litera-

## A CHALLENGE TO THE CHURCH

THE following interesting paragraphs taken from a personal letter received at the African Division office from Elder F. E. Thompson, superintendent of the Zambesi Union Mission, set forth in a graphic way the terrible darkness of the people of Northern Rhodesia. This letter was written after a recent visit to our Chimpempe Mission station, in that country, where Brother and Sister H. J. Hurlow are pioneering the work among these people who for generations have known no God but the devil. Brother Thompson says:

"Brother Walker and I camped near a little village on our way to Chimpempe. The people in this village we found to be very kind. They brought us water, gathered grass for our bed, and brought us wood for our fire. We noticed under a large tree near us a little house about two feet high, with some food in it. We inquired what this was, and they told us that that was where they worshipped. One man got down on his knees in front of the little house, and showed us how they did. They admitted they did not worship the good spirits, but the evil, and that they did this so these evil spirits would not hurt them, and would work for them to injure their enemies. We had no interpreter, so could do very little talking with them, but we felt keenly our responsibility. There were many of these little houses, I suppose thirty or forty, scattered through the grove.

"That night, about two or three o'clock in the morning, we heard a terrible noise in the village, which we immediately recognized as the death wail. A small child had died, and every man, woman, and child in the village began to make the death cry and kept it up until the sun rose.



Medical Department Exhibit

ture, and the Conference is just a week old. The workers there have set their goal at \$5,000 for the entire session. And may they reach it!

\* \* \*

WITHOUT a living faith in Christ as a personal Saviour, it is impossible to make your faith felt in a skeptical world. If you would draw sinners out of the swift-running current, your own feet must not stand on slippery places.—"Gospel Workers," p. 274.

I have been through several different experiences here in Africa, and have met heathen people in many different conditions and environments, but never before had I been in a place where I so clearly saw the difference between those who have no hope of eternal life, who are without God and worship evil spirits, and those who know the right way. This to my mind constitutes one of the strongest challenges to every man who loves Christ. The Christian world all know about such conditions in a general way, but it is different when one camps near a village in the

midst of a grove dedicated to evil spirits, and sleeps only a few feet from a house that has food in it for the devil, and then hears the hopeless death wail of these people. A little farther on we saw more of these houses.

"In fact, the Chimpempe Mission is in an area of devil worshippers. Yet over eighty joined the Bible class while we were there, and Brother Hurlow hopes to be able to baptize several next year. An old chieftain whom I met on this trip described the condi-

tion of himself and his people very well in the following questions: 'If a man is lost, will he recognize the home path when he sees it? If a man is lost and gets on the path that leads to his village, will he know which way his village is? No; if he knows, he is not lost; but it is because the wrong way seems right that makes him lost. Now how can a man that is lost find the right way and walk in it unless some one shows him the way, and walks in the way till he recognizes the homeward path?'"

## Report of the Negro Department

By W. H. GREEN, Secretary

AFTER the discovery of America in 1492, most of the great nations of Europe began to found settlements in this New World. But it was not until about the year 1619, a little more than three hundred years ago, that the first African slaves were brought into this country, thus laying the foundation for the sixteen million now in the United States, most of whom live in the Southland.

When more than 240 years of exacting servitude had been spent by them, in 1863 they were set free, four million strong, with no money, without education, and with but few friends,—nothing save that training which they had received by contact with the powerful Anglo-Saxon race and its enlightenment, which, after all, was a great blessing to them in the overruling plan of the Creator.

Since they were freed, as they have increased in numbers, they have also filled the coffers of their powerful neighbors, and at the same time piled up millions in wealth for themselves and posterity, and have reduced their illiteracy to a very low per cent, with hundreds of thousands attending schools and millions going to church.

With the foregoing brief outline of history, we are now to deal with the colored people as they are related to this message and movement.

### In This Message

About thirty-five years ago, this advent message and movement began to take permanent shape, under faithful and self-sacrificing white workers, among our people in the South. From that small beginning, it has, by the grace of God, grown to such proportions in the United States, from Massachusetts to California and from Canada to the confines of Mexico, that to-day its progress is to be wondered at, in proof of which these figures and facts will testify:

### Membership

The membership for the first twenty-seven years of the colored work numbered 3,500, while the membership for the last eight years has increased to 7,900, showing a gain of 4,400 in this period of time.

### Funds

Tithes for the five years ending Dec. 31, 1917, were \$140,000; offerings to foreign missions, \$34,000; total, \$174,000. Tithes and mission offerings for four years ending Dec. 31, 1921, were: Tithes, \$533,000; foreign missions, \$309,579. Offerings to all other mission funds were \$220,000, to which was added \$85,000, making the total

amount, \$1,147,579. For the four years ending Dec. 31, 1925; tithes were \$785,645.34; foreign mission offerings, \$462,702.94; total, \$1,248,348.28.

Donations for church expenses and all other mission offerings reported are \$173,725.06; estimated, \$92,100; totals, \$265,825.06. Entire total raised, \$1,514,173.34, to which should be added the annual Negro collection of \$16,174.24 given in large part by the white churches. Then to that amount should still be added \$35,000, estimated to be paid into the cause by our members in other churches in the United States and Canada, who are not numbered among the churches in the Negro Department, making a grand total of \$1,565,347.68.

While the foregoing figures show that the membership has more than doubled in the last eight years, yet the funds raised from all sources show a total for the eight years of \$2,712,926.68, which is more than fifteen times as much as was raised the previous five years, ending Dec. 31, 1917, at which time only \$174,000 was reported to have been raised in tithes and offerings, as set forth in the secretary's report at the General Conference of 1918 at San Francisco.

It should also be noted that by selling literature we have helped our publishing houses to spread the truth and pile up millions of dollars to maintain their institutions, and at the same time bring in thousands of dollars for the finishing of the work in all lands.

Before closing the foregoing statement with reference to the moneys raised during the last four years, it should be noted that the records show that there was paid out to colored workers in wages, traveling expenses, etc., \$529,590.53. To this amount should be added about \$50,000 more, by estimation, which, no doubt, has been paid out in various ways of which we have no record, bringing the total amount expended to \$579,590.53.

In deducting the amount paid out to workers during the last four years, from the amount of tithes received from our people during the same period, we have a balance to add to the Foreign Mission Fund for various appropriations, of \$205,054.31. Adding to this the \$462,702.94 foreign mission funds raised during the same time, brings the total amount available for appropriations for various causes in the last four years to \$667,757.75. This shows that the Negro Department is an asset to the denomination, rather than a charge.

### Church Property

Our church property has increased from naught thirty-five years ago to more than three quarters of a million dollars as a purchasing price, and is easily worth a million dollars in actual value today.

### Ministry and Education

Starting with scarcely any workers among us, we now have about ninety ministers, seventy-five church school teachers, and more than a score of Bible workers, who are pushing the conquest of the cross to its final triumph.

There were fifty church and mission schools in operation this year, with about 1,500 pupils enrolled. Besides these schools, we have the Oakwood Junior College, which is fostered by the whole denomination. It is nicely located near Huntsville, Ala., and is well conducted, doing a good work for our people, although it should be brought into closer touch with them, and should, without delay, have a very much needed dormitory, especially for boys, and some teachers' residences.

There is also another pressing educational need, and that is the founding of a school in the North, which should be wisely and economically built and properly administered in the interest of the education of our growing Northern population.

### Further Needs

There is still need of a better organization of the colored work in some parts of our field, to the end that it may be brought closer to the organized movement with proper, just, and courteous consideration of workers and members.

Also there should be a readjustment of certain appropriations made by the General Conference annually to our work, so that more money may be conserved to do evangelical work, and not be unnecessarily absorbed in conference administration.

There is a crying need of facilities for medical training, either in our schools or independently, where capable men and women may receive training for efficient medical missionary work, and where competent doctors and nurses of our race may be used in the prosecution of the same.

Last and greatest of all, we need a clearer and holier conception of our Lord and His Christ, and a truer relationship to Him and His cause, with an infilling of His Holy Spirit to inspire in us a purer religion, which should give us purity of character, honesty, and truthfulness in our dealing with our God and mankind, and a burning zeal to finish this work with untiring services and continued sacrifice.

### Conclusion

While we are not fully pleased with the progress that has been made during the last four years, for we could and should have done more in winning souls and in paying tithes and mission offerings, and fulfilling other duties, yet we will lose no time lamenting, but instead we now renew our devotion to God and His conquering cause, and pledge ourselves to try to do better in the future along all right and righteous lines in helping to finish the work with no more delay.

## Report of the Religious Liberty Department

By C. S. LONGACRE, General Secretary

THE last four years have brought many severe trials and perplexities to God's loyal people in the homeland as well as in many countries abroad. Yet God in His infinite love and mercy has protected and delivered His faithful servants and witnesses from the power of the enemy, and brought to naught the mischievous devisings and oppressive measures of His adversaries. Time and again in our dire need and distress we have been driven to our knees before God, when our responsibilities and perplexities seemed to overwhelm us and our obstacles appeared insurmountable. But the God of Abraham has been our defense and strong tower in every conflict, and with deep gratitude we give Him the glory for all the triumphs of His cause.

The religious forces that are advocating a legal religion and oppressive measures are organizing as never before, and the long-looked-for struggle between the reactionary forces of the past and the advocates of religious freedom, is actually well advanced. We are facing a crisis. The issue that is to close the drama in the final day is the issue that is now stirring the minds of men everywhere, not only in America, but in other lands. The solemn issues predicted by the servant of the Lord are no longer matters of prophecy, but stern, living realities.

I wish to acknowledge here and now my heart-felt gratitude for the active and sympathetic co-operation and support of the president of the General Conference, the members of the General Conference Committee, the division, union, and local conference presidents and religious liberty secretaries in all lands, and the ministers and lay members everywhere. If it had not been for your support and sacrifices, for your prayers and petitions, and for your collective co-operation, our report would have been a gloomy instead of a cheerful one.

### Stirring Issues

After the camp-meeting season of 1922, we found ourselves confronted by a formidable campaign in Oregon to close all private schools of the first eight grades, by means of a bill which was submitted to the people on the initiative. My associate, Brother W. F. Martin, the North Pacific religious liberty secretary H. G. Thurston, Elders H. W. Cottrell and A. R. Bell, the local secretaries, and the workers of the local conferences of Oregon, threw their whole force into a state-wide educational effort, and delivered lectures in all the cities and towns of Oregon, scattering millions of pages of literature upon the subject. Yet the Compulsory Education Act was passed by a majority of over 15,000 votes.

While this law was not to become effective till Sept. 1, 1926, its deleterious influence upon the private schools of Oregon began to be seen at once. Consequently, plans were laid shortly after the law was passed, to test its constitutionality before the courts. Two of the more advanced private schools, one religious and the other secular, united to test the law, and we joined the issue collaterally.

The first trial was conducted before the Federal District Court of Oregon, where the private schools received a favorable decision. The State of Oregon appealed the case to the Supreme Court of the United States, and lost again, the law being declared unconstitutional.

This decision, however, did not deter the proponents of this kind of un-American legislation. They openly declared their intention to "amend the Constitution, and make such laws Constitutional," and stated that if the Supreme Court of the United States declares these laws invalid and unconstitutional, "steps will be taken to curb the judicial tyranny of these law lords, as the Parliament of Britain a few years ago curbed the unjust power of the British House of Lords." This gives you some idea of the determined spirit of the men back of the anti-private school agitation.

The very year they lost their battle before the Supreme Court of the United States, they submitted a proposed constitutional amendment on the initiative to the people of the States of Washington and Michigan to close all elementary private schools.

Realizing the imminent danger of putting such a provision into the State constitutions, the friends of liberty in education redoubled their efforts to educate the people in both States. A large force of speakers took the field, literature was placed in practically every home, and God added His blessing in a most signal way.

In all this activity we had our part. The most critical situation was in the State of Washington. Our workers in this State entered into the campaign in a most enthusiastic manner. All three conferences that have territory in this State arranged meetings for their workers for nearly every night during the time preceding the election. Most of the newspapers of the State were heart and soul against the proposed amendment, and printed strong editorials besides the articles submitted to them. Seventh-day Adventists took a prominent part in the campaign, and every worker soon became an able and enthusiastic champion of the fundamental principles of religious freedom. Again a splendid victory was recorded, the vote resulting in a majority of more than 60,000 against the measure.

In Michigan a similar intensive campaign was conducted. Lectures were held in all the large cities and towns, millions of pages of literature were scattered, and these efforts were greatly augmented by the daily newspapers of the State in the printing of the lectures and prepared articles. In the campaign of 1920 a similar measure was defeated by a majority of more than 255,000, but in the campaign of 1924 this school amendment was defeated by a majority of more than 400,000 votes.

### Trouble with Municipal Ordinances

Many cities and town councils have an idea that they can regulate everything that is not regulated by the Federal Government. Not infrequently

they pass ordinances forbidding the solicitation of funds from the public unless the object for which the funds are solicited is approved by the board of public charities or by the public welfare officer. In the fall of 1922 the public welfare officer of one of our Eastern cities under a city ordinance which he wrongly interpreted, arrested and imprisoned one of our sisters for soliciting Harvest Ingathering money from the public. All Harvest Ingathering work was stopped, and the Religious Liberty Department was asked to adjust the matter with the public welfare officer.

The city ordinance placed the supervision of the solicitation of funds from the public within the discretionary powers of the officer of public welfare, and if the object for which the funds were solicited was a worthy cause, he was to issue a permit and require an accounting of the funds solicited. He interpreted the ordinance as giving him absolute discretionary authority to withhold the issuing of a permit whether the cause was worthy or not worthy. We contended that it was mandatory upon him to issue the permit under the ordinance after we had demonstrated that our cause was a worthy one. He finally agreed to submit the interpretation of the ordinance to the attorney-general, and in a few days the attorney-general handed down his opinion that the ordinance made it mandatory upon the public welfare officer to issue the permit after we had submitted evidence that our cause was worthy.

Scores of similar cases have arisen since, and so far our permits have been issued after the authorities have come to understand our rights.

Occasionally the city councils pass ordinances requiring our colporteurs to pay a license fee which is prohibitive, and sometimes the mayor or burgess goes so far as to prohibit the sale and distribution of our literature altogether. In most instances, after a friendly talk with the mayor and the police officials, these restrictions are removed from our work and workers, but in some instances the religious prejudice is so strong that the only course left is an actual testing out of these unconstitutional ordinances before the courts.

### Municipal Sunday Ordinances

When the Sunday law advocates fail of getting their Sunday bills enacted into law by the State legislatures, they frequently seek to bring about the same results by inducing the city and town councils to pass compulsory Sunday observance ordinances. Every year we have to meet these issues in nearly every State in the Union. Municipal Sunday law enforcement crusades are always in vogue, and frequently in a score of cities at the same time. These give us splendid opportunities of getting the principles of religious liberty before the public. Often the populace rises up *en masse* in protest against the Sunday closing proposals. The Religious Liberty Department is continually receiving calls from business organizations and newspaper editors to deliver lectures on religious liberty in opposition to these crusades.

In responding to these calls during the past four years, your secretary has frequently seen thousands of anxious auditors turned away from the largest theaters, unable to gain admission. The most pitiable and heart-rending experience your secretary has to pass through is when a great spiritual awakening and interest has been created, and the people earnestly desire more of God's message of love for sinners, and there is no one to follow up the interest and satisfy the soul-longing of these multitudes who have caught a glimpse of the true light. Wonderful results have followed in the salvation of souls in several instances where able evangelists have followed up these public awakenings. Would to God every such interest could be followed up by an able evangelist.

#### Sunday Law Prosecutions

Quite a few of our brethren, even in America, have been arrested, fined, and imprisoned for violating the Sunday laws, some for selling our books, and others for participating in the Harvest Ingathering work. In Oklahoma a case was carried to the State supreme court before our opponents were satisfied that Seventh-day Adventists were permitted to work on Sunday under the exemption clause. This is the second time we have been compelled to go to the supreme court of Oklahoma to defend our rights under the exemption clause. It is a penalty which every Sunday law with an exemption requires us to pay for our faith.

In 1922, three of our brethren were arrested in Massachusetts, for quietly painting the interior of a storeroom on Sunday; two were arrested in North Carolina, one for taking photographs and the other for operating a gasoline filling station; two were arrested in Maine for playing ball; one was arrested in Florida for working on Sunday, and imprisoned, but afterward released from prison and the sentence suspended; one was arrested in Georgia for working in his garden, but the court dismissed the case on a legal technicality; and a brother was arrested in Oklahoma for merchandizing on Sunday. Every year we are compelled to defend an average of about eight cases of Sunday law prosecutions before the courts.

#### European Trip

During the summer of 1924 the secretary of the Religious Liberty Department spent five months visiting thirteen European countries in the interest principally of the religious liberty work. The European problems are far more difficult to adjust than those in America, on account of the union of church and state which still prevails in most countries. The ideals of religious freedom and separation of church and state, although written into some of the new constitutions, do not mean much to the civil authorities, because the local laws are still regarded as of paramount importance, and under these local statutes they justify the religious persecutions. In many places dissenters are denied the privileges of free assembly, of the free distribution of literature, and of freedom to preach and publish their faith.

#### Religious Liberty in Latin Countries

Remarkable strides have been made in the field of religious liberty in the Latin countries of Mexico and South America, notwithstanding the drastic measures resorted to in order to get rid of the old church parties which have dominated politics for centuries.

#### Court-Marshall Cases

We have had to deal with five court-martial cases during the last four years in the Navy Department of our Government, and a number in the military service of foreign countries. The difficulties have arisen over enlisted men accepting the truth while in the military service, a contingency for which our Government has made no provision, even in time of peace. But in every case so far we have found the Government officials friendly, and we have found a way out of our difficulties.

In foreign countries we have found the task more difficult of adjustment. Their military regulations are more inflexible, and as a consequence in some places our young men are still languishing in military prisons.

#### Teaching Religion in Public Schools

The proposition of teaching religion in the public schools is seriously agitated in many localities. These agitations afford us wonderful opportunities of making the principles of religious liberty known through the press, and by the scattering of our literature. Our ministers should embrace every such opportunity to speak upon the subject, and point out the dangers and the proper place where religion should be taught.

#### Identical Textbooks

When the forces which aim to close all church schools are defeated in their direct attacks, they seek to bring about indirectly what they cannot accomplish directly, by forcing the church schools to adopt the same textbooks that are used in the public schools. Vicious bills aiming to accomplish this have given quite a little trouble in several of our State legislatures.

#### The Liberty Magazine—A Faithful Sentinel

The *Liberty* magazine has been a faithful sentinel in the legislative halls, and has done a marvelous work among lawmakers, judges, lawyers, editors, and educators. It has established for itself both a national and an international reputation. It is being freely quoted by editors, statesmen, and educators.

There are many newspapers that reprint article after article from each issue. The prominent people from whom letters of appreciation have been received, include presidents of republics, statesmen, judges, lawyers, editors, and university professors.

The regular circulation of the *Liberty* magazine has averaged 68,625 per issue for 1922; 72,377 for 1923; 75,377 for 1924; 68,594 for 1925, and the *Liberty* Extra to date has reached a circulation of over 500,000 copies. The book "Freedom" has now reached a total circulation of 184,027 copies. The *Present Truth* numbers on religious liberty and Sunday laws have each reached a million and a half in circulation.

#### Sunday Bills Before Legislatures

Last year there were sixty-eight Sunday bills introduced into twenty-eight State legislatures. Every compulsory Sunday observance bill which aimed to make the existing laws more drastic, was defeated. Every year the State legislatures meet, there are from fifty to seventy-five Sunday bills on the docket.

The Lord has wonderfully blessed in guiding the minds of legislators and in securing the co-operation of the newspapers in opposition to these bills. Many of the newspaper editors see these issues in their true bearings. They are glad to publish articles, and even solicit articles, on religious liberty. Millions of columns of religious liberty material are scattered among the readers of the big dailies every year.

#### Sunday Bills Before Congress

During the sixty-eighth Congress there were three compulsory Sunday observance bills introduced into Congress,—one in the Senate and two in the House of Representatives. All these were introduced at the instigation of the Lord's Day Alliance. Their promoters tried to crowd them through Congress during the last three days of the session, in the Congressional jam when the rules are suspended and all sorts of compromises are negotiated between legislators. But vigilant Congressmen became aware of these proceedings, and succeeded in arresting them before they got too far under way.

During the first session of the Sixty-ninth Congress, five compulsory Sunday observance bills were introduced into Congress, which are still pending. Their sponsors seemed very confident that they could force one of these measures through Congress this session. At hearings held on the bills they presented prominent speakers claiming to represent more than 18,000,000 members of religious organizations.

The opening hearing was given March 4, in the large caucus room of the House Office Building, with about 800 people present. The first two sessions on the opening day were occupied by the proponents of the Sunday bills. They announced they had more than twenty speakers, representing more than twenty organizations, who wanted to be heard. It began to dawn upon us that we were facing a serious situation, and that the odds were against us.

The proponents of the Sunday bills endeavored to create the impression that everybody was in favor of Sunday laws except Seventh-day Adventists and those interested in commercialized amusements. It developed, however, as the hearings progressed, that the labor organizations in the District of Columbia, the various business organizations, the Jewish organizations, most of the civic organizations, and many of the Congressmen were strongly opposed to Sunday laws, and a strong array of able men and respectable organizations soon rallied to battle for the fundamental American liberties that were imperiled.

When the discussion opened the second day, the Religious Liberty Departmental forces occupied both forenoon

and afternoon sessions. Several Congressmen also spoke in opposition to the proposed measure. Every newspaper in Washington gave the opposition forces and our people most honorable mention and friendly consideration, and the newspapers throughout the entire country, and even in foreign countries, echoed the refrain. Seventh-day Adventists and their religious liberty beliefs never received more favorable consideration nor wider publicity than on this occasion.

The third day it was a battle royal between the opposing forces. The Lord certainly helped us in exposing the fallacies and showing up the religious aspects of the proposed legislation. The author of the bill offered to introduce a new bill to meet certain of the objections to his first measure, and to insert an exemption for seventh-day observers. He said he could not help but admire any people who had religious convictions, and were willing to defend them and suffer for them.

The last hearing was given entirely to the opposition forces, and Brother S. B. Horton, from Michigan, made an excellent presentation of our principles before the committee. The District Chamber of Commerce sent Attorney Darr, who made an excellent speech against the Sunday bills, and informed the committee that the Chamber of Commerce, which had a membership of 1,600 business men, unanimously opposed Sunday legislation. The Board of Trade sent a strong representative, who made an excellent speech, and informed the committee that over 800 business men had been present at a certain meeting, and all but four were opposed to Sunday legislation. Evidence was presented that public sentiment is overwhelmingly opposed to these Sunday bills. Three more hearings were arranged for at the last hearing,—one for the opposition; one for the Senators and Congressmen exclusively, who desire to be heard on the bills before the committee; and a last hearing for the proponents of the Sunday bills.

We discovered that every one of the men who spoke against the Sunday bills had been reading the *Liberty*

magazine for years. I never before realized how important it is to place the *Liberty* magazine in the hands of prominent men and public officials as I did on this occasion, when the Sunday law forces might have succeeded if it had not been for our friends who rallied so vigorously in their opposition to religious laws. Bonds of friendship have been formed with the leading men at the capital of our nation, which we hope will be lasting, and will ultimately lead many to accept the whole message of God to the world for this time.

Brethren, we need your co-operation and your prayers in this mighty conflict. We are facing forces of tremendous strength and of unyielding determination; and unless a divine Providence continues to intervene in human affairs until the work of God is accomplished in the earth, our days of tranquillity and prosperity are numbered.

We are constantly meeting new problems and new issues of a most ominous and serious character. In view of the impending conflict and the coming crisis so vividly portrayed in the spirit of prophecy and so clearly seen in current events, the Religious Liberty Department should be strengthened and reinforced with able promoters and defenders of the cause of religious freedom in every field. A good supply of up-to-date literature should be provided for every emergency and for general use.

Your secretary is very grateful for the splendid co-operation and the valuable aid rendered the department by his associate secretaries and other able helpers in meeting stirring issues in various parts of the field. Our people everywhere have given unmistakable evidence of their faith and loyalty, of their interest and devotion to the principles of religious liberty, by their willingness to assist in every time of crisis. God has never blessed and prospered our united efforts more signally than He has during the last four years, and our prayer is that He may continue to be our defender and deliverer, and fight our battles for us until the final triumph is achieved.

lowing exhortation is given: 'Those who have been warned of the events before them are not to sit in calm expectation of the coming storm, comforting themselves that the Lord will shelter His faithful ones in the day of trouble. We are to be as men waiting for their Lord, not in idle expectancy, but in earnest work, with unwavering faith. It is no time now to allow our minds to be engrossed with things of minor importance. . . . It is our duty to do all in our power to avert the threatened danger.'—Page 452.

"Again we read in the same volume, from the chapter on 'The Impending Conflict': 'It is our duty, as we see the signs of approaching peril, to arouse to action. . . . While the Protestant world is by her attitude making concessions to Rome, let us arouse to comprehend the situation, and view the contest before us in its true bearings. Let the watchmen now lift up their voice, and give the message which is present truth for this time. Let us show the people where we are in prophetic history, and seek to arouse the spirit of true Protestantism, awaking the world to a sense of the value of the privileges of religious liberty so long enjoyed.'"

At the second meeting, the writer addressed the convention on "Harmful Results of Church and State Union, Real Objects of Sunday Legislation." He quoted from a noted author the words:

"The whole history of the Christian religion shows that she is in far greater danger of being corrupted by the alliance of power than of being crushed by its opposition."

He also quoted from Philip Schaff:

"Secular power has proved a satanic gift to the church, and ecclesiastical power has proved an engine of tyranny in the hands of the state."

He continued:

"The truth of this statement has been verified by history. In every age, when a church and state union régime has been tried, persecution and confusion have resulted. This has not been the result of a state union with one sect more than with another. The simple fact of such a union has brought evil consequences.

"The spheres of the two governments are far removed. The operations are different. The rule of each is in contrast with that of the other. The state reigns by force; the church reigns by love. The state is governed by law; the church is governed by the gospel. The church exhorts; the state commands, and enforces obedience. Going farther still, the state punishes by fine and by imprisonment, and in extreme cases by death; the church punishes by rebuke, and in its ultimate, by suspension or excommunication.

"The reasons for the two are different. The state is for the temporal interests of its citizens; the church is for the spiritual and eternal interests of mankind. The two should hold a friendly but independent relationship one to the other. The state can protect all religions alike, but should support none. Politics rule the state. No greater calamity can be apprehended than for religion or the church to become subject to the whims of ever-changing politics. A separation of church and state springs from respect for the church. It in no wise shows a disregard for the power of the state. The true citizen respects the rights of the church, and stands firmly for the freedom of its adherents. A true

## Religious Liberty Department Meetings

BY W. F. MARTIN

THE Religious Liberty Department meetings are held each afternoon at 5:15. Elder C. S. Longacre, the General Secretary, presides over the meetings. Elder W. F. Martin acts as secretary.

At the first meeting Elder Longacre read an address on "The Present Crisis." It was a call for a revival in defense of religious liberty. The point was stressed that Sunday law agitations provide opportunities for us to get the truth before the public. We will not be guiltless if we miss these opportunities. Said Elder Longacre:

"The spirit of intolerance is supplanting the spirit of charity, and this is bringing God's people to a crisis. Just now the churches which favor a legal religion are making a concentrated drive upon Congress in behalf of Sunday legislation. At the instigation of the Lord's Day Alliance of

America and other affiliated religious organizations, five compulsory Sunday observance bills have been introduced into Congress during this session, four in the House of Representatives and one in the Senate. Eight hearings have already been held before a subcommittee of the House of Representatives.

"Our greatest danger, in the struggle for the preservation of religious liberty, lies in the spirit of indifference on the part of many of the Lord's people. When the Lord's people are wide awake and sense their responsibilities under God, there is no foe that can stand before them, and the banner of religious liberty is safe in their hands. But when the Lord's people lose their vision of the trust committed to them, the standard of religious liberty trails in the dust as their foes triumph over them.

"In Volume V of the 'Testimonies,' in the chapter on 'The Crisis,' the fol-

Christian gives due honor to the powers that compose the state. Such a one does not despise dominion or 'speak evil of dignities.'

"In times previous to this, the gulf between rulers and people was a wide one. Governors did not hold their positions by consent of the governed, but obtained and held them by conquest or by inheritance. Rulers thought themselves lords of both the bodies and the souls of their subjects. State and church were practically one. Darkened indeed must be the mind that would endeavor to turn back to such a period.

"Perhaps no better words can be used to close this phase of my paper than those of John Stuart Mill in his incomparable work on liberty. These words are injected here because the legislation mentioned is an inevitable outgrowth of a church and state union. He says:

"Another important example of illegitimate interference with the right of liberty of the individual, not simply threatened, but long since carried into triumphant effect, is Sabbatarian legislation.' Again: 'The only ground on which restrictions on Sunday amusements can be defended, must be that they are religiously wrong, a motive of legislation which can never be too earnestly protested against. . . . The notion that it is one man's duty that another should be religious, was the foundation of all the religious persecutions ever perpetrated, and if admitted, would fully justify them.'

"In a recent declaration sent out by the Lord's Day Alliance, we find under the heading, 'The Position of the Lord's Day Alliance of the United States,' the following:

"The Alliance does not seek to impose a Puritan, sectarian, or any narrow program as to Sunday observance. It recognizes that there are sincere differences of opinion in respect to the details of this matter. It does, however, hold this to be fundamental,—that one day of each week should be free from labor and business, and the people free, if they so choose, to devote the day to rest, religious education, worship, and deeds of charity.'

"When this is read carefully, its real meaning appears. There is not a single soul in the land but is free now to devote Sunday to worship. The only thing needed is strength of conviction and stability of character. As proof of this, look at the large and increasing number who, at the risk of losing position and the opportunity of securing any employment, keep holy the seventh day, Saturday, the busiest of all the week."

Elder H. G. Thurston, religious liberty secretary for the North Pacific Union Conference, spoke at the third meeting, on "Our Policy Regarding the Teaching of Religion in the Public Schools." The following reasons were given why the public, or state, schools cannot consistently teach religion:

"Because it invades the natural, inherent right of choice of every man to be religious or nonreligious. This right is the dearest and most sacred of all rights.

"Because it is virtually a union of church and state, which is forbidden under our Federal Constitution. It is patent that the object of teaching religion in the public schools is to advance and promote the cause of the Christian religion.

"This question was before the Supreme Court of Ohio some years since,

and we take pleasure in quoting from the decision of that court:

"True Christianity asks no aid from the sword of civil authority. It began without the sword, and wherever it has taken the sword, it has perished by the sword. To depend on civil authority for its enforcement is to acknowledge its own weakness, which it can never afford to do. It is able to fight its own battles. Its weapons are moral and spiritual, and not carnal. Armed with these, and these alone, it is not afraid nor 'ashamed' to be compared with other religions, and to withstand them single-handed. And the very reason why it is not so afraid or 'ashamed' is that it is not the 'power of man,' but 'the power of God,' on which it depends.

"True Christianity never shields itself behind majorities. Nero, and the other persecuting Roman emperors, were amply supported by majorities; and yet the pure and peaceable religion of Christ, in the end triumphed over them all; and it was only when it attempted, itself, to enforce religion by the arm of authority, that it began to wane. A form of religion that cannot live under equal and impartial laws ought to die, and sooner or later must die.

"When Christianity asks the aid of government beyond mere impartial protection, it denies itself. . . . United with government, religion never rises above the merest superstition; united with religion, government never rises above the merest despotism; and all history shows us that the more widely

and completely they are separated, the better it is for both.'

"Religion needs no support from the state. It is stronger and much purer without it. . . . Morality and good conduct may be inculcated in the common schools, and should be. The connection of church and state corrupts religion, and makes the state despotic.

"It is our opinion that the teaching of religion in the public schools will not elevate the religion of Jesus Christ, but will tend to cheapen and degrade it. Religion is spiritual. The teaching of religion should be by spiritual teachers. Many of those who teach in the public schools make no religious profession whatsoever.

"Parents are responsible first of all for the religious life of their offspring, and no one has a right to force his religion upon either parent or child.

"The greatest tyranny of all time, which brought untold suffering and sorrow to mankind, came about by a union of church and state. The state enforced the religion of the church. The consciences of men and women were ruthlessly violated. Those holding opinions in religion which differ from the majority, were persecuted, tortured, and slain.

"We greatly deplore the moral condition of society. We are deeply grieved because of the lack of religious instruction of many of our children and youth; but we are convinced that to pursue the wrong course of legislating upon religion will not correct the evils which we so sorely regret."

## Report of the Southern Asia Division

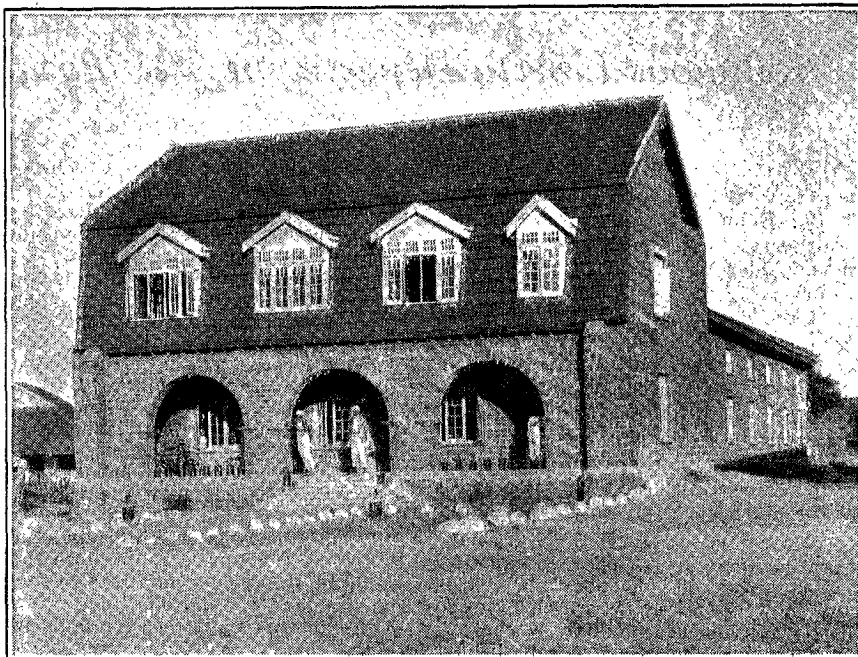
By A. W. CORMACK, Vice-President

It is with a great deal of pleasure that we, as delegates from the Southern Asia Division, find ourselves engaged with you in the work and activities of this important meeting.

Before we came, we prayed that God would send down upon the meeting His presence and His power and His peace; and now our hearts rejoice because of what He has done and is doing for us at this time. We bring you greetings from our workers

and all our people in Southern Asia.

Work began in India in 1893, when Brethren William A. Lenker and A. T. Stroup spent a short time canvassing there. In January, 1895, Sister Georgia Burrus (who as Sister L. J. Burgess is just retiring after thirty-one years of almost continuous service in the field) settled in Calcutta, taking up the study of Bengali. This was the beginning of our continuous effort in the country.



New Publishing House at Poona, India, Made Possible by Appropriations from the Publishing Extension Fund



Delegation from Southern Asia

From that small beginning,—a lone woman in one of the world's largest cities,—our force of workers has grown, until today we have 487 conference workers, comprising 41 ordained ministers (six of whom are sons of India), 53 licensed ministers, 105 licensed missionaries, 26 colporteurs, 123 school workers, and 139 other workers.

An outstanding feature of the Indian problem is the multiplicity of languages spoken, the latest census returns showing 222 indigenous languages used in India and Burma. Adding to these the languages current in those portions of our territory not covered by the Indian census,—as, e. g., Ceylon,—and also the many tongues spoken in India which are foreign to it, the language obstacle is stupendous.

Years of painstaking study on the part of individual workers enable us to report foreign workers competent to speak in fourteen of the principal vernaculars, besides Asiatic workers in at least four others. Some foreign workers are able to use two, three, and even four vernaculars. Even so, there remain at least eleven languages, each used by well over a million persons, in which we have no work as yet.

Two of these, in fact, are spoken by upwards of ten million persons each. And this besides about two hundred minor languages as yet unentered!

We have been hoping for years to be able to begin work in more of those languages, but the lack of men and means has prevented us thus far. Exchange has so operated as to reduce our budget allotments heavily. In our 1926 budget we have had to set aside as much for exchange adjustments as would land about twenty families in the field and support them during a year of language study. We greatly appreciate the liberal assistance given us by the General Conference in 1926, which is sufficient to permit of our securing additional workers to strengthen the existing force.

This is particularly gratifying when it is remembered that, owing to financial stringency, many other missionary bodies have been compelled to curtail seriously their operations. By God's mercy we have been enabled, not merely to hold the ground already gained, but to advance.

Our literature work has reached an important stage of development. Thus far we have literature prepared in thirteen vernaculars. A subscription book which meets with a ready sale

has been printed in four vernaculars, as well as in English. The liberal help given us from the Publishing Extension Fund has enabled us to reconstruct our publishing work. Sales for the quadrennial period show a gain of nearly 400 per cent over the previous period, and we believe that a steady growth will be seen in the returns of this department of the work henceforth.

We have now twenty-two regular evangelistic colporteurs who are operating on the commission basis and are succeeding in their work. Our vernacular schools are taking up seriously the plan of colporteurs' scholarships; and we can look back with considerable gratification to a number of young people who have already secured an education in this way. In this linking of the colporteur work with a growing school work, we believe lies a solution of many of the difficulties of both departments.

Over the course of years our church membership has steadily grown, it being today approximately double the membership five years ago, which figure in its turn was double that of five years previously. Our latest returns, Dec. 31, 1925, compared with Dec. 31, 1921, are as follows:

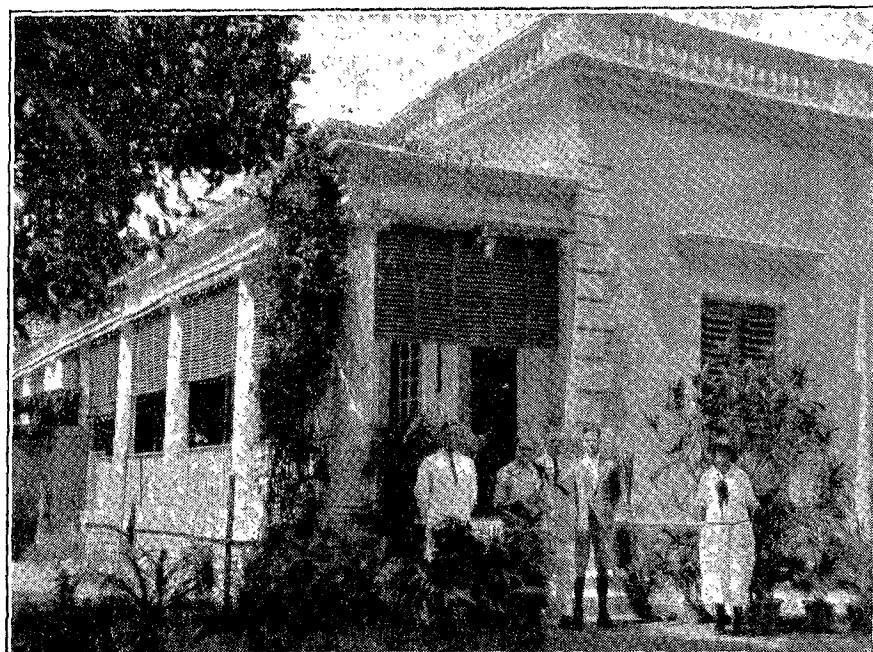
	1925	1921
Membership .....	2,120	1,423
Churches .....	66	41
S. S. members .....	4,210	2,210
Sabbath schools .....	180	96
M. V. Societies .....	27	11
M. V. members .....	970	424

The financial side of our statistics is equally encouraging, since in ten years the tithe has increased nearly fourfold, the actual receipts during the last quadrennial period being:

Tithe .....	\$120,562.88
Sabbath school offerings ...	25,647.55
Other mission offerings ...	32,372.96

The per capita returns for 1925 were: Tithe, \$16.69; mission offerings, \$7.27, this latter figure excluding funds collected from the public in Ingathering work.

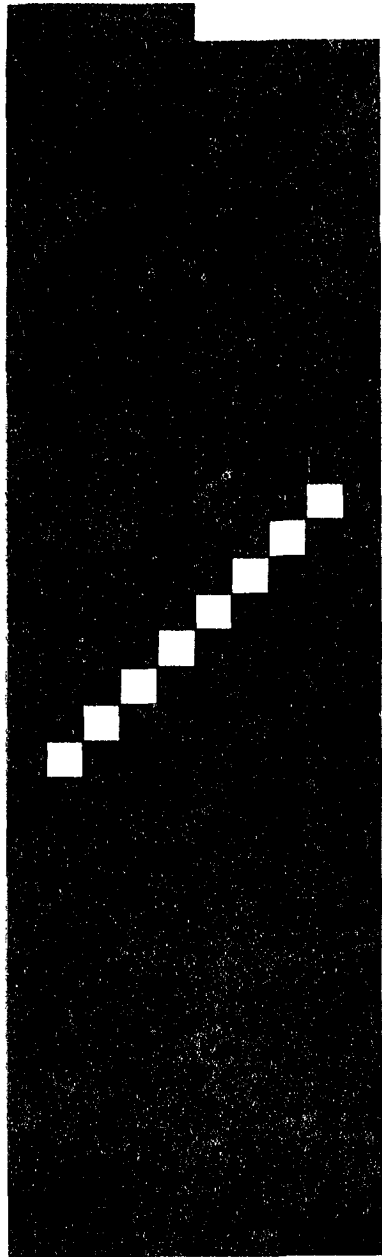
In several of the larger cities of the division, active evangelistic efforts are being conducted in English. The foreign communities are widely scattered, and our workers laboring in their interests have much in the way of adverse conditions with which to contend. Yet souls have been won, several of whom are today bearing responsibilities in the cause.



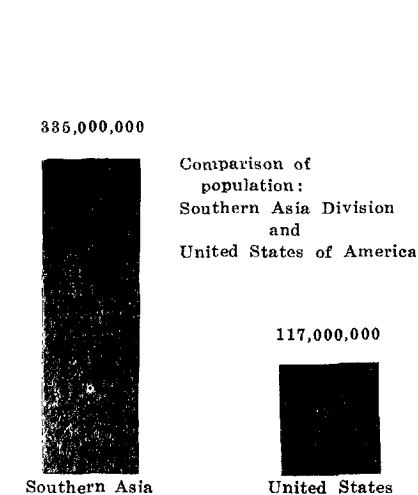
Church, Conference Offices, and Living Quarters for One Family, in Calcutta, India

A most important part of our work is our educational effort; for as we push out, we are brought into touch with the uneducated masses, illiterate and ignorant often to a degree beyond description. Altogether, a total of seventy-six schools are in operation, with an enrolment of 1,975 students. These schools range all the way from humble village schools using the shade of some friendly tree for a classroom, to two junior colleges. Of the latter, one is our English school in Mussoorie, providing for the education of the children of our English-speaking membership and workers. Its existence enables missionaries who otherwise might have to return to the homeland for the sake of their children's education, to stand by their work in a needy field.

The English medical work conducted by Dr. H. C. Menkel in Simla and Lahore continues to bring us into valuable touch with a large number of people, including some of the highest officials in the land, as does also that of our Mussoorie treatment-



**Southern Asia**  
Population, 335,000,000; Workers, 487  
Each white square represents 60 workers  
7,512 workers are engaged in the work in North America for a population of 125,000,000. Proportionately the 487 workers in Southern Asia reach 8,000,000, leaving 327,000,000 as yet unprovided for.

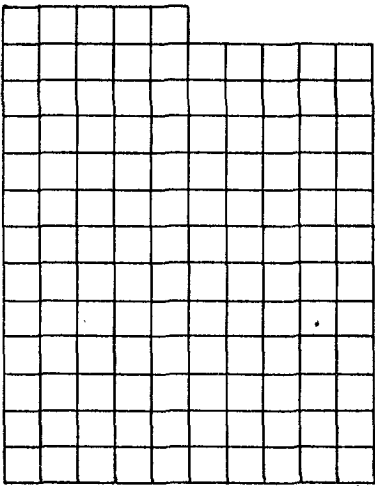


rooms; while at almost every vernacular station faithful missionaries minister daily to the physical needs of the hundreds who come to them for treatment.

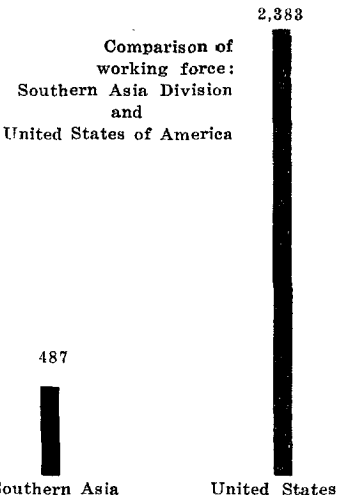
During the past quadrennial period our force of medical workers has been strengthened by the arrival of two graduates from Loma Linda, and two more are under appointment to our field. One of the former, Dr. A. E. Coyne, is in charge of a hospital donated to us by a wealthy Indian landowner. In a very short time a patronage running into thousands of patients a month has been built up, bringing our workers into useful Christian contact with the people of a well-populated and important area hitherto unworked by mission bodies. Dr. A. E. Clark, the other of the two Loma Linda men already in the field, is hard at work on his vernacular study, preparatory to opening his hospital.

The Sabbath school work continues to be a mighty factor in the giving of the message to the people of India, the enrolment having practically doubled in the quadrennium. Our statistics reveal an encouraging growth in the home missionary department, and also in the Young People's Missionary Volunteer department.

The accompanying graphs will serve to illustrate something of the magnitude of the task yet confront-



**North America**  
Population, 125,000,000 Workers, 7,512  
Each square represents 60 workers



ing us. Apart altogether from the need for developing and strengthening our existing work, we have vast stretches of territory as yet absolutely unentered, as for example a great central belt stretching from Afghanistan to Orissa, comprising over a million square miles, the home of well-nigh one hundred million people.

We are thankful for the help that has been afforded us by the General Conference during the quadrennium, both by the visits of officers to the field and in other ways. We are grateful for the workers who have been sent to us from this country and from Europe.

We rejoice in the fellowship that is ours with the people of God in all the world. We believe that the movement is God's, and that He has "the concerns of His church in His own charge." Not that the church is perfect, or that mere membership in it guarantees salvation to any one; but that the Lord loves His church nevertheless, and that He will continue to cleanse it with the washing of water by the word; and that soon He will present it to Himself, a glorious church, without spot or wrinkle or any such thing.

From the standpoint of human possibilities and sufficiency, the outlook would almost overwhelm us. We remember, however, the mighty workings of God in connection with this movement from the time of its beginnings in 1844; and calling to mind also the precious promises contained in the Word and in the "Testimonies" which have a special application to our own time, we look to the future with hope and confidence and thanksgiving.

THE STORY OF DIWAN SINGH

ONE day in January of this year a young Hindu of low caste came to see me. He had heard of our work through a relative who lives here in Hapur. This boy's name is Diwan Singh, and his village is twenty-five miles from here. He seemed greatly concerned about something, and after talking with him I found he was very anxious about the state of his poor village people, who are downtrodden by the higher castes. One reason for this is that the Brahmans and other higher castes think of Diwan's people as little better than animals, and even

below the cow or monkey or peafowl, which are sacred animals to the Hindus.

I talked that first day about the religion of Jesus Christ. This is the

tour of the villages. When the first night came, we stopped in a village where we had planned to have a meeting, and were going to spend the night. I did not know that any of Diwan's

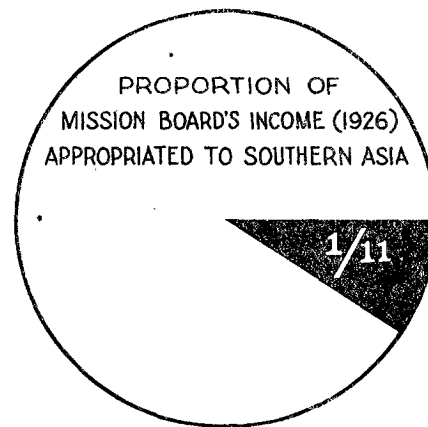
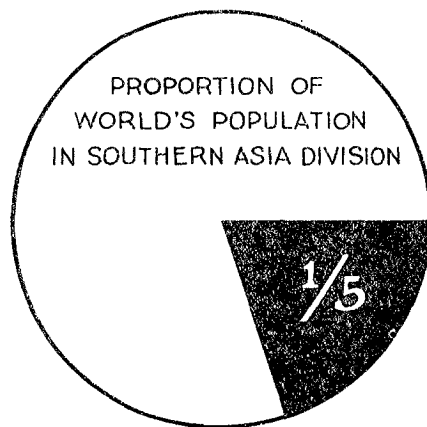
ideas of the Hindu people concerning taking food. To eat openly with Christian people in the presence of Hindu friends or relatives, requires a great deal of courage for the new convert.

One day while Diwan Singh was away from home teaching his people, his old mother came and persuaded his wife to run away with her. She told her what a horrible thing it is to become a Christian, and many other things, which caused the wife to leave her husband. This was a great trial and disappointment to Diwan. He loved his wife, and although she had not been baptized, he had every hope that she would be. He asked leave of me to go in search of her. I told him to go, and wished him the Lord's blessing. I warned him that his people would bring a lot of pressure to bear on him in order to make him give up Christ and become a Hindu again. He said, "No matter, Sahib, what they may do. My people may even kill me, but I shall never forget what you have taught me, and I shall never be anything but a Christian."

Five months went by, and no return of Diwan. I did not know what had happened. Two weeks ago he came back. I had a long talk with him. He informed me that his wife was dead. He told me he had not forgotten what he promised me, and assured me he was doing all the good he could in helping some of the boys of his people who are reading, and that he is teaching them the very things he learned while with me. He says he studies his Bible daily, and is trying to follow the teachings of his Saviour.

I thank God for the keeping power of His word, and that He can keep His disciples true to Himself, even in the midst of the greatest darkness.

M. M. MATTISON.



theme of the missionary, and he seeks every opportunity to present it. I told Diwan the only remedy for his people was the gospel of Christ. We have no caste system among us, neither will the Lord have any caste in His kingdom, and his people must learn about the truths of the Bible. They must have their boys and girls taught to read and write, and they must learn to think for themselves, otherwise they will always be slaves.

He said he believed this, and wanted to learn more about the religion of Christ. I told him to go to his village, and I would come and see him there. After visiting him and making inquiry in his village about his conduct, I brought him and his wife home with me. While in his village, I met a Mohammedan who had taken a great interest in Diwan Singh, and had taught him Urdu up to the fifth class. He had a school in his village, and had kindly allowed this boy to attend. This Mohammedan was not at all prejudiced against Christianity, and gave me a donation for our church building.

I gave Diwan a Bible and some other books, and outlined the work I wanted him to do each day. He made good progress in every way. He read most of the New Testament, learned the ten commandments, the books of the Bible, and the stories of Genesis, in a very short time. I was very much pleased with the progress he made. He gave up his idols, and fully accepted God as his maker and Jesus as his Saviour, and was baptized within two months after coming to me.

Early one morning, as I neared the place where he was staying, I heard him praying. I stopped to listen. He was going over and over these three sentences:

"O God, Thou art everything. O Jesus Christ, Thou hast all power. O God, use me as Thou desirest."

I thanked God from my heart for these earnest words coming from the heart of a young boy who had never prayed before to anything except false gods, and whose life had now been touched by the love of the heavenly Father. I prayed anew with him, "O God, Thou art everything. Use me as Thou wilt."

Soon after his baptism I took him with me on a three days' preaching

tour of the villages. When the first night came, we stopped in a village where we had planned to have a meeting, and were going to spend the night. I did not know that any of Diwan's relatives lived in the village, but soon learned that some of his nearest kin lived there. They soon recognized him, and began conversing with him. This was a good chance to test him, and I was glad to see him give a good testimony on this his first opportunity to witness for the Lord. He urged these relatives of his to believe on Jesus Christ, to give their children an education, and to forsake idols and all heathen practices.

The second test came at mealtime. I wondered if he would eat with us, or refrain in the presence of his heathen relatives, so I asked him if he wanted to take his food with us or with his relations. He said he was a Christian, and that he was not ashamed of it, and was glad to show by eating with us that he had turned completely from his old ways.

I know it is hard for people in Christian countries to understand the

## Morning Devotional Study

Thursday, June 3, 8:45 A. M.

### Patience of the Saints; Commandments of God; the Faith of Jesus

BY M. L. ANDREASEN

"HERE is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Rev. 14: 12.

Three things are here mentioned: First, the patience of the saints; second, they that keep the commandments of God; and third, the faith of Jesus. Of these three I wish to speak this morning, with special emphasis on the first one, the patience of the saints.

One would naturally expect that the wording, "Here is the patience of the saints," has some reason for being put that way. When you are delayed and tried, and show a patient spirit, then it may be said, "Here is patience." The wording indicates that there has been delay. And, indeed, we know that there has been, that there is, delay. The Lord might have come ere this. But "though it [the vision] tarry, wait for it; it will surely come."

The word "patience," however, means more than merely to have a quiet spirit—not to be stirred up. The real meaning of the word "patience" here, as in other places, is steadfastness, endurance—patient endurance. Hence, when it says, "Here is the patience of the saints," it really says, "Here are they that keep on; here are they that do not give up; here are they that are ready to work or to wait, and still keep their faith."

You will note that in James 5: 7-11, where the coming of the Lord is spoken of, five times the quality of patience is mentioned: "Be patient, therefore;" "have long patience;" "be ye also patient;" "take my brethren, the prophets . . . for an example of suffering affliction, and of patience;" "ye have heard of the patience of Job."

I take it for granted that patience is spoken of for a reason; that at this time there will be need of patience,

and that this Scripture is specially applicable to this people. We must stand before the world as those who endure; who do not give up in the face of trial, or even of suffering. This people will pass through some serious experiences. The thirteenth chapter of Revelation relates what shall happen to those who will not bow down and worship the beast or receive his mark. They shall not be able to buy or sell, and at last the decree will be given that they shall be killed.

James 5:11 says: "Ye have heard of the patience of Job." I wish to call your attention to the book of Job. I think there are certain lessons in that book which may be of value to us. I believe the book of Job is written for a specific purpose, as well as other parts of the Bible. Romans 15: 4 and 1 Corinthians 10:11 indicate very strongly that the whole Bible, including the book of Job, may have a special lesson and meaning for the last days.

Inspiration is more than truth. Indeed, truth is a necessary part of inspiration, but inspiration is more than that. A statement may be true and yet not be inspired. Inspiration rather is truth selected with a view to the application of the principles contained therein.

Let me explain that. Take for instance the book of Esther, a beautiful book. It is the story of Esther, Haman, and Mordecai. It is a beautiful story and a true story. That story was put in the Bible for a specific purpose. But though it is true, it was not selected because of that only, but because the essential points in it would be repeated. You remember the happenings in that book. What was it written for? According to the texts in Romans and 1 Corinthians that I have just referred to, whatsoever things were written, were written for our learning upon whom the ends of the world have come. This includes the book of Esther. You remember the statement that there are some who will see in this people a Mordecai in the gate? As in former days, will there not be a rescript issued that there is a people throughout the king's provinces that do not keep the king's laws, that have laws of their own, and that it is not profitable to the king to permit them to live?

This, then, is not merely a true story. It happened indeed just as it is written. Every word of it is true. But God selected it because it is a type, because something like it will again happen. Thus with the whole Bible,—"Whatsoever things were written." Not indeed that everything will be repeated. But it contains principles applicable to this time, happenings selected with a special reference to the experiences God's people are to pass through.

Now turn to the book of Job. You know the story, yet let me go over it very briefly. The first chapter begins the story of Job, how he was prospering. He was a good man, perfect, upright, one that feared God and eschewed evil. As his children feasted from day to day, he offered sacrifices lest they might have sinned.

In verse six the scene is changed,

the veil is drawn aside, and we see something happening in heaven. Satan appears, and when he is asked where he comes from he answers, "From going to and fro in the earth, and from walking up and down in it." Then the question is asked, "Hast thou considered My servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?" Satan answered the Lord and said, "Doth Job fear God for naught? Hast not Thou made a hedge about him, and about his house, and about all that he hath on every side? Thou hast blessed the work of his hands, and his substance is increased in the land. But put forth Thine hand now, and touch all that he hath, and he will curse thee to Thy face."

These verses contain a challenge to the Lord that Job will not stand true. God accepts the challenge: "Behold, all that he hath is in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the Lord." You remember the calamities that came upon Job. One thing after another happened. Job was perplexed. He did not know what was going on in heaven. He did not know of the challenge, and that he was being put to the test, and that the Lord was depending upon him. Job was stripped of all that he had; but at the end he arose, and said:

"Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away; blessed be the name of the Lord. In all this Job sinned not, nor charged God foolishly."

Satan was beaten. He had charged that Job served God because it was paying him; that God had put a hedge about him; that Satan could not get at him. But Job stood the test.

Then comes the second meeting in heaven, and Satan, unabashed, again appears. He had been beaten once, but he is not discouraged. God asks him again if he has noticed Job. Satan answers, "Skin for skin, yea, all that a man hath will a man give for his life. But put forth Thine hand now, and touch his bone and his flesh, and he will curse Thee to Thy face." God again accepts the challenge. And so Satan goes forth and does all he is permitted to do. He goes the limit. He may not kill Job; but he causes him to suffer intensely. He is laid on the ash heap scraping himself, the matter oozing from all his sores. His wife counsels him to curse God and die. Job answers her:

"Thou speakest as one of the foolish women speaketh. What? shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips."

Satan was beaten again. He had tormented Job, causing him intense suffering; but Job had stood the test. God's confidence in him was not misplaced.

Then came the three friends, and poor Job had a hard time of it. I am not here to defend Job this morning. He needs no defense. He was greatly perplexed at times. He had not seen that scene in heaven; he did not know the challenge that had gone

forth. God was depending upon him. Job was perplexed. He could not understand why this thing had come.

W. A. SPICER: He did not understand how important it was in God's plan that he should stand the test.

M. L. ANDREASEN: No, he did not. He was perplexed, terribly perplexed. I do not wonder at it. He had searched his soul, and he did not know of any specific wrong he had done. He went through the same experience that I suppose every one has gone through, or will go through, before the end. Have you sometimes stood at the bed of sickness or gone through some severe trial and asked, Why? Why?

The problem of suffering, of sickness, is indeed an important one. All sickness is not the result of sin. Of the man mentioned in John 9 it is asked, "Who did sin, this man, or his parents, that he was born blind?" And the answer, "Neither hath this man sinned, nor his parents; but that the works of God should be made manifest in him."

There is, indeed, suffering that is a result of sin. You transgress, and suffering results. That is one kind of suffering, which we are generally quite well acquainted with. But there is another kind, mentioned in the fourth verse of the eleventh chapter of John:

"When Jesus heard that, He said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby."

Reading again, the third verse of the ninth chapter:

"Jesus answered, Neither hath this man sinned, nor his parents; but that the works of God should be made manifest in him."

Here was a man, blind, not because of any specific sin of his own or of his parents, but that the works of God might be made manifest in him, as also in the case of Lazarus. This blindness was for the glory of God.

As I think of this, I suppose that there are those today who are sick, who are suffering, that the glory of God might be shown. Think of it just a moment. Is it possible that there are those today who are blind, that the works of God might be made manifest in them? those who are sick, that God may heal them, and that God is just waiting for some one to claim the power of God to rebuke that disease? What a wonderful responsibility that puts on us?

There is a third kind of suffering and sickness to which I also wish to call your attention, mentioned in 2 Corinthians 1. I might call that vicarious suffering:

"Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God."

Notice that. God comforts us in our tribulation, that we may be able to comfort them that are in any trouble.

"For as the sufferings of Christ abound in us, so our consolation also

aboundeth by Christ, and whether we be afflicted, it is for your consolation and salvation."

I have known people to go through sad experiences and exclaim: "Why, O Lord, does this come? Wherein have I sinned? What have I done?" And they search their souls and can find no reason for it. They are perplexed. May it not be, as with Paul here, that there is a purpose even in suffering, and that it may be that God is causing you to pass through that perplexity that you may be a better minister, that you may be able to help and to comfort those who are in any trouble? After all, it is only as we pass through certain experiences that our words, words of comfort or reproof, have any weight.

I well remember a young man who made an address, the best, I think, I had ever heard. He began on such a high plane, the periods were so well rounded, almost perfect, that I said, he can never keep that up. But he did. A wonderful speech. That same man went down to see the Chautauqua people, to see if he could get on the Chautauqua circuit. They heard his speech, and then they said, "Very good indeed. Now come back in about fifteen or twenty years, and perhaps we can use you." Oh, he had to go through some experience first, before his words, beautiful as they were, would have the effect that they should have. No singer can sing, no musician can play to touch the deepest emotions, until his own heart has tasted the waters of Mara. It was only after Hosea had gone through certain heartbreaking experiences that he could give the message he gave later on—become the John of the Old Testament. It was only after Ezekiel had sustained the loss of his wife that he became a power for God.

Paul also knew that only as he passed through certain experiences would he ever be able to minister as he might after having gone through those experiences. And so with all God's ministers. Suffering and soul-winning efficiency must go together.

The young men can do a certain work, and let them be encouraged; the Lord bless the young; but don't think that because you have a few gray hairs your days of usefulness are past! There is a work you can do that no one else can do, and the Lord will bless you in doing it.

Think of this, you missionaries in far-off lands. Christ became the prince of comforters because He was the prince of sufferers. It is only as you go through experiences of trial that you will be able to minister. That gives a meaning to life's hard experiences. It may be that suffering may come to us not because of any sin, but as part of our education, that we may be able to help some one else that is in need; for after you have gone through an affliction, you can go to one who is going through a similar one, and there is a bond of sympathy established that will enable you to minister much more effectively.

Again I come to Job's experience. He didn't understand why this calamity had come, and he was terribly perplexed concerning it. He did not understand that he was being tested,

that there was a challenge issued, and that the Lord was depending upon him. The time will come when we shall pass through a similar experience.

Speaking of the man in John 9—the man born blind, Sister White says:

"Satan, the author of sin and all its results, had led men to look upon disease and death as proceeding from God,—as punishment arbitrarily inflicted on account of sin. Hence one upon whom some great affliction or calamity had fallen, had the additional burden of being regarded as a great sinner. . . . The history of Job had shown that suffering is inflicted by Satan, and is overruled by God for purposes of mercy."—*The Desire of Ages*, pp. 470, 471.

I well remember the experience I had when my little girl fell into the fire and was burned from the top of her head to her heels. They brought her home, and month after month she lay there in agony. That was in New York City, and in the midst of this experience I got a letter from a good sister saying that if I would repent of my sins, such things would not happen. Well, I had done some repenting there, but that letter did not just help me, and yet it was written with good intentions. I am speaking this for some of these dear souls who are worried and perplexed, and who do not understand that God is putting them through trials for the purpose of service.

You remember how Satan was given permission to try Job to the utmost; so Satan will be permitted to try the saints when probation shall cease. In effect the same thing will take place that took place in the case of Job. God has been with His people; has been a shield to them. Angels have protected them. There has been a mighty movement. Thousands have been converted. Pentecost has been repeated. Now comes the challenge. Satan is given permission to try God's people to the utmost. They will suffer weariness, delay, and hunger. They cry to God day and night. It is the time of Jacob's trouble. They search their souls to see if any sin is left. But they find none. They have repented of their sins. There is nothing against them. But the trial that comes, brings perplexity, keenest anxiety, terror, and distress. The people go through somewhat the same experience that Job went through. His experience is written that we may know that there is something going on in heaven, that there is a challenge, that there is a test, and that God is depending upon us to do right.

"The most vivid presentation cannot reach the magnitude of the ordeal. In that time of trial, every soul must stand for himself before God."—*The Great Controversy*, p. 622.

He (Christ) kept His Father's commandment, and there was no sin in Him, that Satan could use to his advantage. This is the condition in which those must be found who shall stand in the time of trouble.

"The people of God will not be free from suffering; but while persecuted and distressed, while they endure privation, and suffer for want of food,

they will not be left to perish."—*Id.*, page 629.

"The heavens glow with the dawning of eternal day, and like the melody of angel songs, the words fall upon the ear, 'Stand fast to your allegiance. Help is coming.'"—*Id.*, p. 632.

When the people of God pass through that experience, the angels of God are anxious to come to their help; but the commanding angel says, "Not yet. They must drink of the cup."

The way to glory leads through Gethsemane. It is only as we pass through the valley of trial and affliction that we shall ever be able to perfect character.

Of Christ it is spoken in Hebrews 2:10:

"It became Him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings."

Again, in the fifth chapter, and eighth and ninth verses:

"Though He were a Son, yet learned He obedience by the things which He suffered; and being made perfect, He became the author of eternal salvation unto all them that obey Him."

As He was made perfect through suffering, so we may have to follow in His footsteps.

If we cannot now walk with the footmen, how then shall we be able to run with horses? And if we now cannot stand the small trials that come to us, what will we do in the swelling of Jordan? God will cause His people to pass through experiences that will be perplexing, that will cause them anxiety; and yet they may know that that is the preparation for a larger ministry, and for the perfection of character. May the Lord help us to accept cheerfully whatever He may send.

"Here are they that keep the commandments." That means all the commandments—the first, the second, the third, the fourth, and on to the tenth. They keep all the commandments. They have no other gods; O that that might be said of this people! No other gods. What are other gods, or strange gods? You well know. It is anything that stands between you and God. These have no other gods. They keep the commandments. There is not a thing between them and their God. They are wholly dedicated to Him.

They reverence the name of the Lord. They have in them that most precious heritage and virtue, reverence, which has almost left the earth.

They keep the Sabbath day, they work six days, and do all their work. There is not a lazy one among them. They work, they rest.

They have respect for constituted authority. They obey their parents. And that principle of respect for constituted authority, whether it be the parents or the church, is worth while. They believe in organization.

They do not kill, they do not hate, they love. There is no trouble anywhere because of jealousy, but love prevails.

They are a pure people. They are pure in mind, in act, in their reading,

and all. Purity is their watchword.

They do not steal. They pay their debts. They give to the Lord that which belongs to Him. They are faithful in tithes and offerings. They respect the rights of others.

They do not lie. No guile is found in their mouth. Their word can be depended on. They are honest. Their reputation is good with them that are without.

They do not covet. This refers not merely to the outward, but to the very heart. Every bit of covetousness is rooted out.

But note. The keeping of the commandments presupposes perfection, and that is holiness, that is sanctification. Do they keep the commandments to be saved? No, not at all. They keep them because they love. Love is the mainspring, love is the center of their experience. "By this shall all men know that ye are My disciples, if ye have love one to another." This is the true keeping of the commandments. You have, then, in the keeping of the commandments, a people sanctified, holy, who have no other gods, not a thing standing between them and their Maker.

The third part of my text deals with the faith of Jesus. I notice that the reading is not that they have faith *in* Jesus, wonderful as that may be, but they have the faith of Jesus.

Let me illustrate the difference. I have faith in Brother Underwood. I believe in him. He is a good man, honest, straightforward. I have faith in him. I can depend upon him. But that is different from saying, "Oh, that I had the faith of Brother Underwood!" To have the faith of Jesus is more than merely to have faith in Jesus. It is to have the same kind of faith that He had. And Jesus did have faith. See Him healing the sick. See Him raise the dead. The faith He had is to be ours. This faith may lead us to Gethsemane, even to Calvary. But if so, His faith shall be ours.

Read Galatians 2:16:

"Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ."

Note, it is not merely faith *in* Jesus, wonderful as that is. It is a step higher. Mark the differentiation, so beautifully put here:

"Even we have believed *in* Jesus Christ, that we might be justified by the faith of Christ."

We believe *in* Him, that we might be justified by the faith of Jesus Christ. Again:

"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God."

I am indeed not speaking lightly of faith *in* Jesus, that is the first step. But there is a step still higher than that, which this people must take. "And the life which I now live . . . I live by the faith of the Son of God." That faith that He had must be ours, and will be ours.

The people spoken of here have first, then, the patience of the saints. They endure. They never give up, whatever the difficulties may be. Then they keep the commandments.

And then they have the faith of Jesus, the same faith He had. What a wonderful thing! What a wonderful people!

I will close with the first promise in the Bible:

"I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Gen. 3:15.

That enmity, friends, is our salvation. Paraphrasing, I would read: "I will put enmity between thee, Satan, and the church. I will put hatred there. I will put hatred for sin in the heart of My people." That hatred will help us stop sinning! That hatred is our salvation.

As long as sin is alluring, as long as there is a tendency toward sin in our hearts, we are not on safe ground. For years after I became an Adventist I had trouble about smoking. Not that I ever smoked, not once. But I dreamed again and again that I would

awake, go to the window where my pipe used to lie, light it, and start out around the corner where I would meet some Adventist. Then I would wake up and thank the Lord it was only a dream. I did not smoke, but neither did I hate it. As long as we are in that condition with reference to sin we are on dangerous ground. We need to pray God to help us to hate sin, and when we get that hatred in our hearts, so that the things we once loved we now hate; when we really get to hate sin, we will stop it.

This is the first promise in the Bible; and what a wonderful promise it is! God help us to hate sin, to abominate it, so that all that has to do with sin will appear in our sight as it does in God's sight. Then we shall have complete victory, without fear of falling. May God help us to be willing to go through the experience that will help us to stand with Him on the sea of glass.

## Fundamental Principles in Choosing Men for Responsible Positions

IN connection with the report of the Nominating Committee, Elder W. A. Spicer enunciated some principles, relating to the choice of men for responsible positions, which are well worth passing on for general reading. They are not given in the regular Conference proceedings, because of their length, as these proceedings are wired from day to day.

When the Committee on Nominations rendered its first report, nominating the officers of the General Conference, Elder Spicer made the following statements with respect to his own nomination:

"Just a word only. In behalf of all these brethren, I want to thank the Conference for the expression of confidence and love that the vote means. I can assure you that the brethren named will give themselves and their earnest effort to do the work that comes to them to do. That is all we can do. That is all you expect of us. We take this election as merely an incident in our arrangements here for pushing on with the work.

"For myself I would say that while I do appreciate, as the others do, the confidence, if I could find in my heart the slightest trace of satisfaction in being called to office, I would decline the nomination forthwith, for I do not feel that an office in the cause of God is anything to be sought for as a desirable thing, as anything to feel satisfaction over. Our offices are not posts of honor, but posts of service. We are not one above another, we are brethren together.

"We must respect office. I must respect the office I am called to; you must respect the office you are called to. But while an officer must declare the counsels that belong with the office, I do feel, brethren, that among us we should exalt the Lord Jesus alone. He is the one to get all the honor; and so far as my office is concerned, it may be the highest office, but that doesn't make me chief among these apostolic brethren that are here.

"The apostle Paul was chief among the apostles,—not that he held the highest office. I think the apostle James held that. The apostle Paul was the chief of all apostles because in labor he was 'more abundant' than they all. Wouldn't you rather be a Paul than a James? Up in heaven he is counted chief who loves most and who serves most.

"Every one, then, is responsible for his office. Let a church elder consider that that is a sacred call, and discharge his duty. Let every conference president and union president and every officer count it a sacred thing to be called to any office in the work of God; but let us remember we are brethren together, to counsel together.

"And I feel that about the only gift I can give to this work—I love another kind of work; for I was brought up in secretarial and writing work, and I love it—about the only gift I can give to this kind of work is to try to be as true as steel to my brethren, as true as steel to the Conference and to the Conference Committee, and to try to make it as easy as possible for these brethren to work together in the cause of God."

### Why Certain Nominations Were Made

When the Committee on Nominations presented its final report, Elder Spicer, by request of the Committee, gave the reasons why certain nominations had been made. We believe that the principles he enunciated may be profitably studied on every occasion where men are chosen for office in connection with this movement. He said:

"First on the list, I think, is the name of Brother Brodersen as Vice-President for South America. Brother Brodersen is re-elected Vice-President for South America. The lateness in bringing this item in did not arise in any wise from any question about Brother Brodersen, save that the condition of Sister Brodersen's health and of his son's health requires that they

remain for a year or two at least in this country. So we waited awhile, canvassing the situation, for we do not believe very much in divided families.

"But taking it all into account, the brethren of the South American field felt that they would like Brother Brodersen to come back. He will plan his work so that he will be northward in South America at the times of our Autumn Council, and will come up to the Councils and see his family here in America for a few weeks, and then run back to the field until the next year's Council. And we will all pray God to send His healing power upon that family. It is a tragedy in our missionary line-up, this breaking down of health, isn't it? Let us pray to God against it, brethren. Well, the South American brethren are rejoicing to have Brother Brodersen coming back again with them into the field. They love him there just as we love him here. I like to hear his voice when he talks to us.

"Again, a word about the field secretaries. You will notice a little change. Two of our field secretaries, Brethren G. B. Thompson and R. D. Quinn, much to our grief and regret, have of late, for a year or two, not been able to really swing off into the world field on account of ill health. And so we are going to take them into our hearts as helpers and counselors in a more local way; for really, brethren, the field secretaries in active service must run about as hard a race as anybody. We count on them to line right up with the officers for field work; and I tell you, brethren, it is hard work. It takes just about all there is of us, chasing after this work in the world as it speeds on.

"We did feel very anxious to vary our circle at the General Conference office, to take in men from the world field, for the work is growing. It was too bad that during the whole four years of this last period not an officer or field secretary got to South America, though two good, strong departmental secretaries were sent there. As these great missionary divisions are growing larger and meeting the problems we have at home, they ought to have, just about every year or every other year, an experienced man from the General office to spend some months helping them. They want it. They want new voices in their camp-meetings, just the same as here at the base new voices are wanted at the camp-meetings.

"So we felt anxious for new blood in our General office circle. We have asked Brother G. W. Schubert of Europe to come over and join us. And we have called Brother E. Kotz from Europe. He is one of our beloved secretaries. He is no novice in the work. Years ago he, with others, laid the foundations of one of the finest mission fields we have in Africa. So, too, Brother Schubert, one of the union conference presidents of Europe, is going to join us. We must hold together and press on together in all the world. We want the whole world represented, as far as is practicable, in our central councils.

"Further, we felt that in lining up our field secretaries, we needed some North American conference presidents

in. The division fields have said, 'We would like to see a union president now and then who has gone through the union presidency mill.' We must now and then send out men who can sit down, with their experience in handling union work, and help our brethren at the ends of the earth.

"The Committee has called Elder G. W. Wells from the Southern Union, and Elder F. H. Robbins from the Columbia Union. As we talked with the Nominating Committee, we spoke very freely about the men. We had the whole range of our North American union presidents before us. For my part, I told the Committee that they all look alike to me; the only question was adjustment of the situation, health, and capacity to go anywhere and give service; and the Nominating Committee have chosen Brother Robbins and Brother Wells.

"Our whole thought has been that we want new blood in the General Conference central councils. For my part, brethren, I don't like to have the same set of men associated together all the time; we get to thinking one another's thoughts; almost inevitably our minds get to running along together, and I think that about once in four years we ought to infuse new blood, hear new voices among us, new brethren that push us along, thinking of something else; for one of the worst things in our work is stagnation.

"It is not good to perpetuate little groups that come to think alike. I would not have men around me that thought it was their duty to support my opinions and my views. The 'Testimonies' say that we are to be true as steel to one another, but I count that associate truest to me who in committee session, or to my face, says, 'Brother, that is not right that you are planning.' That is the man who is true as steel to me; but the man who echoes my words and my opinions, and thinks that in my smile there is favor, that in my frown there is peril, I don't want that kind of thing to be. If I ever got a circle around me like that, the first Autumn Council that came, my brethren, in the fear of God I would resign the office to the Council, for I think it is perilous for any man to be set in the center to be followed.

"I do not want any one, my brethren, to follow me. As official, as President, I must declare the counsels of the Committee, and God being my helper, I must not swerve from the counsels of that Committee, which represents the General Conference, which the spirit of prophecy says is the highest authority of God on the earth. I yield to its counsels myself.

"When in the fear of God, with all the counsel that can be secured, the General Conference Committee gives counsel, that is the command of God to me, and we as officials must be true as steel to it.

"But, brethren, we do not want any body of men binding themselves together to agree together to follow one another. It would mean stagnation to our souls. That is why I felt a real anxiety to bring in some union presidents; let other men take their unions; try to develop more men, and get more of a circulation of blood through the body of our organization.

"I liked Brother Ising's report that he sent us a year or two ago, when he was over in Transjordan meeting some new brethren. A little Arab boy, not knowing just who Brother Ising was, said, 'What color are you?' Brother Ising hardly knew what to say, and then the boy explained: 'I am a Sabbath keeper. That is my color. What color are you?' Brother Ising decided that that was his color too. That is the Arab way of speech.

"As I look the field over and see our union men, they all look of one color to me, if they love the third angel's message. Brethren, none of us are 100 per cent. We are strugglers toward it, and by the grace of God we are going to do our best to be loyal to God, true to one another in this true sense, and push on the blessed work of God.

"We thank God as Elder J. L. McElhany, of the Pacific Union, joins our office staff as Vice-President for North America. When it came to taking four union presidents out, three from North America and one from Europe, the question came up in a very serious way, How are we going to fill those gaps? Is it going to be done just by the local union conference committees? And so yesterday we called the North American union men together in counsel. We discussed relationships, principles.

"No conference, no union, lives unto itself. Every union is a vital factor in the General Conference. And as we pull out a union man, at once people begin to say, 'Who is going to take the place?' It is a part of the whole question of the call, to their minds. The other night the officers sat up until after twelve with the Pacific Union committee. That is financially the strongest union. One fourth of our resources in North America come from the Pacific Union.

"Those brethren of the Pacific Union committee,—some of them rather veteran men,—recognized that the heading up of the Pacific Union was a bigger problem than should be dealt with by a few men, without counsel, and they called for counsel because they felt they needed it.

"Yesterday as we talked that principle over with the North American union presidents, we said, 'How is it? When we call union presidents out in a meeting like this, what is the best way? Shall we just take out the men, and then leave it wholly to the local union committees, without counsel, to settle the matter of filling the posts?'

"'Why, no,' those North American union brethren said. Really, the manning of our circle of unions is more in each case than a local union matter, especially when the matter has to be dealt with by a few men of the union conference committee. And so the North American men said they always wanted counsel as to their unions. Even where we do not change a man, those brethren said, 'Brethren, we want you of the General Conference to counsel us. When there is a chance for changes all around, if you feel that changes should be made in our fields, we want you to give us counsel.'

"They put themselves, just as we do, all of us, as subjects for counsel, for, brethren, when this or that strong union gives up its man, it may be it

should have a man from another strong union, with long union experience, letting a new hand get first experience in a less trying union.

"Some unions are really key unions, with inter-union and general institutional interests. I know that the thought comes to delegates as they see union men being taken out, 'Who is going to follow?' It is not mere inquisitiveness; it is not merely a desire to have something to do with somebody else's work; but the brethren feel that the manning of our strong unions is more than a local matter; that it is a matter that should have the counsel of all the appropriate counselors that God has provided. And our North American union brethren united in saying that they did not believe there was a union committee today on earth that would not want counsel, and would not take serious counsel as we sit down together.

"I speak of this in order that the questioning about what is going to be done should not disturb anybody, because in the fear of God, the union men say the officers should sit down in a meeting like this with each union committee that has to give up a man, and counsel freely as to filling the gaps.

"And, brethren, I have never yet found a committee of men who were not willing to take counsel in this way; for we must hold together, and make the interests of the whole work the great thing.

"Two things we do not want: On the one side, we as General officers do not want to be dominating the unions. We cannot do that. We cannot have any central power that is arbitrary. On the other hand, in the fear of God the union brethren who were together told us that we could not adopt any policy of drift. We could not be unconcerned as to the manning of these great interests. The union men said to the officers, 'You cannot stand aside with safety to the cause. Strike a medium between a ruling domination and the policy of drifting, and let us make it a policy of mutual, earnest, prayerful, and very, very serious counsel between officers and union committees, with the General Conference Committee itself the court of appeal.'

"I believe there is safety in that. With brethren desiring counsel, we officers wanting to give counsel, but wishing to stop short of being arbitrary; I believe we shall get together, and together plan to man this work and push on, hurting no man.

"For our part as officers, I want our relation to unions to be such that in our councils we can talk it over freely between us all, as to whether in any particular we as officers are too assertive, whether at some point dominating, or whether we are letting things drift, and failing to give the general counsel needed to help every local interest in best relation to the whole.

"I wish in this denomination we could forget every mistake we have all made in the past, and when God lays the burden upon any one of us, that we might face the future together like brethren. Have done with whispering, have done with talking around

the corner, and do our talking in responsible committees. I think among us as officials and workers, one great hindrance to the work of God is talk outside of committees.

"Brethren, those who feel the pressure of some obligation to God upon their hearts will talk in committees, and will not talk out of committees unless in a way to help and build up; for, brethren, it is the whispering around the corner that weakens the work. For my part, if there is anything about a brother that needs investigation, I will go to that brother, I will bring him to his associates, and we will go into the matter carefully, and let impartial associates give counsel.

"But, brethren, let us not whisper away one another's character. If anybody knows anything that ought to be investigated, let us investigate it in the way constitutionally provided, and, by the way, without fear or favor; for, brethren, we who are officials,—I am not talking solely about the General Conference—all in official position,—we must be just as faithful in talking with our nearest associate about his faults as we are with anybody else, for there can be

no such thing as partiality or favoring one another within any circle of association. For one, I am out of that absolutely, all the time and forever, because I want to go to heaven, and I would rather be a Christian than to hold any office any day.

"We must be brethren together, faithful brethren, and we will pull together, yet without binding ourselves together into bundles, so that we resist change among ourselves or the bringing in of new gifts by introducing new men and getting new blood infused. We all need from time to time to have new men and new minds round about us in our committee work, so that we shall not get to depending upon one another. I have seen men in a local conference committee hold together so closely that you could visibly see they were weakening one another. Brethren, that is the most demoralizing thing that can strike a union or a local or a General Conference. Nobody is in the General office by my favor, nobody shall go out by my disfavor. We are brethren together, all subject to one another and subject to counsel, every man at his post trying to do his duty, and may God lead us all."

## Morning Devotional Study

Friday, June 4

### The Second Coming of Christ

By R. A. UNDERWOOD

ELDER ANDREASEN yesterday morning, in a very forcible, clear way, brought us down to the second coming of Christ, past the hour when probation should close, through the seven last plagues, and showed us very clearly that we have before us something to meet in suffering with Christ. He brought out the beautiful thought that God permits trials and sufferings to enable us with power to comfort others who are in a similar condition. I want to continue from the point where he left us, and the theme of this study will be "The Second Coming of our Lord in Glory." I read in Romans 8: 18:

"I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

I want you to mark that—"The glory which shall be revealed in us." I will read two other scriptures in this connection, without further comment. The first one is Habakkuk 3: 3-6, and is a wonderful picture of the second coming of Christ. There are a few points in these verses that I do not find in any other place in the Bible, giving a picture of His coming. They read as follows:

"God came from Teman, and the Holy One from Mount Paran. . . . His glory covered the heavens, and the earth was full of His praise. And His brightness was as the light; He had horns ["bright beams," margin] out of His hand: and there was the hiding of His power. Before Him went the pestilence, and burning coals went forth at His feet. He stood, and measured the earth: He beheld, and drove asunder the nations; and the everlasting mountains were scattered, the perpetual hills did bow."

The purpose of Christ's coming is clearly stated in the words of the apostle Paul, brought to view in the second epistle to the Thessalonians.

"When the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power." 2 Thess. 1: 7-9.

The point I want you to see is in the tenth verse: "When He shall come to be glorified in His saints, and to be admired in all of them that believe."

This states that Christ is coming to be glorified in all His saints. And Christ is to be admired—not the saints; but Christ is to be admired in all His saints. We read in different places of the glory attending Christ's second coming, and I wish to emphasize that point in the study this morning. In the ninth chapter of Luke's Gospel I read these words:

"Whosoever shall be ashamed of Me and of My words, of him shall the Son of man be ashamed, when He shall come in His own glory, and in His Father's, and of the holy angels."

In what will the glory of Christ consist? It will not be the radiating light surrounding Him. His coming will be in majesty, but I wish to call attention to the real glory of Christ through all eternity.

When Christ comes in mighty power, every saint of God is a duplicate in character of Jesus Christ, and that will be the glory of Jesus Christ to all eternity before all the created hosts of heaven.

Now let me turn to a few scriptures that bring out this thought very clearly. First I will call your attention to Isaiah 62. In the first verse the church is brought to view: "For Zion's sake will I not hold My peace." You know how it reads; it describes the remnant church, the church of the living God, as going forth as brightness, and the salvation thereof as a lamp that burneth. Then in the third verse I read:

"Thou shalt be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God."

This says the church, or the redeemed, are to be a crown of glory to Jesus Christ.

Turn with me to John's description of this time:

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." 1 John 3: 1.

That is a wonderful statement! Again:

"Now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is."

My brethren, that will be the glory of Jesus Christ to all eternity. That outshines all other glory. I might turn to other scriptures substantiating this, but I will not take the time.

In the Acts of the Apostles the first chapter, you remember the writer brings to view the second coming of Christ,—the ascension and His return. It says there: "When He had spoken these things, . . . He was taken up; and a cloud received Him out of their sight."

Turning to the last chapter of Luke we read:

"It came to pass, while He blessed them, He was parted from them, and carried up into heaven."

What had taken place? We find that He had led about five hundred believers out near Bethany. A bodyguard of angels had come from heaven to escort the Son of God back to glory. But that wasn't all. In Matthew 27: 52, 53, we find a statement that when Christ was raised and came out of the grave, many of the saints that slept arose, and appeared unto many. From this I gather that a great host of saints of God were brought from their graves at the resurrection of Jesus Christ. Where did they go? Turn to Ephesians the fourth chapter. Here we read that when Jesus ascended upon high, He led a multitude of captives. One translation says a host of captives.

Now these two men who appeared to the disciples on the occasion of the ascension—angels really—had come to usher Him back to heaven, and the great host of those whom He had redeemed were to go up to glory with Him. They began to ascend, and the disciples were standing there looking up, gazing into heaven, to catch the last glimpse of their ascending Lord.

The record says a cloud received Him out of their sight. Then how will He return? Two men standing by in white apparel said,

"Why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven."

How did He go?—Boldly, personally, visibly. Angels attended Him, but a great army of redeemed saints went up with Him, didn't they? Do you believe it? Why, certainly, for the Bible says so.

Now I want you to go with me just a moment, and see how Christ with this great host of redeemed saints was received. Turn to the twenty-fourth psalm, called the ascension psalm. When Christ had reached the city of God, the cry of the company outside the walls of that beautiful city was:

"Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the King of glory shall come in."

From within came the question, "Who is this King of glory?" And the answer came back, "The Lord strong and mighty, the Lord mighty in battle." The request and the question were repeated, and again the answer came back, "The Lord of Hosts [the one who created all the shining worlds and all the intelligences of the universe], He is the King of glory!" Then the gates were lifted up, and Christ with the redeemed company, entered the city.

Now go back to that experience with the two men who said, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Let us for a few moments study what the text in Habakkuk says about the coming of Christ. It says "His glory covers the heavens." Christ appears in a white cloud. It is a living cloud, my friends, not a mist, not simply rays of sunlight, but His glory. This glory is to be shared by the redeemed sons of God.

I read: "Looking for . . . the glorious appearing of the great God and our Saviour Jesus Christ." Do you know that the Father Himself comes with Jesus Christ? And all the angels come with Him, and all the glorified saints who were raised to life at the resurrection of Jesus, also come with Him. But where do the angels go? Ah, they are sent to every spot on this earth where a saint of God is resting, my friends, and they will be there when Jesus speaks, "Awake, awake, ye that sleep in the dust, and arise!"

I have a sleeping companion. Some knew her sacrifices, her untiring life of devotion given to this message. She is the only one, so far as I know, that ever gave five years as a treasurer and secretary of a conference freely, without one penny in return for her service. That dear saint of God! Her last expression as she lifted up her hands when my daughter and I raised her on the pillow was, "I see glory." I think God gave her a view of His second coming. That was her last utterance. We laid her down, and she soon fell asleep in Jesus.

Now suppose it comes my time to be laid away. If I remain true to God and this cause, I shall expect to hear the voice of God that will penetrate the grave, calling, "Awake, awake, ye that sleep in the dust." Suppose I am lying in the grave,—and I may be,—when we rise, the first view will be of our Lord coming in the clouds of heaven. Do you not think that when we are

raised in immortal beauty, with an immortal tongue, and an immortal vision, to see as we are seen,—do you not think our voices will join with those of all the saints of God on earth, in praise and adoration. What do you think about it? This old earth will ring with the shouts of the saints in praise to God.

Have we proof for this? Let me turn to one text. Here in Isaiah, the twenty-sixth chapter and the nineteenth verse, I read:

"Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead."

Then the saints of God will come forth, singing praise to His glorious name, and the earth will be lightened with His glory.

So, dear friends, the character of God must be in us; the moral image of Jesus Christ must be received by us; and then God will see to it that we have His glorified image. That is our hope; that is the keynote of the message in every department of the work of God.

We are all looking for that blessed hope, the coming of the King in glory. And O what a hope it is! To take mortal man, who is in sin, and lift him up, not simply to where Adam stood, not where the angels stand, but to a plane of glory with Himself! And, my friends, as the sons of God shall visit the vast universe throughout all eternity, the only thing in all God's universe, we are told, that will remain of the wreckage of sin, will be those marks on the Redeemer's hands and in His side. Those scars He will carry through all eternity. And the song of His redeemed saints, who will go with Him from one end of His universe to another, there to make known His redeeming power and love for a lost world, will ever be to the glory, the increasing glory, of Jesus Christ to all eternity.

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## SABBATH SCHOOL DEPARTMENT MEETINGS

By EDITH STARBUCK

At the third meeting, the Sabbath school work in mission lands was presented by J. P. Anderson, of China, who told of making Lesson Quarterlies on a homemade hectograph with homemade ink.

An interesting story was that of the little Chinese girl who lived with her sister, the third wife of one of their neighbors. This girl heard of the school, and desiring to attend, finally secured the consent of her parents, and the promise of a certain sum for her support. When she had been in school three years, she entered the baptismal class and finished it, but the parents objected to her baptism. She was advised to wait a year. By that time she was eighteen, and took her stand regardless of circumstances. One day a man walked into the compound, held up his hand, and declared, "My daughter, who attends this school, is dead and buried." It was her father.

After her graduation this girl wished to go to Shanghai to school, but the missionaries told her she must not go without telling her parents, or sus-

picion would be aroused that they had made way with her. She went home, but her parents would pay no attention to her any more than if she did not exist; so she went out on the street corner, made a noise, and soon drew a crowd, among them her own parents. She then announced publicly to all that she was going to Shanghai to school. She wrote regularly to her parents, and finally the father relented and began sending her money; and at last he not only sent her sister to school, but actually requested her to pray for him.

The problem of "The Search for the Missing" was introduced by the writer of this sketch. The real problem of the missing member is not the isolated nor the invalid, but the indifferent and backslidden who have ceased to prize the study of God's Word. These must be located by a check-up between the class cards and the church membership roll, and earnestly sought by tactful workers, that they may be won back to Sabbath school attendance or membership in the home department.

The fourth meeting was introduced by a ten-minute talk by W. H. Anderson, whose thirty-one years in Africa fitted him to speak knowingly concerning the work there. He characterized the Sabbath school as the great evangelizing agency, and said their Sabbath school membership was doubled simply by asking each member to bring one other person. In Lepi they have only the four Gospels and the book of Acts in the native language, so all lessons must be based upon these portions of the Scriptures. In another language area they have only the Gospel of Mark, yet souls have been won through lessons on that book alone. There is still another station where the language has never been reduced to writing, and the Picture Roll serves as their only textbook. This illustrates how great a help the used Picture Rolls may be, and the service the home schools really render in sending them to the mission fields. Any school having old Picture Rolls should not fail to secure an address from the conference Sabbath school secretary, and send on the rolls where they will do double service for the Master.

In Lepi the baptized believers, from an average wage of four cents a day, are contributing a full fourth of their income in tithes and offerings. When such believers send grateful thanks to a General Conference for what we have done in their behalf, it truly makes us feel very humble.

#### Closely Related Topics

The topics for the day, closely related, were, "What the Sabbath School Should Do for Its Young People," "Teaching and Guiding the Juniors," and "Junior Problems—How to Meet Them."

The duty of the school toward its young people was aptly summarized by Prof. L. L. Caviness in the words:

"Win them for God and train them for His service. While the world bids for them as it never has perhaps in any other age, we must present before them the love of Jesus and the opportunity of achievement in His service in so appealing a way that they will desire it above all else."

"The efforts of the best teachers often fail because parents fail to do their part," said George Butler in his paper on junior work. The young need firm barriers built up between them and the world. Not only must they be kept from running wild on the streets, but innocent pleasures must be provided to supplant the lure of the world. Jesus saw in the children brought to Him the future missionaries and martyrs for Him. We need the same vision.

Prof. M. E. Cady, in commenting on how to meet junior problems, said:

"Meet them calmly, courageously, perseveringly. Do not be too easily shocked, but remember you were once their age, did the same things, made the same mistakes as they, and you are still alive! Be careful that you yourself do not shock the juniors by saying something, doing something, wearing something, going to some place, that they will find it hard to understand or excuse in you."

One noteworthy statement made by Professor Cady was that after thirty-two years of dealing with children and youth, he never had more courage and optimism regarding them than today. Their chief need is wise leadership in the home and church.

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### RELIGIOUS LIBERTY AT THE GENERAL CONFERENCE

By C. M. SNOW

THERE is probably no feature of our faith that makes us as a denomination more cordially hated by some people and more sincerely respected by others than the religious liberty tenet. In that feature we are the truest of Americans, the great Constitution itself being the touch-stone of our test.

This fact was abundantly demonstrated in the reports rendered by the secretary of the Religious Liberty Department of the General Conference and his associates on Sunday, June 6, at the Auditorium in Milwaukee. From the very inception of our work as a people, the spirit of religious freedom has permeated it in all its details; and into whatever country our denomination sends its missionary representatives, there too, goes the gospel and the spirit of liberty. We stand upon that ground, not because we take delight in antagonizing something, but because the gospel of Jesus Christ is a gospel of liberty.

Elder C. S. Longacre's report was a decidedly interesting one, giving a splendid résumé of the work of his department since his last report, and showing how God has overruled and led in the surmounting of obstacles and in holding back the threatening tide of persecution and hindrance of our gospel work. As it is given in full elsewhere, I will not speak further of it here.

The chairman then called for the report of Elder W. F. Martin, associate secretary in charge of the work west of the Mississippi. Elder Martin's report dealt largely with the struggle that has been going on in the Northwest over the matter of private schools. The governor of the State of Oregon had been elected on the no-private-school platform, and in his

campaign had promised that, if elected, he would see to it that none but the public schools should be permitted to function. The vote on the proposed law gave a safe majority for the closing of all private schools. This meant that all our church schools would have to cease their operation by September, 1926. The sequel is known. The Supreme Court of the United States declared the law opposed to the principles of justice, and unconstitutional.

While the status of the Oregon School Law was still in the balance, the same forces that secured the law there went into the State of Washington, and sought to repeat their victory there. But experience had taught our people the value of early organization, and they profited by that experience, educating the people of Washington upon the principles involved. The result was a victory for the cause of truth and justice. The campaign of retrogression was most decidedly defeated. The efforts of the foes of freedom to accomplish their ends through the legislature were also defeated.

In local efforts to enact religious laws, the campaign by lectures and by the distribution of literature has generally been successful in defeating them.

While these sentinels of a free conscience realize that their efforts will not always avail to forestall oppressive legislation, yet they propose to continue to do all they can to preserve liberty of conscience for the people as long as it is possible, always hoping that many of those not of our faith who are helping us now may yet see the truth in its beauty and its fulness, and accept it and triumph with it. While there is a struggle ahead, and mayhap fines and bonds await the faithful, yet we know that we are on the road home, and that the victory is sure.

Elder G. W. Schubert, religious liberty secretary of one of the European conferences, and editor of the journal *Church and State*, next presented his report. He set forth the difference between conditions in America, where church and state are constitutionally separated, and Europe, where they are united and always have been, the dominant church always influencing the state to attain its own ends. While public opinion is generally against intolerance here, it is not so there, and even actual persecution has not died out. So we must expect that the principles of the third angel's message will continue to be attacked there.

While in Germany at the present time the people are guaranteed religious and political liberty, the principles are not upheld when it comes to a test. The publication of our religious liberty journal there has been undertaken, to help the people to understand and appreciate what their constitution guarantees them, and to seek to establish it as a real thing. Unless this is done, our liberties will be curtailed. This journal is being circulated by many thousands, and is having an influence there. It is being circulated also in Italy, Switzerland, Hungary, Austria, Czecho-Slovakia, Poland, Russia, and Brazil.

Pastor H. M. Blunden then reported for the Australasian Union field. He spoke of Australia as a land of Socialistic experiments, a land where the principles of unionism, and to some extent of Socialism, permeate most of the legislatures, and where the principle of compulsion is frequently running contrary to our principles and our methods of operation. The legislation enacted under such an influence has brought hardship to our people by denying to them as non-unionists the right to employment, and sometimes threatening our industries by requiring that they cease to employ non-union help.

The Bakers' Union succeeded in having legislation passed forbidding baking on Sunday. Naturally this would seriously affect our great factory at Cooranbong; but through considerable effort an exemption clause has been secured, which permits our factory there to carry on while all other bakeries are closed. It is generally the civil affairs of the people, rather than the religious affairs, that are affected by these enactments.

Elder E. M. Adams, reporting for the Philippines, stated that these islands knew nothing of either civil or religious liberty until after the American occupation; but now we have liberty in both these realms. And the Bible is free—free to be imported, free to be read, and free to lead the people. The rights of Sabbath keepers are still restricted to some extent where the public school is held on the Sabbath. But these matters are being brought to the attention of the authorities with some degree of success. Where the influence of the Roman Catholic Church is strong, it is sometimes difficult for our people to have their rights recognized in these matters. In two places our people have been denied the right to hold their meetings, but the government is now looking into this matter.

Quite a strong effort is being made to secure religious legislation; but there are those in the Philippine Legislature who understand what is involved in it, and they have so far defeated the attempt. They have been furnished with our literature, and have successfully defended the principles for which we stand.

Elder P. E. Brodersen gave a very interesting account of the struggle that is now going on for religious liberty in South America. In one case, where our cause had been misrepresented to the president of Bolivia, and he had issued an order for the discontinuance of our work, a little effort of enlightenment and much prayer resulted in the president's revoking his order, and permitting our people to go on with their work. A great campaign that had been inaugurated for the purpose of driving our missionaries out of Bolivia, and toward which much money had been subscribed, came abruptly to an end, and the money subscribed had to be returned to the donors.

One of our workers, Brother Orley Ford, was struck with an iron bar and rendered unconscious. He later had charges laid against him before some of the authorities, and was informed that if he would leave the country at

once, the charges would be withdrawn; if he did not leave, he would be imprisoned and deported. Brother Ford wrote: "Do you think I was frightened? I want you to pray for me; but, really, what can the government officials do in the presence of our great God? I am here to stay, and this shows that our work needs to be advertised."

The newspapers took the matter up and declared, in a first-page article, "The permanent stay of Mr. Orley Ford in Coita is of benefit to the country." A petition signed by prominent citizens, and circulated through the capital, asked the governor to revoke the charges, that Mr. Ford might remain to carry on his work.

God heard the prayers of His people and the governor thought it best to heed the petitions of his people, and Brother Ford will not be expelled, but on the other hand our work is now published nation-wide, and the president and other officials of the republic are urging the extension of our work.

Brother H. H. Votaw was requested to speak briefly concerning recent hearings in Congress on the Sunday bills.

ice, will accomplish much in preserving these inalienable rights and privileges so much enjoyed by us all.

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### THE LAND OF TEA, TIMBER, AND TIGERS

The province of Assam is a little larger than England and Wales. It is a land of hills and valleys, of forests and mountain streams. It is well known for three T's,—Tea, Timber, and Tigers; but its peculiar interest is the fact that nowhere else in so limited an area are there to be found so many varieties of the human race, or so many languages and dialects spoken. The population is less than 8,000,000, yet at the last census these reported themselves as speaking 101 varieties of speech, fifty-two being languages of Assam, thirty-seven of other parts of India, six of Asia outside India, and six European languages.

We have in this field isolated church members (a Bengali company) who, for lack of workers, have been visited only three times by us during the last fifteen years; and yet they have stood



Our Houseboat, the "Canal Friend," with Pastor and Mrs. L. G. Mookerjee, and Jack, the Dog  
The Indian boys and girls thought Jack was a sheep because of his woolly body.

Our workers had interviewed not only committee members having charge of these bills, but individual members of Congress as well, and were surprised to find how many of them were conversant with the principles for which we stand; and many of them were very ready to state their position as being against all religious legislation.

The work before us today is to educate, educate, educate. The people should be helped to understand their rights, and then to stand for them because it is right. We ought to appreciate the privilege we have as individuals of presenting to men in authority the great principles that we ought to know. Do not hesitate to talk or write to the legislators, after you understand the principles, for they will listen to what they hear from home more than what they hear in Washington. Then be sure to make it clear that you are not talking for yourself alone, but for every American citizen. This supplemented by prayer and serv-

loyally for Christ up on one of the hills of Assam.

Brother Hem Chandra Dey (Golden Moon), one of this company, writes in English as follows to one of our missionaries:

"Our dear Brother Mookerjee was here among us last week. I am thankful to our Lord that He is not forgetful to His poor and scattered disciples. About twenty-four years ago I worked under Elder Shaw when he was a missionary in Calcutta. I am here since twenty years, and preaching the truth of our Lord in this quarter. I am anxiously awaiting the arrival of a brother and opening a mission here."

Thank God, after all these years of corresponding, sending literature, and waiting, we have been able to send one of our East Bengal evangelists to our people in Assam.

"How shall they hear without a preacher? and how shall they preach, except they be sent?"

L. G. MOOKERJEE.

Gopalganj, Bengal, India.



WASHINGTON, D. C., JUNE 9, 1926

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

## DAILY PROGRAM

A. M.		
Morning Watch	- - -	6:00
Department Meetings and Committees	- - -	7:30 - 8:30
Devotional Studies	- - -	8:45 - 9:45
Devotional Meeting	- - -	9:45 - 10:15
Conference Session	- - -	10:30 - 12:15
P. M.		
Department Meetings and Committees	- - -	1:45 - 2:45
Conference Session	- - -	3:00 - 5:00
Department Meetings and Committees	- - -	5:15 - 6:15
Conference Session	- - -	3:00 - 5:00

## SABBATH PROGRAM

Sabbath School	- - -	9:00 - 10:15
Morning Service	- - -	10:45
Afternoon Service	- - -	3:00

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THE Bible study on page 6 calls for more than an ordinarily careful reading. It deals with the very fundamentals of the threefold message of Revelation 14:6-14. A thorough, general understanding of the subject presented in that study will greatly aid in the work of proclaiming "the Sabbath more fully." Read it; study it; and find in the truth which it makes plain an increased measure of the power of God for the finishing of His work in the earth. C. P. B.

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THERE is something peculiarly touching in some of the stories told in Elder Branson's report which appears in this issue. It may seem to us that we are doing all we can in the way of giving to speed on the message, but surely the Lord would not set before us so many open doors if it were not possible for us to enter them. How can we say that we cannot go where God has prepared the way before us? It was not until the feet of the priests bearing the ark of God touched the swollen tide of the Jordan, that the waters from above were cut off and a way opened for the host of Israel to pass over the river dry shod. May there not be in that experience a lesson for us in this our day? C. P. B.

## PROCEEDINGS OF THE GENERAL CONFERENCE

(Concluded from page 5)

sion fields. A few houses, the older ones, went into this enthusiastically, and over a quarter of a million dollars has been donated by them to extension work. Now our plan, as suggested in these recommendations, is to ask all our publishing houses, even mission institutions, that have earnings, to pass these earnings on in such degree as their boards may see fit, to other struggling institutions, that amount to be reported through their various divisions to the Treasury Department, and the information to be on hand at the Fall Council, at which time the budgets are made up. Then we shall know how much we can count on from the earnings of our publishing houses to apply on our extension projects."

W. A. SPICER: It is a wonderful thing that our publishing houses are doing for the mission fields,—wonderful that we can operate them, yet use them as financial resources for the field. That is really a miracle of God's blessing upon our work.

The rest of the session was taken up with reports from union conference presidents who had not had opportunity to speak before.

G. W. Wells reported for the Southern Union Conference; P. Drinhaus, for the West German Union; S. A. Ruskjer, for the Western Canadian Union; A. V. Olson, for the Latin Union; and M. B. Van Kirk, for the Southwestern Union. Synopses of these reports will appear later in the REVIEW.

It was voted to acknowledge the cordial invitations received from Seattle, Wash., and Springfield, Mass., to hold our next General Conference in these places.

After special song the meeting was adjourned, and the benediction was pronounced by E. E. Miles.

W. A. SPICER, *Chairman*.  
C. K. MEYERS, *Secretary*.

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## HERE AND THERE AT THE CONFERENCE

BY CARLYLE B. HAYNES

No other general meeting held by Seventh-day Adventists has received the large amount of publicity this Conference is being given by the Milwaukee daily papers. Many columns are appearing daily in these papers, illustrated by an unusually large number of photographs. Reporters pick up many strange impressions regarding the meetings, and many things that would never occur to us as news, appeal in that way to them. Photographers pursue their victims, and newsboys shout their wares at the entrances and exits of the Auditorium as each meeting breaks up.

One reporter visited the automobile camp of the Adventists at the Fair Grounds, and reported 500 automobiles and family tents there, which is exaggerated a bit. He was impressed by the absence of the aroma of bacon, and the non-use of any of the products of the swine.

Another reporter comments on the difference between this great assembly and all others which have preceded it

in the Auditorium, and directs special attention to the tobacco smoke and spittoons which were connected with the others, and which are not in evidence at this one. He said that not one cigarette, cigar, or pipe had been seen at the Conference.

Many of the missionary stories told on the platform have found their way into the papers. The talks against evolution and Sunday laws given in the meetings of the Religious Liberty Department, have been largely featured in the papers.

As might be expected, many things in the papers about the Conference have been distorted and exaggerated. One paper declared that 10,000 Adventists were present at the opening of the Conference, which is twice as many as have been here on any occasion so far. But we are glad to have the reporters here, even though they do not always get things as straight as we would like. Brother Burgan, the Secretary of the Press Bureau of the General Conference, goes around constantly with a broad and all-inclusive smile on his face, hunting down every possible news item to turn over to the press.

Finding that the large Auditorium has a greater seating space than is required by the audiences attending, and desiring to make it easier for the speakers to be heard, by getting nearer to those listening, a new platform has been constructed in the center of the Auditorium. This was all in place Wednesday morning, June 2, and the new arrangement is far better than the old. The amplifiers are still in use, and as much needed as ever.

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## A BLESSING IN TITHE PAYING

SOME time ago I was again impressed with the fact that the Lord had in a marked manner blessed a Chinese brother who decided to pay a faithful tithe.

A little over a year ago, at one of our outstations in southern Manchuria, a little company had prepared for baptism. Among them was a brother whom I long had hoped would at this time follow his Saviour in this ordinance. I was therefore greatly surprised when I learned that he did not want to be baptized this time.

Upon our inquiring into the reason, he said, "I have a big debt, and it must first be paid." He did not feel that he had reached the place where he could begin to pay tithe. But we persuaded him that the right thing to do was to trust the Lord, and begin at once to pay a faithful tithe. This he did, and to his own surprise he found at the end of the year that his debt of \$300 had disappeared. The Lord had rewarded his faith.

This year he has decided to rent out part of his land to others for farming, that he may have more time to study his Bible. This shows how the Lord rewards those who will trust in Him, and are faithful in giving to God that which is His own. The Lord looks upon the heart, and not on the color of the skin. His promises are fulfilled to all who will trust in Him.

BERNHARD PETERSEN.