

# The Advent Sabbath Review and Herald

THE FIELD IS THE WORLD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

Vol. 107

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No. 28

## The Conference Spirit

(Sent in by Telephone)

We have attended many General Conferences and other large gatherings through the years, but we have never attended a General Conference in which there was a greater spirit of intercession for divine guidance, and greater evidence of the manifest leadings of the Lord, than we are seeing at this gathering in San Francisco. Every one you meet has one word: "We rejoice in the good spirit of this meeting."

This, we believe, is due to the spirit of devotion on the part of the delegates and others assembled here. It is due to the spirit which attended the pre-Conference meetings. It is due, in like measure, to the prayers of our people throughout the

world whose eyes are focused upon this city and whose prayers are ascending to God for the success of this meeting.

Important committees which have been appointed are at work, and but few of these have reported. We know that their reports will be read with interest. We cannot forecast, of course, the topics with which these reports will deal, but we know that in the very nature of the case, in a great World Conference, themes of far-reaching import will be considered.

And we who are assembled here in Conference can by no means forget our faithful brethren and sisters throughout the world field. The success of this work has been made possible under God only

through your devotion, your zeal, your sacrificing efforts. We thank God for the loyal believers in every land, many of whom, under stress of circumstances, in the face of persecution, are holding up the banner of truth, and endeavoring to prove beacon lights to those round about them. You are laboring not in vain in the Lord. Be faithful to the truth committed to you. Be God's minutemen, His ambassadors to the great needy world. The day of triumph will soon dawn. The grand consummation of the advent hope will be realized, the Master will come, and we shall be gathered home. May God keep us true and faithful unto that day.

F. M. W.



Two Fijians—Delegates to the World Conference of Seventh-day Adventists, in San Francisco, California, May 28, to June 12, 1930  
Left, Ratu Jiali Tuilakemba; right, Ratu Setareko Cevaca, as they appeared in heathenism, and after receiving the gospel.

## Sabbath School Departmental Meetings

By EDITH STARBUCK

THE corridor on the second floor of the Civic Auditorium houses a number of attractive booths illustrating the work of the various departments. One of the largest, and to our minds the prettiest of all, belongs to the Sabbath school.

The Sabbath school colors, purple and gold, predominate—purple, says Mrs. Plummer, for royalty, because those who search the Scriptures daily are characterized as "more noble" than others; and gold for the golden stream constantly flowing missionward from the humble brown class envelopes of the Sabbath school.

On a golden frieze rich clusters of purple wistaria decorate the walls of the booth. A great basket of purple and golden iris graces the table. Crowding the walls and tables, and overflowing into the hall on the fourth floor where the daily departmental meetings are held, are clever helps and devices from various fields at home and abroad. One is astonished to see in how many different forms and mediums the secretaries have worked out material for promoting membership, attendance, daily study, or financial standards.

To attempt to describe even a few of these would tax the limits of our allotted space for reports. Besides, it would take more than the wisdom of Solomon to select from so many those devices which are most outstanding. All would need to be seen to be fully appreciated.

At this booth and in the hall assigned for the departmental meetings, Mrs. Plummer and her associate secretaries, S. A. Wellman and J. T. Thompson, and the assistant secretary, Miss Rosamond D. Ginther, meet and welcome their lieutenants from mission fields, and from local conferences in the homeland.

### First Meeting

It was surprising to see how large a representation of Sabbath school workers from all over the world responded to the roll call at the very first meeting of the department held in Room H on the fourth floor. Foreign representatives responding were Mrs. I. H. Evans of the Far East,

Mrs. E. E. Andross of Inter-America, A. G. Stewart of Australia, Mrs. H. J. Edmed of Jamaica, O. A. Skau of India, E. H. James of Central China, L. L. Caviness of Southern Europe, Mrs. Theo. Wangerin of Korea. As for the homeland, all but a few of the conferences were represented by their secretaries.

The day's topic was "The Sabbath School a Builder of the Faith." J. L. McElhany, speaking from the standpoint of the homeland, told a story of a minister who was to conduct the preaching service at a large gathering. He wished to get some of his fellow ministers together for a preparatory service at the Sabbath school hour, but found they were enlisted for various duties on the Sabbath school program. His disappointment was voiced in the remark, "They ought not to be wasting their time in the Sabbath school!" The poor man was utterly unaware that he himself was at fault in not having his own service organized long before the Sabbath school hour, as well as in failure to appreciate the true importance of the ministry of the Sabbath school—that it reaches and speaks to thousands where the preacher speaks to only hundreds. Many churches do not see a minister in months, but fifty two times a year there is an agency which speaks to every believer in a vital way, and that is the Sabbath school. Its lessons weekly unite the believers all over the world in a covenant of faith.

It not only wields a blessed influence in building up faith in the message, but it is a builder of faith. The pastor who helps in the Sabbath school gives promise of a strong work in every way in his church. A laborer should bring all his interested ones into vital connection with the Sabbath school before they become members of the church.

The topic of the Sabbath school and the foreign field was presented by L. V. Finster. At home we try to connect people with the Sabbath school in order to hold them in the truth; in foreign fields, Elder Finster said, they bring people into the Sabbath school in order to get them into the truth. It is the first contact with the

heathen, whereby some direct teaching of the truth may begin. Largely they receive their belief and faith in the message through the Sabbath school, and the Sabbath school does more to build up real Adventists than does preaching.

Given a little hut in the jungle, with one or two who wish to know the way of life, the missionary starts a Sabbath school, and ere long it becomes the nucleus of a church. This is why the foreign fields have a Sabbath school membership far in advance of the number of their baptized believers. In fact, the Sabbath school membership might well be taken as a fairly sure indication of what the church membership is to be a year or two in the future. Not only does the Sabbath school teach these people *doctrine*, but it gives them *practice* as well. The heathen know little or nothing of altruistic giving. The Sabbath school teaches them their first lessons in giving, from which grow other benevolences and later tithing. Elder Finster illustrated his theme by the story of a sister in Java, whose husband was a railroad man. They removed to a town where our work had never entered. The first Sabbath she and her children held a Sabbath school and sang the sweet gospel songs. Their heathen neighbors heard and wondered and asked questions. She invited them to come the next Sabbath, and they did, among them three or four Mohammedans. Each year she brought with her to the general meeting four or five ready to be baptized; and now there is a church of about seventy members in her town.

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ALL that man receives of God's bounty still belongs to God. Whatever God has bestowed in the valuable and beautiful things of earth, is placed in the hands of men to test them,—to sound the depths of their love for Him and their appreciation of His favors. Whether it be the treasures of wealth or of intellect, they are to be laid, a willing offering, at the feet of Jesus, the giver saying, meanwhile, with David, "All things come of Thee, and of Thine own have we given Thee." —"Patriarchs and Prophets," p. 753.

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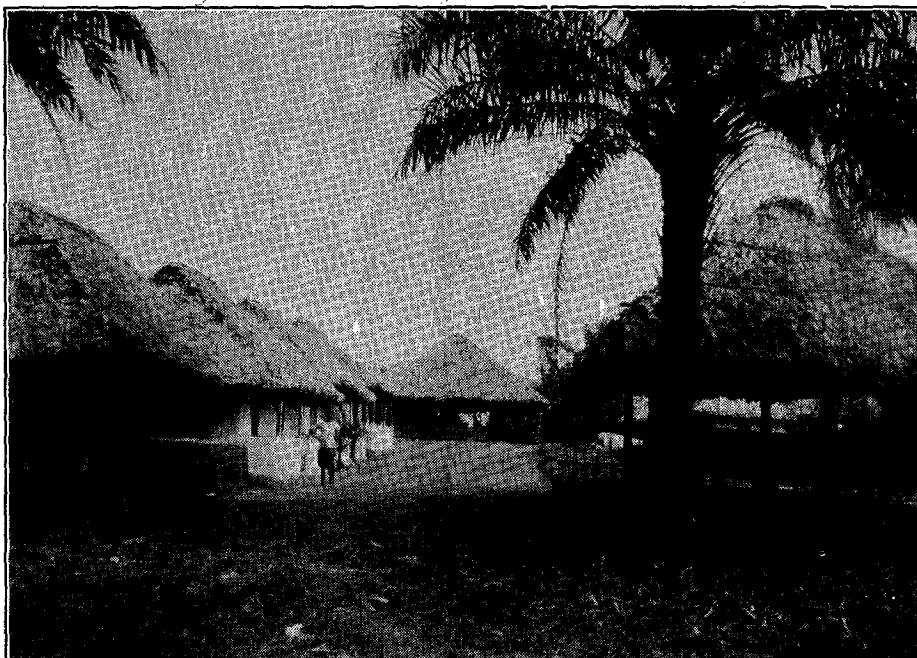
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Mission Station in Liberia

## Morning Bible Study

Sunday, June 1, 1930

### A Leader in Israel

BY MEADE MAC GUIRE

FROM the beginning of our convention and of this Conference, a great deal of emphasis has been placed upon the thought of our personal experience. We have a divine and all-sufficient Saviour. We have a glorious message, based upon unalterable and impregnable truth; but our supreme danger is that we may not have a personal experience of holiness and character that will correspond to the wonderful truth that God has committed to us, and that will qualify us for the world-wide commission the Lord has given us. So it seems that we need to place special emphasis upon the question of our own personal relation to the Lord and our personal qualification for the mission which has been committed to us.

This morning we shall read from the third chapter of Exodus, and seek to draw some further lessons for our personal help in our experience, beginning with the first verse:

"Now Moses kept the flock of Jethro his father-in-law, the priest of Midian: and he led the flock to the back side of the desert, and came to the mountain of God, even to Horeb. And the Angel of the Lord appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed. And Moses said, I will now turn aside, and see this great sight, why the bush is not burned.

"And when the Lord saw that he turned aside to see, God called unto him out of

the midst of the bush, and said, Moses, Moses. And he said, Here am I. And He said, Draw not nigh hither: put off thy shoes from off thy feet; for the place whereon thou standest is holy ground. Moreover He said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God.

"And the Lord said, I have surely seen the affliction of My people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; and I am come down to deliver them out of the hand of the Egyptians, and to bring them out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites. Now therefore, behold, the cry of the children of Israel is come unto Me: and I have also seen the oppression wherewith the Egyptians oppress them. Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth My people the children of Israel out of Egypt.

"And Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt? And He said, Certainly I will be with thee; and this shall be a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain."

We have this divine record of the ex-

periences through which God led Moses in fitting him for great spiritual leadership, and it seems to me this is one of the most interesting lessons the Lord has given us from which we may learn the requirements for spiritual leadership,—the requirements and experiences that are essential for men and women in leading a people out of Egypt into freedom and into service for God, and fitting them for the kingdom of God.

It appears that Moses had the understanding from childhood that he was to be the deliverer of his people, and so in his young manhood he made his first attempt, but it proved a failure. God's time had not come, and Moses was not ready.

Following this he spent forty years out there in the wilderness. God was giving him a course of discipline that is necessary in the life of every spiritual leader, even as God led various men whom He chose, as He did John the Baptist into the wilderness for years, and Paul into Arabia for years, and David out there in the wilderness for years, that they might have that spiritual preparation and enter into that spiritual relationship and fellowship with God that qualify men for spiritual leadership.

Moses was humbled by those forty years of experience so that the scripture says he was the humblest man who ever lived. At the end of that time, one day God appeared to him in the burning bush, and Moses heard His voice telling him to go back and take up the work again of leading God's people out of bondage. When we think how difficult it is today for a man who has spent ten, twenty, or thirty years in one particular occupation, to break away from it all and attempt something entirely new and extremely difficult, it seems to me it must have been a struggle for Moses. He had been at



Southern European Division Delegation

Seated, left to right: F. Charpiot, secretary, publishing department, Southern European Division; J. C. Raft, field secretary, Southern European Division; A. V. Olson, president, Southern European Division; F. Brennwald, treasurer, Southern European Division; L. L. Caviness, secretary, Southern European Division; Steen Rasmussen, home missionary and Missionary Volunteer secretary, Southern European Division. Note.—See article by Elder A. V. Olson, in Bulletin Number 2, page 36.



that humble work for forty years. But finally he decided, and he took his family and started. I read from the fourth chapter of Exodus, beginning with the eighteenth verse:

"And Moses went and returned to Jethro his father-in-law, and said unto him, Let me go, I pray thee, and return unto my brethren which are in Egypt, and see whether they be yet alive. And Jethro said to Moses, Go in peace. And the Lord said unto Moses in Midian, Go, return into Egypt: for all the men are dead which sought thy life. And Moses took his wife and his sons, and set them upon an ass, and he returned to the land of Egypt: and Moses took the rod of God in his hand.

"And the Lord said unto Moses, When thou goest to return into Egypt, see that thou do all those wonders before Pharaoh, which I have put in thine hand: but I will harden his heart, that he shall not let the people go. And thou shalt say unto Pharaoh, Thus saith the Lord, Israel is My son, even My first-born: and I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, I will slay thy son, even thy first-born. And it came to pass by the way in the inn, that the Lord met him, and sought to kill him."

Dear friends, I think that is one of the strongest, most startling, most mysterious statements you will find in the Scriptures. Here was a man whom God had brought into the world for a great mission. He had been preparing this man for eighty years to accomplish that mission,—the first forty years in Egypt and the next forty in the wilderness. And He had brought this man through discipline and spiritual experience to the place where he was the humblest man in the world. He had now gained his consent to go and undertake the mission, and the man had taken his family, his wife and his sons, and started on the way obediently, and then the Lord met him in the inn and sought to kill him. I am sure that this experience is intended to convey a very important and striking and serious lesson here to all who believe, who have a conviction that they are called of God to spiritual leadership.

The Scripture teaches us that every man who is called to spiritual leadership must pass through a similar experience. God met him, and that is very significant. Before he was qualified to enter upon this great work of leadership, God met him face to face. And so it was with Isaiah; when God met Isaiah—when he saw God—he had an experience somewhat like that of Moses. He cried out in fear and terror, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips." So it was with Peter; when there came to him a new revelation—when he was face to face with the Lord—he cried, "Depart from me, for I am a sinful man."

God calls men; and as they respond to God's call, such men are never flippant; they are never shallow; they are never boastful; they are never self-sufficient. They pass through spiritual struggles that make them sober, serious, earnest, consecrated men, afraid of God—afraid of offending God, afraid of any attitude that would grieve God away from them, or that would give the enemy a chance to bring reproach upon God through their example.

I would like to read a word from the Spirit of prophecy right on this point:

"Christ will be with every minister who, although he may not have attained to per-

fection of character, is seeking most earnestly to become Christlike. Such a minister will pray. He will weep between the porch and the altar, crying in soul anguish for the Lord's presence to be with him, else he cannot stand before the people, with all heaven looking upon him, and the angel's pen taking note of his words, his deportment, and his spirit.

"O that men would fear the Lord! O that they would love the Lord! O that the messengers of God would feel the burden of perishing souls! Then they would not merely speechify; but they would have the power of God vitalizing their souls, and their hearts would glow with the fire of God's love. Out of weakness they would become strong; for they would be doers of the word. They would hear the voice of Jesus: 'Lo: I am with you alway.' Jesus would be their teacher; and the word they minister would be quick and powerful, sharper than any two-edged sword, and a discernor of the thoughts



J. N. Loughborough

and intents of the heart. Just in proportion as the speaker appreciates the divine presence, and honors and trusts the power of God, is he acknowledged as a laborer together with God. Just in this proportion does he become mighty through God."—*"Special Testimonies to Ministers," Series A, No. 1, pp. 2, 3.*

It was God's purpose to teach Moses that He must have a holy life, a fully surrendered will, in a spiritual leader. God would teach every man that lesson, that he cannot intrust men with divine power so long as their lives are not exemplary, so long as there is any cherished sin. There were in Moses' life sin, carelessness, neglect, disobedience, in his own family,—nothing that he thought was especially serious, of course or he would have put it away. But, my dear friends, there is always danger on our part that a thing that is robbing us of the power and blessing of God in a great measure will be regarded by us as something insignificant and not necessarily serious, and so we pass on and lack, year after year, that divine power that would make us mighty in His service, just because of that little sin.

What was it in the life of Moses that caused the Lord to meet him there and seek to kill him?

"God said unto Abraham, Thou shalt keep My covenant therefore, thou, and thy seed after thee in their generations. This is My covenant, which ye shall keep, between Me and you and thy seed after thee: Every man child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt Me and you." Gen. 17:9-11. "The uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken My covenant." Verse 14.

This was a very serious matter. I will read from the fourth chapter of Romans, so as to give the connection here, and see why it was such an extremely serious matter. I begin with verse 1:

"What shall we say then that Abraham our father, as pertaining to the flesh, hath found? For if Abraham were justified by works, he hath whereof to glory; but not before God. For what saith the Scripture? Abraham believed God, and it was counted unto him for righteousness."

"And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also." Verse 11.

It is clear from this that when Abraham believed God so implicitly that he obeyed, even in the face of that great sacrifice, God counted that faith to him for righteousness, and accepted him as His righteous child. And He said, Now for you and your family on down through the ages, every one who chooses to enter into this covenant through the merits of Jesus, the sacrifice of Christ, he shall become My righteous child by faith. I give you circumcision as a sign between you and Me, that I accept you as My righteous child; and if you would bring your children, your family, your loved ones, into this covenant of righteousness by faith, then this shall be the token, your expression of your acceptance and entering into that covenant, that you shall be circumcised and your children.

Moses knew all this. This was the covenant God had made with Abraham, and through Abraham with all his children through all the ages, the covenant of righteousness by faith. This was the sign by which the individual expressed his faith, his entering into that covenant of righteousness, an acceptance through the merits of Jesus; and Moses had neglected it.

So how could God take Moses and use him as a leader of His people, leading them out of Egyptian bondage, not only physical bondage, but slavery to sin in Egyptian idolatry? How could He use Moses to lead them out, if Moses neglected, in his own family, the sign of his having entered into and brought his children into covenant relationship with God? We may easily overlook the importance of this matter as God gave it to the people back there.

In Joshua 5:9 we can see perhaps even more clearly how serious a matter this was:

"The Lord said unto Joshua: This day have I rolled away the reproach of Egypt from off you: wherefore the place is called Gilgal unto this day."

You will all recall the setting of this paragraph I have just read, how the chil-

dren of Israel had left Egypt. They had traveled around by Sinai, they had come up to Kadesh-barnea and refused to enter on God's terms of victory through faith in the power of God's leadership, and they had been turned back to wander in the wilderness for thirty-eight years; and during this thirty-eight years God withheld from them circumcision. None were circumcised during that time, as a constant reminder that they had wandered from God. During this time also they did not have the Passover,—a constant reminder of their rejection of deliverance from bondage.

But now after thirty-eight years they had gone over by faith, and by that act of faith had become God's accepted people, so He commanded Moses there to have all those children who had been born during these thirty-eight years, circumcised as an indication that they were taken back into closer relationship with God, as being saved and taken again into that covenant relationship.

This indicates how extremely important that matter was, even though Moses, perhaps because of some opposition in the home, had neglected it. So God met him and sought to kill him. When Moses was brought suddenly face to face with death, he came to his senses. He woke up.

I don't know but that the Lord has to bring many people face to face with death to make them realize that He demands a holy life, and that He cannot tolerate sin in men He chooses as His ambassadors. Men cannot cherish secret sin and neglect those things which we call little sins, and be great leaders, spiritual leaders, and achieve great things for the advancement of the kingdom of God.

God requires of us especially, dear friends, to lift the standard, and to seek God for a purity of life and a holiness of character that are proportionate to the importance and solemnity of this last message we are giving to the world.

I remember vividly a testimony given by one of our brethren at the General Conference four years ago. We were in a testimony meeting. One of our workers who had been a pioneer and spent perhaps as many years as any other man in the service of this message, told us one morning how he had recently been sick and had to have a surgical operation. As the time drew near for that operation, he began to think very seriously of his spiritual condition and to review with the greatest scrutiny all his past life, praying to God that there might not be one single sin overlooked or neglected or forgotten which might stand on the books of God against him should he not come out from under the anesthetic.

I was much impressed with that. He told about clearing up some things, going to individuals and making confession of things that he had before forgotten all about. But I believe, dear friends, that God expects every one of us to clear up the records of our lives as fully as if we were face to face with death. For if a man is not ready to die and meet God, he is not ready to go out and work for God. We cannot expect to do successfully the work God has for us if we are afraid to go into His presence, if we have not made everything right so far as we know. If you knew that you would die at six o'clock tonight, would you do anything more to get right with God than you plan to do now? It seems to me that there is nothing that we could do to get right with God if we knew that we should die tonight, that

we ought not to do if we lived; for how can we go on and do successfully the work God has called us to do, if there is anything in our lives that will not fit us to die and go into the presence of God?

I read from "Testimonies to Ministers," page 157, as follows:

"God calls upon those who are willing to be controlled by the Holy Spirit, to lead out in a work of thorough reformation. I see a crisis before us, and the Lord calls for His laborers to come into line. Every soul should now stand in a position of deeper, truer consecration to God than during the years that have passed."

Whatever our experiences may have been during the past twenty, ten, five years, or the past year, God calls us now at this General Conference to come into a deeper, truer consecration than in the years that have passed. Is not that true?

"I have been deeply impressed by scenes that have recently passed before me in the night season. There seemed to be a great movement—a work of revival—going forward in many places. Our people were moving into line, responding to God's call. My brethren, the Lord is speaking to us. Shall we not heed His voice? Shall we not trim our lamps and act like men who look for their Lord to come? The time is one that calls for light bearing, for action."—*Id.*, pp. 514, 515.

So it seems to me that there are some elements in this consecration that we need to consider very carefully, in order that we may have a deeper, truer consecration than ever before. First of all, I think that our consecration now must be very definite. So much of our talk about consecration in the past, it seems to me, has been rather vague, rather general, rather indefinite. We are always "wanting to." Thousands of times I have heard people say, "I want to consecrate myself anew to God." Their real thought may be all right, but it helps us to say what we are really thinking, and make the consecration, not merely wanting to make it.

I suppose you all remember the story of the man who went in the night and got into his boat on the bank of a lake, and rowed all night long to get to his home across the lake. He was partly intoxicated; but in the morning when the light came, he saw that he was not home, and then he discovered that he had forgotten to untie the boat from the tree to which it had been tied. So perhaps much of our consecration has been that way; it has not been definite enough, it has not been inclusive enough. Our consecration should be more complete now than ever before; for it seems to me, as near as we are to the end, that we ought to have a greater capacity for seeing our needs, and seeing what consecration means, than we have ever had before.

I was much impressed in reading a story of one in Napoleon's wars with Russia, how one day they had attacked a little village, and the people had scattered and fled, except one Russian peasant, whom the soldiers of Napoleon captured. The officer commanding the soldiers ordered him lined up in front of him, and shot as he stood there. The man stood there utterly fearless, showing not one sign of fear; and they were so impressed that the officer commanding them asked them to wait.

The captain came, and they talked to the man and thought instead of killing

him they would spare him and have some sport with him. So they said, "Now you do not belong to the czar any more; you belong to Napoleon."

He said, "No, no, I belong to the czar. I am his, all there is of me."

They got an iron shaped to the letter N for Napoleon, and they heated that to a white heat and pressed it on his hand, burning that letter in to the bone. The man was brave; he stood there heroically, making no outcry, and when they were through, they pointed to it and said, "Now you belong to Napoleon. That is his initial. You are his property."

For a moment that Russian peasant was confused and perplexed. He hardly knew what to do. He was a woodman. Suddenly a thought flashed into his mind, and reaching out, he drew out his wood ax and struck a blow that severed his hand, and said, "That is Napoleon's; I belong to the czar."

It seems to me that illustrates, dear friends, something of what our consecration must be now. Every tie that has bound us to this world, with its pleasures and amusements and fashions and associations and selfishness, must be broken. There must be a definite severing of those ties and a consecration to God that will include everything.

Then I think it must be final, burning the bridges behind us when they appear. John 12:24, 25. Jesus said: "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal."

This is the question that we face, Are we willing to die? The power comes through that utter renunciation of self, that dying to self and to this world, that makes us the instruments in God's hands that are not obstructed and can be used in a mighty way.

This is a very personal matter. There is danger of our looking at our numbers. We talk about them a good deal, and our increases, and all that. Surely we rejoice in every soul that turns to God, but, my friends, this is a personal matter. You remember how it was in the days of Gideon; when he blew the trumpet, thirty-two thousand men gathered. The crowd will always gather at the blast of the trumpet, and follow a vigorous leader and lean upon him, but how many of them have a deep conviction? Many do not have those spiritual exercises of soul that bring faith into their lives, that give them power.

I have been much impressed with this definition of faith found in "The Desire of Ages," page 347: "Genuine faith is life. A living faith means an increase of vigor, a confiding trust, by which the soul becomes a conquering power." O, how much we need a faith in our personal experience that does not lean upon other men or women, does not lean upon organization nor upon plans, but leans upon God, that makes the soul a conquering power. And that faith does not come to us through any human means, but by reaching up and taking hold of God.

We are told again in the Spirit of prophecy that "faith is the clasping of the hand of Christ in every emergency." How much we need that faith! Gideon, as I started to say, when he blew his trumpet, called 32,000 men, but my dear friends, 31,700 of them were not qualified to do service at the front. Only 300 out of those 32,000 had the essential qualifications. They were all Israelites, they all

belonged, but they lacked a personal experience of faith in God, an ability to surrender to His will, and a willingness to take the consequences, whatever they might be, that those 300 had. These were the ones. So it is now, and so it ever will be.

God directed Gideon to say to those 31,700, Go home. Only those who are possessed of that living faith that not only brings their lives into harmony with God, but will reach up and take hold of divine power, only such are fitted for service at the front. They reach up and claim the blessing of the Holy Spirit, and say with Jonathan, that wonderful apostle of faith, what he said to his armor bearer that morning as he started out to take a vast army. Why he said, "There is no restraint to the Lord to save by many or by few." He was not looking at numbers, he was looking at God. Gideon looked at himself for some time. It was a hard struggle with him. He said, Who am I, and what have I got? How shall I deliver Israel?

Jonathan just looked up to God, and he said, "There is no restraint to the Lord to save by many or by few." That

is, God is not limited; but we read over here in Psalms that Israel limited God.

May God help us now, as we go to our devotional meetings, to pray for a revelation of anything in us—in me and in you—that hinders the work of God, that hinders God from taking us and leading us into a mighty powerful spiritual experience, that will make us leaders, and that will give us power to convict men and to send a great wave of faith and spiritual life all through the ranks of God's people, and set going that revival of primitive godliness that the Lord has promised us before He comes, and that will lead all His true people, scattered all through the churches and all through the world, to come out and take their stand with the commandment-keeping people of God.

Let us pray that God will give us such a revelation, and will enable us, when we do see what it is in our own lives that keeps back the power and blessing of His Spirit at this Conference, on our knees to dig a grave and bury the last remnant of selfishness and the last remnant of self-sufficiency, and just reach up and take hold of God and go home clothed with His power.

those nations that honor you and your noble, spiritual, God-loving, and God-fearing life and atmosphere.

I have been decorated by twelve of those nations as a mayor of this city, receiving some of the highest decorations that they can give to one not born upon foreign soil, but to one a native of San Francisco, who has tried to follow the golden rule as mayor of this city, and to treat each and every one alike.

I had the very great privilege and pleasure, the early part of this week, of meeting the descendants of two of the cannibal kings in the Fiji Islands. They came over to the City Hall. They knelt with their knees crossed. They talked to me in their own language, and I endeavored to invite them to rise, but they said they felt they were before one superior to them. Their interpreter, who could speak their language, said, "No, this is a custom among the Fiji Islanders." And it was not until all the ceremony was over, until after they had presented me with the whale's tooth as a message of good will and friendship, the same as the Indian presents his pipe of peace—it was not until then, after the ceremony was over, that I could ask them to come into my home, the home of the people of this city. And I asked them to partake of our friendship, the highest manner in which we could express this.

I took them into the mayor's home, the legislative room, and I had them both seated beside me, and had pictures taken of them, one of them seated at the right of me, and the other seated at the left. And I am sure they will carry to their homes in far Fiji lessons of what we do and what we try to do for those far-off natives. When I told them that I had visited their native soil, that I had been in beautiful Pago-Pago harbor, that cheered them.

It was a great lesson to me, to meet those men,—men who are preaching the doctrine of the Seventh-day Adventists.

I love to be among you. I love the principles for which you stand. I love the thought of building up better lives and better men. I am for the home life of the community and the home life of the world. The commandment that I love best is the one that reads: "Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee." A more beautiful commandment could not be found than that to bring up the children to love and honor and respect their father and their mother, because all they have is what they get from their father and mother.

It is fine to be here among such a noble people as you represent. I am happy to think of your being away off in China, among those millions and millions of Chinese that are almost perishing for want of

## Proceedings of the General Conference

### Seventh Meeting

JUNE 1, 3 P. M.

[Applause as Mayor James Rolph of San Francisco stepped onto the platform.]

CHAIRMAN: E. E. Andross.

The congregation sang No. 240, "I've Found a Friend."

Prayer by C. E. Wood, of the Inter-American Division.

E. E. ANDROSS: It gives me great pleasure this afternoon to introduce to this great congregation the mayor of the beautiful and magnificent city in which we are now being so kindly entertained. Mayor James Rolph has served this city as mayor for twenty years. [Applause.]

It has been my good fortune to be a resident of this State for eighteen years, and of this city for three years. I was here before the earthquake; and after coming back to it following the earthquake, and at this time especially, it is certainly marvelous to see what has been accomplished in the upbuilding of this great city.

We are very happy to receive the mayor of this city, who has made the journey from Southern California specifically to meet with this congregation at this time. So, Mayor Rolph, we welcome you, and shall be glad to have you speak to us.

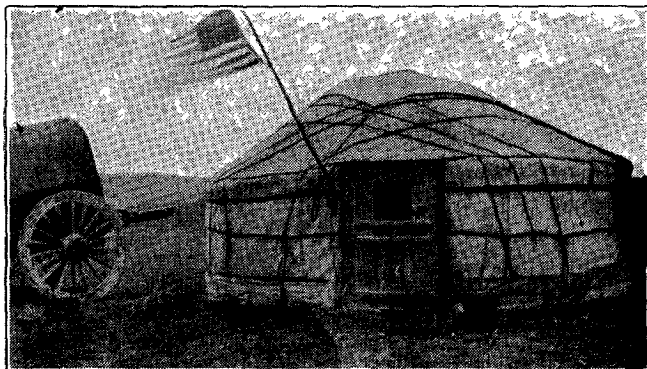
MAYOR JAMES ROLPH: Chairman Andross, and delegates of this forty-second

session of Seventh-day Adventists, a world conference, which brings you from every part of the world to join together in unity in this city of San Francisco. You have honored this city by traveling long distances to help your great church work, and from the results of this Conference help to spread throughout the world the noble principles and the great doctrines of your high Seventh-day Adventist ideals.

This is a wonderful city; this is one of the world cities. You could not have chosen a better city to come to, a home city, a city rebuilt from the ashes of a quarter of a century ago, a city that stands out throughout all lands as one of the finest, noblest cities in the world. And its home, its municipal home, indicates the confidence, the atmosphere of progress, the golden rule. The high and lofty things in life are exemplified in its home opposite this building, its dome towering skyward, a loftier dome than that of the Capitol at Washington.

I have received a most complimentary invitation from Elder Tindall and those elders who keep all lofty ambitions of the Seventh-day Adventists in mind, to give to you this afternoon a welcome on behalf of the city of San Francisco. I have been elected its mayor for twenty consecutive years.

I see around the walls here the flags of many nations. I see the friendships of



First Seventh-day Adventist Mission Station in Mongolia  
This hut was put up in 1926.



A Mongolian Lama Reading the Bible for the First Time, as He  
Receives a Bible Study

food, and clothing, and here you come to a city nearest to the Far East in all the world. Here you have come to spread your good work and your good deeds, the noble and uplifting things in life, to all these people who need some one to help them and take them by the hand as Christ led them by the hand as children. Your missionaries come here, and they are giving up their lives for the teachings of the Almighty, teaching the ten commandments, teaching the Scriptures, teaching above all what you believe most, the early coming of Jesus Christ.

You have come into a city of many denominations. You have come into a city where men and women worship as they please. You have come into a city where no one questions where a man worships or what he does as long as he is a God-fearing man. You have come into a free and noble city where you are honored and where you are respected, and where I have heard many words of praise and commendation for the wonderful gathering that you have here, and for the mighty purpose for which you have gathered.

As mayor it is my great privilege to give you a welcome such as can come only from the mayor. The mayor is the chief executive of the city. It is he who extends officially and personally the warmth of welcome that comes from the voice of all the people. I give you that welcome this afternoon. [Applause.] I give you the welcome from all the people of this city. No matter what creed they believe in; no matter what their nationality may be; no matter what their thought may be, I, as the chief executive and their spokesman, give you the warmth of welcome that comes from the heart, and with it a hearty handclasp that you cannot help feeling when once you get the grip and the spirit and the animation of the people of this mighty city by the Golden Gate. [Applause.]

I happened to meet the archbishop of this Roman Catholic diocese the other evening and said to him, "I am to welcome the Seventh-day Adventists on Sunday afternoon," and he immediately said, "They are a fine people, Mr. Mayor. I pay my respects to them." And so you can see, whether our people be Protestant or Catholic, Jew or Gentile, they all pay their respects and honor the religious body to which you belong.

Pastor Andross, I am impressed with this gathering. I carry away with me today some good from the lessons which I see here. I congratulate you as one of God's noblemen, in presiding over such a gathering. May all your hopes and your aspirations and all the good that you and your brother elders desire to do, go further and further with the lessons which have been learned and have been taught here during these several pleasant days in the city of San Francisco. I welcome you and I thank you, and bid you all Godspeed when you leave here. [Applause.]

E. E. ANDROSS: I thank you, Mr. Mayor. In behalf of this body of delegates I want to express our appreciation for the kind reception you have accorded us, and we wish you every blessing in your noble endeavors to build up this great city; and we can assure you we shall carry away with us very pleasant memories of our stay in this beautiful city which has given us such a kindly welcome.

E. E. ANDROSS: This afternoon we are glad to hear from the Medical Department of our work. Dr. A. W. Truman will lead out in giving the report.

A. W. TRUMAN: We have planned for the general report of the department to be given by our veteran Associate Secretary, L. A. Hansen.

The regular report of the Medical Department appears elsewhere in the REVIEW. Other reports presented at this meeting are featured in a special article by A. L. Baker.

After these reports from the Medical Department, the Conference adjourned, Dr. Truman pronouncing the benediction.

E. E. ANDROSS, *Chairman*.

B. E. BEDDOE, *Secretary*.

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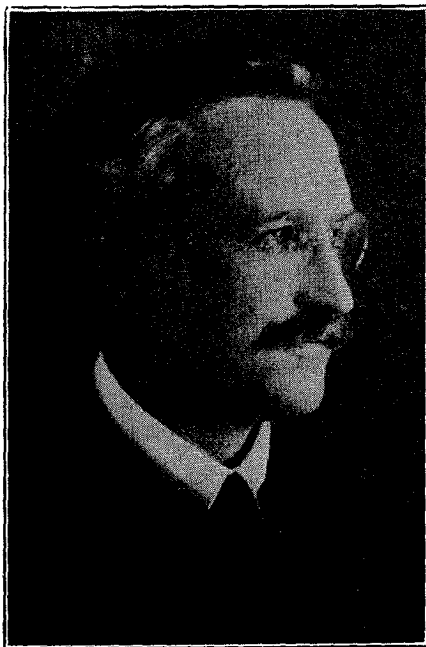
### Eighth Meeting

JUNE 2, 10:30 A. M.

L. H. CHRISTIAN in the chair.

Prayer by J. F. Huenergardt.

L. H. CHRISTIAN: The Committee on Distribution of Labor will now give us a partial report.



H. F. Schuberth

J. L. McELHANY: The Committee on Distribution of Labor has one item to

present this morning that is quite important. We will ask the Secretary to read it for your consideration.

B. E. BEDDOE: Your Committee on Distribution of Labor would respectfully submit this partial report:

"We recommend, That the Northern European Division Conference and the British Union Conference be requested to release Prof. Lynn H. Wood, president of Stanborough College, to accept the presidency of Emmanuel Missionary College."

L. H. CHRISTIAN: It is with very keen regret that the British Union field in our division releases Professor Wood to take this larger responsibility. Those who favor the motion will show it by the uplifted hand. It is carried.

The next fifteen minutes belong to the African Division, and Brother Branson will take charge of that part of the meeting, and bring on his men. [These reports on Africa are incorporated in a special article by B. M. Heald.]

L. H. CHRISTIAN: I am informed that the Nominating Committee is ready to bring in a further partial report. Brother Slade, the secretary, will bring in the report.

E. K. SLADE: Your Committee on Nominations respectfully submits the following further partial report:

For Secretary: C. K. Meyers.

Elder Slade moved adoption of the report. The motion was carried.

L. H. CHRISTIAN: The rest of this hour belongs to the Medical Department. L. A. Hansen will bring on different men and women to speak on the work. [The reports of these medical workers are incorporated in a special article by A. L. Baker.]

L. H. CHRISTIAN: I know that we have very greatly enjoyed these good reports of our medical missionary work. The Educational Department is to come on at this time for another half hour and give us further reports. Professor Howell will lead us into this. [These reports are incorporated in a special article by Frederick Lee.]

The meeting closed with benediction by L. L. Caviness.

L. H. CHRISTIAN, *Chairman*.

B. E. BEDDOE, *Secretary*.

## Central European Division

By H. F. SCHUBERTH

"God is our refuge and strength, a very present help in trouble."

*Historical.*—The Central European Division, with its adjoining sister divisions in Europe, is now one year and five months old. The good hand of the Lord has been over us in a remarkable manner, for which we as a division staff are extremely grateful to Him.

The World War took away from the Central Powers their colonial possessions, and thus deprived our Seventh-day Adventist believers in the home churches of a powerful incentive that is furnished them when they must bear the responsibility of conducting foreign missions in the regions beyond. Therefore the strong home constituency was very much pleased when the General Conference council at Darmstadt made such arrangements as again placed on their shoulders the burden of carrying the gospel to the heathen sitting in darkness.

*Territory.*—The territory of the Central European Division includes the East, the

West, the South German, the Czechoslovakian, and the Hungarian Union Conferences, as well as the Netherlands East Indies and the Arabic Union Missions, with the Bulgarian, Grecian, Turkish, Persian, and Liberian Missions. Entirely unentered are the Spanish and Portuguese possessions of Northwest Africa. The population of the five union conferences is in round numbers 100,000,000, while that of the mission fields is about 123,000,000, so that the Central European Division has resting upon it the task of giving 223,000,000 human beings the message of Christ's soon coming.

*Growth.*—Last year our corps of workers was 1,228, an increase of 124 above 1928. We sent into the foreign field twenty-seven missionaries, excluding children. Death removed from our working force Sister Kime of Netherlands East Indies, Sister Minck of Hungary, H. Marte, of the West German Union, and H. Fleckenstein of the Arabic Union Mission. Already during the present year,



we have been called upon to mourn the loss of Elder O. Kapitz, Sister J. Wintzen, and Elder Paul Drinhaus on his return from his visit to Liberia.

On Dec. 31, 1928, our membership was 41,361. During the year we added by baptism and vote 3,466. Deducting those dropped by death and apostasy, our net gain was 884, bringing our total membership up to 42,245 at the end of 1929. In this report, unless otherwise stated, we include the figures from Netherlands East Indies for three quarters only, the fourth quarter of 1929 being reserved for the first statistical report of 1930.

Our finances show the following development: The tithe for the twelve months, ending Dec. 31, 1929, amounted to \$694,904.13 as against \$643,650.46 for the preceding twelve months, netting a gain of \$51,253.67. However, the average tithe for 1928 was \$16.90 a member, as against \$16.80 during 1929. This average decrease is accounted for by the inclusion of the 1,838 members in Netherlands East Indies, who paid an average per capita of \$9.05 during the nine months reported.

Our mission offerings increased from \$253,952.07 in 1928 to \$271,953.85 in 1929, a gain of \$17,996.78. The weekly average per capita in 1928 was 11 cents, while in 1929 it was 12 cents.

**Publishing Work.**—Our literature ministry is recognized by all as one of the mightiest factors in world evangelization.

At home there is the Hamburg Publishing House, with its branches in Budapest, The Hague, and Vienna. We are also operating small publishing plants at Brunn, Czechoslovakia, Sofia in Bulgaria, and Salonika in Greece. Furthermore, we are publishing in Persia, in the Arabic Union, and in Netherlands East Indies.

Our 604 colporteurs sold \$406,237.01 worth of literature during 1929 as against

an output of \$385,525.04 reported by 585 colporteurs the previous year.

Last year our publishing houses, in which we employ 147 workers, had a turnover of \$609,660.41 worth of literature in fifteen languages.

**Medical Missionary Work.**—We are very happy that today there are many signs of an awakening in regard to the care of the body among people of the world, so that a number of the principles which were revealed to us years ago with reference to health, disease, popular hygiene, and scientific cookery, are now recognized in the highest circles of society.

Our Zehlendorf sanitarium, "Wald-friede," with a normal capacity of 140 patients, is generally full and frequently overcrowded. Last year it treated 4,500 patients, employed three physicians, twenty-one graduate and forty student nurses, besides thirty-one others. Bad Aibling and Friedensau offer opportunity for the accommodation of summer guests. The Charlottenbad in Hamburg can take care of 300 patrons a day. We are operating nurses' homes in Berlin, Breslau, Leipzig, Cologne, Wiesbaden, Frankfurt, and Chemnitz, and are now employing 150 nurses, and have seventy-two young people in training.

Our Seventh-day Adventist nurses are sought for by some of the state institutions in Germany. Today two city district hospitals employ our nurses only, and they have opened their doors for thirty-two of our young people to secure a nurse's training.

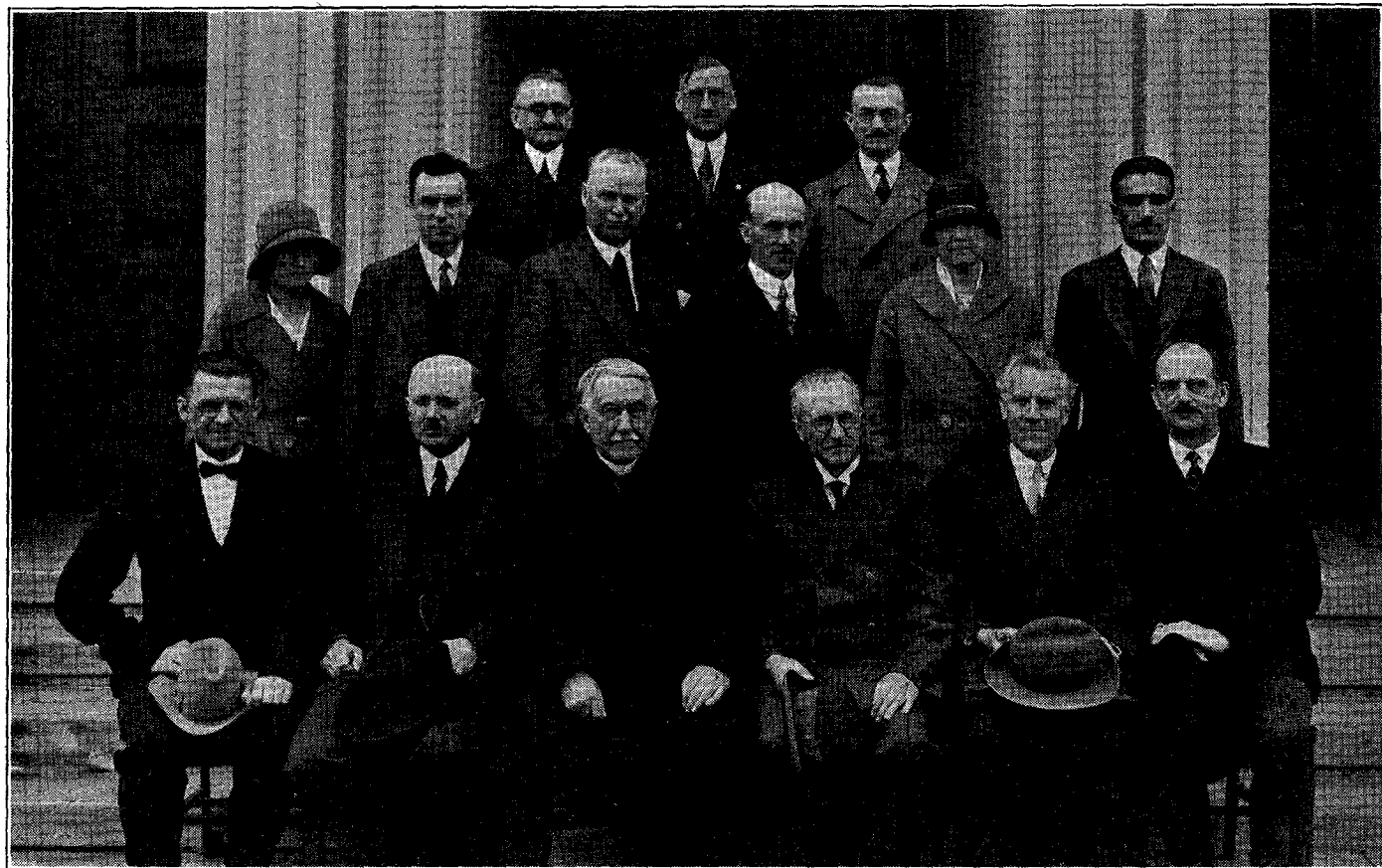
The Friedensau sisterhood of nurses is under our direction and employ, and they not only give service in the care of the sick, but are also a financial strength to the cause of God. Furthermore, they help to break down prejudice against us as a people, and have a very active mission to fill in the spread of the message.

**Welfare Work.**—We are entering that period which will develop into such a time of trouble as never was,—a time of trouble, not only for the nations, but also for us. God expects us to do all we can to break down prejudice by manifesting the spirit revealed in Isaiah 58 and by carrying out the instruction given in "The Great Controversy," page 616, where we find these words: "So should the followers of Christ, as they approach the time of trouble, make every exertion to place themselves in the proper light before the people, to disarm prejudice, and to avert the danger which threatens liberty of conscience."

The experiences we have had in Harvest Ingathering campaigns, the lawsuits controverting our right to distribute literature, and the active propaganda conducted against us, lead us to believe that it is high time for us to do all we can along the line of Christian help work, to disarm prejudice by placing ourselves before the people in the right light, and by attempting everything in our power to avert the danger now threatening liberty of conscience.

The Lord is blessing our philanthropic labors in our Christian help home, "Friedensheim," Berlin. In spite of the shortage of dwellings in all parts of the capital city of Germany, we were able to secure "Friedensheim" in the summer of 1928, where we offer a cheap night's lodging with very simple meals. We assist the unemployed to secure labor, attempt to help those who desire to reform, and have been able to reconcile parents to their children. This home has given us prestige with the city authorities. During the year 1929 we gave lodging to 42,916 and rendered free financial aid to 4,674 needy sufferers who applied to this institution for succor.

Our Dorcas Societies enable us to bring



Central European Division Conference

Seated, left to right: B. Ohme, superintendent, Netherlands East Indies Union Mission; O. Schildhauer, treasurer, Central European Division; L. R. Conradi, general field secretary, General Conference; H. F. Schubert, president, Central European Division; Guy Dail, secretary, Central European Division; W. Muller, president, East German Union Conference



the rich into closer contact with the poor, as they receive the clothing and food given by the benevolent and disperse them among the needy and the unfortunate.

This welfare work has been established on a recognized governmental basis in Germany and Czechoslovakia, and has caused us to be brought into favorable contact with the very highest government authorities. We have even been granted the privilege of soliciting freely in its behalf, an experience unknown to us prior to the latter part of 1928. The distribution of welfare postage stamps was a source of liberal income to our churches. Last year our brethren in Germany were enabled to distribute in this welfare work \$3,845.19 worth of provisions, and to render assistance to 5,414 adults and 1,285 children, at a cost of \$17,223.74, aside from \$1,471.47 given in actual cash to the poor. We gave away 29,369 articles of clothing and 2,496 pairs of shoes. Christian help work to the extent of 48,320 hours was rendered. However, this is but a beginning, and we hope that in the future we shall be able to establish the welfare work throughout the entire division.

**Educational.**—There is quite a sentiment in Central Europe against private schools. Indeed the modern tendency is to put everything under control of the state; but this is not the great reason why we have thus far not seen our way clear to attempt to have church schools in our Continental fields. The real reasons have been, first, a lack of properly qualified teachers; second, the difficulty in providing school buildings and such equipment as would meet the stiff state requirements; and third, our inability to secure the means required to maintain properly our church school system. We have only one church school in Central Europe, at Friedensau, where we are a separately organized community.

However, we do give our children of school age instruction in religion as allowed us by the German government. We are glad that here too we have permission from the state for our children to be free from school duties on the Sabbath. Nevertheless, we dare not overlook the fact that there are ever-increasing difficulties being placed in our way when we attempt to exercise our legal rights in this respect.

We have three training schools for our youth in Germany, employing thirty-six teachers: Friedensau, with an enrollment of about 120; Marienhöhe, with an enrollment of 196; and Neandertal, with an enrollment of 178. Our Czechoslovakian school has an enrollment of thirty-five. The brethren in Hungary and Bulgaria send their young people to one of these four schools.

In Netherlands East Indies we have eleven primary schools, employing thirty-eight teachers, with an enrollment of 1,344 for the year 1929. Our training school in Tjimindi, recently opened with ten promising boys, employs two teachers. The primary schools in general are self-supporting. The parents, many of whom are Mohammedans, are favorably disposed toward our system of education, and they willingly help bear the financial burden incurred by the maintenance of the school. The students in these schools are chiefly Chinese, Javanese, and Malays.

We have in the Arabic Union six schools, employing seven teachers, with an enrollment of 220. These schools will act as feeders to the Arabic Union Train-

ing School, temporarily discontinued, which we hope to reopen soon.

In Persia, at the urgent request of leading Persian citizens, we have recently opened a school at Sultanabad, where we employ three teachers and have an enrollment of thirty pupils.

Especially in Mohammedan lands, which seemingly are breaking with the past and are now open to receive new ideas, should we make diligent efforts to establish kindergarten, primary, secondary, and higher schools as an avenue through which we may gain a permanent footing among these people who have so long been the great mission problem of the Christian world.

**Sabbath School.**—We recognize the importance of the Sabbath school as an evangelical factor in building up our cause. The reports for the year show that there were 1,151 Sabbath schools, with a membership of 45,732 and an average attendance of 33,687, as against 1,073 Sabbath schools, with a membership of 43,786 and an average attendance of 31,414 for the year 1928. The Sabbath school offerings for 1929 amounted to \$101,395.58,

ing weighty responsibility in the affairs of the church and in our foreign mission service.

**Ministerial Association.**—Ministerial Reading Courses are offered in the German, Hungarian, and English languages. We are seeking to raise the Standard of Attainment among all our workers, and do what we can to encourage each one to be continually increasing his educational equipment. We realize that the errors of the last days and the false doctrines which are now being put forth, call for the most critical examination of our fundamental principles. Truth alone will stand. The word of God only is our unfailing guidebook. As workers we must become ever better equipped for the battle.

**Needs.**—We need a mighty baptism of the Holy Spirit that will unite the hearts of the workers and of our brethren in their controversy with the powers of hell. We need to supply carefully trained and thoroughly tried workers to enter the openings in the regions beyond—teachers and nurses for each mission field; evangelists and leaders at home and abroad;



Headquarters in Hamburg, Germany

whereas the previous year they were \$94,033.25.

There is still much earnest work to be done before our Sabbath schools shall have attained a status that is satisfactory to us.

**Home Missionary Department.**—Although there have been great difficulties to overcome in connection with the distribution of our Harvest Ingathering and Big Week literature in parts of our field, yet we are happy to report the following facts: For 1929 our Harvest Ingathering campaign brought us \$84,010.68; Big Week, \$15,564.43; weekly offerings, \$13,019.05; Week of Sacrifice, \$20,636.91; Annual Offering, \$42,577.67; miscellaneous gifts to missions, \$9,899.28; as against \$74,941.71; \$13,958.62; \$12,897.43; \$18,703.90; \$43,329.51; \$10,051.27, respectively, during 1928.

**Missionary Volunteer Department.**—Our report shows an enrollment of 6,330 Missionary Volunteers in Central Europe alone who are actively engaged in all lines of missionary work, and are especially playing a great part in the spread of the message through the distribution of literature. We are very much pleased with this wide-awake interest which our young people everywhere are manifesting toward the work of God. We look to this army of youth as the hope of the future, and are glad to see them gradually assum-

highly qualified colporteurs to take the initiative in this literature evangelism throughout our entire division. We should provide literature in Albania, Greece, and our Mohammedan fields; we need God-fearing physicians to minister to the sick and to lead out in a revival of the health reform movement, as committed to this people; we need more chapels, especially in the home fields, where the overcrowded cities make the problem of housing our congregations so very acute. We must have a church in Vienna.

We must strengthen our medical missionary work in Jerusalem and Persia, and begin it in the Netherlands East Indies. We should provide recruits for each mission field. We need the money to open schools in those Mohammedan lands whose conditions invite us.

We should at this General Conference take steps to increase the Central European Division income. We need the united prayers of our fellow workers and brethren all over the world, that the cause of the threefold message in our division may be able to cope with all the difficulties which our spiritual enemies are seeking to create in their effort to thwart the onward progress and the final triumph of the threefold message now being proclaimed to this last generation of men.

## Report of the Sabbath School Department

By L. FLORA PLUMMER

WHEREVER the Sabbath day is known and loved, there is the Sabbath school,—the class, the lesson, the teacher. The usual Sabbath school program, with but slight variations, is carried out every Sabbath the world around. The sun never sets on the Sabbath schools of the three-fold message. The work they are doing is set forth by a missionary writing from the Dark Continent, who says, "The Sabbath school is bringing thousands out of darkness—utter, black darkness—into the light of the message."

In every school the Bible is taught through the medium of the Sabbath school lesson. Likewise in every school the true missionary spirit is born in the hearts of members, old and young. The evidence of this is seen in the mingling of the coins of every country in the offerings to missions. To these the dark-skinned native, fresh from raw heathenism, adds from his scanty treasures a stub of a lead pencil, a rusty safety pin, a piece of string, or a bit of wire. Amusing?—No. Pitiful and appealing?—Yes. The God of missions is no respecter of persons or gifts. All are acceptable to Him.

### Organized Development

It is a far cry from the two Sabbath schools organized in New York State seventy-eight years ago to the world organization which today represents the Sabbath school work of this denomination. Imagine the lack of uniformity, the lack of singleness of purpose, that would have all but wrecked things had it not been for the cord of many strands that are inseparably woven into an unbreakable cable. This cable does not bind nor chafe; it supports and strengthens. It makes possible unity of action, similarity of plan, uniformity in method, and a well-defined objective.

Beyond the seas are ten great divisions, created by our form of denominational organization. In each of these we have capable division Sabbath school secretaries who, by their activities, have carried this work to an encouraging degree of prosperity. The most that this report can do is to bring these divisions to your remembrance one by one, with but a brief word of tribute to each.

### The African Division

Secretary.—J. I. Robison.

Number of schools, 432; membership, 27,262.

**Outstanding Features of Progress.**—The membership has doubled in the last four years, and the Sabbath school membership is more than double the church membership.

The Sabbath school lessons are supplied in seven languages; the Missions Quarterly in six.

The standards of regular attendance and daily study of the Sabbath school lesson are eagerly accepted. An average of 800 members receive the Card of Honor each quarter. One member has had a perfect record for nine years, one for six years, five for five years.

The Investment Fund is popular. The Thirteenth Sabbath Offering averages one fourth the offerings for the quarter.

The largest thirteenth Sabbath overflow given during the quadrennial period was received for Africa, March 31, 1928, totaling \$27,754.31.

**Glimpses of Native Schools.**—Writing of the Monengo school, Brother Robison says: "The day I was there the attendance was 430, and but five teachers were available. The largest class had 130 members. Taking the record is a serious matter with the natives, and they do not know how to hurry. Every name must be read, the record carefully marked, and inquiry made for the absentees. The memory verse drill is regarded as of great importance. At the tap of the bell, all teachers begin the drill. This concert work resembles a group of students giving a college yell. A children's class numbering eighty was taught by a sixteen-year-old boy. The offering was money, two dozen eggs, corn meal, and other produce."

S. M. Konigsmacher, writing from Northern Rhodesia, says, "We have had a bonfire of native gods and objects of fetish. These had been brought in as a result of the presentation of the true God in the Sabbath school. The people



Mrs. L. Flora Plummer

had decided to burn their idols, and they wanted a public burning. The pile was large enough to make a good-sized bonfire. This ceremony made a very deep impression upon all the district."

### The Australasian Division

Secretary.—Mrs. Anna L. Hindson.

It is a pleasure to pay tribute to this faithful worker who has been my contemporary in a lifetime of service in Sabbath school work. For twenty-nine years we have stretched hands across the sea in willing, loving service in this work that has received the best that we could give.

Number of schools, 493; membership, 19,184. Of these, 191 Sabbath schools and 6,480 members are in the mission fields of this division. There are more schools and a larger membership in the Solomon Islands than in any conference in Australia.

**Outstanding Features of Progress.**—Nearly one fourth of the entire membership have a perfect record in attendance and daily study.

The offerings for the last quadrennium were nearly 50 per cent greater than for the preceding quadrennial period.

Lesson Quarterlies are printed in the English for the senior, junior, and primary divisions. They are also printed in the Fijian, Marovo (Solomon Islands), and Tahitian (Society Island) languages, and mimeographed for other fields.

Australia gives hearty support to the Sabbath School Worker. A late subscription list shows 1,054 names, which is an average of three copies of the Worker to each school, exclusive of the island missions.

**Illustrations of the Sabbath School Spirit.**—A native Fijian worker writes: "We express our thanks to you for the sweet and precious food brought to us each quarter in the Sabbath school lessons. It is an easy thing for us to be taught the English, Indian, or Chinese languages because they are the languages of the world, but it is a more difficult matter to be schooled in the word of God, because it is the language of heaven."

Another worker writes: "In these island schools we have a demonstration of the real value of this department as an educational factor. Large numbers of English Bibles have been bought by these Sabbath school members, and they are well thumb marked."

Jack, a native worker in the New Hebrides, baptized only a year ago, gives this testimony: "I want to tell you about what Jesus is doing over on Malekula. We always used to go around with our muskets. Sometimes I went up to the Big Nambus people, but was too frightened to go anywhere but by the seashore. Now all is different. I go everywhere, and I am not afraid to go anywhere. My only musket now is the one you see on the wall [pointing to the Picture Roll], and wherever I go I take that with me and teach the people about Jesus."

Sister S. G. Tank, the Sabbath school secretary for West Australia, says: "When visiting Bokhara last year, I heard E. J. Edwards tell his experience during twenty-seven years of Sabbath school attendance. Many times he felt tempted to remain at home on account of sickness, but the Lord had raised him up sufficiently to enable him to attend Sabbath school, so that he had not been absent one Sabbath. Since the daily study plan has been in operation, he has been faithful in that feature also. Brother Edwards' long Sabbath school experience has indeed been a blessing to him. I have wondered if he does not hold the world's record in attendance." [So far as we know, he does.]

### Central European Division

Secretary.—R. Rühling. This appointment has been made very recently, W. Müller having formerly served.

Number of schools, 1,145; membership, 45,806.

**Outstanding Features of Progress.**—Brother Müller writes: "In all our division there is a splendid interest in the Sabbath school, and our people in general regard it as the very heart and soul of their church life. It is thought a shame for a church member not to be a member of the Sabbath school. Teachers' meetings are held in all places where Sabbath schools are conducted." He closes with the thought that more care should be taken in training teachers, that they may be better fitted for their task.

In that division the offerings to missions are \$8,000 more in 1929 than in 1926. The Thirteenth Sabbath Offering has increased a little over \$5,000 in the same period.

The Missions Quarterly is published in the German and Hungarian languages.

The Sabbath school lessons printed at Hamburg are translated from the German into numerous other languages.

One of the nicest Color Set booklets we have seen, representing the work of the children, has come from Germany.

Central Europe received one half of the thirteenth Sabbath overflow that was given to Catholic Europe at the close of the first quarter of 1929, the half amounting to \$13,500.

Central Europe now directs the work in the Netherlands East Indies, and so received a portion of the overflow given for Malaysia.

*Love for the Sabbath School.*—At a Sabbath school convention in Hungary, the story was told of a little Adventist girl who loved the Sabbath school and foreign missions, but who became very sick. When it was evident that she could not live, she was perfectly resigned, but expressed the wish that she might live to see the next Picture Roll. Before she died, she asked that a piece of embroidery on which she had been working might be given to the union Sabbath school secretary, and that he should sell it and give the proceeds as her last Sabbath school offering to missions.

A brother in Hungary who was formerly a strong Catholic, often walked thirty to forty kilometers [from twenty to twenty-six miles] to receive confession and absolution. In religious processions he was the banner bearer. Today he rejoices in the truth. Every Sabbath he walks eight miles to attend the nearest Sabbath school.

#### Far Eastern Division

*Secretary.*—Mrs. I. H. Evans.

Number of schools, 896; membership, 32,326.

*Outstanding Features of Progress.*—Extended trips throughout the field by the division Sabbath school secretary left a broad thoroughfare of improvement in each union.

Union secretaries have been very active in their work, and the results have been far beyond expectation.

The Far East has given to us one of our finest mottoes: "The Sabbath school seeks the lost, keeps the found, and trains workers." These words might profitably be adopted as a motto by every Sabbath school; for the school that fails to *win*, to *hold*, and to *train*, misses the real object of its existence.

A Chinese paper called the *Sabbath School Helper* enjoys a good circulation.

Quite recently a booklet of instruction has been published, entitled, "Successful Sabbath Schools."

More than 2,600 copies of the Missions Quarterly are used in various languages.

Over one thousand babies are in the Cradle Roll.

Over three thousand Sabbath school members were baptized last year.

A financial goal with which we were once familiar as a world-wide goal, has now become the goal for the Far East alone—"A thousand dollars a week to missions"—and they are working upward toward it.

The Far East has had generous thirteenth Sabbath overflows during the quadrennium, the Shanghai Sanitarium receiving \$18,611.54 the fourth quarter of 1926, Japan and Korea \$17,931.58 the second quarter of 1928, and South and West China \$16,505.78 the fourth quarter of 1929.

A book of songs for children is among the things planned for in the near future.

One hour and a quarter has been officially adopted as the time to be given wholly to the Sabbath school session.

An abridgment of "Testimonies on Sabbath School Work" is in print.

Plans are laid for the printing of large portions of "The Soul-Winning Sabbath School," and other needed instruction in what is to be known as Books One, Two, and Three. This material will be used as a text for a departmental endeavor course in the various schools and by the Far Eastern Fireside Correspondence School.

The birthday offering plan is very popular, and once a year they faithfully contribute their thank offering.

In one home in Korea there are eleven birthday cards, twenty-three Honor Cards, and four pictures from the Picture Roll pasted up on the wall.

From every direction in the Far Eastern Division come stories of Investment endeavor. With one voice these people respond, "We can do." In far-away Harbin they write of their enthusiastic enjoyment of the Investment program.

Mrs. Theodora Wangerin writes from



O. J. Loebis, Secretary-Treasurer of the Menado Mission, North Celebes, With His Family

Korea: "We are building thirteen chapels out of that thirteenth Sabbath overflow that came our way the second quarter of 1928. I have attended the dedication of two, and will also attend others as they are completed." She adds this sentence, "Our Korean people do love their Sabbath school."

This story is told of a recently baptized woman in Korea. Although quite poor, this sister managed every winter to purchase a certain very expensive medicine, supposed to keep one well during the cold weather. Last winter she prayed the Lord to let her know if she should again get it. She felt impressed to give the money to the Investment Fund and trust the Lord to keep her well. She followed her convictions, enriched the Investment Fund with the price of the medicine, and felt greatly blessed in so doing.

Mrs. Bertha Shanks Chaney, Sabbath school secretary of the Philippine Union, has led in a very strong way, making numerous extended trips to the uttermost parts of the Philippines, holding conventions, institutes, visiting schools, instructing, advising, and helping in a very effective manner. In one itinerary in the

West Visayan Mission, twelve conventions were held at which forty-eight schools were represented.

Last year we were privileged to use very modern methods in co-operating with Mrs. Chaney. We received by air mail a radiogram from her, via a radio receiving station in San Diego, Calif. The message was this: "Kindly send me the book, 'The Soul-Winning Sabbath School,' at once, as I want to prepare for an institute in Manila in December. Have written an order for fifty copies for our field, but I need one copy as soon as I can get it." The book was in the mail on the same day the radio message came, and we replied by radio from San Diego to the Philippines, so that our sister was assured that her desires were being fulfilled. As these radiograms were handled by amateurs, there were no charges. She received the book in good time for her preparation, the fifty books also arrived in time for the institute, and two days were spent in intensive study of the new Sabbath school book. Surely it will be our privilege yet to see many evidences that the Lord will "finish the work, and cut it short in righteousness."

E. H. James writes from Central China: "In many places during times of distress other church activities fail to function, but the Sabbath schools carry on." He also says: "We now have a Chinese Sabbath school secretary for each local mission, and they are doing very good work." One of these workers started out only a few years ago as a visitor to a Sabbath school, and since has been member, teacher, secretary, and is now the Sabbath school secretary for the province.

Mrs. K. H. Wood, East China, writes: "Our provincial Sabbath school secretaries are now all Chinese. A few years ago, all were foreigners. This is evidence that our native people are getting under the burden in the Sabbath school work." East China aims high, for there are a number of schools endeavoring to reach the goal of 100 per cent, which means that they are promoting every line of endeavor fostered by the Sabbath School Department.

This is but a fleeting glimpse of the activities of a very large field, but perhaps it will justify the statement that the Sabbath School Department is doing its part to get those ready who are to come "from the land of Sinim."

#### Inter-American Division

*Secretary.*—Mrs. E. E. Andross.

Number of schools, 602; membership, 19,738.

*Outstanding Features of Progress.*—Twenty-eight union, conference, and mission Sabbath school secretaries have oversight of the Sabbath school work in their respective localities. This shows a much fuller organization of the work during the quadrennium,—an increase of 164 schools, and 4,700 members since 1926.

An excellent Training Course outline is being presented through the division paper, with "The Soul-Winning Sabbath School" as the textbook. Each year many Training Course certificates are sent to officers and teachers in that division.

Mrs. H. J. Edmed, traveling among the schools in the Jamaica Conference, carries with her an album showing a picture of each Sabbath school in her field. This plan might be worthy of emulation by other secretaries.

The Colombia-Venezuela Union Mission secured a General Conference Sabbath school pennant in 1928, holding it with

but one quarter's interruption through 1929. It is hardly to be expected that these mission fields would maintain the financial standard of the North American Division, and all honor is due to a field that reaches it.

We are indebted to Inter-America for an unusually good Investment story. Mrs. Andross writes:

"The other day I received a letter and a tiny orange branch supporting five huge oranges. The oranges all hung right around the tip of the tiny little twig. There really did not seem room for them, but there they were, great big, juicy oranges, and since they are Investment Fund oranges, I know you will enjoy the story which came with them. The letter explaining these miracle oranges follows: "One day while walking through my

came to her that she had a well that had been dry for years. She felt that the Lord must have impressed her to think of the well. She took the matter to Him again in prayer, and within a few days the well was full of fresh, clear water. Having a dry season in that part of the country, this sister sold the water for the Investment Fund. Surely this was a remarkable answer to prayer!

A worker in Inter-America writes: "I am delighted with the interest the children are taking in daily study. One night two of the little folks had to go to bed before their parents came home from an evening appointment, so they left a note on their mother's dresser, saying, 'Please wake us up; we could not find our lesson book.' They did not want to miss their daily study."

through our windowless, doorless house, then you can know what it meant tonight to have a blaze of light turned on, which changed our dark building into a palace. We have just had a praise service in our well-lighted chapel. Usually we look out upon a sea of dark faces without recognizing individuals, as our few lights were placed on the benches between students. Tonight we could see 'who's who!'"

We also received an appreciative memorial signed by sixty-three students attending the college. When we understand their former inconveniences, we are as glad as they for the bright lights they are now enjoying.

Northern European Division

Secretary.—G. A. Lindsay.

Number of schools, 953; membership, 31,762.

Outstanding Features of Progress.—The number of schools has increased 250, and the membership more than 8,000 in the four-year period. In every field an ever-increasing interest is shown in the Sabbath school work. Brother Lindsay writes that if extreme brevity were required, the three words, "Good, Better, Best," would serve as a report from this division.

The daily lesson study idea is gaining in supporters continually, and great blessings are following in the wake of those who are faithfully carrying out the plan.

Union conventions have been conducted, and numerous such meetings held in the different conferences.

The Thirteenth Sabbath Offerings have shown a good increase during recent years. Arrangements have recently been made to print the Missions Quarterly in the Danish, Finnish, Lettish, Polish, and Swedish languages.

Brother Lindsay wrote recently these good words: "I wish to mention the desire on the part of our Sabbath schools to be real soul-winning schools. Several have set a wonderful example in this way. In one of our conventions, where a baptismal service was a part of the program, seven candidates came forward, five of whom had been brought to a knowledge of the truth through the Sabbath school. The church had not had a minister for six years, with the exception of an occasional Sabbath visit. One of the sisters there keeps a small family hotel, and from week to week invites her guests to the Sabbath school. Cheering reports come from Poland also. One school brought five souls into the truth in six months; another school brought twelve in the same length of time. One school has set for its goal the winning of ten souls each quarter during the present year. We sincerely hope that many more will catch this same spirit."

Illustrating the Sabbath School Spirit.

—John Isaac, president of the Polish Union, writes:

"In one family in a certain city the children did not attend public school on Sabbath, and for two years they had no trouble. Then the school demanded the presence of the children on Saturday, and sent notice to the parents. But the children did not go. The father was called to appear before the court and was fined. He told the court that he would not pay the fine under any circumstances, as he did not compel the children to stay away, neither would he compel them to attend. The children were left free to choose to go to school or to attend the religious services in church with the parents. Then the judge said if the children would not



little property I passed by the only orange tree I have. It has borne only seven oranges since I bought the property over thirty years ago. It was over ten years ago that the seven oranges grew. As I passed by that day, I looked up at the tree, which is still small, and said, "You have been standing here over half a century, and have only borne seven oranges. Now if God can make you bear fruit, I will sell every orange and give the money to Him." About three months later I counted fifty small oranges on the tree. After a few weeks there were more. Well, it has yielded quite a few hundred, which I have sold, and I have placed the money in our Investment Fund. The birds bore holes in nearly all the oranges around here, but never trouble these."

Mrs. D. A. Parsons writes of a poor sick sister in Mexico who prayed earnestly that the Lord would show her a way to have a part in the Investment plan. Before she arose from her knees the thought

In June, 1927, \$4,352.66 thirteenth Sabbath overflow was passed on to this field. In December, 1928, an overflow of \$16,929.46 was given. Very enthusiastic letters were received from some who benefited greatly by the extra money. Miss Eloise Williams, of the Caribbean Training College faculty, wrote: "I would like to stand on the lawn in front of the General Conference tonight and give three heartfelt cheers for the Sabbath School Department. Why all the excitement? Because I am writing under the soft, mellow glow of an electric light, a part of the overflow gift on the thirteenth Sabbath. I never dreamed that an overflow could be so thrilling. Imagine a large building, containing rooms for thirty-two girls and four teachers, a chapel, kitchen, pantry, classrooms, sewing room, printing department, library, and long halls, all lighted by old-fashioned hand lamps, which were constantly being blown out by every little breeze sweeping



come next Saturday to school, a policeman would come after them, and so it was. The children did not go, but the policeman came and took them to the school.

"In another place a boy of fourteen had trouble with the teacher and the director of schools because he would not go to school on Sabbath, but he was always at the head of the class. Finally the director threatened to expel him. The boy told him that he would appeal to the Minister of Education in Warsaw, which he did. But the director also appealed to the same authority. The answer to the school was that if the boy was an Adventist, the school should cause him no further trouble."

#### South American Division

Secretary.—A. W. Peterson.

For many years C. P. Crager has held this office, and the change has been made quite recently.

Number of schools, 610; membership, 19,639.

#### Outstanding Features of Progress.—

Very gratifying increases have been made in the number of Sabbath schools, the membership, and the offerings. The Austral Union reports a 40-per-cent increase in Sabbath school offerings.

The Spanish Sabbath School Worker has held steadily as an influential factor in the progress of the work, and has made possible the lesson in story form as given in *Our Little Friend*.

The Color Sets for the children are popular in South America, and more than 200 mimeograph sets are provided each quarter.

A Training Course of value has been promoted for the benefit of teachers; some of the books used in this country have been available in the Spanish.

The Missions Quarterly manuscript is sent to South America and translated into the Spanish and Portuguese languages, the result being shown in a greater development of the missionary spirit and larger Thirteenth Sabbath Offerings. Brother Crager reports that when he was at the Plateria station, a brother came fifteen miles, carrying on his back a sack of potatoes weighing fifty or sixty pounds. This was brought for his Thirteenth Sabbath Offering gift. This gift means more when we understand that the potatoes were really needed for food.

A very interesting chart [which we do not have space to publish] has been sent us by H. B. Lundquist, showing the increase in offerings in the Inca Union Mission. It reveals a substantial gain from year to year, the last one going beyond the goal.

**Interesting Experiences.**—A subprefect of the government called at the Lake Titicaca Mission to ask if he could buy a Picture Roll. His family attended the services of the Catholic Church, but he said they were not learning much about the Bible, and he was sure the pictures would help. Mrs. Margaret Bresee, telling this story, says: "Only the coming of the Redeemer will reveal the good accomplished by these Picture Rolls in the saving of many from these places so long under the rule of Romanism. Perhaps this subprefect and his family may be saved through the message told by the pictures."

Antonia, a girl of nineteen, travels the tributaries of the Amazon in a canoe and

launch. She says that the children in the little villages along the river have learned our songs and the memory verses, although without teacher or pastor.

Mrs. Barbara E. Westphal writes that the children attending her Sabbath school in the Amazon Mission field are forced to kneel before the entire school all day on Monday for punishment for being absent on Sabbath. Some were intentionally caused to fail in their examinations, but still the children come to the Sabbath school.

A blind sister in Santiago, Chile, dedicated the eggs that her hens laid on the Sabbath to the Investment plan, and had wonderful experiences in the Lord's blessings upon her chickens.

A poor sister in Argentina, living almost entirely isolated, has a little flower garden which she has dedicated to the Investment Fund. On one occasion she sent in nearly fifty dollars which she had secured through the sale of flowers.

#### Southern Asia Division

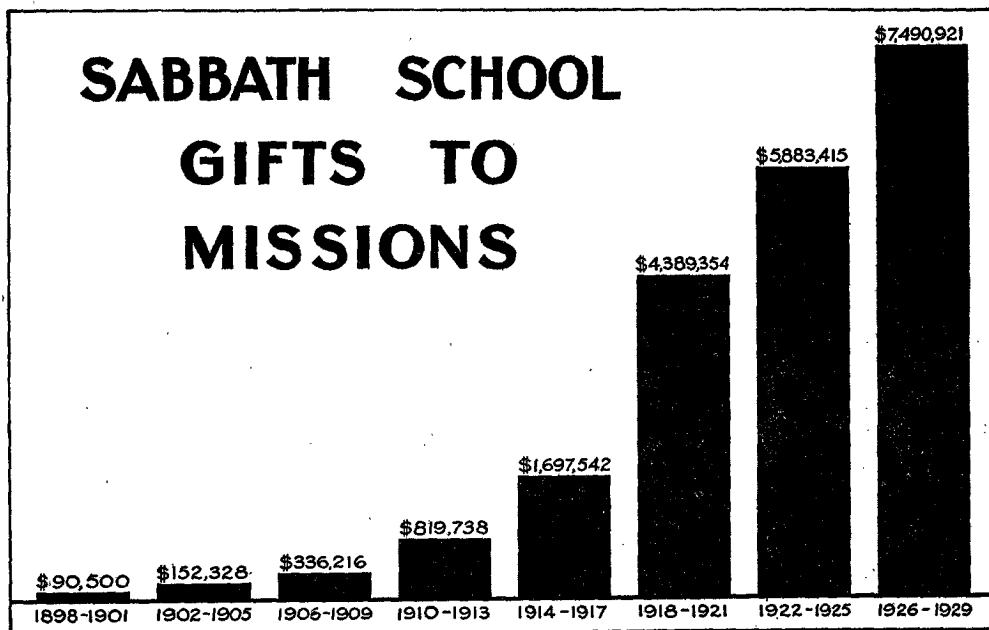
Secretary.—E. M. Meleen.

Number of schools, 261; membership, 6,896.

from the efforts at faithfulness in these two lines."

The spirit of sacrifice is very marked. Brother Meleen writes: "It is not unusual for many to deny themselves portions of food and other life necessities and comforts to make offerings. Students cheerfully give up certain meals, families eat their rice without curry. Fowls, goats, portions of crops, and other things are frequently given from meager possessions."

**As an Educational Feature.**—I quote from a report of the division secretary: "The disadvantages and drawbacks of illiteracy are emphasized in the Sabbath school as nowhere else in church work. The inability to read the Bible and to sing the hymns is more keenly felt than ever before when membership has been attained. This has aroused in many of adult years a determination to learn to read. Many jungle people have first learned in the Sabbath school that orderly and quiet behavior is a part of Christian worship. The Sabbath school lessons are enjoyed and comprehended by minds incapable of following, and profiting by sermons."



**Outstanding Features of Progress.**—The beginning of the organized Sabbath school work in India is unique and almost amusing. In 1905 or 1906 the following action was placed on record by the mission committee at Calcutta: "Suggested, That Sister L. F. Hansen be asked to act as secretary. Further suggested, That the matter be left until Brother Shaw talks with her. If she agrees, it will constitute a movement." Search of records does not reveal whether or not Elder Shaw talked to Sister Hansen, but it seems that about that time a movement was initiated, and that it is still on the move.

The Sabbath school membership is more than double the church membership.

In 1928 there were about 180 enrolled members of the Training Course class.

The Investment Fund plan is supported by the four unions in the division.

Eight per cent of the membership during the past year have had a perfect record for daily study and punctual attendance each Sabbath. In writing of this, the division secretary says, "While there has, no doubt, been some carelessness in meeting the requirements for which Honor Cards are granted, there is no question but that much good has resulted

#### Southern European Division

Secretary.—L. L. Caviness.

Number of schools, 669; membership, 20,326.

**Outstanding Features of Progress.**—The membership of the Sabbath schools has increased about 2,000 each year in the last quadrennium. The increase in offerings for the same period is over \$11,000.

Sabbath school papers are provided in French, German, Spanish, Rumanian, Italian, and Serbian.

Missions Quarterlies are published in French, Italian, Rumanian, and Serbian.

The Memory Verse Cards and Color Sets are provided in the leading languages of the division.

"Testimonies on Sabbath School Work" is published in French and Spanish, and plans are laid for the translation into other languages.

Much field work has been done. Conventions have been held in practically every section of the division, and these have served to harmonize and unify the work, and have been a source of great inspiration to the entire field.

A few leaflets dealing with the fundamentals of Sabbath school endeavor are in process of preparation.

*Love for the Sabbath School.*—The believers in Southern Europe love the Sabbath school. In many places they encounter real danger in holding their schools. No one hesitates or remains away because of possible complication with authorities. Little children are brave to suffer punishment in day school rather than to be deprived of the blessings of their beloved Sabbath school. Faithfulness in lesson study, in learning memory verses, and in attendance is characteristic of large parts of this field. The people furnish an illustration of the idea that where privileges are few, they are greatly appreciated. Those who are grievously persecuted always testify to the wonderful privilege they have had in being found worthy to suffer with Jesus their Saviour.

#### *The Division of Socialist Soviet Republics (Russia)*

##### *Secretary.*—

Number of schools, 641; membership, 13,978.

Very significant is the fact that in a report of this kind only one short paragraph can be devoted to that almost unknown stretch of country—that country which on the map seems to be a limitless expanse to the north and east—the country we think of as Russia, including Siberia. The figures I have given are several quarters old, but they are the latest we have. A brother writing from a border country, March 20, says: "We are free here in Latvia to use anything you send us, but we can get nothing into Russia. Conditions there are bad." We can only imagine the difficulties, the suffering, the great perplexity of our dear people, but when all is revealed, their faithfulness may lead all the rest.

#### *"The Soul-Winning Sabbath School"*

Turning from these glimpses of the divisions, we make mention of a few general items.

One of the outstanding achievements of the department has been the preparation of what is in reality a manual under the title, "The Soul-Winning Sabbath School." Very early in the history of this work a vote was taken at a General Conference authorizing the publication of a manual. When I became connected with the department several years later, I found the vote but not the manual. We seemed always to be able to get along without this help, but the pressure to provide it became stronger and stronger, and at last we began to recognize this as one more thing that must be done. It was written during the winter of 1927-28 (when the nights were long), and the first edition of 5,000 was completed in July, 1928. Later, a second edition of 2,500 was needed. More than 6,000 copies have been sold. A third edition within the next year is probable. The book is in use in all English-speaking countries.

#### *The Sabbath School Worker*

Our Sabbath school journal has enjoyed four years of prosperity. The list is now the largest we have ever had,—15,440. Eight copies of the notes on the lessons are sent abroad each month,—two copies to South America for translation into the Spanish and Portuguese, one to China, and five to Europe.

#### *Departmental Activities*

Through all the years, the secretary of this department might be said to have been "campus bound," not by any committee, and I should admit that aided by

circumstances the restriction was wholly voluntary. In 1929, the barriers suddenly melted away, and one day I found myself on the "Leviathan" ticketed to Europe. Going abroad! A lifetime of work for peoples beyond the seas, and suddenly an opportunity to see another country! An indescribable sadness came over me at my first contact with the people of a strange land and tongue. When one cannot speak to even a single soul, no matter what the occasion may seem to demand, a smile or even a handclasp seems wholly inadequate. An overwhelming impulse was mine to "say something" or "do something" to help "somebody," for new needs appeal to one more than those with which one is familiar. Doubtless my brethren, veteran travelers as they are, do not worry much about these first impulses.

My trip in Europe was extended over three months. In every country, save England, a translator by my side was a necessary handicap, yet I greatly appreciated each in his turn, for more than once I was saved from something too near akin to failure to be comfortable. We talked about the same things in the long series of conventions that we talk of here. The delegates helped, and as translated to me, the talks were strong, helpful, practical, spiritual. Before I had traveled far, I realized that I was there as a learner, more even than as a teacher. In the Southern European Division, L. L. Caviness led out in the conventions. In the Northern Division, G. A. Lindsay assisted me on the entire itinerary. As I write these words, the memory of the different companies of earnest workers before whom I stood in Europe comes up before me as in a picture, and from the depths of my soul goes up the prayer that God will greatly bless the workers in that field.

The associate secretaries have each made trips to the Inter-American Division. In 1929 J. C. Thompson spent three months in Mexico, and in his travels visited a number of companies in the interior that had never before seen a General Conference worker. This year he has given about the same amount of time to the countries of Central America, Jamaica, and Panama.

During the winter of 1928-29 S. E. Wellman was in the East Caribbean Union, the Colombia-Venezuela Union Mission, and Panama. Of great value are these visits, especially to the out-of-the-way companies who are privileged to see a General worker for the first time. The work in these fields was strengthened and greatly improved.

During the quadrennium my associates have been engaged in field work approximately two thirds of the time, and we have still been unable to answer all calls for their help. The work in the office has been very heavy and extremely taxing, owing to the prolonged absences of the associate secretaries.

Miss Rosamond D. Ginther has been connected with the department for sixteen years. She has given special study to the development of the work for children. In the preparation of notes for the teachers, published in the *Sabbath School Worker*, and in the writing of lesson stories for the little ones, she has given assistance of great value. The illustrations suggested for teachers of children are all worked out in a sand-box in the department, with the use of cut-outs, blocks, sticks, and other objects, before they are printed.

#### *Evidences of Progress*

Figures do talk. The story the Sabbath school figures tell is one of progress. The world-field figures for the past four years show steady growth:

Year	No. Schools	Membership	Offerings	13th Sabbath Offerings
1926	8277	311,476	\$1,787,034.05	\$420,185.64
1927	8507	327,297	1,820,041.38	411,843.25
1928	9021	345,033	1,912,852.69	483,347.85
1929	9478	368,677	1,970,993.55	481,974.61

On page 109 we present a diagram showing the Sabbath school gifts to missions by four-year periods since 1898. For lack of space the first twelve years of giving are not shown.

It is a source of satisfaction to all that each column tops its predecessor.

The Sabbath schools are now giving at the rate of \$40,458 each Sabbath.

In North America the Sabbath school is the most popular channel through which to give offerings to missions. In 1929, 52.81 per cent of all offerings to missions was given through the Sabbath school.

It took twenty-five years for the Sabbath school gifts to reach one million dollars. The present record was not reached by a single bound, but by prolonged effort, as the following table shows:

#### *Twenty-one Million Dollars*

1st	Million Dollars	25 years	1887-1911
2d	"	3 years	3 months
3d	"	2 years	3 months
4th	"	1 year	9 months
5th	"	1 year	
6th	"	9 months	3 weeks
7th	"	8 months	3 weeks
8th	"	9 months	1 week
9th	"	9 months	2 weeks
10th	"	9 months	2 weeks
11th	"	8 months	2 weeks
12th	"	7 months	2 weeks
13th	"	7 months	2 weeks
14th	"	7 months	2 weeks
15th	"	7 months	
16th	"	7 months	
17th	"	7 months	
18th	"	6 months	2 weeks
19th	"	6 months	1 week
20th	"	6 months	1 week
21st	"	6 months	

Note particularly from the fourteenth million to the twenty-first, which is the record since the last General Conference. It looked for a time as if seven months was the best we could do, but the eighteenth million shortened the time, and since then it has been continually lessened.

#### *Thirteenth Sabbath Offerings*

Only once have the schools failed in giving an "overflow" on the thirteenth Sabbath. The largest was \$27,700, and this was almost equaled a second time. Our schools everywhere are happy for the opportunity of each thirteenth Sabbath when they may give extra money for special needs to the field designated:

Quarter	1926	The Overflow
First: S. and E. Brazil		\$17,731.78
Second: N. E. and N. W. India		11,076.36
Third: India		12,765.96
Fourth: China (Medical Center)		18,611.54
	1927	
First: Russia		11,388.87
Second: Inter-America		4,352.66
Third: E. and N. E. Africa		3,309.43
Fourth: Malaysia		
	1928	
First: Central Africa		27,754.31
Second: Japan and Korea		17,931.58
Third: S. American Indian Work		22,732.50
Fourth: Inter-America		16,929.46
	1929	
First: Catholic Europe		27,002.84
Second: South India		24,647.48
Third: Malaysia		14,813.51
Fourth: South and West China		16,506.78
Total		\$247,559.06

#### *Pennant Conferences*

The plan of sending a pennant to each conference that reaches the goal of 30 cents a week and Dollar Day on the thirteenth Sabbath, has developed interesting items. The Atlantic Union has held the

pennant during the four-year period. The conferences that have held it continuously are New York, Chicago, Southeastern California, Southern California, and also the Bermuda Mission. Eighteen other pennants might be designated as "traveling pennants," as they have gone to and fro in the mails according to the records of the eighteen conferences. Rigid adherence to this particular "comeback" plan is required.

#### The Investment Fund

Leave off the "d." and you have what it has been appropriately called,—Investment "Fun." "Can Your Money" is a popular slogan. By many dollars the ability of the people to give to missions is increased by this plan. That the Lord has specially blessed is evidenced by many incidents. Hail storms have passed around dedicated fields. Frost has spared pear trees when other orchards were smitten; barren trees have borne fruit; small efforts have been marvelously blessed; and thousands of hearts have rejoiced at what God hath wrought.

The list of conferences in the United States and Canada raising more than \$2,000 in 1929 is as follows:

Iowa	\$4,311.66
Minnesota	3,755.01
W. Michigan	3,601.13
Wisconsin	3,339.35
Alberta	3,300.26
N. Dakota	3,057.20
S. Dakota	3,051.32
N. California	3,015.79
E. Michigan	2,893.94
Potomac	2,719.59
Kansas	2,563.23
W. Oregon	2,409.10
Saskatchewan	2,206.55
Nebraska	2,032.01

This plan was launched in 1925, and the figures by years are truly encouraging:

1925	\$21,860.20
1926	36,697.33
1927	47,073.64
1928	58,864.19
1929	71,602.32

Total \$236,102.68

#### A Closing Thought

Four wonderful years of Sabbath school endeavor have passed. No one can measure the weight of this uplifting influence which has extended to every member, old and young, of our Father's flock. Past achievements constitute a challenge to the workers in the future, to aim still higher, to live still nearer to the Source of power.

Speaking for the workers in the Sabbath School Department, I may say that a great burden has rested upon our hearts to see our Sabbath schools take their rightful place in this denomination as "one of the greatest instrumentalities, and the most effectual in bringing souls to Christ." If souls are not won in the Sabbath school, the buzzing wheels whirl in vain. Activity is not always a sign of spiritual growth. It is our earnest desire that the eyes of each Sabbath school worker may be Heaven anointed, that the spiritual objectives of this phase of our work may be clearly discerned, and a passion for souls take the place of all mechanical, formal ideas of duty.

One gray day I was thinking of things that seemed to be going wrong, and of hopes for our beloved department that seemed impossible of fulfillment. Most of all I was mourning over what seemed such tremendous, unavailing efforts to better certain things. In that very hour I found a message I had never seen before, a message I seized upon as belonging especially to me. I cannot be mistaken in its application, for Sabbath schools are mentioned by name. Here it is, from "Testimonies," Volume VII, page 298:

"The work is under the supervision of

the blessed Master. All He asks is that workers shall come to Him for their orders, and obey His directions. All parts of the work—our churches, missions, Sabbath schools, institutions—are carried upon His heart. Why worry?"

Perhaps this message is timely at this meeting, to this congregation!

### Some Interesting Figures

BY E. R. PALMER

"THIS is doubtless the largest gathering of Adventists that has ever met on earth." Thus spoke Elder Spicer, the speaker of the hour, as he addressed the great gathering at 11 A. M. Sabbath morning in the Auditorium arena.

This meeting will be fully reported for the REVIEW, so I shall do little more than estimate the attendance making up this wonderful gathering.

The Sabbath school was also doubtless the largest ever held under the auspices of this movement. Probably there were 7,000 to 9,000 present, including children. By count there were nearly 6,000 adults in the central hall, besides the young people and children assembled in other halls. The foreign delegations also met in a separate place. Perhaps the Sabbath school will ultimately make a complete report. The Sabbath school collection amounted to about \$2,000. There were 500 silver half dollars.

At the eleven o'clock meeting the main hall was packed to its utmost capacity. One hundred fifty ushers searched through the congregation for every possible seat. Those in attendance were asked from the desk not to reserve seats, and to take small children on their knees, and thus make room for hundreds who were standing.

The number in attendance can only be roughly estimated. Elder Spicer in his address stated that, according to the best estimate, 12,000 people were seated in the hall; others say that 10,000 is the maximum capacity. Fifteen hundred young people were in the overflow meeting at the William Taylor Church; 300 persons were in the choir and on the platform, and fully 200 were in the halls and the reception room, making a total of 12,000 altogether.

## Appointments and Notices

#### WISCONSIN CONFERENCE OF SEVENTH-DAY ADVENTISTS

Notice is hereby given that the next biennial session of the Wisconsin Conference of Seventh-day Adventists will be held on the camp grounds at Portage, Wis., June 26 to July 6. The purpose of this session is to elect officers for the Wisconsin Conference of Seventh-day Adventists; a president, and a secretary and treasurer, and a board of trustees for the South Wisconsin Conference Association of the Seventh-day Adventists; a president and a secretary and treasurer, and a board of trustees for the Medical Missionary and Benevolent Association of Wis-

consin; and to transact any and all other business that may properly come before this session. The first meeting of this session will be called June 27, at 9 a. m.

E. H. Oswald, Pres.  
E. L. Green, Sec.

#### SOUTHERN NEW ENGLAND CONFERENCE ASSOCIATION OF SEVENTH-DAY ADVENTISTS

(Massachusetts Corporation)

Notice is hereby given that the Southern New England Conference Association of Seventh-day Adventists, Inc., Massachusetts, will hold a business session in connection with the annual camp meeting of the Southern New England Conference at South Lancaster, Mass., June 26 to July 6, 1930. The first meeting will convene Monday, June 30, 1930, at 10 a. m. This session is called for the purpose of electing trustees and officers, and transacting any other business that may properly come before it. Delegates to the conference are accredited delegates to the association.

D. J. C. Barrett, Pres.,  
J. E. Edwards, Sec.

#### SOUTH WISCONSIN CONFERENCE ASSOCIATION OF THE SEVENTH-DAY ADVENTISTS

Notice is hereby given that the regular biennial session of the South Wisconsin Conference Association of the Seventh-day Adventists will be called on July 2, 1930, at 9 o'clock a. m., on the camp grounds at Portage, Wis. The purpose of this meeting is to elect the officers of this association, and to transact any and all other business that may properly come before this session.

E. H. Oswald, Pres.  
E. L. Green, Sec.

#### MEDICAL MISSIONARY AND BENEVOLENT ASSOCIATION OF WISCONSIN

Notice is hereby given that the regular biennial session of the Medical Missionary and Benevolent Association of Wisconsin will be called on July 2, 1930, at 9:30 o'clock a. m., on the camp grounds at Portage, Wis. The purpose of this meeting is to elect the officers of this association, and to transact any and all other business that may properly come before this session.

E. H. Oswald, Pres.  
E. L. Green, Sec.

#### CAMP MEETING DATES FOR 1930

##### Atlantic Union Conference

New York, Union Springs ----- July 4-13  
Southern New England, South Lancaster, Mass. ----- June 26-July 6

##### Central Union Conference

Inter-Mountain, Rulison (postal address, R. F. D. 1, Grand Valley, Colo.) ----- July 8-12  
Colorado, Denver ----- July 11-20  
Wyoming, Casper ----- July 17-20  
Kansas, Enterprise ----- Aug. 22-30  
Nebraska, York ----- Aug. 15-24  
Missouri, Springfield ----- Aug. 14-17  
St. Louis ----- Aug. 21-24  
Kansas City ----- Aug. 28-31

##### Columbia Union Conference

New Jersey ----- July 10-20  
East Pennsylvania, Wescosville, July 24-Aug. 3  
Potomac ----- July 31-Aug. 10  
West Virginia ----- Aug. 7-17  
Ohio ----- Aug. 14-24  
West Pennsylvania ----- Aug. 21-31  
Chesapeake ----- Aug. 28-Sept. 7

##### Eastern Canadian Union Conference

St. Lawrence, Brockville ----- June 26-July 6  
Ontario, Oshawa ----- July 3-13  
Maritime, Memramcook ----- Sept. 11-21

##### Lake Union Conference

Wisconsin, Portage ----- June 26-July 6  
Illinois, Petersburg ----- July 17-27  
Indiana, Cicero ----- Aug. 14-24  
East Michigan, Holly ----- Aug. 21-30

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# Here and There at the Conference

BY CARLYLE B. HAYNES

TEN thousand people attending one Sabbath school! That is undoubtedly the largest Sabbath school ever held.

ONE of the hardest things to do here is to get through the corridors between meetings when several thousand people are visiting.

LONG lines of people form between meetings at the windows of the temporary post office in the corridor. Getting the mail means a long wait.

TWELVE thousand nonsmokers in convention is, according to the caretakers of the Auditorium, something so out of the ordinary that they cannot recall anything like it since we met here eight years ago.

ABOUT the only way to meet one's friends here is to send an announcement to the platform and name the place and the person for the meeting. A single person is certainly lost among these hurrying thousands.

MENUS of vegetarian meals are distributed each day at some of the hotels, many of the restaurants are advertising specially prepared vegetarian dishes, and thus vegetarianism is getting considerable publicity here during the time of the Conference.

FOR the first time in our history a General Conference president comes from outside North America. That helps to demonstrate that this movement is not a North American movement. It is a movement heavenly in its origin, international in its mission, and above all nationality in its spirit and character.

IT was a most astonished vender of news who stood outside the Auditorium Sabbath afternoon and cried his wares loudly while twelve thousand people streamed by him without his making a sale. He found no difficulty in believing that Seventh-day Adventists live up to their convictions. He only wishes that he had known before what those convictions were.

THE display of publications in the reception room is really worth careful inspection. It is a truly remarkable exhibition. There are 700 bound volumes in English on display, together with 200 more in foreign languages. Most of the 4,000 titles published by the denomination, counting tracts and pamphlets, can be found there. Here, too, can be seen thirty-three different periodicals, twenty-eight of which are in foreign languages. The attractiveness of the whole exhibition is a credit to the Pacific Press brethren who have it in charge.

THE costumes of the native delegates at the Sabbath afternoon mission symposium service were of great interest, especially to the women, who crowded up afterward to look them over at closer range. The Japanese, in a robe of dark-colored material; the Korean, in pure white garments; the Chinese, in black skullcaps, blue skirts, and black vests; the Filipino, in ordinary street attire; the representative from Bagdad, also in customary American clothing; the African, too, in American dress; the Abyssinian, in a cream-colored, braided robe, white trousers, and sandals; the Fijians, one in a white, the other in a pink, shirt, raffia waist scarfs, white

aprons, and bare feet, carrying conch shells, formerly used to call the cannibals together for their heathen feasts, and which they sounded for the audience; the Mexican, with widespreading sombrero, beautifully striped and colored shawl, over ordinary clothes; the Venezuelan, in the khaki of the Venezuelan cowboy; the Inca Indian, in varicolored, striped poncho, red woolen skullcap, with sling, beautifully woven scarf, money bag, and sandals,—all these brought vividly before our eyes the march of this message into all the world.

ESTIMATES of the first Sabbath morning attendance vary from ten to twelve thousand. Every seat was occupied, and many stood during the service. At any rate it was the largest Seventh-day Adventist gathering ever held. Ten thousand is a large number of people. You would have thought so if you could have looked out from the platform on that sea of faces, stretching far back to the distant walls, and far up to the lofty ceiling. Their minds were all on another great gathering soon to come, and it was wonderful to hear them sing, "What a Gathering That Will Be!"

AN outstanding feature of both Sabbath school and Sabbath service was the good order and eager attention which prevailed throughout. The loud-speakers make a great difference between this Conference and the other two held here twelve and eight years ago. Every person in the great auditorium can now hear every word spoken on that far-distant platform. The distance is too great to see the speaker's lips move, but his words are distinct and clear.

LOST children were a prominent feature of the Sabbath services. One by one they were brought to the platform and lifted to the secretary's table, that all might see them and that they might be recognized and claimed. They became so numerous, however, that a definite meeting place for lost children and careless parents had to be appointed.

CITY block after city block in every direction from the Auditorium was lined with parked Seventh-day Adventist automobiles during the first Sabbath. I looked at the license plates of many, and while I did not verify it, I do not doubt from what I did see that every State in the Union was represented here by at least one car.

REUNIONS of the workers or students of various fields and schools are so numerous that it is difficult to find places of meeting for all of them. Appointments for several are made each day. These social gatherings take the form of lunches, dinners, or just simple get-together meetings.

THE Foreign Department of the Sabbath school had classes and teachers in their own languages for Germans, Norwegians, Danes, Swedes, Spaniards, Italians, Greeks, Jews, Japanese, Russians, Frenchmen, Slovaks, Poles, and Serbians. Many teachers and many pupils have traveled thousands of miles to be here.

THE second floor of the Auditorium building is given up to exhibitions, and is a fine place to spend a few hours. A day or two could be put in there profitably.

THE large, slowly revolving, electrically controlled globe of the world, in the reception room, studded with blazing electric bulbs,—the yellow lights representing General and union headquarters, 65 in number; the white lights representing conference and mission headquarters, 375 in number; the red lights standing for the 58 publishing houses; the green lights meaning the 175 colleges and academies; and the blue lights representing the 81 sanitariums and treatment rooms,—is a center of constant interest and inspection, being always surrounded by curious throngs.

## Partial Report of the Nominating Committee

AT the thirteenth Conference session, held June 4, at 3 P. M., the following further partial report was presented:

Educational Department: Secretary, C. W. Irwin; Associate Secretaries, W. I. Smith, H. G. Lucas, C. P. Crager.

Publishing Department: Secretary, H. H. Hall; Associate Secretaries, C. E. Weaks, N. Z. Town, J. A. P. Green.

Medical Department: Secretary, Dr. A. W. Truman; Associate Secretaries, L. A. Hansen, C. E. Rice.

Home Missionary Department: Secretary, J. A. Stevens; Associate Secretaries, E. F. Hackman, David Voth.

The report was unanimously adopted.

"FEAR not: for I have redeemed thee, I have called thee by thy name; thou art Mine." Isa. 43:1.

## Daily Program

A. M.

Morning Watch (Private) ..... 7:00-7:30  
Missions Round Table ..... 7:30-8:20  
Bible Study ..... 8:30-9:20  
Devotional Groups:  
Prayer and Testimony ..... 9:20-10:15  
Conference Session .....10:30-12:30

P. M.

Committees and Departments 1:30-2:30  
Conference Session ..... 3:00-5:00  
Committees and Departments 5:15-6:15  
Junior Young People's Meeting 5:15-6:15  
Evening Address ..... 7:30



WASHINGTON, D. C., JUNE 5, 1930

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