

The Advent Sabbath Review and Herald

IS
THE FIELD THE WORLD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

Vol. 107

Takoma Park, Washington, D. C., June 9, 1930

No. 31

Showers of Blessing in Inter-America

By MRS. E. E. ANDROSS

(Sent in by Telephone)

Soon after the setting sun ushered in the sacred hours of another Sabbath, the great auditorium again filled with eager listeners, and after an inspiring song service, the hour was given to the story of the advent message in Inter-America. On the platform sat the representatives from that division, and somehow, as I looked at them and thought of the great interest each leader represented, my heart sighed to think that there was not time for each of them to bring his appeal directly to the delegates and friends at this World Conference. How little of the wonderful story of mission advance can be told in this great meeting, but we must let the crumbs that fall feed our courage, and then go forth to press onward with new vigor.

E. E. Andross, president of the Inter-American Division, brought to us the story of the advent message in that division. He introduced the mission experiences related, by the reading of Acts 2:14, reminding us of the great Pentecostal movement that is to precede the second advent of our Saviour. And then he reminded us further of the stirring fact that we are now living in that great Pentecostal day. "The field," said he, "that was parched, and the lands that were lying for centuries as desert, are beginning today to rejoice and blossom as the rose."

Long have we been singing about the beautiful promise of the showers of blessing, but as we listened to the story of the advent message in Inter-America, we were reminded that this promise is now being fulfilled. Truly, a new day of opportunity has dawned in the Inter-American Division. God is speaking directly to hundreds and hundreds of hearts through various ways. Perhaps none of our workers realize this more fully than do our colporteurs, who very frequently have experiences showing clearly that God is preparing men and women for the last message of mercy.

One of the experiences of this nature comes from a city in Mexico where our colporteur approached the municipal secretary. "I am not interested in your book," said the secretary coldly, and ignored the presence of his caller for the time. Finally he looked up and said, "I am seeking for a book that I saw in a dream last night. It is a book that tells about the coming of the Lord the second time, and the prophecies relating to His

coming." Then the colporteur produced another volume from his supply, and the surprised secretary exclaimed, "Why, that is the very book I saw in my dream last night. I must have it."

Down in Panama, a village learned something of the truth through literature and personal visits of two sisters. The mayor came to our conference office to

dience of from 500 to 1,000, eagerly drinking in the third angel's message. And more than one of our evangelists have had to preach more than one sermon in an evening, for, as the place of worship has been vacated by one audience, another has crowded in, begging for the bread of life.

In one evangelistic effort in Trinidad, 183 persons signed the covenant. A native worker in the Gulf Mission, up in Mexico, expects to baptize one hundred believers this year. Again and again leaders from various parts of the division write to our office that never before have they seen anything like the interest manifested today in the message Seventh-day Adventists are carrying to the world.

And this unprecedented call from those sitting in darkness is being answered by a remarkable layman's movement, a movement that is sweeping over hill and dale, through jungle and city, stirring thousands of hearts, and as one worker puts it, "veritably setting countries on fire with the advent message." Yes, because earnest, consecrated men and women, most of whom have little or no training, are making it the first business of their lives to seek and to save the lost, the third angel's message is swelling into the loud cry and ringing through those dark Catholic countries.

To illustrate this layman's movement, the speaker of the evening pointed out several instances. We must relate only one. He said: "Over in Haiti, one brother took his family, and moved away to another town. Today we have 170 people who have accepted this faith as a result of the labors of that one man."

As a result of this movement, companies have been raised up from northern Mexico to the Guianas of South America, and thousands are calling earnestly for fuller instruction in this blessed truth. Our workers stand well-nigh paralyzed before these signals for advance, and today they are lifting their voices in a great Macedonian chorus, crying, "Come over and help us."

To illustrate the genuineness of the conversion of thousands that are pressing into the advent movement, the speaker referred to an experience in Venezuela. A new believer had been unjustly thrust into prison. As the Sabbath was approaching, his wife sent him a message of cheer and encouragement. "Now, tomorrow," said she, "is the Sabbath, and



Julio Garcia D.

Brother Garcia, a delegate from the Inter-American Division, is a native Venezuelan. The costume he wears is that of a Venezuelan cowboy. The position of his hat indicates his frankness; the position of the handkerchief around the shoulder, that he is willing to challenge anybody; the horn is used to procure water without dismounting from his horse, or taking his eyes from the herd over which he has charge. The trousers are made in such a manner as to be quickly raised to avoid getting soiled when crossing muddy rivers; and the whip indicates stewardship. If treated kindly, he is kind; otherwise, ferocious as a tiger. When the third angel's message reached Brother Garcia, it changed him into a quiet, peaceable man, one who has done good service for the Lord's cause.

plead for a worker to teach his people. Again and again came messengers pleading for workers, but our leaders knew not how to grant the request. Finally the official said, "If you cannot send a worker, send us one of your children to teach us the way of life more perfectly."

Usually whenever it is possible for an evangelist to answer such a plea, he finds before him from evening to evening an au-

you will be ordered out to work. I hope you will not yield to this demand. I would rather see your body brought to me lifeless, than to know you had disobeyed God's commandments." Soon she read from him this comforting message, "You need not fear. Before your note came, I had resolved to obey God, even at the cost of my life." The next morning he was severely tested. He was beaten almost to death. The second Sabbath, the same cruel treatment was repeated, but that new believer remained true, choosing rather to die, if need be, than to disobey God. Finally he was released, and given an opportunity to witness for the truth in service, as well as through suffering.

We were also reminded, in the discourse, of the price that our workers must frequently pay for the privilege of answering calls that come from those that sit in darkness. Away off in the mountains of Colombia, a large group of people had secured copies of the Bible, and through the study of that blessed Book, they had broken with the Catholic Church. This meant excommunication, so these earnest reformers erected their own chapel, opened their own schools, and secured their own cemetery. Then they sent word for some one to come and instruct them more fully in the way of life. The ones bearing the message were providentially led to Brother Trummer, who gladly responded to the call. He received a warm welcome from those seekers for truth, but he nearly lost his life at the hands of a violent mob. God miraculously saved his life. A few months later, when Brother Trummer returned to that same territory, he found public sentiment, generally speaking, decidedly changed in his favor. He baptized nineteen believers, and it is estimated that hundreds of families are deeply interested in the truth.

One day G. C. Nickle, superintendent of the Central Colombia Mission, when pressing forward in the path of service, was attacked by a mob. Others have had similar experiences, but through hardship and sacrifice, through ridicule and persecution, our workers press forward to tell the story of the cross.

"Before closing," said the speaker, "I must say a little about our Indian work. Undoubtedly we have the largest number of aboriginal Indians of any division found in the Western Hemisphere. At the present time, we have mission stations located among many tribes, but I cannot speak of them all. We have here tonight on the rostrum, Brother Dinius, superintendent of the Yucatan Mission. He is working for the Mayas, one of the finest Indian tribes in the Western world. And we thank God that the first fruits from that great tribe have been gathered. Just now, a note was passed to me, saying that Brother Nelson, superintendent of the Tehuantepec Mission, where eighty per cent of the population is Indian, on one trip baptized 108 people and organized eleven churches. Brother Moon, superintendent of the Central Mexican Mission, tells me that at the beginning of 1929, they had 325 believers in that mission. Now they have more than 700. Among these are many Indians. God is in this work, my dear brethren, and this is but a foretaste of the great harvest that is coming, over in Inter-America.

"Ishmael Ellis, working for the Indians in Panama, recently had an interesting experience. He was falsely charged with the serious crime of inciting the Indians

to rebellion, and of trying to rob them of their lands. However, God had provided a way of escape. Three chiefs, whom Brother Ellis thought were three days' journey away, marched in as our missionary stood before the judge. And each one in turn embraced the missionary in good Spanish or Indian custom, and proclaimed him the friend of their people, the one who had saved them from death when sick, and helped them in all their troubles. So our worker was set at liberty, and once again the wrath of man was made to praise God, and to bring favor to the messenger of truth.

Finally the speaker pointed to our work over among the Mount Roraima Indians, of which could be related an intensely interesting story. The number of believers there in the last few weeks has increased from 300 to 631. A report of a remarkable experience near Mount Roraima has come to our notice since arriving at this Conference. It reminds us forcefully that God truly is cutting His work short in righteousness. Here it is in brief: About twenty-eight years ago a heathen chief, known now as the prophet, had a vision. In his vision he saw Jesus, and Jesus told him the story of creation, the fall of man, the plan of salvation, the sacredness of the Sabbath, the second coming of Christ, etc. He gave him a glimpse of the new earth, and further, He told him about the Bible, and explained that it would be brought to them from England.

The vision made a profound impression, and a remarkable reformation followed. The chief put away his many wives, keeping only one. Human sacrifices ceased. The Sabbath was observed, and although these Indians had no written word, the gospel was preached among them. During the intervening years, many have apostatized, but many still were keeping the Sabbath when Brother Gonsalves, our missionary, found them. He was deeply impressed with the fact that the one who received the vision knew the truth fully. Said he, "They already knew all I had told them about this blessed truth." And when they found that he was bringing them the Bible, and that it had been printed in England, their joy was inexpressible.

Speaking further of his experience among these Indians, Brother Gonsalves says: "These people know how to keep the Sabbath, I can assure you. I have organized a Sabbath school here of seventy-two members. I have appointed the chief of Kamarang as superintendent. It would surprise you to hear how much he knows about the Scriptures, even now. He is a son of the prophet. His brother has been keeping the Sabbath ever since his father brought them the message of salvation.

"The prophet taught them many songs, and it was a pleasure to listen to them. They were called the hallelujah people. In one of their songs I heard them sing:

"All are not doing,
All are not praying."

"In another song, I caught the words:

"I believe in God;
Go away Satan."

"In still another song, they were praying for the New Jerusalem to come soon. The name of Jesus finds chief place in their songs."

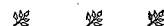
So the story of this advent message goes on in Inter-America, and the fragments of it that we received in the evening discourse gave unmistakable evidence that a new day has dawned in our Inter-

American Division. In fields where believers for many years have held high the torch of truth, this movement is sweeping forward with new power, and in fields more recently entered, our workers are having experiences constantly that prove beyond a doubt that God is doing a quick work, that the last acts in this closing drama will be rapid ones.

In closing, the speaker reminded us in earnest words that our budget will not allow us to send forth the needed workers, nor yet to continue to support some of the work that these earnest appeals have compelled us to begin. But we must not fall. We must step quickly into God's opening providences.

Sabbath afternoon, the union leaders of Inter-America were given an opportunity for a few words of greeting. D. A. Parsons spoke for Mexico, with her rapidly growing membership, which now has passed 1,500; W. E. Baxter, for Central America, where more than 2,200 believers are helping to finish the work; H. E. Baasch thanked God for the new day of liberty that is dawning in the Colombia-Venezuela Union, where the doors are swinging wide open for the messengers of God's truth; and A. R. Ogden brought greetings from our more than 6,500 members in the Antillian Union, where we have a Sabbath school membership of almost 10,000. Then W. R. Elliott told us of his visit to the Mount Roraima Indians, while the audience gave rapt attention to his thrilling story.

The message from each of the union leaders struck again the keynote of the service last evening, the keynote of greater things for God in Inter-America.



ALL the paternal love which has come down from generation to generation through the channel of human hearts, all the springs of tenderness which have opened in the souls of men, are but as a tiny rill to the boundless ocean, when compared with the infinite, exhaustless love of God. Tongue cannot utter it; pen cannot portray it.—"Testimonies," Vol. V, p. 740.

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GENERAL CHURCH PAPER OF
THE SEVENTH-DAY ADVENTISTS

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

VOL. 107 JUNE 9, 1930 No. 31

Issued six times a week
from May 30 to June 13, 1930, inclusive,
and weekly thereafter.

Review and Herald Publishing Association
Takoma Park, Washington, D. C.

TERMS: IN ADVANCE

One Year	\$2.50	Three Years	\$7.00
Two Years	4.75	Six Months	1.40

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

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

Entered as second-class matter, August 14, 1903, at the post office at Washington, D. C., under the Act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Sec. 1103, Act of October 3, 1917, authorized on June 22, 1918.

South America Responds to the Gospel

By CARLYLE B. HAYNES

(Sent in by Telephone)

THE second Sabbath of the General Conference was on the South American report of progress. This was given at the afternoon meeting by the representatives of that division.

It was an encouraging report. In South America, as in all the world, the message of the third angel is flying, and the light of the gospel is penetrating into the darkest places of earth. God is doing the last things of the message and getting ready a people for His coming. In spite of the gravest crises in the history of our work in the southern continent, the message is traveling forward with irresistible energy.

A song in Portuguese, by workers from Brazil, opened the testimony of the brethren from South America. Following this, E. H. Wilcox, superintendent of the East Brazil Union Mission, which is the youngest of all the union organizations in South America, but the largest in territory and population, quickly reported the spreading of the message in this territory. In Brazil there are larger unexplored areas than anywhere else on earth. Ninety per cent of the population can neither read nor write. Roads are few, trains are scarce, traveling must be done mostly on muleback or on foot, but the message flies everywhere.

Colporteurs are penetrating into places far distant from civilization, and companies of Sabbath keepers are springing up everywhere they go. Every mission superintendent, including the union superintendent, in addition to carrying forward his administrative work, either conducted a public effort during 1929, or helped conduct one. Several of these executives conducted two evangelistic efforts, and one conducted three.

"We need more men. We need more money. But above all we need a deeper consecration. We daily pray that God will supply these needs."

N. P. Neilsen, president of the South Brazil Union Conference, brought a heartening report of the progress being seen in his field, larger in territory than the area east of the Mississippi River, with a population of 14,000,000. Large areas are still unexplored and many places untouched by civilization, yet the message goes. In ten years the membership has doubled. It is now 4,293.

"We thank God for the souls that have been born into the message, for the saving of souls is the greatest work before us. Jesus did not die to build up great institutions, but to save souls.

"Our faithful colporteurs are pioneering the way for the truth. Companies of Sabbath keepers, who have never yet been visited by a minister, have been brought to the faith by the books left by the frontiersmen of the message.

"Imploring calls for help are multiplying. We want to hurry to answer them with this message of life. May God help us to find ways and means for answering these calls."

At this point a song in Spanish was sung by the representatives from South America from Spanish-speaking countries.

E. L. Maxwell, of Buenos Aires, Argentina, president of the Austral Union Conference, the oldest field in South America, reported for his field. Three oceans bathe the shores of this territory, and

converts have been baptized in the Atlantic, the Pacific, and the Antarctic, while others are immersed in the waters of the tropical rivers of the northern jungles.

Baptisms from 1922 to 1925 numbered 1,089, while for the years 1926 to 1929 the number has been 1,962. The membership is now 4,703.

The people are hungry for the message. They are accepting the truth faster than we can reach them and train them. They are calling for help from every part of this territory. "From the northern forests, the central pampas, and the southern moors, these calls come. Our greatest material need is more money to complete our six school plants. We also ask for more help to plant teachers in our great urban centers.

V. E. Peugh, until recently superintendent of the Inca Union Mission, spoke for that field. In this territory the opposition to the truth is very severe. Every foot of advance is contested by the forces of evil. But in spite of the most intense fanaticism, superstition, and persecution, notwithstanding governmental decrees to close our schools, priestly plottings to destroy our work, mobs which attack to kill and burn, unfavorable altitude and climatic conditions, a greater loss of workers by ill health than probably any other mission field in the world, yet "throughout the entire union, we can clearly see evidences of the breaking down of prejudice, and we are now just beginning to reap the harvest from the seed which has been sown. There is a great awakening among all classes of people."

The president of the division then introduced Ricardo Wilfart, superintendent of the Rio de Janeiro city mission; Pedro Brouchy, president of the Buenos Aires Conference; Germano Streithorst, superintendent of the Santa Catharina-Parana Mission; H. G. Stoehr, superintendent of the Espirito Santo Mission; each of whom gave a short report from his field. He then presented the other representatives from South America, all of whom were on the platform.

In his survey of the work going forward in South America, the president of the division mentioned especially the serious situation which has recently arisen in Peru, threatening the existence of the mission schools among the Indians, and our entire educational work in that republic. It is about this menace to our work

that Seventh-day Adventists throughout the world have been praying, and special interest was manifested in the most recent developments connected with it.

Just one year ago, a governmental decree was issued in Peru, declaring that no school in that republic, whether public or private, would be permitted to teach anything contrary to the religion of the state. Any school teaching things contrary to the religion of the state was to be closed, and its property confiscated.

We have ninety schools in Peru, in which there are 5,000 pupils. This has been our method of evangelism among the Indians. The religion of the state is the Catholic religion. It was apparent immediately, on the promulgation of this decree, that our Indian school system, as well as all our work in Peru, was in jeopardy, facing the gravest crisis of our work there. If the provisions of this decree were to be carried out, our great work there would be destroyed. In this crisis, we sent an earnest appeal through the columns of the REVIEW to our people throughout the world, to unite in prayer for the saving of our work in Peru.

These prayers have been heard and answered. There are some things in connection with this situation which we cannot talk about publicly. It is because of the delicacy of the entire situation that nothing more has been said about it in the columns of the REVIEW. We can say, however, that we have been passing through a very perplexing experience. We believe, in answer to the prayers of God's people, that God has given wisdom to the faithful Indian teachers in our schools and to the leaders of the work in Peru. God has safeguarded His work from disaster. While our workers there are still under a real tension and suspense, while this unfavorable decree is still in existence, hanging over our heads, it is a real satisfaction to be able to say that up until now, not one of our schools has been closed. Other developments in connection with this situation lead us to believe that we are facing a period which will witness the greatest advance of our entire experience in the preaching of this message in Peru.

We believe that our prayers should continue to go up to God for the preservation of this work.

In closing the report from South America, the president of the division told the remarkable experience of Pedro Kalbermatter, which has resulted in opening to this message a very large new area in Peru. This experience, which is just a series of miracles, will appear in the columns of the REVIEW later.

The Work of the Ministerial Association

By A. H. WILLIAMS

Six thousand ministers speaking 384 languages, sons of many races, and working in every continent, in nearly every country, and in many a remote island of the seven seas,—these together constitute the Ministerial Association.

A. W. Anderson, the association's secretary in Australia, voiced the sentiments of all when he said: "We came to believe years ago in Australia that the progress of this denomination would be just about commensurate with the efficiency and spirituality of the ministry. Therefore we believe that anything that would create a greater spirituality and produce more efficiency in the ministry should

have the hearty indorsement and co-operation of every one of our people."

It was for the purpose of listening to the reports of the general and division secretaries of the association, and to learn from them the wonderful extent to which, under the guidance of God, these aims have been realized, that a great company of delegates and others in attendance at this forty-second session, came together Tuesday afternoon, June 3.

Not every difficulty has been overcome. Perhaps in some sections of the world field the importance and the possibilities of the association's activities have not

(Continued on page 158)

Morning Bible Study

Wednesday, June 4, 1930

"The Just Shall Live by Faith"

BY C. H. WATSON

My heart rejoices this morning, brethren, to be with you in this gathering. We are indeed very richly blessed to be so carefully kept of the Lord day by day, and I trust that this day, as it has come to us with new blessing and care of the Lord, will be indeed filled with the righteousness of the Lord's love, and that in it we shall each experience His guidance.

I pray, too, that this hour of devotion and worship shall be an hour of blessing to each one. I want you to take your Bibles, and read with me the familiar words of Paul that we find in the first chapter of his epistle to the Romans, the 16th, 17th, and 18th verses:

"I am not ashamed of the gospel of

this morning to that other statement, not so much that the just shall live by faith, but that the just shall *live*.

That is the very triumph, it seems to me, of that statement. That is the thing of which our hearts need to be assured, that we who are judgment bound and subject to death, unless some power takes us and rescues us from that death—that we shall live.

Two Revelations

I want you to notice the two revelations between which this statement is found. They are both revelations of the gospel. "Therein is the righteousness of God revealed from faith to faith. . . . For the wrath of God is revealed from heaven against all ungodliness and unrighteousness."

Because of that which is revealed in that first statement, dear friends, "the

seeking after God. Not one of us, without a supporting power, is even seeking to find the way. That is just as the book pictures us. And yet in the face of such a picture as that, I read these grand, assuring words from the word of God, just as written in the prophecies, "The just shall live."

How Shall It Be Done?

But how shall it be done? How can we who are unjust enter into such a promise as that? How can we of ourselves ever present a life that answers to the law of God in any aspect of itself?

I am going to take you this morning to the book of Job; for I find in my study of that book that that is the very question upon which all the argument of the book of Job focuses—how a man shall be just before His God; how a man who is unjust, both by nature and by experience, can be made just before his God, and brought into the heart of such a promise as that.

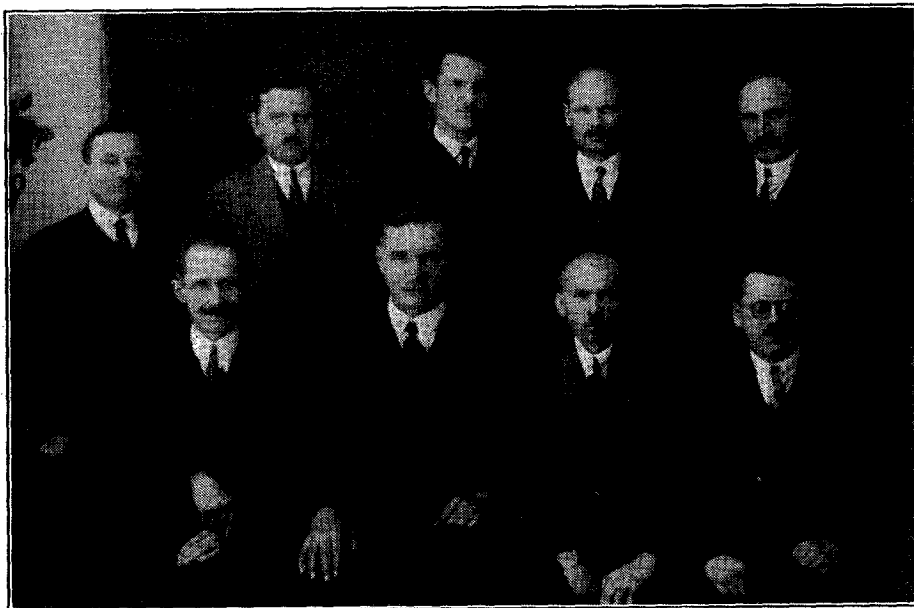
Turn with me to the ninth chapter of the book of Job, and notice how very intensely all that the book of Job has to say focuses upon that thought. Previous to the ninth chapter, Job has been hearing from his comforters, and they have been saying some very forceful things to him. Look at the eighth chapter. We can start almost anywhere in this chapter, and find what we want to say regarding it. But I take the sixth verse.

"If thou wert pure and upright; surely now He would awake for thee, and make the habitation of thy righteousness prosperous."

These are the words of one of Job's comforters, and he is saying, If you were pure and upright, then it would be possible for God to do something for you. Well, my dear friends, I have heard such an immense amount of that kind of comfort that I almost despair when I think that human souls are left with that alone. If this were so, and if that were so, then God would be able to do something for you. But I am glad to tell you that God, in His gospel, assures us that if we are willing, He is able to take us as we are and to accomplish all that He has purposed and promised for us. Thank the Lord for that.

And so this man, in his effort to comfort Job, drives him over the brink of despair. "If thou wert pure"—an absolute impossibility—"and upright; surely now He would awake for thee, and make the habitation of thy righteousness prosperous." Then going to the twentieth verse, this same man says, "Behold, God will not cast away a perfect man, neither will He help the evil-doers." This was spoken to comfort a man who was seeking to know how he could be just before his God.

Job knew he was not perfect, for again and again he cries out, "O if I only knew how I could come before God as a perfect man!" Now this man says, If you were perfect, God would help you; but God will not take the ungodly by the hand, as we read in the margin, He will not help the evil-doer. He ended his speech with the statement that must have taken all courage from the heart of Job, "They that hate thee shall be clothed with shame; and the dwelling place of the wicked shall come to naught." Then Job answered him, and this is what Job said, "I know it is so of a truth: but how should man be just with God?" That is the question. In this ninth chapter, Job goes on to show



The Yugoslavian Union Conference Committee, 1930

Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith. For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness."

The words I particularly desire to draw to your attention this morning are those words, "The just shall live by faith," and I want you to notice the setting of the statement, planted here in words that are so familiar to us that we have taken them to our hearts as one of the greatest encouragements that the Book of God brings to us. Again and again we have assured our hearts that we are not ashamed of the gospel of Jesus Christ. Again and again we have thanked the Lord for what we have experienced of this power to save; but right here, associated with that statement and planted between two of the most wonderful revelations of the gospel, is the assurance that "the just shall live."

That too, dear friends, is an oft-repeated statement among us, and we have been richly blessed by remembering that such life is to come to men through faith. But I want to direct your thoughts

just shall live," because of the righteousness that is revealed in the gospel of Jesus Christ, the just shall live; and notwithstanding the fact that the wrath of God is revealed in the gospel, the just shall live, thank God. This whole book is a revelation of the way in which a thing that is utterly impossible, aside from the power of God, can be and shall be in the life of every believer.

But I want to ask the question, What is a just man? For this is a statement, with all its triumph, applied only to the just. It is the just that shall live. Some one has written that a just man is one whose whole life answers perfectly to the perfection of the law of God. If I were left to conjure that kind of statement to my own mind, it would leave me in utter despair. For I turn over in the book of God to the seventh chapter of the book of Ecclesiastes, and there I read that there is not a just man in all the earth, not one that doeth good, and sinneth not. And I turn back to the book of Romans, and read, "All have sinned, and come short of the glory of God." I go back to the Psalms, and find that God is looking down from heaven, anxiously seeking for one just person in this earth, and finds none. All like sheep are gone astray. All have wandered as if lost; not one is

the utter hopelessness of seeking to make ourselves just before God.

First of all, in the third verse, he says, "If he will contend with Him, he cannot answer Him one of a thousand." "If he will contend with Him." My friends, I want to tell you I would not take one minute talking about this, only I know that it is a true reflection of present experience in gospel life. I know it to be so in the lives of thousands of Adventist Christians who are seeking to follow their God, and instead of knowing and following the way of justification of life, they are continually contending with their God, and it is all useless, for if we contend with our God we cannot answer Him one of a thousand. "He is wise in heart, and mighty in strength: who hath hardened himself against Him, and hath prospered?" Dear friends, it is a hardening process, and who hath hardened himself and prospered? We should long ago have learned the lesson that victory does not lie for us in contention with God.

We should have learned that lesson from the experience of Jacob at the brook. God immediately answered his prayer. He was yet pleading with God for help when the angel of strength came to him, ready to fill his life with blessing; and yet Jacob contended with that messenger of the Lord, and by his useless contention simply thrust the blessing from him. I read from the messages of the Spirit of prophecy that that visitant from heaven came to Jacob at midnight. We understand that the wrestling went on all through the night, and do not forget that it was the messenger from heaven that did the wrestling. It was not a man that came and wrestled with Jacob; and what humbles my heart is to think that the mighty God would so concern Himself with a mere man that He would come and wrestle with him in order to put blessing into his life. And it humbles my heart to think that a mere man would contend with God, when God has come down to bless him and fill his life with blessing, and by his useless contention hold off that blessing from himself.

Jacob Delayed Blessing

Jacob might have had the blessing of God in an overflowing measure from God at midnight, but he did not receive it until dawn. He was thrusting away the means that God had supplied for giving the blessing. But when, through the exercise of supernatural power,—the thing upon which Jacob was depending,—the strength of his life was removed from him, Jacob realized the utter uselessness of his own course; then, instead of contending with God, instead of pushing God away from his life, he clung to Him. And then, my friends, it was that God was able to say, Your name shall no more be Jacob but Israel, for as a prince that overcometh—but it was not in the wrestling he overcame, my friends, it was in the surrender of life and the taking of a clinging attitude. It was not God he overcame; it was Jacob. It was not the Lord God that he overcame in the wrestling of that night, but it was his own self. He brought himself in the overcoming strength of that moment to the place where he was all surrendered to his God and all dependent upon him. And then it was that God was able to say, Your name is not Jacob, but Israel, for as a prince that overcometh hast thou power.

And so, my friends, Job goes over that ground and he says, What is the use of contending with God, for who has hardened his heart against Him and pros-

pered? Look over all the circle of your life's acquaintances, and tell me of one who you think came to even a fraction of prosperity by contending with God. Look again, and tell me if you have not recognized that the lives of those with whom you are acquainted, who are surrendered to God, are filled with mighty, overcoming power. It is not contention that brings justification to an unjust and unworthy life, but a soul surrendered to a God who wants to make that life worth while.

There is another thing just a little farther on, in verse 4: "He is wise in heart, and mighty in strength: who hath hardened himself against Him, and hath prospered?" Verse 14: "How much less shall I answer Him, and choose out my words to reason with Him?" We may, if we want to, dear friends,—for God will not prevent us from doing it,—choose out words to reason with God concerning our unjustness or our justification, but not a soul has ever removed an atom of the guilt of sin by reasoning. There is no help for us, dear friends, by just choosing

verse again: "If I say, I am perfect, it shall also prove me perverse." What arrogance for a human being to assume to say that he is perfect before God! If we do that, our own mouths shall prove us perverse.

Take again the twenty-seventh and twenty-eighth verses: "If I say, I will forget my complaint, I will leave off my heaviness, and comfort myself: I am afraid of all my sorrows." There is no help for us in forgetfulness. The worst attitude that we can possibly assume is that heedless attitude that would comfort itself, or seek to comfort itself, by forgetting. Why, don't you know, my friends, that the promise of Jesus is that He would send the Comforter from heaven to remind us? That is the way in which we receive comfort. There is no comfort in forgetfulness; it is being reminded of our great need before God, and our being lifted up to the place where in humility of soul we will seek it above. So we must not become forgetful relative to our great need.

Again, in the thirtieth and thirty-first



Home Missionary Secretaries in Attendance at the Baltic Union Convention

words and reasoning. And yet I tell you, my friends, I confess I have been guilty of that thing to an alarming degree, and I confess that we are all more or less guilty of that thing, conscious or otherwise. Have not I heard men and women say, "I think I have just as good a chance as John Jones." They say, "I shall be all right. I pay a hundred cents to the dollar."

Humble Confession Needed

O my friends, the measurement of your justification before God is not the unworthiness of another life. And no power of reasoning will ever make it that. What is needed is a humble confession from a heart filled with contrition for the sin that attaches to the life, a most earnest, continuous appeal to God to make that life what it ought to be in His sight. So there is no help for us in a course of reasoning, no matter what words we choose with which to present it.

Go to the twentieth verse of this chapter: "If I justify myself, mine own mouth shall condemn me." That is a response to that last clause in the fourteenth verse. Choose what words you will, but while you are stating your reasoning, your own mouth condemns you. There is no hope for us in that direction. Take this same

verse: "If I wash myself with snow water, and make my hands never so clean; yet shalt thou plunge me in the ditch, and mine own clothes shall abhor me." Self-justification—terrible, isn't it? [Many Amens.] Snow water, the purest agency of which we have any knowledge, my friends; and Job says he takes that and washes himself, and makes his hands never so clean. If you have gone to the extreme in trying to purge yourself from filthiness, and if, after you have done that, you plunge yourself right in the mire of the ditch until its slime is on your clothes all over,—yet the filthiness of your clothes will abhor the uncleanness of your soul, even after you have done your utmost to cleanse yourself.

All Our Efforts Useless

It is useless to contend with God; it is useless to reason concerning our unjust statements, with the thought that we can reason ourselves out of the condition. It is useless to claim perfection—that is simply self-deception. It is useless to seek to forget—that is simply an evidence that we have come to a condition of terrible heedlessness. It is absolutely useless for us to seek to wash ourselves free from the stain and guilt of sin.

Now we go over to Job 25. There is a great deal of argument between these chapters, but the debaters have not come very near to a solution of the question. They have argued until they have become almost unanimous, but have not come very near to a solution of the question.

Job was the man that asked, in the ninth chapter, "How should a man be just with God?" Now here is another man asking the same question, in the twenty-fifth chapter:

"Then answered Bildad the Shuhite, and said, Dominion and fear are with Him, He maketh peace in His high places. Is there any number of His armies? and upon whom doth not His light arise? How then can man be justified with God?"

This is still the question. I have to go over to the thirty-third chapter to find that they ever reached a solution. Here we have a record of what a young man had to say, a young man who hesitated to say anything because he had great respect for his elders. He expected that out of the wealth of their experience there would come some wisdom that would help Job. But let a man be old, or let him be young, he has no counsel for a human soul in distress unless he is in touch with his God. We may do what we wish in respecting and honoring others, but let us not depend upon the counsel of men who have not been spoken to of their God. This young man was in touch with his God, and in speaking to Job, these are the words he says:

"If there be a messenger with him, an interpreter, one among a thousand, to show unto man his uprightness,"—let me say that every man that stands as a messenger for God ought to be able to interpret the character of God so that men will understand,—well, here he calls this messenger "an interpreter, one among a thousand, to show unto man his uprightness: then he is gracious unto him, and saith, Deliver him from going down to the pit: I have found a ransom." In these words, "I have found a ransom" (margin, "an atonement"), is the solution.

A Ransom Provided

Thank God, there is a ransom provided; thank God, there is an atonement provided; thank God that we who are unjust, living in that condition of soul in which we are pictured in the Bible, can by the power of that ransom, by the efficacy of that atonement, be brought from a condition to stand just before God.

Until I read those words, I did not know that the book of Job had anything

to say about the new life, but listen to these words: "I have found a ransom. His flesh [this man's flesh that yields himself] shall be fresher than a child's; he shall return to the days of his youth." O, praise God, dear friends, there is a way in which the past can be canceled. There is a way in which we who despair can be brought to a new life. There is a way in which we can be provided with a new beginning, not filled with doubts and uncertainty, but filled with the certainty and power of the promise of God.

So this man in his experience with God says when the ransom is found a man's flesh shall be fresher than a child's, and he shall return to the days of his youth. "He shall pray unto God, and He will be favorable unto him." What a different story from that in the eighth chapter, that God would deliver a perfect man only, but would not take an ungodly man by the hand. But if God won't reach down to the pit and take me by the hand, what hope will there be for me of life? I thank God that He does reach down and take men by the hand, and is not satisfied to leave us in the pit. He delivers us from the pit. "He shall pray unto God, and He will be favorable unto him; and he shall see His face with joy: for He will render unto man His righteousness." That is the way. We talk of how men shall live. It is by the impartation of righteousness that is born and developed in a life of obedience that was lived, dear friends, for me by my blessed Saviour; and for all my guilt and for all my need I can point to that life and say, "I have accepted that life for mine, and its righteousness is imparted to me."

So there is a way in which we can see His face with joy, for He will render unto man His righteousness. "He looketh upon men, and if any say, I have sinned, and perverted that which was right, and it profited me not; He will deliver his

soul from going into the pit, and his life shall see the light."

My dear brethren and sisters, the glory of that assurance fills my soul this morning, and I want you to know there is no reason in the world why we should go on in uncertainty. All that God has given us of the righteousness of the gospel is to give us righteousness before Him. And it all centers in that life that has been provided as a ransom for us.

"Being justified freely by His grace." What about it? What is the rest of it?

E. W. FARNSWORTH: "We have peace with God through our Lord Jesus Christ."

C. H. WATSON: And that other text says: "We are justified by His grace, through the redemption that is in Christ Jesus." "Therefore being justified by faith, we have peace with God."

O brethren and sisters, in our search for blessing, find it in the way that God has placed it for us,—in Him. Oh, this Old Testament speaks to me of a way that is plain and simple, of a way that no one need mistake.

None Need Lack Help

There is in our blessed Lord Jesus so much of power, so much of help, so much of deliverance, so much of that salvation we read of in our text, that none of us need go without it. So reach out after it this morning, brethren and sisters. May we find it all in the blessed Saviour.

God grant that this Conference shall not mean to us merely a good time together, but the beginning of an experience in which we rejoice to believe that it is leading us up to see His face with joy. I am looking for it, and I am determined to yield my life to Him, so that in surrender of heart, in surrender of soul and life, and all its powers and service, I shall place myself where God can bring His blessings to my needy heart.

Proceedings of the General Conference

Thirteenth Meeting

JUNE 4, 3 P. M.

H. F. SCHUBERTH in the chair.

No. 270, "My Faith Looks Up to Thee," was the opening song.

A. J. Clark offered prayer.

Elder Schuberth asked M. N. Campbell to take the chair during the meeting of the constituency of Broadview College.

Elder Campbell called upon the secretary, T. W. Steen, to read the provisions covering membership in the constituency,

after which he called for the members present to raise the hand. Upon finding there was a quorum present, he announced that the business on hand at this time is the selection of a nominating committee to bring in nominations for members of the board of Broadview College. Upon motion of W. B. Ochs, it was voted that the Chair appoint a committee of five to bring in nominations. The following persons were named by the chairman: W. H. Holden, T. W. Steen, H. O. Olson, J. T. Boettcher, and M. B. Van Kirk.

Elder Campbell then stated that in consultation with the officers, it had been suggested that we adjourn to three o'clock Monday, June 9. Upon motion, duly seconded, this was voted.

C. S. Longacre then reported for the Religious Liberty Department. This report appears elsewhere.

Following this report, H. H. Votaw, M. C. Taft, and others reported different features of departmental work. A summary of these reports appears in a special article by C. B. Haynes.

H. F. SCHUBERTH: The Missionary Volunteer Department has some unfinished work yet. Brother Rasmussen worked three years of his term in the old European Division, and he will report.

M. E. KERN: You will remember yesterday we were not able to finish the Missionary Volunteer report. Brother Rasmussen was the last speaker, and some-



Patients Attending the Gitwe Mission Dispensary, Ruanda, Africa

thing else came in, so we were not able to finish. Brother Rasmussen was Missionary Volunteer secretary of the whole European field for three years of this quadrennial term, so we think Europe ought to be represented in this report. He will give a brief report at this time, after which I think there is to be a committee report.

STEEN RASMUSSEN: I am sure we are very grateful to the Religious Liberty Department for granting us part of the time allotted to them. If you had patience to sit here and see the Missionary Volunteer army of Europe march by in procession, one young person going by every second, you would have to sit here until twelve o'clock tonight. The army of Missionary Volunteers in Europe numbers at present 25,000; and in case you should have still further patience to sit here and see the army of Seventh-day Adventist children and young people not yet members of our youth's movement, you would have to sit here until twelve o'clock tomorrow noon. This is a mighty challenge, not only to our movement in Europe, but to us as a denomination.

About twenty years ago, or a little over, when this Missionary Volunteer movement was first organized in Europe, there were only about 800 young people enrolled in our societies. During the intervening twenty years this number has grown, as the chart indicates, to over 21,000, or at the present time approximately 25,000.

The attendance at the Chemnitz meeting far surpassed our expectations. We had thought we might have a thousand young people come in; but when the lists finally rolled in from twenty-five countries of Europe, we were very much perplexed, because we were afraid we would not have sleeping quarters for all that came. We got the names of 3,000 sent in to us, and by the time we reached Chemnitz, we found that finally 4,000 came. The city authorities extended extraordinary courtesies to us. They gave us large halls in the schools for sleeping quarters; thus we provided for all who came. And this was at very small cost. The restaurants were also accommodating, and served excellent food for very low rates. The city council decorated the city hall in honor of the Congress, as well as the main streets, and sent the chairman of the council to address us. We had hitherto not had very favorable newspaper publicity in Europe, but for some reason this Congress received favorable publicity, and also our movement as a whole in various parts of the world.

I am glad to tell you that the Congress was a soul-winning meeting in the fullest sense. After the Congress was over we held a little outing with the young people. The railroad authorities gave us 50 per cent discount, and they said, "We will take out a special train for you. How big a one do you want?" They brought twenty-eight railway coaches with three locomotives, two to pull and one to push. That was necessary in order to pull the train to such places as were necessary in the mountains.

I desire to state that these young people in Europe are one with the young people around the world in heralding this advent message to all the world in this generation. They have their difficulties; they meet perplexities and imprisonment. They are flogged in every way, but we recognize that "rough water makes splendid sailors," and persecution, perplexities,

and trials make fine Missionary Volunteers.

May the Lord bless this great movement. May this army of youth grow in numbers. May we see not only 75,000 enrolled in our societies, but 150,000, and may we see those that we have grow in spiritual strength, in power, and in usefulness in the Master's service.

H. F. SCHUBERTH: We will now hear a report from the Nominating Committee.

F. M. WILCOX: Mr. Chairman, your committee has a further partial report to render this afternoon, and I might say that this is a partial report in a double sense. The work of your committee is not yet completed as a whole, and it may be that the committee will have further recommendations to make regarding some of these departments. Brother Slade will present the report.

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

The Religious Liberty Association

By C. S. LONGACRE

THE Religious Liberty Department during this quadrennial period had to weather some of the severest storms and to face the greatest conflicts in its history of forty-three years. But the God of heaven, who rules in the affairs of nations, still presides over the destiny of His cause in the earth, and restrains the forces which threaten to retard the progress of His work.

To God belongs the honor and the glory for holding in abeyance the storm which threatened to jeopardize and overwhelm the precious heritage of religious liberty. Our hearts should be filled today with praise and gratitude toward God for these wonderful deliverances and for the postponement of the day of calamity, in answer to fervent prayers and earnest work. We are under obligation to God to renew our consecration for the finishing of the work while the angels hold the winds, that they shall not blow upon the earth till the work of God has been accomplished.

At the beginning of this quadrennial period there were six compulsory Sunday observance bills pending before the Sixty-ninth Congress. During this session the Lord's Day Alliance, the National Reform Association, the International Reform Federation, and twenty affiliated reform organizations made a supreme effort to

force the Sunday issue through Congress. They knew that five members out of the seven on the subcommittee, which had the Lankford Sunday bill, H. R. 10311, under consideration were in favor of the aforesaid bill. Such a favorable opportunity had not presented itself for more than two decades to the Sunday law forces, and they decided to press the issue to the finish for a verdict.

Thirteen hearings were held, each lasting from three to four hours, on the Lankford Sunday bill, which granted no exemption to those who observed another day than Sunday as holy time. Some very exciting and thrilling scenes were enacted during these extended hearings, culminating in personal combat between some of the reformers and some of the opponents of the bill. Fortunately, the Seventh-day Adventists were able to act the part of peacemakers on this occasion, and received the approbation of the press and of Congressmen for their behavior and calmness.

Our position and our conduct never before received such favorable mention by the newspapers and public men throughout the country as during all these heated hearings. The Lord raised up many friends, who came to defend the cause of religious liberty in this crisis, all of whom had been constant readers of the

Departments

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

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

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

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

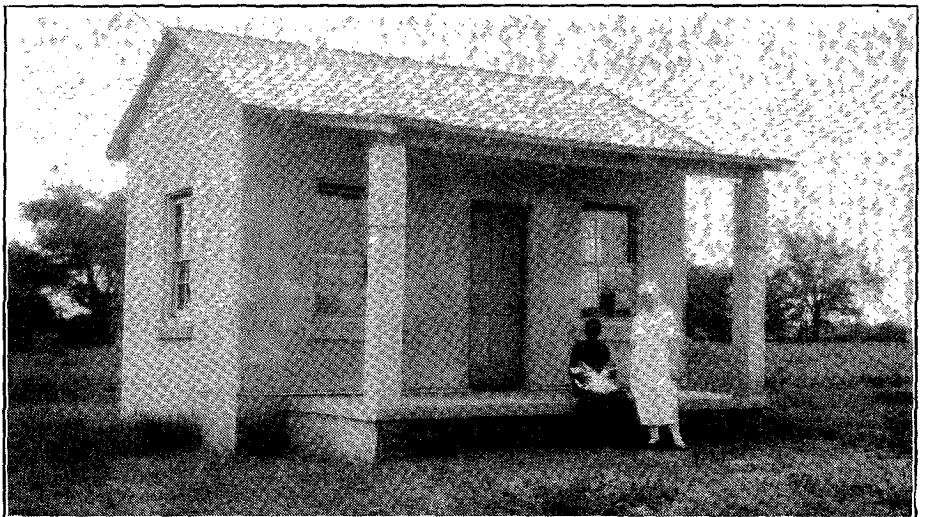
Mr. Chairman, I move the adoption item by item.

The report was again read and then adopted.

"Wholly Thine, O Lord," No. 280 in "The Gospel in Song," was sung, and the benediction was pronounced by O. F. Frank.

H. F. SCHUBERTH, *Chairman.*
M. E. KERN, *Secretary.*

(Fourteenth Session on page 160)



New Dispensary at the Rusangu Mission, Northern Rhodesia, Africa

Liberty magazine. Bonds of friendship were formed with leading men during this conflict, which have been greatly strengthened in each subsequent attack upon the principles of religious liberty. We hope that some day, under the winning power of the Spirit of God, these men will be led to accept God's whole message of a free salvation.

The Lankford Sunday bill at the conclusion of the thirteenth hearing, at ten minutes before twelve o'clock on a Saturday night, was favorably reported out of the subcommittee by a vote of four to one. On Monday morning it was reported to the House District Committee of twenty-one members. This committee had eleven members opposed and ten members who favored the bill. After two very hectic sessions before this committee, the Sunday bill was finally laid on the shelf, at the last meeting of the committee before Congress adjourned *sine die*, March 4, 1927.

This ended one of the most bitterly fought conflicts which has ever been waged over a Sunday law issue before the Congress of the United States,—an issue which is destined to close the drama of this world in the final conflict of the ages between truth and error; and thank God, we are not left in the dark as to the outcome of that final issue.

Lankford Bill Reintroduced

The fact that the Lankford Sunday bill was favorably reported out of the District of Columbia judiciary subcommittee of the House Committee by a vote of four to one, greatly encouraged the Sunday law proponents, and Congressman Lankford in particular. He promised to reintroduce the bill or a similar one on the first day that the Seventieth session of Congress should convene, and if possible he would enter it as the first legislative bill on the docket. He came very near fulfilling his prediction. He introduced it on the opening day of Congress, and among over 5,000 bills that were introduced into the House of Representatives that day, his Sunday bill was number 78, but not number 1, as he had planned.

During the first session of the Seventieth Congress, the House Committee of twenty-one members, to which this Sunday bill was referred for consideration, had a majority in favor of the bill, but fortunately for us, the judiciary subcommittee that considered it first, had a majority opposed to the bill. It presented a unique situation,—the big committee in favor of it and the subcommittee opposed to it. The stage was all set for a battle royal at the opening of the Seventieth session of Congress.

But the Sunday law forces were taken by surprise. Before they could rally their forces for a formidable campaign, the Religious Liberty Association had already set on foot the most vigorous and intensive campaign for signatures to petitions which had ever been launched in all our history. The next day after the Sunday bill H. R. 78 was introduced, there were petitions, letters, and telegrams that appeared in the *Congressional Record* against this bill, and each day they kept increasing in volume until by the beginning of January, 1928, a month later, the petitions in opposition reached the daily maximum of fourteen columns in the *Congressional Record*, listing 35,000 signatures from thirty-five States.

As this daily record of protests from every Congressional district in every State of the Union was reported to the

House District Committee by the Congressmen who received them, it made a profound impression, and to this day the Congressmen acknowledge that never in the history of Congress were so many signatures sent in protesting against any proposed legislation as were received at that time against the proposed Sunday bill. Even some of those who had previously been in favor of the Sunday bill, counseled Mr. Lankford to lay low, and not press the bill for action until after the elections were over.

Much Literature Circulated

During this religious liberty campaign, which lasted from the middle of 1927 to the middle of 1928, our people secured millions of signatures, California alone sending in 750,000, according to the con-



C. S. Longacre

ference records. And 436,000 copies of the regular issues of the *Liberty* magazine were distributed; 240,000 copies of the "Church in Politics" were sold; 1,481,000 copies of *Present Truth* on religious liberty were circulated; 5,700,000 copies of the leaflet, "Your Liberties Imperiled," 894,000 copies of the leaflet, "A Blue Sunday Law Before Congress," and 600,000 copies of two other religious liberty leaflets were distributed, totaling 9,351,000 books, magazines, and leaflets on religious liberty for a single year's campaign, which is a record that has never been equaled in a similar campaign of education in the principles of religious liberty. This intensive campaign was so effective that the District Committee refused to give further consideration to the Sunday bill.

Besides this special literature distributed through our own agencies, many articles on the Sunday issue before Congress were furnished to outside magazines, newspapers, and newspaper syndicates, which received a circulation totaling many millions of copies. The entire Hearst Syndicate of Sunday newspapers printed a full-page illustrated article on the Sunday issue. This edition itself had a total circulation of over twenty million copies in the United States alone. The big daily newspaper syndicates have repeatedly solicited articles from the Religious Liberty Association on the subject of Sunday legislation, religious liberty, and the reform calendar issue, and

they have given nation-wide publicity to these articles. Both the Jewish and Catholic magazines have freely opened their columns to us, and have even requested us to write special articles on these subjects for their periodicals, and they have published them in full without changing a word.

Colleges Interested

Many of the State universities and colleges, as well as the State Historical Societies, are calling for our religious liberty literature. Dartmouth College became so animated over this issue and the dangers which threaten our liberties in America, that the secretary to the college board wrote a letter to the Religious Liberty Association stating that Dartmouth College had actually decided to establish a special course of instruction in religious liberty and the proper functions of civil government, and they called for all our literature, books, magazines, and pamphlets on this subject, to be used in classroom work.

Quite a number of university graduates, inspired through the reading of the *Liberty* magazine, which is sent to all these institutions, are now writing their masters' and doctors' theses on religious liberty,—Sunday legislation, church and state, and the teaching of religion in the State schools; and more than a score of these graduate students, not of our faith, have requested us to furnish them with all the literature we have published upon these subjects. For fourteen years now we have been sending the *Liberty* magazine to every university, college, and advanced State educational institution in the United States, and undoubtedly this remarkable interest among the graduate students in the subject of religious liberty and in our literature upon that subject, has grown out of this seed sowing for the past fourteen years.

Liberty Work Abroad

A similar work of getting our principles of religious liberty before public men and into the educational institutions which are molding the minds of future leaders in public affairs, should be done in every country in the world. What has been done in North America should be done in South America, in Europe, in Africa, in Australia, and in Asia. Everywhere there is a new awakening stirring the hearts of the oppressed and those who are groping after the light. The spirit of a new freedom and of self-determination is rapidly spreading among the people in all countries, and the God of heaven has intrusted the banner of religious liberty to us to hold aloft in all lands.

The Sunday law problem during the past four years has also been a very live issue in many States in the Union, in Canada, in European countries, in Africa, in South America, in Asia, in Australia, and in the islands of the seas.

In the State of Massachusetts, at the time of the last Presidential election a State-wide referendum was held on Sunday recreation. The people voted three to one in favor of Sunday sports in this State where the blue laws were born. In Pennsylvania the State Supreme Court upheld the Sunday laws, and ruled against Sunday sports on the basis that Sunday recreation was opposed to the spirit of holiness and the Christian religion, thus placing the Sunday law on a purely religious basis.

The Sunday law issue is springing up everywhere at present,—in Congress, in

the State legislatures, and before city and town councils. Hundreds of Sunday law prosecutions before the civil courts take place every year. Congress at the present time has pending a Sunday bill of national scope. It is the first national Sunday bill that has been introduced into Congress since 1889. These Sunday issues demand vigilant watching, earnest work, and much prayer to hold them in check.

A New Issue

A new issue of tremendous import arose in Congress in January, 1929. We were startled one afternoon by a telephone call from Congressman Sol Bloom, informing us that the Committee on Foreign Affairs was unanimously in favor of reporting the Cotsworth calendar scheme of thirteen months of twenty-eight days each, with its blank days, out of committee for favorable action by the House of Representatives. He wanted to know whether we desired to be heard in opposition to the calendar resolution, and if so we should register our request before the committee the next morning. We were on hand next morning, and made our request for a hearing, and after a half hour's debate the committee decided to give the proponents and opponents a chance to be heard. The hearings were set ahead a week, and then a battle royal began between the proponents and the opponents, which lasted for three weeks.

It seemed at first that the proponents would sweep everything before them. But we laid the matter and our hopeless situation before the Lord, and the Lord heard our prayers and blessed our efforts before the committee, so that at the end of the three weeks this most hopeless and discouraging outlook was completely changed, and the great majority of the members of that committee changed front and blocked the taking of a vote upon the calendar resolution.

During this three weeks' contest before the House Foreign Affairs Committee, the Orthodox Jews, the Seventh Day Baptists, and the Seventh-day Adventists were given an opportunity which had never presented itself before in Congress, namely, an opportunity to discuss and defend the original Sabbath, and prove its unbroken succession, and its preservation through all revisions of the calendar in past ages. When this evidence was presented, it made a profound impression upon the committee, and caused them to hesitate before assuming the responsibility of changing God's ancient landmarks of time which He had ordained for all time to come.

Great Opportunity Ours

This calendar proposal to change the weekly cycle and the fixed religious days, even if it should never become effective, has given God's people an opportunity such as they never had before, to present the Sabbath truth more fully. Everywhere the doors are opening to us. Chambers of commerce, boards of trade, Rotary, Kiwanis, Lions', and Sterling Clubs, composed of business and professional men, have asked us to discuss this issue before their organizations. The Jewish synagogues, and the brotherhoods, and the ministerial associations and Protestant churches of many faiths, have invited us to speak before them on this subject. We verily believe that God in His providence has allowed this issue to develop as it has in order to give His people an opportunity to present His Sabbath in its historical and spiritual setting to the people

of all the nations, and especially to those in high places in the government, as well as to the business and religious world. It is not a local but a world issue, and if we are faithful to our divine commission, we shall embrace this God-given opportunity and make the most of it while it lasts.

This calendar question is being debated in the high schools, colleges, and universities throughout the land. These debaters have asked for our literature upon this question, and wherever we have sent it, they have sent back word that they won the debate against the adoption of the new calendar. We ourselves took part in a public debate on this question in Nebraska City, Nebr., which was sponsored by the Rotary Club of that city, and the outcome of the debate was most



Headquarters and Publishing House in Novi Sad, Jugoslavia

gratifying to our side of the question. Four ministers of different denominations, after the debate, requested that our viewpoint of the calendar issue be presented to their congregations at a Sunday night service.

Wherever we go and discuss this issue at public gatherings and mass meetings, and over radio stations, the invitations come without solicitation to give these important facts involved in the calendar issue to business clubs and church organizations not of our faith. May God help us all to be prepared to embrace these opportunities, and to create them, while this issue is agitating the minds of men everywhere.

Important Mission of the "Liberty" Magazine

The *Liberty* magazine, the official organ of the Religious Liberty Association, is fulfilling a very important mission in the world. It makes its regular visits to the monarchs and rulers of many nations. It calls upon lawmakers, judges, lawyers, editors, ministers, professors, and professional men of every class. It molds and shapes the opinions of these men. Many of them are unstinted in their expressions of appreciation of the value of the *Liberty* magazine.

Seventeen years ago, when I became connected with this magazine, its circulation was a little over 13,000 copies per issue. We have been gratified to see its circulation increase steadily year by year until in 1926, at the beginning of this quadrennial period, it reached an aver-

age circulation of 80,136 copies per issue for that year. The next year, during 1927, it reached an average circulation of 99,471 copies per issue; during 1928, an average of 118,275 copies per issue; and during 1929, an average circulation of 132,695 copies per issue. During each year of the last four years the *Liberty* circulation made an average gain of nearly 20,000 copies per issue, or a total gain of 80,000 copies for the four years.

Aside from the regular issue, there were two *Liberty* Extras issued during this quadrennial period, each issue reaching considerably over one-half million copies in circulation.

The European field has a religious liberty magazine called *Church and State*, printed in the German language, and it, too, has enjoyed a marvelous circulation almost equal to that of the *Liberty* magazine in America. *El Atalaya*, or *Watchman* magazine, of South America, issued a special religious liberty number of that magazine recently, and it had a most remarkable circulation and was well received by public men in the South American field. Each of the *Present Truth* numbers devoted to religious liberty topics during the past quadrennial period reached nearly the million mark. All these figures show that there is a great interest in the subject of religious liberty. It is the eternal quest of the human heart.

Two new books were issued and promoted by the Religious Liberty Department during this quadrennial period, namely, "The Church in Politics" and "The Story of a Lost Day." "The Church in Politics" received a circulation of 286,172 copies, and "The Story of a Lost Day" we expect to reach a circulation of 300,000 copies by the end of this year.

Appreciate Co-operation

We are very grateful for the active and sympathetic co-operation of the president of the General Conference, and officers, the committee members, the division, union, and local conference presidents, and union and local religious liberty secretaries in all lands, and the ministers and lay members everywhere. If it had not been for your support and sacrifices, for your prayers and earnest work during the last four years, "Ichabod" might have been written over the door of the temple of freedom in this and other countries, and the remaining days of our pilgrimage on earth filled with gloomy forebodings. In view of the many sacrifices that have been made by the apostles of liberty in this and other lands in the past, to preserve for us our matchless heritage of freedom, we can honor them in no better way, in acknowledgment of the debt we owe them, than in the present crisis to lift up the banner of truth and religious liberty which has been committed to us, and pledge ourselves in defense of the principles and the cause which demands our all. Anything less is treason to the cause of God and of humanity.

The associate secretary, Elder H. H. Votaw, will tell you of the progress of the work among public men and the growth and development of our work among those not of our faith, and the opportunities for still greater service in the extension of this branch of our work.

Millward C. Taft, one of our worthy brethren and an attorney of wide experience from the State of Vermont, was called during this quadrennial session to connect with the Religious Liberty Department as an associate secretary, to

assist in the revision of the "American State Papers" and in the many legal phases of our expanding work in the denomination. He will follow Brother Votaw, and report on the special line of work assigned to him, and then we shall

have a few short reports from some of our field secretaries in Australia, the Philippines, Europe, and South America, covering some striking experiences in these distant lands where the battle is often fiercer than in the homeland.

The Negro Department

By G. E. PETERS

DURING the last four years, many trials and perplexities have come to our department, yet we are able to see the hand of God leading us on to victory.

Our faithful and untiring brother, W. H. Green, who served the Negro Department as secretary for ten consecutive years, passed away suddenly, Oct. 31, 1928. His death brought grief and sadness to all our believers in North America. Brother Green fell in the harness, and while resting from his labors his works follow him. We feel that the department will never find a secretary that will work harder and complain as little as did our deceased brother.

From December, 1928, to September, 1929, the duties of the department were fostered by J. L. McElhany, president of the North American Division. At the recent Autumn Council I was elected to carry the responsibilities of the department. To me this was quite sudden and unexpected, and it will be remembered that I yielded to the decision of my brethren with reluctance.

I returned to my pastorate in Chicago, and continued in charge of the Shiloh church, carrying also the departmental work in a minimized way, until December 15, when H. D. Greene, of Boston, arrived to take up the duties of the Chicago church.

As we review the work of the third angel's message among the colored people, we firmly believe that God has set His hand for the speedy finishing of His work. The first colored church of Seventh-day Adventists was organized at Edgefield Junction, Tenn. It was brought out by a colored brother who received the truth through reading the *Signs*. His name was Harry Lowe, formerly of the Baptist Church. The company was organized in November, 1833.

The second colored church was established in Louisville, Ky. The work there was begun by A. Barry, also colored. This brother received the truth through reading the *REVIEW*. The church in Louisville was organized by R. M. Kilgore, Feb. 16, 1890. It is stated that Nevada and California have the credit of the official beginning of work among the colored people in the United States.

It was in Reno, Nev., that J. N. Loughborough pitched a tent in the month of August, 1878. Among those who accepted the message was a young colored man by name of C. M. Kinney. This brother is yet alive, and is with us on the rostrum. He was then twenty-three years old. In that meeting he also heard one sermon by Mrs. E. G. White. The last Sabbath in September, 1878, he kept his first Sabbath. He was one of the seven charter members of the Reno church. He did its clerical work, and was made secretary of the Nevada tract and missionary society.

In 1833-35 he attended Healdsburg College. The Reno church assisted him in his schooling by paying \$100. At the end of the second year the California Conference sent him to the State of Kansas to begin mission work among the colored people.

Several years afterward he was called by the General Conference to labor with the company in Louisville, Ky., where the second colored Seventh-day Adventist church was organized with a charter membership of ten.

About seven years later a few faithful white laborers who "loved not their lives unto the death," gave themselves untiringly to bring before the colored people of the South the great advent message. Churches were organized in Mississippi, Louisiana, Tennessee, and Alabama. From that small beginning our work has



G. E. Peters

grown steadily until today we have churches and companies and isolated believers from Massachusetts to California, and from Canada to the Gulf.

It will be of interest to note that our membership for the first twenty-seven years numbered only 3,500. During the last twelve years we have added 5,280 believers, which gives us an increased membership of 8,780. The withdrawal from the denomination of almost an entire church of 600 leaves our net gain for the last four years at 214, or a present membership of 8,114. The addition of less than 1,000 in four years and a net gain of only 214, demonstrates our great need of a stronger organization of the colored work to reach the fifteen millions of our people in North America.

We believe that there are wonderful possibilities in soul winning among our people as soon as the right form of organization is effected to carry on our work in a more aggressive way.

Organization

At the recent Autumn Council the following resolutions were passed:

"(a) That the General Conference Committee select one of our representative colored ministers to fill the office of secretary of the Negro Department.

"(b) That this secretary locate in Washington, having his headquarters at the General Conference office.

"(c) That in giving general supervision to the colored work throughout North America, he work under the counsel of the General Conference Committee as do all other General Conference departmental secretaries.

"2. (a) That in each union conference where there are as many as 500 colored believers, except in the Southeastern, Southern, and Southwestern, a Negro secretary be elected, this secretary to be a member of the union conference committee.

"(b) That the union secretary, together with the secretaries of the Southeastern, Southern, and Southwestern Union Conferences, be invited to attend such Autumn Councils as the local conference presidents may be called to attend. Thus they would receive the encouragement to be gained by contact with the leaders of our world-wide work, and would carry back to the colored churches in their fields the appeals on all our activities throughout the field the world around.

"(c) These secretaries, together with the union secretaries of the Southeastern, Southern, and Southwestern Unions, and such other persons as the General Conference may appoint, would form the General Conference Negro Department advisory committee to counsel over matters pertaining to the colored work.

"(d) These secretaries would work under the direction of the union conference committees. When laboring in a local conference, they would work under the counsel of the local conference president, just as all other union departmental secretaries do.

"3. That where the colored constituency in a local conference is sufficiently strong and is represented by a colored minister of experience, we recommend that he be made a member of the local conference committee."

We note that already certain union conferences have carried out the recommendations, and to date four union secretaries have been elected in the following unions: M. C. Strachan, Southern Union; H. J. Miller, Southwestern Union; B. W. Abney, Central Union; J. G. Dasent, Columbia Union.

Mention should be made of the readjustment of certain appropriations made by the General Conference annually to the Southern work. This is very gratifying. As it is, more money may be used for evangelical work, where once it was absorbed in conference administration.

Membership

God's heritage is His people. The grace of God is given to save souls. As we study our membership over the last four years, we have reasons for both joy and sorrow. As the period closed Dec. 31, 1917, the record showed a membership of 3,500. For the four years ending Dec. 31, 1921, we had a total of 5,700, or a gain of 2,200, which represents a yearly gain of 550 souls. On Dec. 31, 1925, our membership was 7,900. There was a gain over the last period of 2,200, or a yearly increase of 550 souls. At the close of Dec. 31, 1929, our total was 8,114, which is a gain of 214, or an annual increase of 53½ members per year. It would be interesting if we had a complete report, giving the number lost by death and apostasy. We have no such records, therefore we do not know what this gain of 214 means; it may represent a gain of 1,000 souls net. We thank God for this gain, though it is small. We are not satisfied by any means. We must expect great things

from God, therefore attempt greater for God.

Financial Report

"Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." God has verified this precious promise.

For five years ending Dec. 31, 1917, the total tithe was \$140,000, and the offerings were \$34,000, making a total of tithes and offerings of \$174,000.

For four years ending Dec. 31, 1921, the tithe was \$533,000, and the offerings were \$309,579, making a total of \$842,579. This is an increase in tithes of \$393,000, and in offerings of \$275,579, making a total increase of \$668,579.

For the four years ending Dec. 31, 1929, the tithe was \$785,636, and the offerings were \$492,633. This gives a total of \$1,278,269. In this period we lost in tithe \$9, but gained in offerings \$29,931, making a total gain over the previous four years of \$29,922.

For the period ending Dec. 31, 1925, the tithe was \$785,645, and the offerings were \$462,702, making a total of \$1,248,347. In the last four years the tithes increased \$252,645, and the offerings \$153,123, making a total increase of \$405,768.

Per Capita

For the five years ending Dec. 31, 1917, the per capita of tithe was \$40, and of offerings, \$9.71, or a total per capita for four years of \$49.71.

For the four years ending Dec. 31, 1921, the per capita tithe was \$93.51 plus, and of offerings, \$54.31 plus. The total per capita of tithe and offerings was \$147.82 plus. This represents a gain per capita over the last period of \$98.11 plus.

For the period ending Dec. 31, 1925, the tithe per capita was \$99.45 plus, and the offerings, \$58.56 plus. There was a gain in tithes of \$5.94, and in offerings of \$4.25 plus, thus a total gain of \$10.19.

For the four years ending Dec. 31, 1929, the per capita tithe was \$96.82, and the offerings \$60.71 plus, or a total per capita of \$157.53. Here we have a loss in tithe of \$2.63 over the previous four years, but a gain in offerings of \$2.15, which gives us a net loss of 48 cents.

Scattered Believers

According to the records from the conferences, we have 155 people who are members of white churches, and loyal to this cause. These people give according to the average of our other churches. Therefore for the last four years they gave in tithe \$15,007.10, and in offerings, \$9,410.05, making a total in tithes and offerings of \$24,417.15. Adding this amount to the total tithes and offerings for the last period, which is \$1,278,269, we have a grand total of \$1,302,686.15. This will raise our per capita from \$157.53 to \$160.54 plus, thus giving us a gain of \$2.43 per capita.

In addition to the tithes and offerings of \$1,302,686.15, the conferences report a total of \$143,958.64 raised for local improvements. Adding this amount to the total of tithes and offerings, we have the sum of \$1,445,744.79, which represents our contribution to this movement for the last four years.

Income and Expenses

Basing our calculations on figures secured from General Conference records submitted at the Fall Council of 1929, we

find the cost of administering the Negro work in North America in all its phases to be \$915,605.40 for the last four years. Deduct this amount from our tithes and offerings of \$1,302,686.15, and we have a balance of \$387,080.75, which is a contribution to the world-wide work of this movement.

Summary of Facts

We have 119 church buildings, valued at \$833,900.

We have 45 companies serving God without church buildings.

We have 44 ordained ministers, 26 licentiates, and 16 Bible workers.

We have 5 church school buildings, valued at \$27,960.

We have 40 church schools, serviced by 48 teachers.

We have 1 academy, serviced by 4 teachers.

We have 1 junior college, serviced by 20 teachers, valued at about \$250,000.

Needs

We need that form of organization which will bring such impetus and courage to our people, both preachers and laymen, that the work barely touched among



New Church and School Building in Aracaju, Sergipe, Brazil, Built From Returns of Harvest Ingathering of 1928

the fifteen millions of Negroes may soon be finished.

The speedy establishment of the school in the North to foster the education of our growing Northern membership, and to conserve to this movement more of our young people who are going to the world.

We are grateful for the liberal appropriation of \$20,000 from the General Conference to help this project.

There should be further appropriations from union and local conferences, including the colored constituency, until a sufficient amount has been secured to make possible this worthy undertaking.

At present the Harlem Academy is the only twelve-grade Negro school above the Mason and Dixon line. Situated in New York City and operated by the Greater New York Conference, it serves principally students in that territory. Although during its history pupils have been enrolled from a number of States, North and South. During the years 1924-29 forty students completed their academic work in this school. Twenty-nine have gone on to college or professional training. The present enrollment is thirty-six. Eleven are now in the graduation class. All of this number plan on further training. The faculty is composed of capable Negro teachers.

The Oakwood Junior College, with a biracial faculty, is serving the needs of the South admirably. The work of this institution will be reported by its president, J. A. Tucker.

We cannot afford to pass by the obvious need of a medical center where colored people may be admitted as patients, nurses, and doctors. This right arm of the third angel's message, which we sorely need, could be used as a potent factor in gaining the attention of some of the refined and cultured of our people, many of them possessing wealth, that have not yet been reached.

Our greatest need is a larger share of the Spirit of our blessed Master to enable us, in spite of difficulties, to press together for the finishing of the work in all the world, and to enable us to contend earnestly for the faith which was once delivered to the saints.

We believe the Judge of all the earth will do right, and that this glorious advent movement will triumph with the true children of God perfectly united in one mind and judgment, and with one heart and soul; and that when our blessed Lord and Saviour Jesus Christ shall come, the faithful who stand together and labor together, will be caught up together to meet the Lord in the air, "and so shall we ever be with the Lord."

Heartening Reports on Religious Liberty

By CARLYLE B. HAYNES

FROM the most active four-year period in its history, facing the severest conflicts in its experience, the Religious Liberty Department made its report to the General Conference session Wednesday afternoon, June 4.

That the principles of freedom are still among the most cherished treasures of Seventh-day Adventists, was evident, first, from the large audience present to hear this report; and, secondly, from the unusually deep interest with which all present listened to the various speakers.

C. S. Longacre, for many years the secretary of this department, and re-elected at this session for another four-year period, was the first of the religious liberty leaders to speak. His report was a written one, and will be found elsewhere in the REVIEW. It contains interesting and important material, and should be read in full.

Elder Longacre reviewed the efforts put forth by the department to defeat the Lankford Sunday bill, calling this "the most vigorous and intensive campaign for signatures to petitions which has ever been launched in our history." During this campaign, 9,351,000 books, magazines, and leaflets on religious liberty were distributed by Seventh-day Adventists, and they also obtained between eight and nine million signatures of protest against this proposed Sunday legislation.

Elder Longacre directed attention to the new menace to liberty which has arisen in the revised calendar scheme. He pointed out the great opportunity this issue provides for enlightening the people on the Sabbath truth. His words of appreciation for the support given this work by our people are worthy of repetition:

"If it had not been for your support

and sacrifices, for your prayers and earnest work during the last four years, 'Ichabod' might have been written over the door of the temple of freedom in this and other countries, and the remaining days of our pilgrimage on earth filled with gloomy forebodings. In view of the many sacrifices that have been made by the apostles of liberty in this and other lands to preserve for us our matchless heritage of freedom, we can honor them in no better way, in acknowledgment of the debt we owe them, than in the present crisis to lift up the banner of truth and religious liberty which has been committed to us, and pledge ourselves in defense of the principles and the cause which demand our all. Anything less is treason to the cause of God and of humanity."

Present Status of Calendar Question

On the present status of the revised calendar issue, Elder Longacre, departing from his written report, said:

"The present status of the calendar bill before Congress is such that the National Calendar Committee of the United States has practically given up hope of getting any action upon it during this session of Congress, in order to make it effective by 1933. But they are entertaining very high hopes that the League of Nations will consider the calendar question, as it is on its agenda for consideration during its meeting next year.

"They are hoping that the League of Nations will approve this calendar plan, and that it will be referred back to the governments of the different nations in time for ratification as a treaty. Because of the present prospects before the committee, we shall have to meet the issue at the next term before the League of Nations."

H. H. Votaw, the associate secretary of the Religious Liberty Department, called attention to the provision made for any one outside of our faith to become an associate member of the Religious Liberty Association, and the co-operation these associate members can give in the work of preserving the liberties of mankind. He declared that any one who believes in the principles for which the Religious Liberty Association stands, is eligible to associate membership. The fee for associate membership is \$1 a year. For this the member receives the *Liberty Magazine*, any extra copies of this journal which may be printed, and any numbers of *Present Truth* which are devoted to a discussion of the principles of civil and religious liberty, together

with such tracts and leaflets as are issued from time to time when crises arise. Elder Votaw said:

"A most fruitful field for education lies in our religious liberty work. Many of our lay folk should be engaged in this. To show what can be done, I have taken as an example the work of one devoted sister who lives in New England. In 1929 she put in 1,702 hours, and her profits were \$1,396, being an average of over 80 cents an hour for her work. She secured 888 associate members, sold 7,254 single copies of the *Liberty Magazine*, 4,285 of the *Liberty Extras*, 4,090 copies of *Present Truth* dealing with religious liberty subjects, distributed 7,962 copies of liberty leaflets, and gave away 6,277 copies of 'The Aims and Purposes of the Association.'

"It is recognized that this record represents much hard work; but it is our opinion that no other line of activity which we promote as a denomination, could bring one into contact with so many professional and business men as does such work as that reported by this faithful woman. Her report for the first quarter of 1930, in which she went over the same territory for the fourth time, shows a marked increase in the sale of literature.

"If we could have in each of our conferences of the North American Division one person who would give himself entirely to this work, it would be possible to make hosts of friends, and be most valuable in rendering aid in times of crises.

"Believing that our folk are the most loyal people in the world, we are yet of the opinion that they have not realized the privilege of becoming acquainted personally with the leaders of thought in their own communities; and that they have been remiss in not setting before their own Congressmen and Senators the position which we hold with respect to both civil and religious liberty. All too often, we, as a people, have approached our representatives in municipal councils, State legislatures, or the Federal Congress, only when we feel that danger threatens us.

"It is my firm belief that we should never lose an opportunity to declare our loyalty to our government, and not only our willingness, but our anxiety to obey every law of the land which does not interfere with our plain duty toward our God.

"It is utterly impossible for the Religious Liberty Department of the General

Conference, or the representatives of this work in local and union conferences, to carry on the work which God has given us as a people to do. The rank and file of our believers must be awake and active. We believe that it is as little as we have a right to expect, that at least one worker in every conference should be giving himself to instructing our own people in this work and in the securing of members for the Religious Liberty Association."

Revision of "American State Papers"

M. C. Taft, associate secretary of the Religious Liberty Department, described the most exhaustive research work which had been required in the revision of "American State Papers," which is proceeding under his supervision. He said in part:

"In March, 1928, I was asked to go to Washington and assist in the revision of the 'American State Papers,' a book which I am sure you are familiar with to some degree, but not to the extent that you ought to be. It was estimated that the revision work would take about five or six months.

"I began first a compilation of the Sunday laws of each State. Because some of the States do not revise their statutes for a period of years ranging from four to fifteen, it was, of course, necessary to read each session law of each State during these periods of years, for the State statutes did not contain the last session laws. On examining these session laws, page by page, I found that many of them did not have the proper index touching each law that pertained to Sunday legislation. This entailed the examining and reading of thousands of pages of session laws.

"The constitution of each State had to be checked, and a similar checking process had to be gone through to ascertain what were the latest constitutional amendments bearing on the subject.

"With this phase of the work accomplished, we began what might be called the elimination study of each paragraph and quotation in the book, including references to court decisions and the decisions themselves. In this close study of the 'American State Papers,' I found statements of law which did not conform exactly to the law as laid down by the court. I anticipate this came about by the reviser's using his own language in stating what he supposed the law was, after reading the court's opinion. It is difficult for attorneys, in many instances, to grasp, at one reading of some opinions, the principle the law laid down, so I can see how it would be extremely difficult for a layman. In order to catch any misstatements of law, it was necessary not only to read, but to study the opinions and each reference to each point of law. This work required weeks.

"I make mention of some of these facts simply that you may appreciate revision work, and because many are inquiring about the new book and when it will be completed. I am glad to report that this work has progressed until, with old matter eliminated and new up-to-date material added, a manuscript sufficient for 500 pages has been compiled, with a lot more very important matter ready to be edited, which will produce a volume of about 700 pages. It is my desire to prepare a book that can be used by outside attorneys in defending persons prosecuted under blue laws. With this in view, I have already prepared a brief covering



French Publishing House, Dammarie-les-Lys, France

this feature of the work. We hope to finish this work in the near future."

Religious Rights in Australia

A. W. Anderson, of the religious liberty department of the Australasian Division, said:

"We are not bothered very much in Australia with Sunday laws. We do have, however, considerable trouble with military laws and with industrial laws. It is of these two that I wish to speak this afternoon.

"First, the military laws. Some years ago the governments of Australia and New Zealand both introduced compulsory military training for boys. This involved military service and training on Saturdays almost exclusively. We applied at once to both governments for exemption entirely from these military regulations. This was denied in both cases. We then applied for exemption from all military service in times of peace, and from combatant service in times of war. This was granted. We were readily given exemption on Sabbath from military training, and were also conceded our rights to non-

combatant service in time of war. This was all done some years before the World War broke out. It was a very fortunate thing for us that we had secured these benefits.

"But for many years now we have had constant trouble over these military matters. It matters not how many exemptions we have had, there are always people who will try to ride over these exemptions.

"The battles that you win here in America for freedom send out an influence far beyond the borders of this land. Do not forget it. While you are fighting for your liberties or doing something to prevent the growth of tyranny and intolerance, you are doing it for many countries outside of this as well. We urge you, therefore, brethren and sisters, to keep the flag of liberty flying in this country."

The report of the Religious Liberty Department was brought to a close by Brother Flaviano Dalisay, who gave a most interesting account of the creation of the religious liberty department in the Philippine Union Mission, of which he is secretary.

Advancement in Negro Department

By B. M. HEALD

ONE of the most encouraging developments of the Conference is the earnestness, growth, and devotion of the Negro Department. Hopeful reports have been rendered from time to time, which bring great joy to the hearers. One of the characteristic features of the vast Conference session is the brotherly love and Christian unity which identify the people of God. In the world of uncertainty, friction, and rebellion, we see unrest, but here in a gathering of over 10,000 representatives from a hundred countries are such certainty, love, and co-operation as will surely bring joy and victory to the work of God in the earth.

G. E. Peters, the secretary of the North American Negro Department, brought a very timely message to the delegates and workers, by laying special emphasis upon the words of the apostle Paul: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." Continuing, Elder Peters said, in part:

"We must not place confidence in the carnal heart, for there is a possibility of our being shaken out of the message unless we are rooted and grounded in the truth. I pray that God may settle us in this message. We are surely living in the prophetic shaking time. Everything that can be shaken will be shaken. If ever there was a time when the people of God should stand in unity and love, it is now. May God give us His spirit of love, and the spirit of unity, that we may stand loyal to this cause and to the message of the soon coming of Christ. We should return to our fields of labor with a determination, under God, to increase the membership of our department to 12,000 believers by the time of our next General Conference."

At one of the meetings of the North American Negro Department, J. L. McElhany, vice-president for the North American Division Conference, speaking from the text found in Matthew 24:14, said:

"This prophecy is actually being fulfilled in this General Conference gathering. Here today, from China, Japan, Korea, India, Africa, Mesopotamia, Abyssinia, the islands of the sea, all are rejoicing in the blessed gospel message of Revelation 14." Brother McElhany's message came as a great encouragement to the colored brethren, as he spoke of the progress of the advent message among all the races of earth. Hearts were stirred to greater loyalty to God and His truth when we learned of the zeal and devotion of so many others of God's people who are passing through persecution and trial.

It is indeed encouraging to the many nationalities represented at this world Conference, to see the vision and hopeful outlook of the North American Negro Department. The many representatives of the department attending the General Conference assured the delegates of their determination to stand by the work of God, and to go on with the people of God to greater victories, and finally to triumph in the message. Daily meetings are held in one of the halls of the Auditorium, during which the brethren ear-

nestly seek God for a deeper consecration and surrender to His truth. Among the papers read by the colored delegates on these occasions, were: "Relationship of Every Nation, Kindred, Tongue, and People to the Third Angel's Message," "How Shall We Increase Our Constituency?" "The Work in the South and the North—Its Problems," "Medical Needs of Colored Seventh-day Adventists."

At the fourteenth meeting of the session, A. V. Olson, vice-president of the Southern European Division, was chairman. C. M. Kinney offered prayer, after which the Oakwood Junior College male quartet favored the great audience with a few selections from Negro spirituals. They were especially requested to sing that beautiful spiritual, so full of meaning, "Swing Low, Sweet Chariot."

J. A. Tucker, president of the Oakwood Junior College, then rendered a most interesting report of that important school. In part he said:

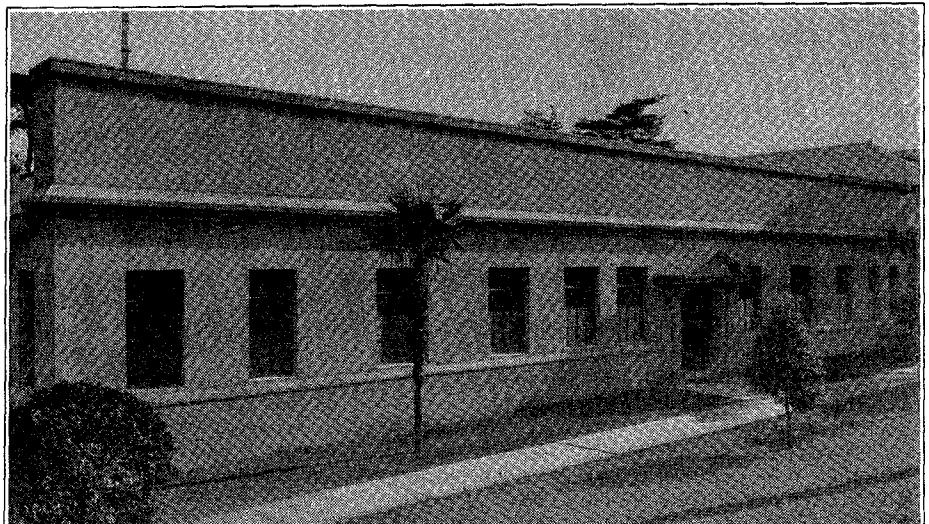
"The Oakwood Junior College was started in November, 1896. At the time the school opened, it had an enrollment of sixteen students. The original farm consisted of about 300 acres. Since that time an additional section has been purchased, so that at the present time we have a farm of one thousand acres. We have an enrollment of 200 at the present time.

"You will be interested to know, I am sure, that while we are here today in this Conference, 109 students have gone out from the school to engage in our work. I have found out that over 4,000 colored believers have been baptized into this truth by students who received their training at Oakwood. Brethren and sisters, that in itself is a sufficient reason for the establishment of the school.

"So I bring to you greetings, and ask your prayers that God's Spirit may lead in all that has to do with the training of young people in this, the only institution of its kind in this country, to train workers for the millions of colored people scattered throughout the land, that these young men and women may be greatly blessed in their labors as they go forth to labor for God."

Following Professor Tucker's report, G. E. Peters rendered a most encouraging report of his department, which will appear in the REVIEW. He then called upon the four union conference secretaries of the Negro Department to speak a brief word to the delegation.

J. G. Dasent, of the Columbia Union, was the first to speak, and he said in part: "Over this vast territory we have about



Japan Publishing House in Tokio, Japan

twenty-five churches, with something like 1,500 believers. Our work is progressing. In this territory we have one ten-grade school. Despite difficulties on every hand, the believers in the Columbia Union are of good courage. I might say that since the recommendation of the General Conference at the Fall Council, touching the improvement of our colored work, we have added two field secretaries, one in the Potomac Conference and the other in East Pennsylvania. We are all of good courage, and ask an interest in your prayers."

M. C. Strachan was the next speaker. "I have only recently come from the city of New York to take charge of the work in the Southern Union Conference. I have not had the privilege as yet of traveling over the entire field. I have gone to just a few of the churches in the territory since my arrival in the field, but in those that I have visited, churches and workers combined all seemed to be of good courage, and they beg an interest in your prayers that the work may go forward swiftly in that needy field."

Next B. W. Abney, from the Central Union Conference, spoke a few words. "We have in this great territory about 532 believers. They are all of good courage in the work, and they stand with us in the preaching of the gospel to all the world, and the hastening of the coming of our Saviour. We hope, by the help of the Lord, to have a larger constituency in this territory, and we feel that we should have a much larger colored constituency in these six conferences. We ask your prayers for the work in this field."

H. J. Miller then spoke a word for the Southwestern Union Conference: "We have in our union sixteen church buildings. We also have eight ordained ministers, three licentiate, and one Bible worker."

J. G. Thomas, from the Southeastern Union Conference, said: "We have eighteen conference workers in this union, forty-five churches, and 1,850 believers. The work is advancing in a wonderful way as we give the message the old-time ring, and scores come flocking to us. Our workers are trying to concentrate their services, so that the work may be speedily advanced."

A. V. Olson, chairman of the meeting, then said: "I am sure we all rejoice with our colored brethren and sisters in the success that has attended their labors during the past years. May God continue to add His blessing, and give us thousands more faithful colored believers in this country."

Surely the indications are that the faithful men and women in the Negro Department present a solid front in pressing forward the everlasting gospel among their people in all the world. Often Elder Peters would say: "We believe the Judge of all the earth will do right, and that His glorious advent message will triumph, with the children of God perfectly united in mind and judgment in one heart and soul."

Representatives of the Negro Department, associated in this common bond of brotherhood from all parts of North America and abroad who sat on the platform during the program of the Negro Department the morning of June 5, were as follows: C. M. Kinney, the oldest ordained minister of the group, who resides in Nashville, Tenn.; Philip Giddings, from Haiti; C. Griswald, from Panama; B. W. Abney, of the Central Union; M. C. Strachan, union secretary of the Southern

Union; J. G. Thomas, of the Southeastern Union; H. J. Miller, of the Southwestern Union; J. G. Dasent, secretary of the Columbia Union; T. H. Allison, of Omaha; F. L. Peterson, of Boston; H. D. Greene, of Chicago; U. S. Willis, of Brooklyn; E. C. Atkinson, of Washington; J. M. Campbell, of Jersey City; J. W. Allison, of Denver; F. S. Keitts, of New Orleans; M. Young, of Beaumont; J. E. Johnson, of San Diego; O. A. Troy, of Berkeley; P. G. Rodgers, of Los Angeles; J. E. Cox, of Philadelphia; M. S. Banfield, of Baltimore; A. E. Webb, of Detroit; R. L. Bradford, of New York; V. A. Joseph, of Milwaukee; W. S. North, of San Antonio; J. F. Crichlow, of Knoxville; F. A. Osterman, of Alabama; J. W. Owens, of California; J. S. Green, of North Carolina; L. H. Bland, of Nashville; J. H. Winston, of Atlanta; P. M. Boyd, of Jacksonville; F. H. Stevens, of Miami; R. S. Londen, of Texas; S. Hodge.



The Work of the Ministerial Association

(Continued from page 147)

been as fully realized as in others. But from all around the world, messages were brought, showing clearly that the ministry of this great movement have set themselves to become indeed workmen that need not be ashamed, being thoroughly furnished unto good works.

Assembled with A. G. Daniells, the general secretary of the association, were his associate secretaries, Meade MacGuire and L. E. Froom, as also the secretaries from seven of the nine great overseas divisions of the General Conference. Time did not permit of giving very full reports, with such a widespread field to be represented; but our hearts were truly cheered as we listened to the story of the great progress made, in the face of difficulties of language, and as is the case with many of our indigenous ministry in mission lands, of the comparatively meager education of many workers.

One very interesting fact which was revealed by the reports, was that the formation of the association eight years ago was not so much an innovation, as the co-ordination of efforts along similar lines which had already been launched in various sections of the world, and the passing on to the entire world field of the experience already gained in those places.

Then as one listened to the speakers from overseas, he could not but be impressed with the extent to which the general problems of our world work are now colored by the conditions prevailing in the mission fields. Plans which had been developed at the home base have been taken, adapted, and often considerably enlarged upon, as the leaders abroad have studied the needs of their respective fields in the light of the basic suggestion which underlay the association's formation.

First among the speakers introduced by the secretary was I. H. Evans, fresh from the Far Eastern Division, the home of well-nigh one third of the world's population. Speaking of the benefits of the association's activities to the ministry as a whole, he struck an important note when he stated that "especially has it been a great blessing to our native working force." With the broadening of their minds which has followed their hearty participation in the Reading Course plan, "many of our workers have been led to branch out and undertake things they

had never thought of and never would have undertaken had it not been for the inspiration of this department."

Following Elder Evans came C. H. Watson, the newly elected president of the General Conference, and until recently the leader of our work in Australasia. From the depths of his experience he testified to the realization of the need of strong help by our ministers in Australasia, and especially by our missionaries in the South Sea Island field. In closing he expressed the earnest hope that "the future will show us how we may more wisely and more effectively put forth efforts to help the ministers of this cause generally, in our efforts to finish the work of God."

C. B. Haynes, of South America, was next with his testimony. In that division field we have a working force of 780, of whom 690 are South Americans. "Therefore it follows that these 690 workers, the bulk of our working force, have been out of contact with the way things were started here in the homeland, and out of touch with the spirit and character of this work as it has been carried forward in North America." Continuing, Elder Haynes said: "If I add to that the additional fact that the Testimonies given to the church through the gift of prophecy have not been translated into the Spanish and Portuguese languages, and therefore that this great mass of our working force in South America have been cut off from that source of instruction and information and comfort and admonition, which we take as a matter of course in North America, I think you can begin to see what a valuable thing it has been to these South American workers to come in contact with the instruction and information which Elder Daniells could bring them." For under the auspices of the Ministerial Association, Elder Daniells has just recently completed a great tour, during which institutes for these workers were conducted in practically every part of the South American Division.

J. L. McElbany then followed with words of warm appreciation of the purposes and the efforts of the association. Reading from his divisional report, he told us that here in the old home field "our workers are reaching out for help along all lines. To become more efficient in all phases of ministerial service is a worthy ambition. The Ministerial Association aims to supply that help;" for it makes available to all, young and old alike, the experience and knowledge of our tried and successful workers in every land. "The problems of evangelism, pastoral work, preaching and visiting, carrying on church work, personal study and improvement, are all important elements in the life of the worker in this cause."

In the course of his service as general vice-president of the General Conference, O. Montgomery has visited almost every country in the world; and he, too, spoke of the great work which on every hand is being accomplished through the agency of the association.

Before calling upon the division secretaries to speak, Elder Daniells read an interesting report outlining the efforts and the accomplishments of the devoted corps of workers who are associated with him in this important activity. Elsewhere in the REVIEW will be found his report in full, along with which, in speaking, he incorporated the separate reports of his associate secretaries.

The work of the association, which in its earliest form consisted largely of the

promotion of the Ministerial Reading Courses, has steadily grown, so that now in our colleges the students are associated together in their seminars for practical ministerial work while still engaged in their studies.

Then for the workers already in the field, research work is conducted, making available to members the library facilities within reach of the association's secretaries; for many are the requests for information sent in to them, in response to which they patiently search out the required information, be it, perhaps, a reference from some rare book or ancient document, or some elusive quotation.

Literature of special value to ministerial workers has also been prepared; and in every way possible the services of the association have been placed freely at the disposal of all.

Reference has already been made to the institute work which has been conducted, both at home and abroad, and to which Elder Daniells makes fuller reference in his report. So here is truly an association of laborers in the Lord's vineyard, working together for mutual improvement, that the efforts of all may be the more efficient.

We were next privileged to hear from L. R. Conradi, our veteran leader for forty years and more in Europe, who is still active as a leader in the association's work in that field, after fifty years of arduous ministry. Most suggestive and helpful was his account of their endeavors to improve the working force. Following a careful analysis of the needs of the situation, study courses were outlined for every ministerial worker in their field; and the value of the plans adopted has been revealed by the fact that parallel with an increase in the number of baptisms, there has been a decrease in the losses of membership.

Concluding his most helpful report, Elder Conradi was able to tell us that, as regards the division he represents, "we have at present enlisted all our ministerial workers in these courses, every one, so far as I know. We believe our ministry ought to improve in study. The minister who does not improve, who does not grow, who does not bring some new food for his own soul out of the word of God, probably will not feed the flock. When I see a minister using so many old sermons, that the people already know, when he starts with the first word, what the last one will be, I do not blame them for going to sleep." And it is equally true that we need not wonder if they go to sleep in a spiritual sense also.

Speaking for the Far Eastern Division, Frederick Griggs then told us of the twelve different reading courses which have been arranged for helping our workers in his division, where the multiplicity of languages spoken makes it impossible to use just the English reading course.

In this field a most interesting development of the original reading course idea has been worked out. Many of the native workers have had but a meager education; so side by side with the study of the selected books, they have been helped to improve their general knowledge by the working out of a five-year course of study, through the agency of the Fireside Correspondence School. The extent to which this endeavor has grown was made evident by the figures presented by Professor Griggs, showing that, as against a native working force in China of 506, there are 561 persons following this five-year course, making it clear that the

laity as well as the ministry are joining heartily in the plan.

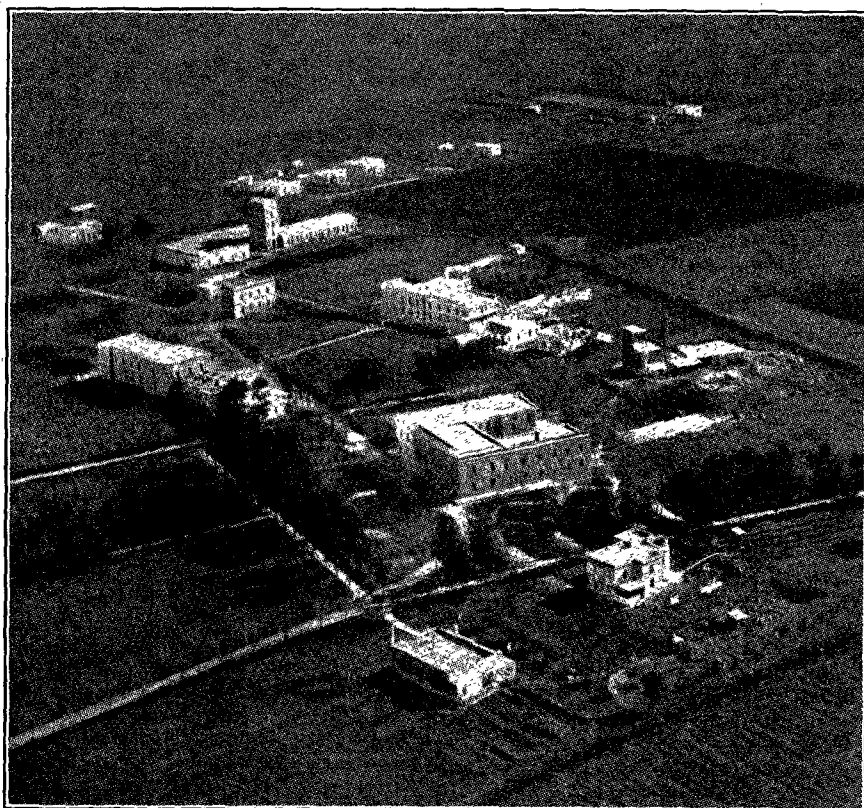
From South America, J. W. Westphal brought us word of like progress; for in that field both Spanish and Portuguese Reading Courses are provided, in addition to the English. As a direct result of the good work done through the association, he was able to report that "the strong thing in all our fields is our aggressive evangelistic work, so that not simply our evangelists, but our leaders of fields and often departmental secretaries, have engaged in evangelistic work." As a most valuable adjunct to their work, they have a little paper, along the lines of the *Ministry*, but published in Spanish for the benefit of the workers in that tongue.

That Australasia had a ministerial association of its own, well developed and very active, before the birth of the general world association, was an interesting fact revealed in A. W. Anderson's report,

Next followed C. E. Wood, of the Inter-American Division, who stressed the necessity of our ministers and workers availing themselves of every avenue of help and inspiration in their work. In his field's experience also, the reading courses, both English and Spanish, and the other facilities of the association, have meant much to the upbuilding of the ministry.

The time available was all too short; but even so, the brief word brought us by J. H. Schilling, of Northern Europe, who reported reading courses in eleven different languages in his field; and then just a two-minute report from E. D. Dick, of the South African Division,—these cheered our hearts.

For from all around the world had come the same good story—a ministry, working hard in the field, but still at school, faithfully studying that they may be able rightly to teach the word of God to earth's waiting millions.



Bird's-eye View of the Buildings and Farm of the River Plate Junior College and Sanitarium, Argentina, South America. The Picture Was Taken From an Airplane.

which followed that of Elder Westphal. Particularly in the scattered and isolated island fields, the reading course plan has proved of special value; for the workers there do not have access to public libraries or other such aids. The coming of the monthly copies of the *Ministry* is an event much looked forward to, with its helpful suggestions and useful information and quotations. To use Elder Anderson's picturesque phrase, ministers must not be content to be mere gramophone records; but by patient, careful study, and solid, original thinking, they must continually seek to prepare themselves to feed the flock of God. To help attain this end the Ministerial Reading Course has proved very valuable.

In a brief report which next followed, J. C. Raft told us of their 236 members, of the various reading courses outlined in polyglot Southern Europe, where our workers truly "are hungering and thirsting for help, and want to do the work of God the very best way they know how."

May God direct and bless the activities of the Ministerial Association, and help its many members in their endeavors to prepare for more and more effective service.

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A Movement—Not a Man

BY E. R. PALMER

THE impression seems to be general among the delegates here at the General Conference, that this gathering altogether represents a movement rather than any man. This seems to give confidence, and takes away largely that spirit of selfishness and rivalry which sometimes appear in such great gatherings. It has often been the case in past Conferences that the work would seem to revolve about one prominent public speaker, or Bible teacher, or some outstanding official, or at the least, the strength of the Conference would seem to rest in a very small group of men. On many occasions Sister

White warned against such tendencies, either to concentrate power too much in one man or in one body of men.

In the providence of God our work has been organized into churches, into local conferences, into union conferences, into world divisions, and into institutions, each with its own sphere and its own constituency, so that the administrative work is divided up. It is not now as it was thirty or forty years ago, when the entire work revolved around one center, with very few men in charge. Now the work revolves around scores, if not hundreds, of centers, each having its own leaders and responsibilities, though all are bound together by common interests and the general organization.

It does not appear to be the object of the general organization to concentrate all the power in its own hands. Indeed, one of its chief responsibilities is the distribution of power into all parts of the world, while maintaining a general control over all.

At this General Conference no one man has appeared frequently before the great assembly. Even the president of the General Conference appears only occasionally. The departments come on, one after another, day after day. The fields also come on with their groups of workers. Elder Spicer, our outgoing president, who still has charge of the meetings, has been the chairman one day. Then each day following, the chairmanship has been assigned to one after another of the vice-presidents. Thus the work is distributed, and there is no appearance of concentration or of one-man leadership.

It might seem probable that confusion would result from such a policy, but that is not the case here at this Conference. Personally I have never seen a more perfectly organized Conference than this. Responsibility has been so definitely placed for every detail of the work, that it runs smoothly in all its parts, with hundreds of capable, devoted leaders carrying their respective parts.

May the work of God in the earth ever be thus, until He comes, whose right it is to reign as Kings of kings and Lord of lords.

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Fourteenth Meeting

JUNE 5, 10:30 A. M.

A. V. OLSON in the chair.

"Higher Ground," No. 269, was sung to open the meeting.

C. M. KINNEY offered prayer.

O. MONTGOMERY: The Committee on Plans has a partial report ready to submit. I move that this report be printed in the Working Sheet. (Carried.)

H. H. COBBAN: The Finance Committee has a partial report to be presented, and I move that this be printed in the Working Sheet. (Carried.)

A. V. OLSON: We are now to hear further Northern European reports. Brother Read, secretary of the division, will introduce the speakers. [A synopsis of these reports appears in an article by Brother Read.]

A. V. OLSON: I am sure we have all enjoyed these brief reports. The time now will be given over to the Negro Department, and G. E. Peters, the secretary of the Negro Department, will be in charge of the program this morning.

G. E. PETERS: We shall now be favored by a quartet by the Oakwood Junior College. The Oakwood Junior College is an institution operated by the General Con-

ference for the colored people. The quartet represents the Oakwood School.

The colored quartet sang three spirituals.

Following the songs, reports were presented: a report by J. A. Tucker of Oakwood Junior College, the departmental report by Elder Peters, and reports by field representatives of the department. These reports, either in complete or synoptical form, are given in the columns of the Review.

A. V. OLSON: I am sure that we all rejoice with our colored brethren and sisters in the success that has attended their labors during the past years. May God continue to add His blessing, and give us thousands more faithful colored believers in this country.

F. M. WILCOX: The Committee on Nominations has a further partial report to make this morning. You will recall that yesterday we elected David Voth to an office. We had not consulted him, unfortunately, and we find that he is unable to take this work. Therefore there is included in this report the rescinding of this action. Brother Slade, the secretary of the committee, will make the report.

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

Young People's Missionary Volunteer Secretary, H. T. Elliott; Associate secretaries, E. E. Cossentine, C. L. Bond.

Ministerial Association: Secretary, A. G. Daniells; Associate Secretaries, L. E. Froom, Meade MacGuire.

That we rescind the action electing David Voth as Associate Secretary of the Home Missionary Department, in that he cannot serve.

Home Missionary Department: Associate Secretary, L. E. Christman.

Inter-American Division: Publishing Department Secretary, E. H. Meyers.

Elective Members of the General Conference Committee: We recommend that we rescind the action electing C. P. Cragger as a member of the Executive Committee, since he is a member of the General Conference Committee by being Associate Secretary of the Educational Department.

Additional members of the General Conference Committee, H. J. Sheldon, E. E. Franklin.

E. K. SLADE: I move the adoption of the report, item by item.

A. V. OLSON: Moved and seconded that this report be accepted by reading the report name by name.

Each name was read and question called until the name of E. E. Cossentine was reached.

W. C. MOFFETT: The one name that you have for Associate Secretary, Brother Cossentine, is that the brother from Australia?

A. V. OLSON: Yes.

VOICE: The Eastern Canadian Union has been negotiating with Brother Cossentine to head our school. I wonder if this could be held back by the Committee until this can be counseled further?

A. V. OLSON: It can be referred back if you so wish.

VOICE: I so move, Brother Chairman.

A. V. OLSON: It has been moved and seconded that this name be referred back to the Committee. (Voted.)

Conference adjourned.

W. H. Meredith pronounced the benediction.

A. V. OLSON, *Chairman.*

B. E. BEDDOE, *Secretary.*

From the Border of Lake Tanganyika

BY S. MARK

News came to us of a large number of Sabbath keepers up near Lake Tanganyika. On investigation, we found that two men who had been attending Sabbath services at the Katanga Mission in the Congo had returned to their home in northeast Rhodesia, and had been preaching the message. On my arrival at Chimpenpe I sent one of the teachers from there to investigate reports that had come to us from the border of the lake. Unfortunately, he did not return before I left, but later I received a letter reporting that these two lost men, with their wives and the wives' parents and many in the village, were keeping the Sabbath, and were asking for a teacher to be sent to help them. These men had not been baptized.

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ONE of the most encouraging signs of progress in the countries of Southern Europe is to be found in the fact that Jugoslavia is granting religious liberty to various denominations that have been existing within its borders for many years, but have not enjoyed full liberty and freedom as in other modern states. A cablegram has just been received here at San Francisco, brief but cheering:

"We got freedom in Jugoslavia."

(Signed) "MOONIK."

Those of our brethren attending the General Conference who know of conditions in Jugoslavia, declare that this is a great victory for the truth.

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IN addition to the list of veteran workers found in the first number of the Bulletin Review, the following brethren were invited to sit with the delegates as guests of the Conference: William Guthrie, C. Santee, H. S. Shaw, E. E. Miles, A. J. Haysmer, C. B. Stephenson.

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A Correction

IN the article by Otto Schuberth, entitled, "Highlights of the Central European Division," appearing in our issue of June 4, a quotation is introduced thus: "We quote Brother Norris" (page 82, second column). This should read: "We quote Brother Müller."



WASHINGTON, D. C., JUNE 9, 1930

EDITOR FRANCIS MCLELLAN WILCOX

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