

The GENERAL CONFERENCE BULLETIN

40th SESSION

MOUNTAIN VIEW, CALIFORNIA, MAY 22, 1922

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ELDER G. B. THOMPSON: I wish to read a few scriptures that speak of sin and the terrible consequence of this awful thing.

Proverbs 14: 34: "Righteousness exalteth a nation: but sin is a reproach to any people."

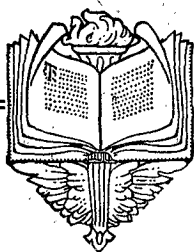
So far as I know, the only thing in this world that is a disgrace or a reproach is sin. Whether it is open or hidden, it is a reproach to any individual. And I would this morning that the Spirit of God would help us to see the awfulness of sin. We are all acquainted with it. We know something of what it has done in the world and in our own individual experience. Sin has ruined the world. It has ruined nations and individuals. Sin reached up to the throne of God and crucified His Son. And I want to call attention to a few texts that speak of it. It is a reproach, we are told.

Nibbling at Sin

Hebrews 1: 19, speaking of Christ, says He "loved righteousness, and hated iniquity." I am convinced that one thing we all are short of is a hatred for sin. We do not hate this thing as we ought. We are told to abhor sin. Now the thing that we abhor, we let alone. But the reason why we nibble at this thing is because there is something in our hearts that responds to its allurements. If we really hated it as we ought, we would lay

DEVOTIONAL SERVICES

8: 45 A. M., May 21, 1922



hold of righteousness, wouldn't we? The Saviour, in speaking to the Jewish people, called them blind guides (Matthew 23: 24), and He called them a generation of vipers, whited sepulchers. That is strong language with which to describe people, isn't it?

Sin transforms a man into a kind of viper. There are some examples that God has recorded in the Scriptures, that show how He abhors this awful thing.

I have often thought about the course of Phinehas when sin was manifested in a very glaring manner in the camp of

Israel. (Numbers 25.) They were holding a prayer meeting. The people were weeping. We are told that Phinehas looked up and saw a wicked thing, a licentious thing, manifested before their very eyes. He did something. He got up and took a javelin, and followed the offenders into a tent, and killed both of them; and we are told in Psalm 106 that God counted that act as righteousness forevermore. That looks like a pretty drastic measure; but sin is an awful thing, and this ought to be a warning to us individually to let the thing alone. That is the thought I gather from it.

Samson's Weakness

The life of Samson is an interesting story. Samson had a good chance in his boyhood. He was reared in a Christian home. He had the vow of a Nazarite upon him. He ate and drank according to all the laws of health and hygiene. But he had somehow inherited great weaknesses. Yet we are told that the Spirit of God moved him at times in a very remarkable way; and if he had walked with God, he would have delivered his people from the power of the Philistines. At one time, he took the jawbone of an ass and slew a thousand of them. I am impressed that when we are controlled by the Spirit of God, we do not need very much machinery. We do not need much equipment. It did not cost



School at Honolulu, H. I.

Samson much to get equipped for business. It sometimes takes a good deal of equipment for us to conduct a meeting; but I believe if there is a baptism of power, that, we say, will be the equipment.

Samson went down. He cherished in his heart weakness, things he never gave up. Finally the secret of his power was wrung from him. If he had his hair cut, his power would leave him. His power was a great problem with his enemies. They must get at the secret of it. Now the power was not in his hair, but his long hair stood for consecration; and when his devotion and consecration were gone, the sign of it was taken away. God left him. A man can cast out devils awhile, and then himself go down under a devil.

Unless we separate from sin, this will be our awful fate. This sad experience of Samson's is recorded in Judges 16: 20: "And he awoke out of his sleep, and said, I will go out as at other times before, and shake myself. And he wist not that the Lord was departed from him." How a man, by tampering with sin, by clinging to it in some form or other, can lose his power and not know it! May the Lord save us from that kind of experience.

In an art gallery in Copenhagen, I saw a picture of Samson grinding in the Philistine mill. An old Philistine was sitting on top with a goad to keep him going; and a few more were standing around him, grinning at him. I thought, What a picture of the awful consequences of sin! We do not need to grind in that kind of mill, thank God.

Ananias's Sin

Take other instances. We speak of apostolic experiences; and that of Ananias was just as apostolic as was the descent of the Holy Ghost on the Day of Pentecost. Ananias and his wife were members of the church. They made a pledge to give the proceeds from a certain property they sold, into the treasury of the Lord. When it was sold, the devil came along and said: "You were over-persuaded. You made too large a vow. But the brethren don't know anything about how much you received for this property. You can take a portion of it to them, and say, 'Here is my pledge.'" They did so; and the apostle Peter stood up and said, "Why have you conspired to lie to the Holy Ghost?" Then there was a corpse at the altar. His wife told the same story when she came in. And that is the way lawyers find out whether witnesses are lying or not; if they all tell exactly the same story, that indicates that a conspiracy is on.

The fate of those two members is a terrible lesson. I have thought of it in relation to the tithe question. I am afraid that many people have come and laid down their tithe, and said, "Here is my tithe," when it was only part of a tithe. The spirit of prophecy tells us that course is followed over and over again. While God does not visit summary vengeance upon us on the spot, His vengeance will come just as surely. And it might be a good idea at this meeting to look over our records and see if we have been lying to the Holy Ghost by bringing in only a part of our tithe, and

telling the treasurer, "Here is my tithe." Did you ever do that? Those are apostolic experiences.

Achan Bought Weakness

When Israel had captured Jericho, and went out to take Ai, a little village, and were defeated and had to flee before their enemies, what was the trouble? Where was the weakness? Joshua told them the secret of their weakness; and the very same thing that made Israel weak back there, makes us weak to-day. Joshua prostrated himself before God in prayer; but God told him to stand up; it was not a time then to pray; something else was needed. "Israel hath sinned, and they have also transgressed My covenant which I commanded them: for they have taken of the accursed thing, and have also stolen, and dissembled also, and they have put it even among their own stuff."

What was the matter? Why were they weak? Why could they not conquer their enemies? Why could they not push their



W. E. HOWELL

Secretary Educational Department

conquest throughout Canaan? Oh, there was sin in the camp! And not many are said to have sinned. Only one individual is mentioned. What had he done? He was covetous. You know that the Lord had said the silver and the gold were to come into the treasury; but Achan saw a pile of silver and a golden wedge, and he looked around to see if any of the brethren were watching him, then he put that precious metal under his coat and carried it into his tent, dug a hole, and covered it up.

There was not a single member of the church that knew about it. But there was an eye that saw that transaction, and the Lord said a little later: "Therefore the children of Israel could not stand before their enemies, . . . because they were accursed: neither will I be with you any more, except ye destroy the accursed from among you." That was an awful word of doom. God said He would leave them; He would be among them no more; He would not work for them unless they cleaned the camp. I am of the opinion that along this line lies success at this meeting, or any other. [Amens.]

God gathered the tribes; but Achan said to himself, "They will never find me in a big crowd like this." The next test came a little closer, the crowd was a little smaller; still he said, "I don't think they will find me." The next test came still closer, and I can imagine that Achan's heart began to beat fast; but he said, "I don't think they will know which one of us it is." Then the Lord laid His hand on him, and said, "I mean you, Achan; you are the man." God was in earnest, for He wanted a clean camp.

Brethren, if the Spirit of God is talking to us, our only safety is in listening to Him. God wants us to get rid of sin, so He can save us.

God Among Them, but Not with Them

There is one more experience I will mention. 1 Samuel 4 tells us that Israel went out against the Philistines to battle, and was defeated. Then what did they do? What do you think they ought to have done? Here is what they did: "When the people were come into the camp, the elders of Israel said, Wherefore hath the Lord smitten us to-day before the Philistines? Let us fetch the ark of the covenant of the Lord out of Shiloh unto us, that, when it cometh among us, it may save us out of the hand of our enemies."

They said they were weak, and they must have some more machinery. They did not pray. They did not humble themselves. Oh, no; but they said they would send and get the ark of the Lord, which contained the original copy of the Decalogue that God wrote, and they would carry it out in the front of the battle, and then they would have victory. And they did as they proposed. That was easier than confessing their sins. Yes, it is easier to pass resolutions, and get more machinery, and organize something new, than to confess our wickedness. They did that, and thirty thousand were slain.

What was the trouble? The dead fly in the ointment is brought to view in the fourth verse, which says that the sons of Eli, Hophni and Phinehas, were there with the ark of God. What kind of men were Hophni and Phinehas? [Voice: They were wicked.] Yes, they were wicked, unclean men; and the reason why Israel was defeated was because those handling the sacred things were not right with God. Brethren, it is not more machinery we need; it is more repentance and confession of sin. We shall never receive the outpouring of the Spirit of God until we have that.

Twenty years later, when the Philistines went out against Israel, the Israelites prayed, and put away their false gods, and God wrought a great victory for them. He will do the same for us when we do as Israel did.

How Did Sin Start?

How did this awful thing called sin start, anyway? Here is an extract from an article by Sister White, in the *Review and Herald* of September 7, 1891, that goes away back to the council of eternity, when this awful thing called sin was first introduced in the universe of God, and tells how it was done. If there is anything I am thankful for, it is the spirit of prophecy, that can go into the secret councils of Satan, and drag out to

the gaze of the church what the enemy did and how he worked. It says, "Satan resolved to make an effort to overthrow the government of God, and to set up a kingdom of his own." Going to overthrow things in heaven! Didn't like the way they were run!

"He began his work just as men who ought to know better are doing to-day. He complained of the supposed defects in the management of heavenly things, and sought to fill the minds of angels with his disaffection. Because he was not supreme, he sowed seeds of doubt and unbelief. Because he was not as God, he strove to instill into the minds of the angels his own envy and dissatisfaction. Thus the seeds of alienation were planted, afterward to be drawn out and presented before the heavenly courts as originating, not with Satan, but with the angels." He put the blame on somebody else. "So the deceiver would show that the angels thought as he did.

Put the Blame on Others

"It was most difficult to make the deceiving power of Satan apparent. His power to deceive increased with practice. If he could not defend himself he must accuse, in order to appear just and righteous, and to make God appear arbitrary and exacting." Yes, he wanted the angels to think God was arbitrary and domineering. "In secret he whispered his disaffection to the angels. There was at first no pronounced feeling against God; but the seed had been sown, and the love and confidence of the angels was marred." That is his plan, to destroy love and confidence. "The sweet communion between them and their God was broken." How? By whispering. "Every move was watched; every action was viewed in the light in which Satan had made them see things.

"That which Satan had instilled into the minds of the angels—a word here and a word there—opened the way for a long list of suppositions. In his artful way he drew expressions of doubt from them. Then, when he was interviewed, he accused those whom he had educated. He laid all the disaffection on the ones he had led. As one in holy office, he manifested an overbearing desire for justice, but it was a counterfeit of justice, which was entirely contrary to God's love and compassion and mercy."

My dear friends, that is a picture of how sin was brought into the universe. Now I want to tell you that we ought to frown against any such manifestation to-day in the church of God. A person came to me some years ago, and said, "Brother Thompson, I want to tell you something, but don't you ever mention it." I replied: "Don't you unload that on me. Hand something like that to me, and I shall have to carry that into my coffin. I don't want it."

No Forgiveness Till Repentance

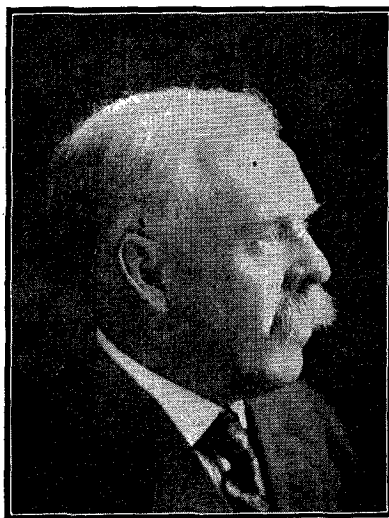
As we look into our hearts at this meeting, we ought to repent of sin. Christ commissioned His disciples to preach repentance and remission of sin; and God cannot remit sin until we repent of it. That means more than merely to say, "I suppose that is not right; I think I will quit." That is not repentance. "I kind of feel bad about that, and

I wish I had not done it, and I will not do it any more." Oh, that is not repentance. If I do Brother Hoopes wrong, if I detract from his influence, I must make matters right. Mustn't I? Certainly.

I will read a paragraph along this line, from an article that appeared in the *Review* some time ago: "All are fallible, all make mistakes and fall into sin; but if the wrong-doer is willing to see his errors, as they are made plain by the convincing Spirit of God, and in humility of heart will confess them to God and to the brethren, then he may be restored." Confess them where? "To God and to the brethren." There will have to be more of that done than is going on, I fear, if God is ever to pour out His blessing on us.

The Way to Bring Love

"If this course were pursued, there would be in the church much more child-like simplicity and brotherly love, heart beating in unison with heart. The ministers of the Word, and others who fill



C. W. IRWIN
Associate Secretary

responsible positions, as well as the body of the church, need this spirit of humility and contrition. . . . Suppose that one brother misjudges another. He might have had opportunity to learn whether his suspicions were well founded; but instead of waiting to do this, he repeats to others his surmisings." Do we ever do that—repeat something when we don't know whether it is true or not? That is a devilish thing to do. "Thus evil thoughts are stirred in them, and the evil becomes widespread. And all the time the one pronounced guilty is not told of the matter; there is no investigation, no inquiry is made directly of him, so that he may have an opportunity either to acknowledge his fault or to clear himself from unjust suspicion. A serious wrong has been done him because his brethren had not the moral courage to go directly to him and talk with him freely in the spirit of Christian love. From all who have thus neglected their duty, confession is due; and none will shrink from it who deem it of any importance for them to seek to answer the prayer of Christ."

Brethren, let us look into our hearts; and if there is lodging somewhere in the soul any of the wickedness that the devil has implanted in human hearts, let us put it away. Let us leave it out of our hearts, and seek God for His Spirit to fill the place in our hearts where sin has reigned. May God help us to do this, brethren, in our group meetings and through all this conference!

MISSION ROUND TABLE

Seventh Meeting

The topic, "Promoting Missionary Activity in the Church in the Mission Field," was presented by Elder O. Montgomery, the vice president for the South American Division. The subject was illustrated by the successes realized in the Lake Titicaca field. There the Indian learning for himself the way of salvation, soon passes on the glad news to others. Not knowing how to read or write, the converts do their missionary work by word of mouth. In this way, the interest is awakened in new localities and among new tribes. It is a simple story of help gained from the missionary. It may be the story of some truth learned or of medical help given.

One poor fellow who became earnest for his people, not knowing much himself, began a school; then in a few weeks he lined the scholars up and marched them to the mission station for help. They came, a deputation eighty strong, to make an impressive appeal for help.

The mission bands in the churches are doing much for the neighborhoods in which they are located.

Two years ago the Harvest Ingathering campaign was launched. The South American believers have there as elsewhere entered heartily into the plan, in the second year obtaining \$36,000. Beyond this result, however, has been the interest that it has created in the work for their neighbors.

Elder E. D. Thomas, himself a Tamil, and working in South India among his own people, said that the people in his field were like the early Christians in the book of Acts learning to work for their Master. He said that we should hold before the new converts the field of missionary activity, teaching them that this is a fundamental principle in the Christian religion.

In South India, the people are encouraged to take an interest in the evangelistic meetings; one old blind brother, for instance, always sings hymns in the street meetings.

R. B. Mershon, of Borneo, spoke of the activities of the native church in his field, the believers there setting apart certain days each week for missionary labors.

CECIL K. MEYERS.

1849: The first periodical, the "Present Truth," a "semimonthly," begun by James White, publisher and editor, July, 1849, at Middletown, Connecticut. Eleven numbers issued to and including November, 1850. Total pages, eighty-eight; size of printed page, 5 x 8 inches.

First hymn book issued, forty-eight pages containing fifty hymns without music.

General Conference PROCEEDINGS

FIFTEENTH MEETING

10:45 A. M., May 21, 1922

Elder Branson in the chair.

"The Rock That Is Higher than I" was sung to open the meeting.

Elder R. A. Underwood invoked God's blessing.

It was announced that the following persons had been appointed delegates at large by the General Conference Committee: Drs. Newton Evans, representing the College of Medical Evangelists, H. W. Vollmer, superintendent of Loma Linda Sanitarium, G. K. Abbott, superintendent of St. Helena Sanitarium, R. S. Ingersoll, superintendent of the Madison Sanitarium, A. W. Truman, superintendent of the Rest Haven Sanitarium, George Thomason, and Elders J. W. Miller, D. E. Wellman, C. MacReynolds; while Elder Henry Nicola, just arrived, was by motion made delegate at large.

The following letter of greeting was received by telegraph:

"The Takoma Park (Washington, D. C.) church assembled in Sabbath worship May 20 sends greetings to the delegates assembled in conference, and assures you that we are praying that there may be an outpouring of the Holy Spirit upon your assembly.

"(Signed) W. J. STONE.
C. A. HOLT."

Some of the Spanish workers from the United States and Central and South America rendered in Spanish "In the Sweet By and By."

The chairman called for the report of Elder O. Montgomery for the South American field, which was given as follows:

REPORT OF THE SOUTH AMERICAN DIVISION

BY THE VICE PRESIDENT

South America is not to-day what it was previous to the World War. This is true from many different viewpoints. Influences were set in motion during that titanic struggle, that have had a profound effect upon the South American republics. One of these effects is the awakening that has come to the Latin American people. In many of the different walks of life can be clearly seen a reaching out for that which is higher and better, an interest in whatever will be of benefit to themselves or their communities. Through this open door, forces both good and evil are pressing in for advantage. There is a flocking in of Europeans to South America, where an open door is found in the different republics. Especially is this true in the Argentine and Brazil, which are encouraging it perhaps more than the west coast republics. This inflow will, no doubt, have a marked influence upon our work in the future, as the people of Central and Northern Europe add strength and stability to our churches whenever they accept the truth.

It was from among this class that the first nucleus of our work was formed in South America.

Sunday enforcement movements are on, especially in Argentine and Uruguay, clamoring for legislation. Temperance movements are getting under headway, and a work of education is being carried forward along these lines, which in some sections is very encouraging. Generally, however, this work is combined with the Sunday enforcement movement.

The cost of living is high. This, together with labor union agitation, has brought strikes, lockouts, and riots. Some of these strikes have covered months, and have affected whole nations.



O. M. JOHN
Assistant Secretary

Whatever the contributing causes, the wage of the laborer in many sections has greatly increased.

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

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

A willingness on the part of many to consider spiritual things, indicates an awakening in this direction that is widespread. To-day is the day of opportunity in South America.

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

To minister to the people a deeply spiritual life in God, to bring to them the fullness of God's mighty power to save from sin through faith in Jesus, as ex-

pressed and made known in this blessed message of truth, is our high privilege under God. To lift the people nearer to God, to help them to get that vital touch, that divine life, which lifts the soul above mere outward forms or observances of certain doctrines, and makes one free—absolutely free in Christ Jesus—this is the ministry of reconciliation which we bear.

Visits

In 1920, Elders J. L. Shaw, W. E. Howell, and Charles Thompson visited South America, making a full swing of our field, attending our union sessions, a few local conference sessions, and visiting our institutions. Their visit was greatly appreciated throughout the field, and their counsel was invaluable to us.

Last December, Elder W. W. Eastman visited our field, giving splendid help in the colporteur institutes, and studying with the brethren there the various interests of the publishing work, as well as assisting in other lines of missionary activity. His visit also was much appreciated.

Territory

South America is a vast field. The eight republics in our division—namely, Brazil, Paraguay, Uruguay, the Argentine, Chile, Bolivia, Peru, Ecuador, and the Falkland Islands—have a combined population, according to recent census, of 56,612,607. There are mighty stretches of this territory with millions of souls, that are untouched as yet with the gospel message.

During the past quadrennial period, progress has been seen throughout the division field. Many advance moves have been made that have meant much to our work.

In all these republics, our work is well established. We have two union conferences and two union missions. These are the Austral Union and South Brazil conferences, and the East Brazil and Inca Union missions. In 1918, Brazil was divided, and the East Brazil Union Mission was formed. In 1921, the Argentine Conference was divided, making two local conferences and three local mission fields. The Chile Conference was divided in 1919, the North Chile Mission being set off, thus giving a total of five local conferences and twenty local missions.

Workers

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

Obituaries

During the quadrennial period, only three of our workers have fallen at their posts of duty. Brother Henry Hefft, of the Espirito Santo Mission, Brazil, was one of these. Brother Hefft went out from the United States several years ago, and laid down his labors in July, 1921.

Sister Flora Thomann, the wife of Elder E. W. Thomann and daughter of Elder J. W. Westphal, passed away quite suddenly early in July of last year. Brother Zacharias Espirito, of the Peru Mission, died in October of 1920. Brother Espirito was a full-blooded Indian of the Lanca church, and was doing splendid service for the Lord when he was called to lay down the armor.

Membership

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

Tithe

The tithe income for the quadrennial period was \$354,683.02, showing a gain of \$181,618.58 over the previous four years. The year 1920 shows the top notch in tithe receipts for the period. Notwithstanding the financial conditions throughout the field, the tithe receipts for last year fell only \$2,973.76 short of those for 1920.

Offerings

The mission offerings in South America have shown a splendid increase during recent years. For the first year of the organization of the division, the mission offerings were 4.9c a week per member. For the last year, they were 20.5c, not including the Indian membership. The mission offerings of the Indian membership have increased, during the same period, 525% per capita.

The total offerings for the term are \$172,255.52, a gain of 292% over the previous period. Of the total offerings, 45% were given by our Sabbath schools. In the face of the financial stress during the past few years, our offerings have constantly increased. For instance, the year following the armistice, our offerings were \$25,241.29; while last year they climbed to \$70,369.93.

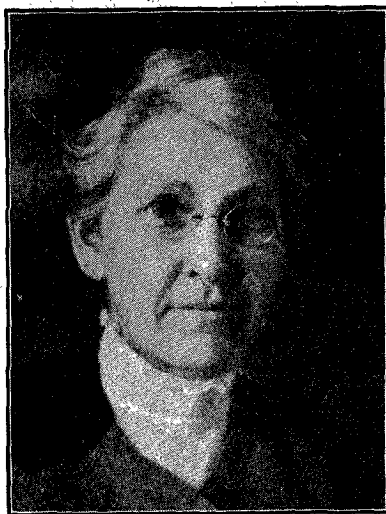
Early in the quadrennial term, the Treasury Department suggested that South America endeavor to increase its gifts to missions so that their relation to the tithe would be equal to the percentage relation of the offerings in North America to its tithe.

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

While we cannot mention all the striking features of our work, there is one that deserves special mention. The work among the Inca Indians of Peru, Bolivia, and Ecuador stands out as one of the marvels of modern missions. With 917 baptisms in the Lake field last year, it brings the total membership up to 3,120. Adding to this the 155 baptized Indians in Bolivia, it means a total Indian membership of 3,275. This work for the Indians has attracted the attention of the missionary boards of the world. Bishop Oldham, of the Methodist Church, in the *Missionary Review of the World*, states that the work of the Adventists there is the most remarkable that he has seen in South America.

Securing Information

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



SARAH E. PECK

Assistant in Elementary and Normal Education

Wilcox, the superintendent of the field, says:

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

A letter just received from Brother

Cone, of our division office, who is now visiting this field, says:

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

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

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

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

Publishing Department

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

Our departmental work is fully represented in the various departments, and will appear in the *Bulletin*; so it will not be necessary for me to dwell at length upon this feature of our work. Passing notice, however, should be given to each of these important branches.

This mighty pioneer agency stands in the very forefront of our work in South America. From the experience of the colored colporteur in the northern part

of Brazil, who left groups of thirty-six, twenty-two, sixteen, and twelve in as many different towns and villages along his trail as he blazed the way on his pioneer trip into the interior of Rio Grande do Norte, swinging on strongly around the entire field, to the last stirring report just in from Bolivia, where a young Indian colporteur was instrumental in raising up companies of seventy, forty, and two hundred in three different places, God is blessing in a wonderful manner the printed page.

Plans are on for enlarging and more fully equipping our two publishing houses. These plans, when they are realized, will mean untold blessing to our publishing work in that field.

The land has already been purchased for a new publishing house site for the Buenos Aires House. It is situated in a most favorable location, on a fine paved street, and in close proximity to two railway lines. As soon as funds are available, a building will be erected on this property, and modern equipment will be added to the plant. We have already added some equipment, including a new Kelly press and a linotype, with other machinery, which have added very materially to the efficiency of the plant. A new Miehle press and a linotype have been provided for the Brazil Publishing House. All this has been made possible through the Publishing Extension Fund, and we desire to express our deep appreciation to the Southern Publishing Association, with its corps of workers, as well as to those throughout the field who have aided in the raising of this fund.

The total sales for the last quadrennial period amounted to \$627,724.66, and the sales for this four-year term have been several thousand dollars greater than for the previous twenty-six years.

Sabbath School Department

Second to none, the Sabbath School Department is filling its place and doing splendidly its part in the advancement of the message everywhere. Not only is the Sabbath School Department a mighty pioneer agency, touching as it does the most remote and far-flung points of interest, and establishing there the first form of organization; but it stands as one of the mighty bulwarks of the church, uniting in study and character-building every living soul in the church, from the toddling infant to the white-haired patriarch.

The Sabbath schools of South America have done well their part in the gathering of mission funds. In 1918, 74.3% of all mission funds were given by our Sabbath schools; and for the full period, it averaged 45.5%.

Advancement has been made in the matter of providing lessons in the Spanish and Portuguese languages for the children, as well as for the seniors. "Testimonies on Sabbath School Work" has been translated into the Spanish language, yet there is much more that can be done to strengthen and help in the Sabbath school work.

Educational Department

Our five training schools are a mighty factor under God for the saving and training of our young people and for the

preparation of workers for the several fields. The training of South American men and women to labor for their own people is, we believe, vital to the successful finishing of the work.

The Brazil school had last year an enrollment of 104. From this school have gone out several young men and women who are connected with the work in Brazil. A new building has been added, which has doubled the capacity of the school.

The union training school in Argentina is the oldest school in South America. During the years, from its doors have gone out in service a goodly number of workers. Last year a new boys' dormitory was built. The enrollment last year was 176. The Chile school was moved this year to a new site near Chillan, where new buildings are now in process of construction.

The Inca Union school is only three years old, but it is already recognized as a strong factor in the work of that union.



MRS. FLORA H. WILLIAMS

Assistant in Elementary and Home Education

This school is conducted in a rented house in a suburb of Lima, Peru.

In the Lake Titicaca Mission, we have conducted, at the La Plateria station, a school for the training of Indian workers for that field. God has blessed this work, and now we have more than fourscore of these Indian brethren connected with the mission as workers. Eighty-six of these workers and teachers were in attendance at the summer school this year. A new normal training school for this field is to be built near the city of Puno.

Missionary Volunteer Department

A fine class of young people are found in South America. While there are few leaders, and not nearly as many local societies as we might wish, we find a cordial response on the part of the young people everywhere that effort has been made for them. The publication of our youth's paper, *El Monitor de Juventud*, has brought wonderful help and blessing to our youth. I think I can say, without being challenged, that this is by far the best paper published for the youth in the Spanish language anywhere in the world by any people.

Home Missionary Department

The Home Missionary Department, like the Sabbath School, touches every member of the denomination and every other department of our work. The problem as to how we can encourage, instruct, and lead forth in active service the laity of South America, is a big one; yet we realize that in this lies the solution of a deep spirituality and consecration of life.

Much has been done in this direction. Since the organization of this department, there has been a very encouraging increase in the missionary activities of the church. Some of our people we find very ready to take up these lines of service. Perhaps a very good thermometer of this might be seen in our experiences in the Harvest Ingathering campaigns, the first one of which was launched three years ago. At first, it was difficult to get our people started, especially in view of the fact that we had but four field leaders who had had any experience in this line of work, and practically no missionary secretaries, except the union man; but the results have been very gratifying, and have had a pronounced influence upon our mission funds. For 1920, the total receipts were \$12,942.18, while for 1921 they were \$25,296.06, thus showing a gain of 95.4%.

Cities

One of the crying needs of South America is trained men for evangelistic work in our cities. Such centers as Rio de Janeiro, Santiago, and Buenos Aires, as well as many other cities of importance, practically untouched by evangelistic effort, constitute a mighty appeal. Buenos Aires, the fourth if not the third city in the Western Hemisphere, has not a single evangelist. The same is true of the other cities mentioned. Not only should we have strong, successful city evangelists for these populous centers, who can use successfully the languages of the countries, but there is an opening in the city of Buenos Aires for a strong evangelistic work for the English-speaking people, of whom we have approximately 60,000. We should like very much to see a strong city evangelist carry on a year's campaign in the city of Buenos Aires, making it something of a training effort for our men in the field. We believe that satisfactory results would follow such an effort.

Unentered Territory

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

Following our trip through this region, definite plans were laid for the starting of what should be known as the Amazon Mission, with headquarters at Para, at the mouth of the Amazon; and another mission field to be known as the Cera

Mission, taking in those states which lie along the northeast coast of Brazil.

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

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

I shall not attempt to enumerate the many needs of our field. They are too many. Of course, we need men and means; but standing out above all other needs, as being first and foremost, is the baptism of the Holy Spirit for service. With this endowment of power from on high, how quickly and effectively the small force of workers in South America, with an aroused church, could herald the loud cry of this blessed message!

Nearly Self-Supporting

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

We desire to express to our brethren in the homeland and to the General Conference Committee our heartfelt gratitude for the help that has been given to South America. Our purpose has been that not one dollar of means should be misappropriated, but that the highest degree of efficiency should mark the efforts of those in the field, that the work might be quickly finished and Jesus come.

O. MONTGOMERY.

Following Elder Montgomery's report, the congregation sang one stanza of "Nearer, My God, to Thee." Then the chairman called on Elder J. A. Stevens to present the report of the Home Missionary Department, as follows:

REPORT OF THE HOME MISSIONARY DEPARTMENT

BY THE SECRETARY

The four-year period covered by this report bears many evidences of increasing fruitfulness in the endeavors of the Home Missionary Department. The

statistics we present to-day are most encouraging, as they afford unmistakable proof that the steady, persistent effort which has been made in our churches along the lines of education and training for Christian service has resulted in an ever increasing army of earnest workers. Encouraging as these figures may be, however, they cannot adequately convey a view of the experiences which lie back of them, interwoven with the humble daily tasks of our lay members—the faithful men and women, the youth, yes, and even the children, who have toiled prayerfully and tirelessly in the highways and byways to gather out a people for the kingdom of the Lord Jesus Christ.

The good measure of success which has attended the efforts of the departmental workers throughout the world field has been achieved under somewhat unfavorable conditions. But I shall not digress to comment on the hindrances which have accompanied the stressful times through which the world has passed dur-



FREDERICK GRIGGS

President Emmanuel Missionary College

ing the past four years. It may, however, be of interest to learn that not only have there been many changes in our staff of departmental workers throughout the field, but there have been no less than five different general secretaries of the department during the past quadrennial period.

The Death of Sister Graham

It is with sadness that I recall to your minds the death of the first secretary of the General Conference Home Missionary Department, Sister Edith Graham, which occurred July 11, 1918. Sister Graham served as the secretary of this department from the time of its organization as a department in 1913, and toiled tirelessly to lay deep and strong the foundation for the great work to be done by the laity. "The prospects are as bright as the promises of God," was the keynote of her report to you four years ago; and the success which has attended the work of the department is largely the fruitage of her wise plans and earnest work in the early days. It seems fitting to repeat the following tribute to her memory, penned by Elder Daniels:

"In the death of Sister Graham, our cause has lost a loving, loyal member and a remarkably efficient worker. Those who were closely associated with her realize that they have lost a true and noble friend. We shall ever remember her beautiful life. Always modest and humble as she was intelligent and efficient; always strong in faith in God, the Scriptures, and the writing of the spirit of prophecy; always patient, considerate, and kind to others, she left a good example for us all to follow. Some who knew her intimately a score of years say they never recall a single unchristian act in her life during that time. She read and believed the Bible; she prayed often, and accepted the help the Lord gave her; she endeavored to do her whole duty, and the signal blessing of God attended her day and night. Now she rests from her labors, and she rests in the blessed hope of a part in the first resurrection when the Saviour gathers His jewels. Surely she will be among the redeemed before His throne. What a blessed, glorious life! It was good to be associated with her, and it is a good record for her now while she rests. We look forward with glad anticipation to the reunion soon to take place."

Following the death of Sister Graham, Elder F. W. Paap, the assistant secretary of the department, took charge of the work until early in 1919, when he resigned the secretaryship of the Home Missionary Department to accept a call to connect with the Columbia Union in an official capacity. At this time, Elder C. S. Longacre, secretary of the General Conference Religious Liberty Department, was asked to take over the secretaryship of the Home Missionary Department in connection with his other duties; and Elder H. K. Christman, of the Columbia Union, was elected as assistant home missionary secretary. At the end of four months' time, however, Elder Longacre reported that he found the work of two rapidly growing departments too heavy a task for successful promotion, and presented his resignation as secretary of the Home Missionary Department. The General Conference Committee then requested the release of C. V. Leach from his work as field missionary secretary of the Columbia Union, to take the secretaryship of the Home Missionary Department; and accordingly Brother Leach entered upon his new duties in June, 1919, with Elder Christman as assistant secretary. For a period of nearly two years, these secretaries unitedly made a strong effort to build up the work along all lines. But in May, 1921, Brother Leach found it necessary to resign the work, in order to give necessary attention to members of his family whose health required a change of environment; and shortly thereafter, July 7, 1921, an action of the General Conference Committee called the speaker to take the leadership of the department.

More Workers Added

The rapid growth of our missionary organization throughout the world increased greatly the volume of work in the office of the General Department. Early in 1919, Mrs. J. W. Mace connected with the department as office secretary; and much credit is due to her for the

close touch the department has maintained with the development of the work in foreign lands as well as throughout North America.

Early in 1921, Elder E. R. Numbers was called to the department to serve with Elder Christman as assistant secretary, with a view to giving special attention to promoting lines of work by our churches in behalf of the foreigners in the United States. This phase of our departmental activity has already demonstrated its fruitfulness, and a great work will be accomplished for foreign-speaking people as our churches in America become efficient in missionary effort for these strangers within our gates.

While there have been various changes in secretaries throughout the unions and conferences, there has never been a time when the personnel of the department was more efficient and complete than at the present time. Every union conference has an experienced home missionary secretary giving full time to the work; and in two unions, assistant union secretaries are doing good work. Every one of the sixty-eight conferences in North America, with three exceptions, has a home missionary secretary, each, in the majority of cases, devoting his entire energies to home missionary interests. One of these exceptions is in the Arkansas Conference, where at the present time the president of the conference is carrying the work until a secretary is appointed; and the other two are the conferences of Missouri and Wyoming, where recent vacancies have not yet been filled. The cooperation of union conference presidents and local conference presidents, which makes this staff of efficient secretaries possible, is one of the greatest assets in our work; and we cannot adequately express our gratitude and appreciation for this great factor in the progress which has been made in the Layman's Missionary Movement.

In Lands Afar

At the beginning of this last quadrennial period, the home missionary organization had touched practically all the foreign fields where our denominational work had been established. In some fields, such as Australia and Great Britain, a very strong home missionary work was in operation; but in other places, the work was just beginning. Notwithstanding the unsettled state of world affairs in general during the past four years, on account of the horrors of war and the ravages of disease, the cause of God in all its branches has made steady progress; and this is particularly true of the work of the Home Missionary Department.

We have reached the hour in the history of God's work where the consecrated efforts of the men and women in the ranks are of the greatest value in the advancement of the gospel. The Layman's Missionary Movement is a fulfillment of the word of the Lord that His work "in this earth can never be finished until the men and women comprising our church membership rally to the work, and unite their efforts with those of ministers and church officers;" and we are beginning to see omens of the realization of the cherished hope of the church—the great outpouring of the

Spirit of God in the latter rain. We are told that "when we have entire, whole-hearted consecration to the service of Christ, God will recognize the fact by an outpouring of His Spirit without measure; but this will not be while the large portion of the church are not laborers together with God."

A wonderful demonstration of how God can use humble men and women to carry forward His work in times of crisis has been witnessed throughout Europe during the past four years. With the majority of our ministers and other conference workers called to various lines of government service, the ordinary program of evangelism came to an end. But the faithful men and women in the churches rallied to the need of the hour, and there followed such a campaign of personal soul-winning as perhaps has not been witnessed since Pentecost; and when the war clouds lifted, we beheld our work, not wrecked and ruined by the awful ordeal—as from the human viewpoint seemed inevitable—but strong and



W. I. SMITH
President Walla Walla College

flourishing, with an added membership of between ten and fifteen thousand. Such a record in our work has not been known before; and continued steady progress in the advancement of the truth is being made in all Europe as organization and instruction prepare the people for greater service.

Progress in the Far East

There has been good progress in the Far Eastern Division of our organized work. Each of the four union missions in the Southern Asia Divisional Section of the General Conference has a home missionary secretary; and Elder C. E. Weeks, the general secretary for the Far Eastern Division, writes most encouragingly of the development and prospects of home missionary work in that stronghold of heathenism. In China, the work of the department has moved slowly; but our representatives in that needy field are doing good work, and we see vast possibilities as our laity learn how to labor for others. In South America, a strong home missionary organization exists, and a remarkable amount of work is being done.

And so we could go on, if the limits of this report would permit, and tell you of the success attending the efforts of our faithful workers in Africa, Japan, Korea, Malaysia, Manchuria, the Philippine Islands, Cuba, Porto Rico, Venezuela, Honduras, Guatemala, Jamaica, Salvador, the South and West Caribbean conferences, the Bahamas, and the Mexican, Hawaiian, and Haitian missions. From all these fields, we are receiving missionary reports regularly. It may be of interest to note total summaries in all lines of missionary work reported throughout the world field during the past four years as compared with the totals for the previous quadrennial period.

Comparative Report

LETTERS WRITTEN	
1913-1918	544,011
1918-1921	927,289
Gain	383,278
MISSIONARY VISITS	
1913-1918	1,840,978
1918-1921	3,014,327
Gain	1,173,349
SUBSCRIPTIONS TAKEN FOR PERIODICALS	
1913-1918	151,228
1918-1921	613,818
Gain	462,590
PAPERS AND MAGAZINES DISTRIBUTED	
1913-1918	11,260,368
1918-1921	21,398,143
Gain	10,137,775
BOOKS LENT OR GIVEN AWAY	
1913-1918	357,476
1918-1921	859,288
Gain	501,807
HOURS OF CHRISTIAN HELP WORK	
1913-1918	1,229,444
1918-1921	3,007,438
Gain	1,777,994
MEALS GIVEN POOR	
1913-1918	342,731
1918-1921	837,899
Gain	495,169
TEMPERANCE PLEDGE	
1913-1918	24,190
1918-1921	25,657
Gain	1,467
SOULS LED TO CHRIST	
1913-1918	10,168
1918-1921	19,045
Gain	8,877
LETTERS RECEIVED	
1913-1918	244,132
1918-1921	440,529
Gain	196,397
BIBLE READINGS	
1913-1918	931,149
1918-1921	925,624
Loss	5,525
PAPERS AND MAGAZINES SOLD	
1913-1918	6,411,771
1918-1921	6,427,091
Gain	15,320
BOOKS SOLD	
1913-1918	429,297
1918-1921	1,674,325
Gain	1,245,028
TRACTS DISTRIBUTED	
1913-1918	1,865,948
1918-1921	9,658,949
Gain	7,793,001
ARTICLES OF CLOTHING GIVEN	
1913-1918	452,275
1918-1921	783,775
Gain	331,500

TREATMENTS GIVEN

1918-1918	144,516
1918-1921	346,519
Gain	202,003

OFFERINGS FOR HOME MISSIONARY WORK

1918-1918	\$238,306.72
1918-1921	613,367.59
Gain	\$375,060.87

Harvest Ingathering Success

One more important item must be brought to your attention—the annual Harvest Ingathering for Missions, which is promoted by the Home Missionary Department, and through which great blessing has come to the church individually and collectively. Year by year, this work has increased in volume, extent, and results. Every year finds a company of new believers in the third angel's message gathered into the fold through the efforts of the Harvest Ingathering workers, and these new believers are among the most enthusiastic in taking part in the work which has meant so much to them. While the Harvest Ingathering Campaign brings great financial relief to our mission work, it is each year becoming more and more primarily a soul-saving factor, and a most excellent school of training for personal work.

Ingathering Inspiration

This missionary campaign of the church had its beginning in 1908, when \$14,136.77 was collected by our people. During the past few years, the workers across the seas have caught the inspiration of the plan, and have put it into operation in the mission fields, with truly marvelous results. In 1921, for the first time, a Harvest Ingathering World Goal was set by the General Conference, the amount being one million dollars. The amount of this goal raised in the United States and Canada was \$518,296.34. At the time of preparing this report, the Harvest Ingathering returns from foreign fields are not all in; but the actual total in United States money from the world field as we have it at the present time, is \$790,052.01.

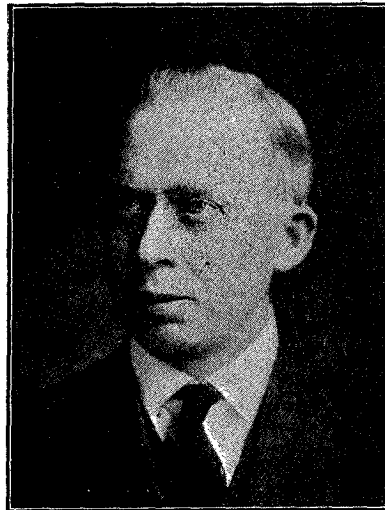
Purchasing Value Retained

The European Division reports Harvest Ingathering receipts for 1921 as \$88,798.97. This amount is made up of the various currency throughout that field, and its value in American money is based on the present greatly depreciated values in Europe. This money is credited to the Harvest Ingathering for missions, and retained in Europe, where its present purchasing value is from four to six times greater than in America. If \$88,798 had been sent into Europe from the General Conference treasury, it would have meant to the work there an investment of at least three times that amount. The same principle applies to a certain extent in the valuation of Harvest Ingathering funds raised in other parts of the world. So at the present time, although complete and final reports are not available, it is safe to say that the Harvest Ingathering of 1921 yielded to the mission treasury the equivalent of at least one million, two hundred thousand dollars. We believe we have hardly touched the possibilities in this heaven-inspired plan; and we have set as the World Goal for 1922 \$1,250,000.

The Big Week

Another missionary campaign in which the entire church membership has been enlisted is the "Big Week" effort in behalf of the Missions Publishing Fund. This plan was first put into operation in 1921, when the Home Missionary Department organized and promoted the Home Missionary "Big Week" effort with the view to raising \$100,000 through the sale of literature by the laity. This "Big Week" effort was conducted two months prior to the "Big Week" effort of the General Conference Publishing Department. This year another "Big Week" campaign has been launched, the date being April 8-14. This effort in behalf of the Missions Publishing Fund has received a ready response, and there is every indication that the full amount of \$100,000 will be realized this year through the united effort of the faithful men and women in our churches.

The literature of the department is an important factor. Some progress has been made along this line during the past



W. E. NELSON
President Pacific Union College

four years. The Home Missionary Series Leaflets, consisting of twenty-two numbers, have been revised to some extent, and an effort is made to keep these leaflets up to date in the progress of the work. A Home Missionary Reading Course has been established, and is gradually gaining a permanent place in our educational program. The Home Missionary Workers' Calendar is about to enter upon its fourth year. It has proved its value in maintaining the home missionary program in all churches throughout the year, as well as serving as a reminder of the special days and special offerings of the denomination. The calendar is a feature of our work which has come to stay, and plans are under way for duplicating the Home Missionary Workers' Calendar in foreign fields where special adaptation is necessary. As an aid to enlisting and training our lay members to give Bible readings, a small manual has recently been prepared, entitled "The Art of Giving Bible Readings"; and accompanying this manual, a series of twenty-eight "Brief Bible Studies for Busy People" is furnished. There is a large demand for

this timely literature; and we believe the time has come when "hundreds and thousands will be seen visiting families, and opening before them the word of God."

The Training of Workers

During the past four years, it has been realized, as perhaps never before, that the most urgent need in the advancement of our work is that stated by the servant of the Lord—"It is *training, education, that is needed.*" Special effort has therefore been made along the line of institutes and conventions for the training of—first, church officers for their important duties; and second the church members in lines of missionary work. A series of lessons for these conventions and institutes has been prepared, and successfully used to a large extent throughout the field. For the unifying of our work and the benefit of union conference home missionary secretaries, three general home missionary conventions have been held by the department,—one at Takoma Park, D. C., September 23-30, 1919; another at Denver, Colorado, July 9-17, 1920; and a third convention has just closed in this building, having been in session from May 7 to 10.

A Valuable Textbook

The General Conference Educational Department has accepted as a textbook in our schools a volume prepared by our Department entitled "The Layman's Missionary Movement." This book gives the student a view of the important field of service to be entered through the Home Missionary Department, and the urgent need of consecrated young men and women to dedicate their talents to training and leading the laity in the great work God is depending upon them to do. We rejoice to say that God is laying the burden of this work upon the hearts of our students, and the problem of securing efficient leadership is to a large degree solved. The book is also proving of value to church officers, and to men and women everywhere whose hearts God has touched, and given them an "understanding of the times, to know what Israel ought to do."

Nothing Less Will Suffice

The great revival that is foretold as the final Pentecost is long overdue. For many years, the cry has sounded, "Behold, the Bridegroom cometh!" Surely the time has come when God's servants are to be sent into the highways and the byways with a message of such compelling power that the wedding supper may speedily be provided with guests. Nothing less than this will meet our need and the needs of a perishing humanity. And, brethren, nothing less than this is promised in all of its divine fullness. Listen: "Ye shall receive power, after that the Holy Ghost is come upon you." And then, "Ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Acts 1: 8.

Let us rejoice at the evidences that the last great advance of the church is on. There is the "sound of a going,"—the sound of many thousands of feet "shod with the preparation of the gospel of peace," going from door to door, from individual to individual, proclaiming the blessed story of salvation from sin.

The workers in the home missionary organization throughout the world field earnestly request the fullest coöperation of all our officials and other workers, to the end that the day of triumph may be greatly hastened; and they take this opportunity to express sincerest appreciation for the support given in the past.

J. ADAMS STEVENS.

The meeting was dismissed by Elder C. K. Meyers.

W. H. BRANSON, *Chairman*.

J. L. SHAW, *Associate Secretary*.

SOUL WINNING

(Talk Given at Mission Round Table Meeting, May 14.)

God is a spirit. The Holy Ghost is a spirit. Angels are spirits. The life in the word of God is spirit. Christ was spirit dwelling in flesh. The kingdom of God is spiritual. Christ said His kingdom was not of this world, else would His servants fight. All that man knows of the kingdom of God is spiritual. When Christ declared, "The kingdom of God cometh not with observation," He tried to correct the belief of the Pharisees that the kingdom of God was earthly, material, and could be perceived by the senses. He would not have His followers locate His kingdom by saying, "Lo here!" or, "Lo there!" That limits God's kingdom, and hedges it in by boundaries.

Errors Demolished

There is no place on earth to which the child of God is to look for the special presence of Christ. For fifteen hundred years, the Jews had pictured the coming Messiah in such a way that when He came, they knew Him not. Again and again they were led by wild enthusiasts to do what they hoped would establish the kingdom of God on earth. These age-long errors Christ demolished when He said, "The kingdom of God is within you." It is a spiritual kingdom, not temporal; heavenly, not earthly. It is established in the heart when self abdicates; when all earthly, material things are counted as dross, and Christ is enthroned supreme.

Recognizing that the kingdom of God is a spiritual kingdom, established in the hearts of men, the ambassador for Christ undertakes to enlarge this kingdom by persuading the sinner to recognize God's love, and His claims on him, and to receive this kingdom in his heart.

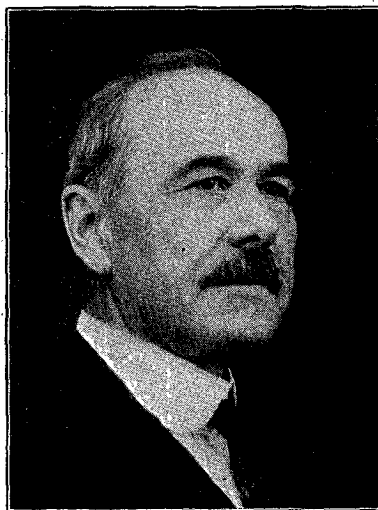
This is in full accord with the great commission, "Go ye into all the world, and make Christians of every nation." That charge stands in all its authority to-day. It has not been revoked, and it never will be. Twenty centuries have not weakened the command, circumstances have not lessened the need, and world conditions give proof that the commission has not been recalled. "Go, . . . make disciples," is the Master's order. The business of the ambassador of Christ is, to make disciples for his King. He has no other commission, no other business.

All things pertaining to the kingdom of God are spiritual. Therefore the ambassador for God represents a spiritual kingdom. But one cannot represent a spiritual kingdom without himself being

spiritual. It is imperative that every worker sent to a foreign field be converted before he is sent. This change of heart in the worker is far more essential than inherited talent, education, or special training. All the mental training one can have is good, the more the better; but above all else, if one is to go into the heathen world as a soul winner, far more important than a completed college course, far above talent and even genius, is the changed, new heart.

The true missionary must carry his divine credentials with him, and often read his charge, "Go ye into all the world, and make disciples," lest he forget, and busy himself with a thousand things that do not count.

It is a great mistake for a young man to come to a mission field, whose idea is that his work is to be only that of teacher, treasurer, editor, doctor, or nurse. Truly, friends, when that is done, he only marks time, and eats up the people's sacrifice without results. Workers should come to the mission field with one great objective before them,—per-



M. E. CADÝ

President Washington Missionary College

sonally to win souls to Christ. Our weakness to-day lies in the fact that out of many workers, we have few soul-winners. We have colporteurs, treasurers, teachers, who are willing to work in their particular lines, but who claim that they were sent to do that special work, and manifest little interest in any other. Often they are not at meetings, they carry no burden of heart to win souls to Christ, they have little interest in spiritual work; and the reason is not far to seek—they are not spiritual.

Personal Work Essential

How can a few workers carry the work of winning souls over and beyond the inertia of many? The remedy lies in selecting only those who have been converted, and who personally will work to win souls to Christ.

One is not a missionary simply because he is sent to a mission field. In the mission field, zeal deadens, faith weakens, the heart grows sick and hard, unless one personally works for souls. I would to God the spirit of that old Moravian missionary hymn could be the experience of every missionary sent abroad:

"My soul is not at rest. There comes
A strange and secret whisper to my spirit,
Like a dream of night, that tells me I am on en-
chanted ground.
Why live I here? The vows of God are on me,
And I may not stop to play with shadows, or
pluck earthly flowers,
Till I my work have done, and rendered my ac-
count.

"The voice of my beloved Lord, 'Go, teach all na-
tions,' is calling me;
I must obey.

"And I will go! I may no more refuse
To give up friends, and idle hopes, and every tie
that binds
My heart to thee, my country! Henceforth it
matters not
If storm or sunshine be my earthly lot, bitter or
sweet my cup;
I only pray, 'God, make me holy,
And my spirit nerve for the stern hour of strife.'

"And when Thou callest me home at last,
And my frail body lies beneath the coco's shade,
It will be sweet that I have toiled for other worlds
than this.

And when the soul for whom the evil one hath
struggled as he hath for me,
At last finds refuge on that blessed shore,
Oh, how this heart will glow with gratitude and
love!

"Through ages of eternal years, my spirit never
shall regret
That toil and suffering were mine below."

When we as missionaries possess the spirit of this hymn, our special work, such as bookkeeping, teaching, etc., will be only incidental to our great life work,—winning souls. We shall keep books, work in the printing house or the sanitarium, only to win souls to Christ. Everything we do will then be keyed to this one great life mission. Then we shall not think of money, and how much it costs to win souls to God, nor shall we begrudge the service that we render the Lord; separation from loved ones is for His dear sake, and we shall spend and be spent in this one great service, which is the joy and satisfaction of our lives.

Loving Men Is Winning Men

In order to win men, we must love them. Love is the active, compelling power that nerves the heart and wins the affections. What text ever appealed to more hearts than John 3:16? It is the love in that text that finds its way into the sinner's heart. Argument may convince the mind, but love moves the heart. We do not obey our reason. We act continually contrary to our own best interests, having full knowledge of the harm we are doing ourselves. Knowledge cannot keep us. It is when our affections are moved, when the passion of love is set aflame, that we act.

It is love that enables the devoted mother to hold such a grip on that wayward son. It is love that wins him back from sin to purity and right doing. How many a lad has been saved from sin through a mother's love!

The missionary must love souls or he cannot win them. Love softens the harsh tones of the voice, it moistens the eye, it makes the doorway of approach easy, it grips the heart. The hearer knows at once the spirit that is in the man who speaks. He needs no interpreter. Love explains itself, and people know by intuition whether the missionary loves them or not.

Once I heard a very strong speaker, one of our best pulpit men, telling at the table in a jolly way, but with a strain of seriousness that showed he believed what he said (and he was speaking of the very people for whom he was laboring): "They are all a set of hypocrites. They are no good. You cannot find a decent man or woman among the whole lot." On an-

(Continued on page 200)

THE EVENING SERMON

SATURDAY NIGHT'S SERMON

May 20, 1922

By ELDER F. C. GILBERT

In the song service preceding the sermon, Miss Michiko Okohira, daughter of Elder T. H. Okohira, of Japan, beautifully rendered, alternately in English and Japanese, "Sweet Peace, the Gift of God's Love."

The opening song of the service was, "I Would Be, Dear Saviour, Wholly Thine." An earnest prayer was offered by Elder J. O. Corliss. "The Riches of Love in Christ Jesus" was rendered by a male quartet.

Elder F. C. Gilbert: I will read to-night from the fourth chapter of the Gospel of Mark, beginning at the thirtieth verse: "And He said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it? It is like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth: but when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it."

Those of you who are familiar with the sayings of Jesus will at once recognize this as one of His parables. I would like you, however, to note the thought He suggests in giving this parable. He raises a question, and the question is this: "Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it?"

Hard to Make Us Understand

Before I make any further comment, I should like to quote from the thirteenth chapter of Luke, beginning at the eighteenth verse: "Then said He, Unto what is the kingdom of God like? and whereunto shall I resemble it?" I gather from this question that it was very difficult for the Lord Jesus to find illustrations that would enable the people to understand the work of the grace and the things of the kingdom of God.

Doubtless many of you have read that when a missionary goes to a heathen people, it is very difficult for him to convey to their benighted minds the things he wants to tell them. And I have often thought, If it is so difficult for men to make one another understand, how much more difficult must it have been for God, in the person of His own Son, to lay aside His language of heaven, and come down to sin-cursed, benighted men—men so blinded because of sin—and make them understand the great things of God!

Let me read with you from the eighth of John, and the forty-third verse, a statement that will illustrate this thought: "Why do ye not understand My speech? even because ye cannot hear My word." Sin has so distorted men's minds, that when Jesus Christ came to this world, He was misunderstood, He was

little comprehended, and the things He desired to convey to the minds of men were either perverted or else subverted.

We can imagine Him querying, "What is there that I can use as a figure, a simile, to illustrate the kingdom of God?"

The way God does things is as different from the way man does them, as God is different from man; and that is why we read, "As the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts." And the reason why the Lord does things so differently from the ways of man, is so that when the thing is done, men can see that it is God who does it, and not man.

Let me read 2 Corinthians 4: 7: "But we have this treasure in earthen vessels."



H. A. MORRISON
President Union College

Why? "That the excellency of the power may be of God, and not of us." You know that the devil seeks all the time to get men to give credit to men, and that God should be eliminated.

This is an age when men do great things. But when God purposes to do a great thing He usually begins it a small way; and oftentimes it is so small that man can hardly see there is anything in it. So He illustrates. The kingdom of God is not like a big building; it is not like a huge stone; it is not like some mighty edifice; it is not like a monster leviathan of the sea; but the kingdom of God is like a seed. And not only is it like a seed, but He says it is like the smallest kind of seed. And did you ever stop to think that in every age, when God has undertaken to do a large work, He has started with small things?

God's Great Work

When God undertakes a task through His people, it seems so small to man that he stands back and looks on and says, "I wonder what in the world that man or

those people purpose to do." Nevertheless, God has such faith in His work, that He goes on His way just the same, and performs the task.

He Coined a New Word

When the world had scarcely begun its operation, and men were mighty intellectually, physically, and every other way, as far as the things of the world were concerned, God said to one man one day; "Noah, I am going to bring a flood upon this world, and I will bring it before this generation ends." When Noah undertook to tell the world about a flood, he actually coined a new word in the human vocabulary. No living man, until the first rain fell from the skies, had ever seen one drop of moisture descend from the sky; for you will recall the statement in Genesis 2: 5, "The Lord God had not caused it to rain upon the earth."

Noah said to those mighty giants, "There is a flood coming." "A what?" "A flood." "What is that?" "Why, God says He is going to open the windows of heaven, and break up the foundations of the deep, and the waters from above will unite with the waters from beneath, and the combination will cause this entire world to be inundated with water, and every person who does not take refuge in the ark that is to be built, will be drowned."

I have often pictured that experience somewhat like this: "Well, well, Noah, we always had an idea you were queer, but this is the limit. A flood! Water! Why, don't you know better than that—telling intellectual, thinking men such a story! What do you suppose we are? Ignoramuses? Don't you know that such a thing cannot happen?"

Where Is the Evidence?

It has always been true with men that there has been too much can't; and there are many of us to-day who have too much can't. But Noah said to his sons: "Boys, we have a task. God has said that this generation will not pass until the world shall be drowned. The thing for you and me to do is to believe that, make it our text, and stick to it." I have not a doubt that as one decade, and another, and the third, and the fourth, passed on, every once in a while, some one would come around, saying: "Well, Noah, you are still on the earth, aren't you? Where is your flood?" "It is coming." "Oh, yes, you have been telling us that a long time. I say, Noah, it is a shame for you to take those splendid young men, with such bright, pleasing, cheering prospects ahead of them, and fill their heads with that crazy idea."

But Noah stuck right to his text. Sixty, seventy, eighty, a hundred years passed, and Noah was still at his job. It is a wonderful thing, when God gives a man a text, for the man to have grace enough to stick to it a hundred years. And Noah kept on longer than that.

The world until that day never had seen a cloud. But after more than ten decades, an angel of God came to Noah one day; and in Genesis 7: 1, I read these words: "The Lord said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before Me in this generation." Of the hundreds and thousands and millions, and without doubt the hundreds of millions, who lived

in the world in that generation, Noah was the only man who believed God; yet that generation did not pass till the task was done.

Convinced Too Late

Noah took his sons and what chattels he had, and went into that ark. He and his family were locked in, and the world was locked out. I am strongly of the opinion that when, a week after that memorable day, there appeared the first cloud on the horizon, and more began to gather, and some of those scholarly, intellectual, scientific men tried to explain the phenomenon, many people said, "I am almost convinced that Noah told the truth."

When the rain began to fall, it continued hour after hour, day in and day out. There came upon those people torrents of water, until they were all destroyed.

Noah finished his work in that generation. Beginning as it did in a small way, it became the only big thing in the world. Oh, it is a wonderful thing to believe God!

A little later, God called the man Abraham. He said, "Abraham, leave home, leave kindred, leave friends." Abraham never asked God a question. He believed that God knew what He was talking about.

I think we ought to follow in Abraham's tracks, don't you? When God tells us something, sometimes we say, "Oh, yes, I suppose that is so; but for the life of me I can't see it." Whoever asked you to see? God never asked men to see, but everywhere He does ask them to believe; and happy is the man that believes. So Abraham gathered together all he had, and started.

A Definite Promise

Still later God came to him and made this promise: "Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years. . . . But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full."

The fourth generation was still alive when God called Moses. He said to him: "I have seen the affliction of My people, and the time has come when they are to be delivered. Now, I want you to go." He took an old man eighty years old; He took another old man eighty-three years old; then He took an old woman that was still older than either of them; for I read here in Exodus 7:7, "Moses was fourscore years old, and Aaron fourscore and three years old, when they spake unto Pharaoh."

I will now read Micah 6:4: "I brought thee up out of the land of Egypt, and redeemed thee out of the house of servants; and I sent before thee Moses, Aaron, and Miriam." Miriam was older than Moses and Aaron, because when Moses was left among the reeds at the river's brink, Miriam was there to see that he received good care. So God called two old men and an old woman to bring out of Egypt three millions of people.

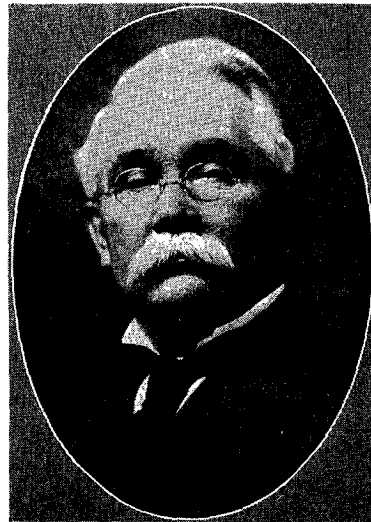
But Moses said: "Lord, how can I do this? I have no weapons; and here I am, an old man." God asked, "Moses what have you in your hand?" Moses replied, "Nothing but a stick." "Moses, I

will see that with that stick you do all that is necessary."

So he and Aaron went to see the proud, haughty monarch. But those weak mortals were backed by all the resources of heaven; and when a man or a woman knows the source of his power, through God, he need not be afraid of anybody. [Many amens.] And I don't believe there is anybody in this world who has better rights than the men and women God has called to warn this world. [Amens.]

Moses went in, and said, "Pharaoh, the God of heaven has sent me to tell you that He wants you to let His people go." "His people?" "Yes." "What are you talking about? His people, you say? They are my people; they are my slaves." Finally Pharaoh said, "I don't know Jehovah, and I don't propose to let these people go; and I would like to see a god that had power enough to make me do it."

Let me tell you, friends, it is a dangerous thing to hurl a challenge at God. Nebuchadnezzar tried it one day. He



C. C. LEWIS

Secretary Fireside Correspondence School

said to those young men, "I will make it so hot for you that you will wish you had done what I told you; and I would like to see a god that could save you from that heat." But the Lord made those young men fireproof, didn't He? and Nebuchadnezzar had a chance to see the God who could do it. And we have the same God to-day.

Man's Failure, God's Success

Moses, poor man, felt as we sometimes do—"I thought God had called me to do this work, but I have not yet seen one thing done, and it seems the whole effort is a failure." That which to man seems a great failure, is the biggest success with the Lord. And what men sometimes think is the biggest success, is the biggest failure.

There was a man we read about in the book of Luke—if he were a modern man, we would say he was sharp at driving a bargain, or that he could get a corner on the market. He said: "I will build a great storage plant, and will put my stuff in storage. Then I will wait for an opportune time, and when the prices are high enough, I will dispose of my goods at a high price. So I shall not have to do any more work all my life." Did you

ever hear people talk that way, and of what a tremendous success they have made? The Lord came that night and said to him, "You poor, foolish man, you are going to die to-night." I tell you, my dear friends, what you and I want under God is to look at success from God's viewpoint.

He Told God He Had Failed

Hear what a charge Moses made against the Lord. "Moses returned unto the Lord, and said, Lord, wherefore hast Thou so evil entreated this people? Why is it that Thou hast sent me? for since I came to Pharaoh to speak in Thy name, he hath done evil to this people."

He didn't stop there and then; he added, "Neither hast Thou delivered Thy people at all." My friends, What you and I need is not only to believe God but to have patience enough for God to finish His work. Listen to what He told Moses: "Now shalt thou see what I will do to Pharaoh: for with a strong hand shall he let them go, and with a strong hand shall he drive them out of his land." Exodus 6:1. That is, when the hour came for the people to go, Pharaoh would not only let them go, but he would wish he had done it before. He would say, "If you don't get out, we shall all be dead."

Three Old Messengers

Then God took those two old men and that one old woman, without money, without ships, without any weapons, and wrought in one year the mightiest wonders that the world had ever known, till finally, just before the crisis was reached, Pharaoh said, "If you ever dare to come to see me again; you shall die." "All right," Moses said; "if you and I ever meet, you will come my way." And it all happened so, didn't it?

Let me read in the twelfth chapter of Exodus, beginning with the thirty-first verse: "He called for Moses and Aaron by night, and said, Rise up, and get you forth from among my people, both ye and the children of Israel; and go, serve the Lord, as ye have said. And also take your flocks and your herds, as ye have said, and be gone; and bless me." Pharaoh didn't have time to argue the question, did he? The servant of God has told us that when the Holy Ghost comes down in the hearts of the people, we won't have to use argument.

"And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, We be all dead men." Go, yes, go, and take anything you want! If you men don't get out of here in a hurry, we shall all be dead.

I read in the twelfth of Exodus, the fortieth verse, these words: "Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years. And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the Lord went out from the land of Egypt." And they came out right on time, in the fourth generation. Oh, we have a mighty God, who apparently does things for His kingdom in a small way, but when it is done, it is the biggest thing there is.

By and by Jesus came, a small, weak, helpless babe. He came into this world to do the mighty work of redeeming men;

but He did not live in the palace of a Caesar or in the mansion of a Herod, but He lived in a barn, where there were cows and oxen and sheep. Nevertheless, when that little helpless babe was born in this world, angels of God hovered over that barn.

When God has a work to do, it may start in a barn, with a helpless little child. While the seed is small, the Lord knows how to bring a big harvest from it.

Get Something for Self

Then, you know, Jesus grew to be a man; and one day a man who was watching the outcome of His great work, saw that the sick were healed, and the dead were raised; and he said, "I would like to be among that crowd; maybe I could get something out of it." And he came to Jesus, as recorded in Matthew 8, and made a request. Now note.

"A certain scribe came, and said unto Him, Master, I will follow Thee whithersoever Thou goest. And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay His head."

My friends, if I catch the vision of that text, it is this: A bird needs but a few twigs to house its young; a fox needs but a hole into which it can get; but Jesus Christ declared He had not in this world as much as a bird or a fox had. And when He died, He was so poor that if God had not moved on the heart of Joseph of Arimathea to give Him the use of his tomb, He would perhaps have been put in the potter's field. Yet, one day, while talking with the people in that age, He made this remarkable statement:

Upon This Generation

"Behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation." And all this did come in that generation. Forty years after Jesus went to heaven, Jerusalem was destroyed; and all the horrors connected with that event came on that generation.

There came the time, in the history of His work, when God was going to bring the finale, the finis, the finish of His great mighty work in this world; and what did He do? In giving the message of Revelation 14: 6-12 and Matthew 24, He said that the work was to go to every nation, kindred, tongue, and people in one generation. When He started it, He took a poor, sick girl of seventeen, and a young man who was so poor that the very patches on his coat had to be patched, and an old man who had been a sea captain, but who at the time wasn't worth twenty cents. With that combination—with that poor sick girl, Ellen Harmon, and that young man, James White, and that old man, Joseph Bates, who together did not have twenty-five cents—He began to warn this world in this generation. And thank God, it is going to be done! The same God that has started the kingdom

as a seed again and again, still lives to-day.

I want to read to you two statements made many years ago, in "Testimonies," volume 1, page 77: "I was shown that the third angel, proclaiming the commandments of God and the faith of Jesus, represents the people who receive this message and raise the voice of warning to the world, to keep the commandments of God as the apple of the eye, and that in response to this warning many would embrace the Sabbath of the Lord." That was given in 1846, when there were not fifty persons in the world who believed the Sabbath and the spirit of prophecy.

I want to ask you to-night, Has that prophecy been fulfilled? You may start from Maine on the east, and go to the Golden Gate on the west; you may go from Vancouver to New Brunswick; from there you may cross the Atlantic; you may visit England, Scotland, Ireland, Wales, Holland, Denmark, Germany, Ice-



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land; you may go to Spain and Portugal, through every European country to Siberia. You may visit China, Japan, Central and South America; and in every land and clime, you will find Sabbath keepers. That helpless girl more than seventy years ago dared tell the world that there would be many who would observe the Sabbath of God. And you and I can say as Jesus said, "This day is this scripture fulfilled in your ears."

It Will Be a Success

Let me read to you another statement along the same line. In 1884 came this message: "I have a message for you. You must begin to print a little paper and send it out to the people. Let it be small at first; but as the people read, they will send you means with which to print, and it will be a success from the first. From this small beginning it was shown to me to be like streams of light that went clear round the world." That you will find in "Life Sketches," edition of 1915, page 125. When that prophecy was made, there was not a single printing press, nor a paper, nor a magazine, nor a book, owned by the denomination. There was not a thing printed but a little pamphlet that Elder Joseph Bates had written

and 250 copies of the first vision written by Miss Harmon, who about that time became Mrs. White.

You have heard, at this conference, that our literature to-day is printed in one hundred languages and is reaching 1,600,000,000 people; that is to say, it is printed in the languages that are spoken by all the people of the world, with the exception of about 50,000,000. Has that prophecy been fulfilled? Indeed it has!

Just as surely as God said, back in Noah's day, that the work should be finished in that generation, and finished it; as surely as God declared that the people would come out in the fourth generation, and they came; just as surely as Jesus said Jerusalem would be destroyed in that generation, and it was,—so surely the living God will fulfill His word and work in this present generation.

Nearer than We Think

While I am not here to-night to tell you how many weeks or months or years it will take, I can tell you that the finishing of this work is very much nearer than many of us have any idea; and if any of you are absorbed in the things of this world—money, buildings, farms, lands, things—oh, may God help you to get a different vision from all this! For when the hour comes for that fiat to go forth, it will go. And that hour is coming suddenly; for I read here in "Testimonies," volume 8, page 37, these words: "Soon an awful surprise is coming upon the inhabitants of the world. Suddenly, with power and great glory, Christ will come." It will be an awful thing if, when that hour comes, you and I are not ready.

Many of us are honest and earnest, but it takes a good deal more than honesty and earnestness to get ready for the coming of Jesus. I do not believe there was ever a more honest, earnest man in this world than Simon Peter. I do not believe there was ever a man who was more zealous; but Jesus told him one day, "Simon, Simon, the devil is on your track; but I have prayed for you, that when the crisis comes, you shall not fall."

Why, the idea of Jesus telling Simon Peter that he was not converted—a minister of the gospel, who had been preaching for three and a half years, and had actually wrought miracles! Simon Peter made up his mind that day, that while Jesus might know Thomas and Judas and Nathanael and Matthew and the others, there was one thing sure—He didn't know Simon Peter as well as He thought He did.

Playing with Souls

The devil doesn't care how near a man is to being saved, if he is only lost. I have seen many a cat play with a mouse; and it was very disastrous to the poor mouse. The devil is playing with many people. They give up this truth? Never, they declare. But I am strongly of the opinion that it would have been a good deal better for Simon Peter that day if he had said: "O Lord, give the victory! I believe You know me better than I know myself. Save me from myself!" But he didn't. He said, "While Thomas and Matthew and everyone else may deny You, Simon Peter never will!" But Jesus wasn't deceived. He said, "In less than twelve hours, you will deny

that you ever knew Me." And Peter did it, didn't he?

You and I are of the same kind of flesh as Peter, only with this difference; we live nineteen hundred years this side of Simon Peter, and we have become weaker in will and in physique, and to-day we are living in the last end of a fagged-out and worn-out race. What Jesus said to Peter happened; and so surely will the same thing happen to you and me to-day, unless we are admonished by the Lord Jesus.

Time for a Reformation

What you and I need above all else in this world is found right here in this statement in volume 8, page 251: "The time has come for a through reformation to take place." What do you say to that? [Many amens.] It will take more than Amens to do it. A man's orthodoxy is all right provided "orthopraxy" goes with it. I often think of what Ralph Waldo Emerson said: "What you do thunders so loudly in my ears that I cannot hear what you say."

One of the sad things that have been creeping on us and growing on us is the awful fact that we are largely losing our reformatory principles. God called us to be reformers; and God help us to be reformers to-day! "The time has come for a thorough reformation to take place. When this reformation begins, the spirit of prayer will actuate every believer, and will banish from the church the spirit of discord and strife. . . . One member working in right lines will lead other members to unite with him in making intercession for the revelation of the Holy Spirit." May God clarify our vision, and help us to realize and recognize the task to be done.

Where Are the Children?

When the hour came that God was going to overthrow Sodom, He said: "Lot where is your wife? Where are your children? Gather them together. Before sunrise to-morrow morning, this place is going up in smoke." Lot and his wife had been so accustomed to see to it that those boys got everything they needed—fine homes, big farms, and all the money they wanted—that when the father called them, and told them what was going to happen, they mocked at him. I meet so many men and women who ask, "Elder Gilbert, what can I do for my children?" Beloved, what have you done? If you and I are going to get these boys and girls, many of us must not only go on our knees before God, and ask Him to forgive us, but we must go to those boys and girls, and ask them to forgive us for the inconsistency of our faith.

Finally, the angel said, "Lot, get out of here, quick." Mrs. Lot said: "Why, husband, we just cannot do it. Only think, we have this new home; you know one of the girls is just coming out, and we have a nice lot of clothing for her; and then one of them is going to be married soon, and we have her trousseau to get. You will have to tell the angel to wait a bit." But the angels did not wait.

Jesus says, "This generation shall not pass, till all these things be fulfilled." Beloved, may God's Holy Spirit come into your life and mine, and get us ready for the wind-up of this work, and to meet Him when He comes. God grant it, for His name's sake!

MISSIONARY VOLUNTEER

DEPARTMENT

Sixth Meeting

The topic of this meeting was "Training Local and Conference Leaders." It was introduced by the chairman, Professor Kern. He said that the matter of efficient leadership is the greatest problem we face in the Missionary Volunteer movement.

Professor A. L. Peterson, of the Southwestern Union Conference, stated that in many churches, there are young people with natural ability for leadership, and in awakening and developing this ability lies our key to success. Much can be accomplished through local institutes for leaders. One of the essentials in a successful institute is a strong, efficient secretary, who makes consecration of first importance. There should also be study of the foremost problems of the young people, such as personal Christian experience, social matters, adolescence, our



K. L. GANT

President Oshawa Missionary College

devotional and educational features, and missionary activities; and there should be plenty of time for free discussion.

Professor L. H. Wood, of the Southern Junior College, gave some excellent suggestions regarding the training of leaders in institutional societies. If we can spiritualize our plans, so as to make the young people who are attending our schools realize that the greatest privilege they can have is to save a soul, I think those young people will help greatly to solve the problem of leadership in our local churches. Our schools have just one mission in the world, and that is, to save souls. Christ's mission was to save souls; and His method was, to train leaders.

Professor J. A. Tucker, of the Southeastern Union Conference, said that the success of our Missionary Volunteer work depends almost wholly upon our success in training leaders in the local societies. The chief method of accomplishing this is to place definite responsibilities upon the members. Many of our workers to-day can trace their present success to the start gained by the first responsibilities placed upon them in the Missionary Volunteer Society.

Four special points were emphasized: Our secretaries should stay long enough in a place to get real results. They should plan to hold on to the leaders when they are developed. They should take time to study every detail of the work with the local leaders until it is thoroughly understood. Where others have been working, they should be able to build on the foundation already laid.

Professor C. W. Marsh spoke of the Missionary Volunteer societies in our schools as furnishing an important means of self-expression for the students in their Christian life. He felt that a strong leader from the faculty, who has several assistants, with frequent changes, is able to develop the element of leadership in the lives of many.

Miss Kathryn Jensen, of the Medical Department, said: "I do not believe that the greatest problem is our young people; it is ourselves. In training leaders, we must remember that we are dealing with normal boys and girls, living in the midst of abnormal conditions, and we must have faith in them." The "Testimonies" say, "Our youth can do much, with proper encouragement and direction." We must not forget that it says "encouragement and direction."

MEADE MACGUIRE.

Seventh Meeting

As usual, a good song service called us to the Missionary Volunteer Department. This daily song service, led by Brother Adams, is very much appreciated, and helps to bring in the spirit of consecration for service.

Evangelistic work for young people was the topic under discussion. Brother J. F. Simon, of Europe, spoke very earnestly of this work. He said that his recent experiences in Europe had enlarged his vision. "As we move about among nationalities that have been less blessed than ourselves, there is an intensity that lays hold of our hearts, and a longing that a hundred times more might be done in the next General Conference period than has been done in the last, in reaching the nations of the world."

To illustrate conditions in Europe, he told of Roumania, with eighteen million people and only seven ordained ministers. However, these seven ministers, together with a few other workers, report two thousand persons converted since 1914. "I call attention to this," said Brother Simon, "because in this country we are not living up to our privileges, and we are not making full use of the great message and wonderful plans that God has given us." His observations during his fourteen or fifteen years of service in this country were that the intense yearning for souls was the property of the few instead of the many, even in Missionary Volunteer ranks.

Three lines of advance were mentioned. Brother Simon said he felt that for the future success of this work—

1. We must have leaders that lead. We must dedicate ourselves to soul-winning work with an intensity never before experienced. We are accustomed to associating with those who need our help, and there is danger that we shall become callous to their needs. Few of us have gone far enough in our soul-winning work.

2. As workers, we must draw closer to the ministers, and enlist them in a more definite way in our efforts for the youth. He suggested that ministers be invited to conduct Standard of Attainment classes in our churches, and then send the young people in those classes out to give Bible studies. He said he knew of one church that had doubled its membership in this way. Then he told of seven societies in the land of Zinzendorf that won thirty persons in less than ten months. He emphasized the importance of working diligently for our young people, but not forgetting that we owe a great deal to other young people also. "I am glad," said he, "that over in Europe, we have an army of over nine thousand Missionary Volunteers."

3. We must endeavor to establish a soul-winning center in every church. The first essential of a worker is, to know how to win souls, to learn how to pray for and with them. He expressed a fear that we are in danger of getting so busy doing many good things, that we shall fail to do the most important.

In his talk, Elder MacGuire emphasized the need in foreign fields, and the still greater need we face as workers,—that of evangelizing our young people *with a real burden for souls*. Crossing the ocean will not make soul-winners of young people who have not learned that great art in this country. Our youth must learn to win souls here if they are going to succeed over there. The romance of foreign mission work soon wears off. He said one of the most distressing problems in foreign fields is the unconverted missionaries who are there to win souls. In closing, he said, "There must come into this denomination a forward movement, or we shall not get into the kingdom for a thousand years; and that movement must begin with you and me."

Professor Kern, Brother Adams (a returned missionary), Professor Isaac, and Professor Russell all spoke briefly but earnestly on this all-important topic of full consecration for efficient service. "Unless this Missionary Volunteer Movement is an evangelistic movement, it is nothing at all," said Professor Kern. The closing thought given by Brother Russell should call us to dedicate our lives anew to greater service than we have ever yet known: "There must be rolled upon us a greater burden for souls."

MATILDA E. ANDROSS.

MEDICAL DEPARTMENT

Seventh Meeting

The standing attendance in the room at the time of the medical meetings increases. It is evident that many are keenly interested in health work. The recommendation was adopted providing for the creation of the Medical Extension Fund. This was spoken to by Dr. H. W. Miller, the assistant secretary of the department, and superintendent of the Washington Sanitarium, which institution has already entered liberally upon a plan of extending medical work into needy fields.

A paper, "Giving Representative Christian Service," was given by Julius Paulson. While success in business enterprises of the day is recognized as being

dependent upon service and efficiency, and our sanitariums can profit by the same, there are other and even higher reasons why our institutions should give faithful, painstaking service. Those who are ill and perhaps irritable and often discouraged and disheartened, are responsive to good service. And such service carries with it the opportunity to reach patients by more than the ordinary care for their wants.

The paper emphasized the importance of attention to details, from the first correspondence with the prospective patient to the time when he receives his last bill and departs. Everyone connected with the institution has a part in creating the influence the patient will take with him. Christian call boys, godly nurses, and praying physicians can do much, in their daily contact with patrons, to set forth true religion.

The paper was discussed by C. E. Kimlin, who added suggestions on what efficiency and real service mean.



H. M. JOHNSON

President Hutchinson Theological Seminary

The paper, "Health Habits for Our Own People," by Dr. Olive P. Ingersoll, was read. This gave very complete instruction on practical plans for the training of children in health habits. The health-habit blanks and cards used in our elementary schools were shown, and encouraging reports were made on a number of observations illustrating the value of health habits among children.

"The Home Nursing Course" was presented by Miss Kathryn Jensen, R. N. She related briefly the history of this work, beginning soon after the last General Conference, and extending throughout this country and into some countries outside.

An interesting exhibit was a large map with colored pins showing the number of home nursing classes that have been held in various parts of the United States. Other pins showed the number and location of schools that have adopted the health habits, and also those that have had school health inspection. The material used in conducting home nursing classes was also presented,—the textbook, "Home Nursing," published by the Review and Herald, selling for one dollar, and "Ministry of Healing."

The importance of efficient teachers for this work was stressed. Attention was called to the course in denominational health work which is now being put into our training schools for nurses, and is to help prepare nurses to give such instruction as is covered in home nursing work as well as in other public education. In this connection, she stated that we must guard against unqualified instructors, and hold the standard of instruction high.

It takes more than intelligence to teach another intelligent woman. One must have suitable preparation and training, in order to give dignity to the work and guard against fanaticism or radical ideas.

L. A. HANSEN.

MORNING DEVOTIONAL GROUP

In the devotional group meetings, the spirit of earnestness continues. In the German group, Friday morning, L. R. Conradi placed briefly before us the situation in Europe, showing how the terrible conditions there call for a life of economy, simplicity, and self-denial among God's people. In the testimony service, Sister Daniel Isaac, for many years with her husband in Russia, and just lately returned, stated how much she appreciated being here; yet, as the tears streamed down her cheeks, she said that she could not but weep in every meeting, during every sermon, and in every prayer, on account of her great sympathy with our poor, suffering, dying brethren in Russia. She felt that if our people in the States could only realize the actual needs of our brethren in Russia, they would use every possible care in their expenditures on themselves, that they might help in the regions beyond.

G. D.

THE SIX O'CLOCK MEETING

May 20

S. N. Haskell, our venerable missionary leader, occupied the greater part of the Sabbath morning hour, dwelling on early experiences in the rise and progress of the third angel's message. He dwelt particularly upon the promises in Luke 11: 1-13. Ten times God made mention of the way we are to procure the greatest of all blessings. In one of the psalms, the curse was mentioned twenty-nine times. There is no question but that sin is hateful. There are two things needful for us to obtain the blessing: first, our relationship toward others; and second, our importunity in asking. Moses believed that every circumstance that came to him was a prophecy to him and for him.

F. C. Gilbert: God never deviates from the principles laid down in His word.

G. B. Starr: Three deliverances, past, present, and future. We must get a new habit. Are we in the picture of the 144,000?

J. O. Corliss drew a pertinent lesson from the anchor. We must keep our eyes on the anchor. Our anchor is within the veil. Will it hold?

1870: First conference tract and missionary society organized November 6, called the Missionary and Tract Society of the New England Conference of Seventh-day Adventists.



A few of the Seventh-day Adventist schools in America are shown above: 1. Oakwood Junior College (Colored), Alabama. 2. Lancaster Junior College, Massachusetts. 3. Southwestern Junior College, Texas. 4. Hutchinson Theological Seminary, Minnesota. 5. Union College, Nebraska.

HOW CAN WE Preserve the Sacred Traditions OF CHRISTIAN EDUCATION?

(Paper read at Educational Department Meeting, May 15.)

In dealing with the subject of Christian education, I feel that we are all standing upon holy ground. In order that we may fully sense this, it may be necessary for God to lead us to the back side of the desert and let us view the burning bush. If there ever was a time when the leaders of God's people needed to turn aside from the splendor and culture of Egypt, and listen to the voice of God out of celestial fire, that time is here to-day.

Consider Moses for a moment. In his tender years, and until he reached the age of accountability, he was faithfully taught the things of God by his devout mother-teacher. The effect of that teaching was never to be lost beyond recovery. He was next taken from his mother's care, and placed in the best school that royal Egypt could afford, and educated for a throne. By the age of forty, Moses became an eminent man, "mighty in words and deeds." But his words and deeds were the words and deeds of Egypt. Essaying to do the work of God in the strength of these, he failed ignominiously. Turning his back upon the delusive culture of Egypt, he fled to the wilderness for safety, and God ultimately led him to the back side of the desert to commune with Him in solitude. There, instead of the polluted soil of Egypt, he once more stood on holy ground, for God was there. You know well the sequel to this wonderful story. Once more he became a mighty man, but this time mighty in the words and deeds of God.

Though we are gathered here to-day in the midst of the city's hum, yet may God meet us in this place. Would that because of His presence, our feet might seem to stand on holy ground. Would

that this room, dedicated for the time being to the sacred cause of Christian education, might become to us all in very truth the audience chamber of the Most High. Would that we might shake off fully the influences of Egypt, with which all have been much in contact in the world, and sit anew at the feet of the Master Teacher, to learn afresh the precious lessons He has so long striven to teach us effectually.

Pardon me if I say again that when I approach the subject of Christian education, I feel like putting off my shoes from off my feet, and turning aside to see, if possible, the greater, clearer vision of what God would have us do, or not do, and why, and when, and how.

I must admit, as my topic implies, that I have come up to this meeting with the feeling that we are losing ground in some respects and in some places where we ought to be gaining instead. I blame nobody, unless it be myself; but I think of the day when God will call us to account for our stewardship as leaders of His people out of the darkness and bondage of educational Egypt into the Canaan of Christian education, a land with milk and honey blessed.

Distinguishing Characteristics of Christian Education

Though we are yet young in educational experience, we are blessed with a wealth of educational instruction, both in the Bible and from the spirit of prophecy. Following these as best we could, we have built up in our schools certain traditions and practices that seem to me sacred to the cause of Christian education. By your sufferance, I will set down here ten of them in brief form, designating them—

1. Recognize that teaching in schools born of spiritual needs and serving

spiritual ends, is in itself a spiritual calling, and is for this reason enumerated among the spiritual gifts.

2. Realize that qualifications for such teaching include the new birth experience, both in personal life and in views of what true education is.

3. Make the Bible the subject matter and the groundwork of all the instruction given.

4. Include in the school curriculum only such studies as are the most fruitful spiritually as well as intellectually, as are in harmony with truth, as are intensely practical, and as contribute most directly to the spiritual objectives in maintaining our own schools.

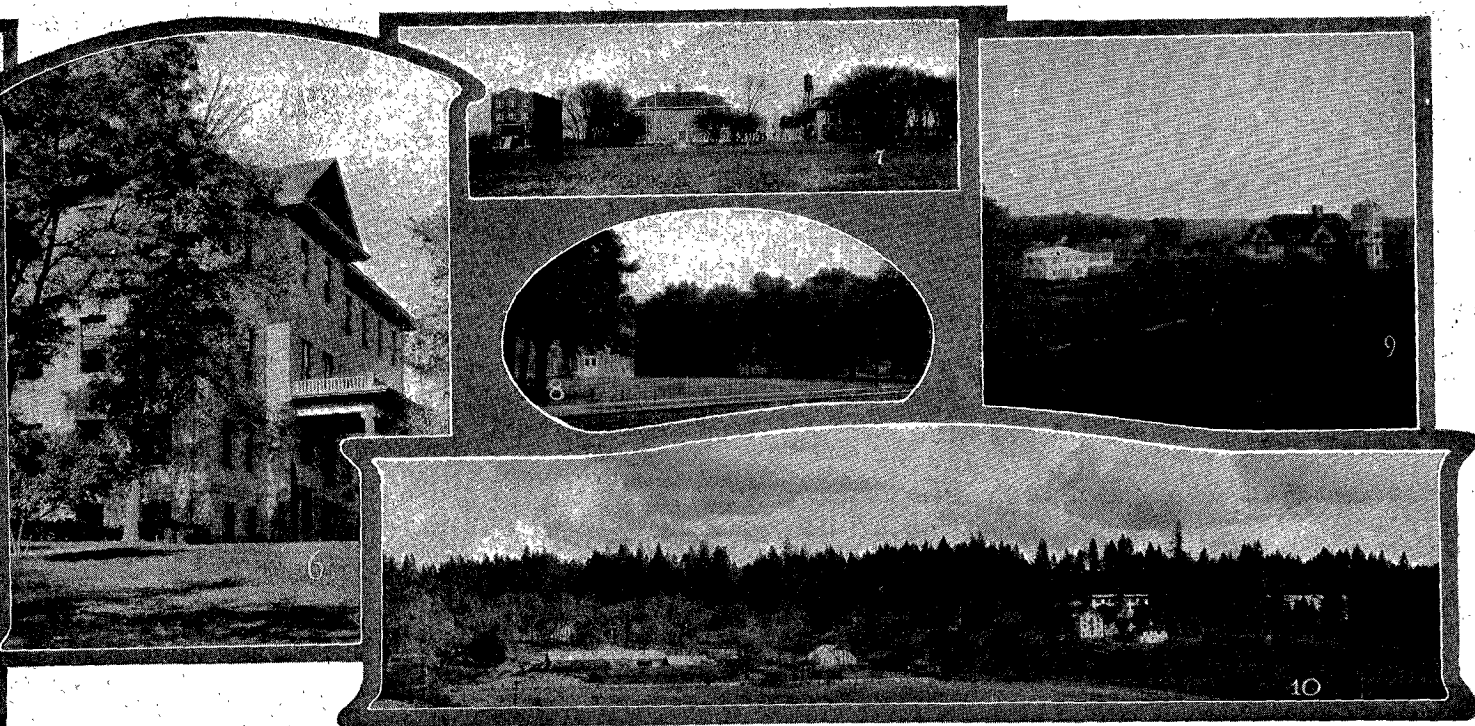
5. Accept manual labor, not as a curse, but as one of God's chosen means for neutralizing the effects of sin; hence inculcate its true dignity by example and precept, provide it for all and require it of all students, and give it such a place in the daily program as will insure a proper balance with mental work and as will assure realization of its high educational, disciplinary, and practical values.

6. Make it a definite aim to teach every student some trade sufficiently well that he may, if necessary, use it to earn his livelihood; and make ability to teach some vocation part of every teacher's qualifications.

7. Provide enough labor, with emphasis on agricultural pursuits, to the double end of assisting students who need financial help, and of supplying the school with its own produce and products.

8. Make health protection, health development, and health ministry a constituent and inseparable part of the working curriculum.

9. Make well planned and well directed missionary activities a fundamental factor in the school program, for the three-fold purpose of realizing its high educational and training value, of maintaining a healthy spiritual tone in the student body, and making it serve together with manual labor, as an antidote to games and all questionable pastimes.



6. Walla Walla College, Washington. 7. Broadview Theological Seminary, Illinois. 8. Clinton Theological Seminary, Missouri. 9. Emmanuel Missionary College, Michigan. 10. Pacific Union College, California.

10. Greatly to facilitate the attainment of all these exalted aims and purposes in a Bible-vocational-missionary training school, adhere unswervingly to two traditions now grown sacred in Seventh-day Adventist schools: (a) to maintain and properly man school homes, and require all nonresident students to live in them; (b) to locate away from the cities built by man, in the blessed country prepared of God for His children.

The principles underlying these ten statements appeal to me almost like the Ten Commandments of Christian education. This is not because I have formulated them, for not one of them is original with me; but they are an attempt to crystallize what, in the light of our instruction, we have set out to do. Here and there we have succeeded in doing some of them well, and I rejoice in this fact with all my heart. But here and there in some things, and in many places in a few things, there can be no doubt that we are drifting toward Egypt. What are some of these? In pointing them out, I shall follow in order the ten characteristics pointed out above.

1. How many of us really sense that teaching in a spiritual cause is as sacred a calling as the ministry, and for this reason keep our faces turned toward the light, bright shining from heavenly sources? Surely God intended us to look upon it so, or He would not have placed teaching among the great trinity of spiritual gifts leading all the rest. It is for this reason, also, that He bids us as teachers keep our eyes constantly on the field of spiritual service in our work of developing laborers.

2. In a measure, Nicodemus was giving account of his stewardship as teacher when he met the Master in personal interview under the shades of night. Jesus went at once to the heart of the matter when He told this teacher of first magnitude among his people, that except a man be born again, he can neither see nor enter the kingdom of heaven. Applied to the teacher, this must mean that with-

out this experience in his personal life and in his views of education, he cannot lead others to see or to enter the kingdom of heaven. Suppose Jesus should step into the midst of this assembly to-day, and repeat in turn to the college president, to the college department head, to the academy teacher, to the teacher of children, the searching question He addressed to Nicodemus in the stillness of night: "Art thou a teacher in Israel, and knowest not these things?"

3. Placing the Bible as the corner stone of our curriculum by using its subject matter as our text, was the greatest upward step in our educational history. Years ago we took the stand that the Bible should be taught in every year of the student's life. Are we holding to that noble stand, or are we drifting? I am pained to say that in more than one school calendar to-day you can find either an entire omission of the Bible in certain years, or a hedging in on the Bible within the year where it is taught, in order to make room for some traditional subject in secular education that we seem loath to give up, or to make room for some new one of the same class.

Then, the Bible as the groundwork of education: Are we tempted to assume the scientific attitude of mind in other subjects than the Bible; and say: Science is science, and religion is religion; don't mix up creation with revelation? Or, History is history, and religion is religion; don't confuse the ways of men with the ways of God? Shall we not rather say with the Spirit of God: "Wherever we turn, in the physical, the mental, or the spiritual realm; in whatever we behold, apart from the blight of sin, the knowledge of God is revealed. Whatever line of investigation we pursue, with a sincere purpose to arrive at truth, we are brought in touch with the unseen, mighty Intelligence that is working in and through all. The mind of man is brought into communion with the mind of God, the finite and the Infinite. The effect of such communion on body and mind and soul is beyond estimate."

4. In arranging a curriculum, what shall be the basic consideration, the mental or the spiritual? The intellectual field is as various and unlimited as the food counter of a metropolitan cafeteria. We can select from the latter what is good for us, and leave the rest severely alone. Can we do as well with our educational bill of fare? If so, shall we not make our selection from the intellectual such as will also yield spiritual fruitage and be intensely practical in spiritual work, and leave out the highly theoretical, the speculative, the fanciful, and the positively harmful? In which direction are we drifting or pushing in this matter?

5. As a people, we have always taught that manual labor was not imposed on us mortals by the Creator as a curse, but as a blessing under conditions of sin. To be in harmony with God's purpose in the matter, we have felt it indispensable to place it as a plank in our educational platform. Are we keeping up the tradition, or are we handling the labor question with kid gloves? A few facts will give us light. Recent figures show thirty-nine colleges and academies reporting a range of required labor from none to fourteen hours a week, only two showing fourteen, while eight show only seven or slightly over. The latter, I may remind you, is no more than Battle Creek College required when there was practically nothing but culinary and janitor work to do. Only fourteen schools, or a little over one third, are keeping up to our minimum standard of twelve hours a week, while the last one went down from the old standard of fifteen hours the year just closing. More than one school is now not requiring labor of all, but allowing the option of paying for it. As a natural result, the play-and-game spirit is spreading, thirteen schools reporting prescribed play hours ranging from two hours a week to two hours a day, and one school an organized athletic association. Games actually being played include croquet, tennis, basket ball, volley ball, baseball, regulation football, and wres-

ting. Are we drifting on the labor question?

6. A long time ago we accepted another ideal that has become a tradition with us in theory, but seriously put to work in only a few places; namely, the teaching of a trade to every student, sufficiently well to earn him a living. We have never seen the practical meaning of this ideal in so concrete a form as since the financial stringency came and some have had to consider something else than a pay roll for their subsistence. Suppose we who are here to-day were suddenly put upon a trade basis for our living! Add to this observation and this hypothesis the great practical value of a trade to the missionary, and we feel rebuked for not taking this ideal to heart more seriously, and placing it on an undeniable practical basis in the fundamental law of our schools.

7. How sorry a predicament we are in to hear from every section of the country the universal cry, "If we only had work to offer our students, we could double our enrollment."—A hunger throughout the land for Christian education, and famine relief for only the few! Here and there a school is winning laurels on this score, but the general onward movement is lagging while we are tempted to consume the shining hours in play, and buy our eatables and our furnishings from the gentiles.

8. Healthful living was one of the earliest notes heard when the gospel trumpet began to herald the soon coming of Christ. Health ministry has long been designated the "entering wedge" or the "right arm" of our world message. Physical unfitness is one of our chief difficulties in the selection of workers for foreign service, and health breakdown our greatest obstacle in keeping the front lines manned. Our sanitariums are occupied chiefly with the sick, and these largely not of our faith. Where, then, does the responsibility of preserving and developing physical fitness for our spiritual warfare chiefly rest if not on our schools? What might these not accomplish if they took themselves seriously enough in this matter, by way of health inspection, wholesome diet, well regulated physical labor, and a minimum of systematic physical culture exercises? Are we rising to the task worthily?

9. We have ceased long since, I trust, to regard book learning as the end or even the dominant factor in Christian education. It has a worthy place, but it is as weak as water for our purposes without two mighty helpers: first, systematic manual labor, including the learning of a trade; and second, systematic missionary activities. These two are the best antidote ever devised for games and questionable pastimes, and are repeatedly so prescribed in the spirit of prophecy. But their mission is much more than that of antidote, they are spiritual tonic par excellence. Train in service for service, is twin sister to that other saying, Learn to do by doing. Properly directed missionary activity is highly educative, a spiritual tonic, and the natural beginning of service that will be perpetuated after the school period. Are we making of it all that we might?

10. From the day when we abandoned the old student-proctor and club-boarding régime, until we arrived in San Francisco

the other day, no tradition has taken firmer hold on our sense of fitness and efficiency than the school-home idea. Many in this room can recall with appreciation the days in our mother institution when the president of the college and the majority of the teachers lived with us in the home. They were giving us the best they had to give—themselves. This was the greatest thing that Jesus gave to the disciples—Himself. The best we have is none too good to bestow on the precious trust of our boys and girls. But the day of this intimate association between teachers and taught seems to have departed on a long journey, and some of us have about ceased to hope for its return. In its place, our young people are intrusted to others, too often to some one of their own number. If this were all, it would be bad enough, but not so bad as the present tendency in some places to allow nonresident students to live outside the home. I fear this may be the natural result of teachers' leading the way; but be that as it may, the past year

criticism in my heart. I hope that I have not by my crude language wounded a single soul among my hearers. My attitude is one of deep solicitude for the future welfare of Christian education as represented in the traditions that have grown up in our schools and that to me are nothing short of sacred.

The question in my topic is, How can we preserve these traditions? I have only two ways to propose: First, that as the leaders in Israel did in the days of old when critical times came, we take down the books of the law educationally, and read them diligently once again from start to finish, to learn anew the true answer to the question, "What is the good way?" The other way I want to suggest is that we reconsecrate ourselves body, soul, and spirit, to the heaven-born principles that have made us what we are to-day, and that have in them resources of power and efficiency that we have scarcely yet tapped.

If we will do these two things, with open minds and with hearts yearning to know the right, I have the fullest confidence that the outcome will be a satisfactory answer to the question raised in the title to my theme.

W. E. HOWELL.



E. D. DICK

President Canadian Junior College

has shown the maximum number of students on the outside. I must frankly confess my alarm at this tendency, no matter what the cause may appear to be. If there is a real cause, then the cause needs removing; and I believe God's plan of education, if faithfully followed in all its aspects, provides the remedy. If our schools were all located in the country, or, removed to the country, when overtaken by the city, and if we set ourselves seriously to the task of providing the necessary amount of labor to help the needy, it would largely solve the problem of keeping all nonresident students in the school home. It is in the home that the spiritual pulse of the school is largely regulated, that teachers can get closest to their students, and where the most lasting influences for good can be exercised and felt. There is no word like "home" in human language, and its essentials ought to be carried into the life of our schools at all costs.

Conclusion

But I must close. It has been painful to me to appear before you here in the apparent role of a critic, but I want to assure you that I do not feel any spirit of

The medical work abroad has a larger representation in this conference than we have commonly had. From the Far East are Dr. Riley Russell, of Chosen (Korea); Dr. Davenport, of Honan, China; Dr. Fattebert, of the Philippine Islands. From South America we greet Dr. Habernicht, of the Argentine Sanitarium, which grew up and into strength on those River Plate prairies, far from any town. From Europe comes Dr. Nelson, superintendent of the Skodsborg Sanatorium, Denmark, probably our largest sanitarium.

Referring to an aged sister in Iceland, Elder Raft, in giving his report (May 18), related the following incident:

In Iceland, a sister ninety years of age accepted the truth last summer. She has been confined to her bed for the last ten years; but after accepting the truth, she felt that she wanted to do something for the mission, with the rest of the brethren. So, in spite of her age, and the fact that she is almost blind, she made these mittens. She not only did the knitting, but she spun the wool. Everything this sister does has to be done with the work as close to her eyes as this (holding an object almost touching the eyes). If you will examine these mittens, you will find that it is nice work she has done. They are made of Iceland wool, and this is the natural color. She wanted me to take them along when I left Iceland, and sell them, and give the money to the mission work; so if there is anyone here who would like to buy a pair of mittens made by an old lady past ninety, the money will go to missions.

1861: May 3, Seventh-day Adventist Publishing Association (Review and Herald) incorporated. Churches first formally organized.

Michigan Conference, the first organized, October 5, 1861.

Sabbath Afternoon's Sermon

By ELDER A. G. DANIELLS

May 20, 1922, 3:30 P. M.

"We Have an Anchor" was sung to open the meeting.

Elder O. Montgomery led in prayer.

After an impressive solo, Elder Daniels delivered his sermon.

Elder Daniels: The first epistle of John, fifth chapter and the fourth verse: "Whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith." This is a wonderful message, and it is a message to us who are here to-day. It is the greatest message of encouragement and assurance that could come to us in our struggles in this life.

I need not remind you that this life is a life of fierce struggles along spiritual and moral lines. We have to deal with the world outside, with the flesh inside, and with the powerful forces of evil that are making war upon us. So the Scriptures tell us that our battle is with the world, the flesh, and the devil. Who is going to meet these forces of evil? Who can possibly meet them and triumph over them all? Can anyone? No man of himself can do it. Millions of men have tried it. Many of us who are here this afternoon have tried it. We have made many good resolutions only to break them. Really, New Year, birthday, and other eventful day resolutions have become a joke. Why? Because they are not kept.

We know, from personal experience, that however earnestly we desire to live the true life, however high we may place our ideals, and however hard we may struggle to reach them, of ourselves we fail. Many Christian people have become well-nigh discouraged in the battle. They have struggled, they have resolved, they have watched and tried, without meeting with anything like the success they have desired.

A Message of Assurance

But the message brought to us this afternoon is one of assurance. It sounds the note of victory: "Whatsoever is born of God overcometh the world." [Amen.] No foe, no inherited tendency, no cultivated weakness, has power to defeat the man who is joined to the living God. Whatever his station in life may be, whatever his inherited nature, whatever his nationality, if he joins himself to the living God, he is sure of victory. Is that so? [Voices: Yes! Amen!] May we trust that message!

"Whatsoever is born of God overcometh." That is the only note found in the Book of God. The Bible presents to us nothing else as a result of the work of the gospel. God never talks of defeat. He never makes arrangement for failure. There is nothing in the gospel of Christ that makes provision for or looks toward failure. It is always victory, always triumph.

What does the apostle Paul tell us in his first letter to the Corinthians, fifteenth chapter, fifty-seventh verse? This is his triumphant word: "Thanks be to God, which giveth us the victory through

our Lord Jesus Christ." Then again, in his second letter to the Corinthians, second chapter and fourteenth verse: "Thanks be unto God, which always causeth us to triumph in Christ." Is not that a wonderfully encouraging assurance given to us? "God . . . always causeth us to triumph in Christ." There is nothing but the note of victory and triumph, winning out in the struggle.

My dear friends, I am glad that I can bring that message to you this afternoon. I think of you in your homes. I think of the complex conditions you are facing day by day, the trials, the little vexing things, the terrible tendencies of the heart—and they are terrible, for "the



H. O. OLSON

President Broadview Theological Seminary

heart is deceitful above all things, and desperately wicked," isn't it? And how we have struggled against its tendencies, its weaknesses! And I think of the allurements in the world, of a thousand kinds and varieties, all like mighty magnets drawing us away from the ideal life. Then I think of that great foe of the human race. I believe there is a personal devil, and it is not necessary for anybody to stop five minutes to make an argument on that subject.

A Mighty Enemy

Look at what is taking place. There is surely a powerful enemy of the human race ready to pounce upon men and women and bear them down to destruction. I think of these things,—our own tendencies, the drawings of the world, and the power of a foe who is after us all as we are scattered about in these homes of ours. Oh, what a battle we are all fighting! But I am glad to bring to you this afternoon the message of assurance that there is victory for you in these struggles. And you want it, don't you? [Voices: Yes!] Yes, you men want to reach those ideals you have been able to conceive and appreciate; you want to be

the men in your business life that you ought to be; you want to be the men in your homes that you ought to be; you want to have power to lift those boys and girls of yours to higher ranges of life; you want to be positive factors for good. I know it; but it is a struggle, isn't it?

And I can say all of that for you women here, in your environment; and I can say it for hundreds and hundreds of young men and young women and youth here. Don't I know the desires of a youthful heart? Don't I know the struggles of a boy, trying to ascend the ladder? Surely I do! Now, with these desires planted in our hearts, I am glad to say that we may realize them. We may gain the prize. God has told us that "whatsoever is born of God overcometh the world." And that means victory. It means climbing. It means winning out. It means reaching our ideals and desires.

But how may that be done? My text says, "This is the victory that overcometh the world, even our faith." Then it is not by our struggles that we win—not by them alone. I do not mean to say that we need not struggle, because we must "strive to enter in." The secret of success in the striving is faith on our part. But faith in what? Faith in whom? That is the question. Faith in our own fellow men? No. They often fail us; they often disappoint us; they are as weak as we are. Our faith must be in something stronger than man, something truer. Faith in whom?

The Heart of the Problem

I am going to read a text now that will lead us right into the very heart of this great problem, and show us the way. The second chapter of Paul's letter to the Galatians, twentieth verse: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." There is the only secret of a triumphant life—faith in the Son of God; the only secret, the great secret. "The life which I now live in the flesh I live by the faith of the Son of God."

How is that brought about? First, "I am crucified;" second, "Christ liveth in me." A crucified life is a life surrendered to the living God. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me." That is to say, I—my natural flesh, my natural tendencies, those I have inherited, this sinful flesh of mine—have been crucified. Still there is life, but it is the life of the Lord Jesus, lived in me by Him. "Christ liveth in me." And how is that brought about—that crucifixion, that life of the Lord Jesus? "The life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me."

That means we must let go of all material and earthly things for the Christ life. We must let go here, and we must lay hold upon Him. We must exalt the living Christ. We must hold higher and sweeter views of Him. We must think of Him as a man who lived here where we live, facing what we face, struggling with what we struggle with right here, and winning victory over it. We must think of Him as the teacher of the human

race, to teach us. We must think of Him as the healer of mankind, for both soul and body. We must think of Him as the Crucified One, who died for us, that we might live, and, who through His crucifixion, can crucify us and cause us to live His life here. We must think of Him as the Son of God in heaven, ministering with stainless, perfect righteousness—all for us.

When we look at Christ in all those aspects, and keep our eyes upon Him, how He will be exalted in our conception, and how dear He will become to us, and how we shall be led to trust Him to help us and to win victories in our struggles!

Secret of the Victorious Life

My friends, the secret of that victorious life is, by faith to bring Him into our hearts and keep Him there from day to day. When we do that, we are absolutely secure; and no one is secure on any other ground.

This is a great book, this Bible. We prize it. It is one of God's greatest and best gifts to the human race. It enlightens and quickens the mind. It is a marvelous book of instruction to man. Yet I may carry that book around all the time, and go the downward path. I may read that book, and preach from that book, and still be going down the road to perdition. It is a wonderful book; yet you may go to ruin clasping this material book in your arms. But if you will take the counsel of that book, read it by faith, and bring the Son of God into your heart, then you are safe. You cannot go the downward road while Christ lives within.

More than once, as I have seen apparently good men missing their way, I have said: "Oh, is there no absolute security? Is there no absolute safety for a man?" Then comes the vision. Yes; if we bring Jesus into the heart, and keep Him there, we are as secure as the heavens. If we keep Him there, He will keep us. That is the secret of our being kept, and that rests with us. "This is the victory that overcometh the world, even our faith."

It is for us to exercise the faith which the Spirit of God can create within us; and through that faith-grip, the living Christ can hold us; and through Him, by Him, we can win the victory over the world, the flesh, and the devil.

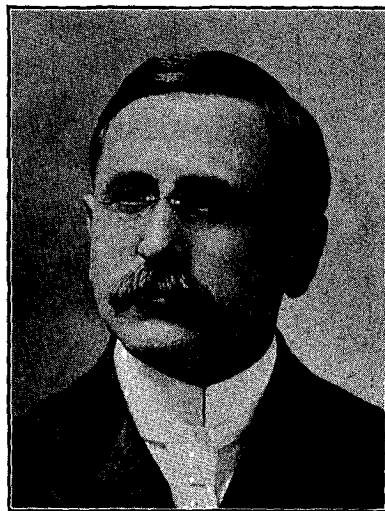
Paul's Experience

That is the message of the Scriptures. Oh, it means much! Paul tells us of the life he lived in the flesh: "Thanks be unto God, which always causeth us to triumph in Christ." God gives us the victory through Him. Said the apostle, "The life which I now live, . . . I live by the faith of the Son of God." He lives in me. I am crucified.

Paul tells us the details of his Christian life. He tells us what all this meant to him. You have read his statement. First, he was a proud Pharisee. He had great gifts bestowed upon him. He had much that the world might desire, and he was pompous and proud, determined, and full of zeal for a formal, legal religion; and all the time, he was against God, and going down to ruin, fighting the very One whose name he took upon his lips, the One under whose banner he marched. But God took him in hand; and when He got through, Paul humbly

and sincerely cried out, "Lord, what wilt Thou have me to do?" That is where the man was brought, and the Lord told him what to do.

Now let us read what this meant to Paul, what it brought to him. The third chapter of his letter to the Philippians: "I myself might have confidence even in the flesh: if any other man thinketh to have confidence in the flesh, I yet more: circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; as touching the law, a Pharisee; as touching zeal, persecuting the church; as touching the righteousness which is in the law, found blameless. Howbeit what things were gain to me, these have I counted loss for Christ. Yea verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I suffered the loss of all things, and do count them but refuse, that I may gain Christ, and be found in Him, not having a right-



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eousness of mine own, even that which is of the law, but that which is through faith in Christ, the righteousness which is from God by faith."

That was the experience the apostle went through when he obeyed that heavenly vision. He cried out, "Lord, what wilt Thou have me to do?" God told him what to do; and years afterwards, he said to King Agrippa, "I was not disobedient unto the heavenly vision," that command, that order. He walked down through the valley of humiliation. He surrendered his life. He surrendered all that was involved in his life. He counted all but dross, that he might win Christ, and win that righteousness of God which is by faith.

Are you willing to pay the price? We would all be glad to reach out our hands and take that righteousness if we could do so in our own way. But there is a price to be paid; not a price in money, as you pay for commodities here, but there are conditions upon which that righteousness of God is to be imputed to us, and imparted to us, which is to be implanted within us. There are conditions we must comply with. I cannot this afternoon dwell upon those conditions at length. I can sum the whole thing up in this—a

surrendered life. And one man who, it seems to me, found that life, says:

"Surrender means the uttermost giving up of all that we have and all that we are, to the mastery of Jesus—our worst, our best, our possessions, our past, our future, our life plans, our loved ones, our will, our self. That is surrender."

And that is the beautiful life. That is the prize. And when the heart is surrendered to God in that fashion, He becomes the Master. Then He can take the life and mold it; and He can take us and instruct us, and direct us, and control us; He can and will win our battles for us.

Dear friends, you want victory. You want victory over the temptations that assail you from within. You want those dear children to stand strong against the allurements of the world. And, too, we all want to be proof against that mighty foe from without. We must have this, or we shall go down in the struggle. Are we willing to comply with the conditions upon which that victorious life is promised? God help us to be willing!

And I speak of this with some degree of feeling, because we are living in a fierce time. Man does not know exactly the cause; he points to secondary causes back of these fierce conditions that have come to the human race; but back of all that we see, God points out the first cause. "Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." Now back of all these apparent causes of the world's struggles and troubles and perplexities and terrible conditions that exist, back of all that is the devil, who has come with mighty power, because he knows that he has but a short time.

I am not free from his assaults, nor are you. No one is free, except as he takes refuge in God. We are in the battle, every one of us. So are our children, and we know it. You fathers and mothers know the conflict through which your boys and girls are passing; and how your hearts burn to have them come out in triumph! There is only one who can deliver us from this mighty foe, and that is a Friend who is still mightier, our Saviour, Jesus Christ. There is complete deliverance in Him. Now this dear Friend comes to us in this way—and I always delight in reading this passage of Scripture. I like to read it in my devotions, when I am reading for help:

"Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me."

That is the attitude of this mighty Deliverer, of this complete Saviour. "Behold, I stand at the door, and knock." We know just what that means in social life. When a friend knocks at our door, we know he is seeking entrance; he is seeking association; he is seeking, we suppose, fellowship; and we are prompt to open the door, that he may come in. That is exactly the way Jesus stands at the doors of our hearts, knocking. It is that we shall open those doors, and let Him come in and live with us, and have fellowship with us, and we with Him. And there is complete safety, there is

complete assurance and security, with Him.

Oh, I am so glad there is a way that means absolute victory, that has no danger in it whatever! The one danger connected with this is that we may lose Him from our hearts, that we may cut this communion, that we may break this fellowship; and if we do that, we then are as weak as water, we have no power. Ten years of walking with Christ will not answer, will not make us safe; it will not protect us for the next ten years, if we disconnect from Him, break the fellowship, and endeavor to walk by ourselves. It is a walk with Jesus through to the end, and that walk will take us through the pearly gates into the city, into that world of light and eternal life.

That is what Paul looked forward to. He says, "I was not disobedient unto the heavenly vision." He obeyed. He responded. It cost him all he had; it stripped him, took everything; but he said, at the close of his life: "The time of my departure is at hand. I have fought a good fight." He was not boastful; he simply told the truth. "The life which I now live in the flesh I live by the faith of the Son of God." He has fought my battles, and I have fought a good fight. Glory be to God! A man can do that thing, and know that he is doing it. Paul said, too, "I have kept the faith." I have thought how sad it would have been if Paul had said, at the close of his life: "I have departed from the faith. I have fought a losing fight." But he did not say that. He said, "I have kept the faith." I like that. Paul had a mission. God had a purpose in his life. God had a work for him to do. And when he closed his career, he could say he had finished that work. No wonder he said, "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day." And he adds, "and not to me only, but unto all them also that love His appearing." That means you and me.

Life is so brief! What do we want it to be, dear friends? Surely we do not want it to be a life of failure. We do not want to be compelled to say at the end: "I have lost in the struggle. I have fought a losing fight. I have wandered from the faith. I have not finished my task. I have come to the end, and I have not finished the task assigned me by the Maker. I have been a beneficiary, I have received untold blessings from Him, I have been under His leading, I have been under His care, with boundless opportunities for doing, but I have failed, and so I have lost my crown. I have lost eternity. I have lost a life of association with the redeemed. I have lost those millions of years that I might have had to live." Oh, when that day comes, if that should be our experience, who can imagine the grief that would fill our hearts!

We are in the struggle. We are facing eternity. Why not live to come out right at last? Why not win in this battle. It is but short. The purpose of my talk this afternoon is to encourage you somehow. My words seem very feeble. My heart prays that the great Spirit shall speak in addition to my words, and say to your hearts: "God helping me, I will overcome. God helping me, I will know

the victorious life." And the Bible *does* hold out to you a victorious life. You ought to count on it, you ought to believe in it, and you ought to reach out for it.

I do not mean by that a life without any mistakes, without any errors. No, no! Yet, it is a victorious life. "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous." "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." If you did wrong yesterday, and last night you settled that account with God, confessed that wrong, and He forgave you, and cleared your record, that day was a victorious day, notwithstanding a stumble.

A child that starts to walk is a victorious child, if he keeps on trying and improving, though he stumbles now and then and falls down. You say he is winning victories. He walks a little steadier to-day than he did yesterday. But the



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child that falls down and lies there, refusing to get up, fails, he goes down in the struggle. So it is with us.

The Bible teaches us that we may have the victory. Will you take that back to your homes? How glad I should be if we would all start here to-day on that victorious life! I do not mean to say, start as though we never had been victorious, but start for a more victorious life, for a better life, for greater success in the struggle. Don't you want to do so?

Take the thought home with you. Take it home as a cherished blessing from God. Take it with you, saying: "God has promised me victory. I will comply with the conditions, and I will have it." Then when you come to your trials there, remember, this is the victory that overcomes this trial, this temptation, this struggle, even your faith; and reach right up and say, "Lord Jesus, You won every victory, You came off conqueror over every temptation. You can work out that victory in me"—and hold to it.

With this there must be a steady, a continuous unbroken contact with the Book of God. I do not mean that you must hold the Book all day in your hands, or read it all day; but you must not allow long periods of time to elapse without

your reading it. You must not lay the Book aside at the close of the Sabbath, to pick it up again at the beginning of the next Sabbath. Through the week, there must be contact with the Book; and it will bring quickening to your soul, and help to give you faith. Then there must be prayer every day—communion with God. So taking that Book, believing in Him, trusting in Him, talking with Him, you will find the victory that overcomes the world.

May God keep us from falling by the way! May He help us to live more than the ordinary life upon the common level. There are better ranges higher up; and we may gain those higher, better levels. God beckons us up to them, and I would that we might gather courage to-day. What do your hearts say to this, you people spread around in these galleries? This is an individual matter. This is a personal question with you, the laying hold of the Lord Jesus, making Him your strength, and winning your victories through faith in Him.

This is the best message that could come to our hearts. No man in the world, from any government, from any department of life, can bring to you a message so good as this which God has sent through His word. It deals with the most solemn, the most vital, the most fundamental question of the human race—winning spiritual and moral victories; conquering the world, the flesh, and the devil, and working your way to the world beyond, to live through all the ages of eternity. If we don't get that world, what shall we have gained in this world?

I like to read this description that John gives us of that better world, that life which God beckons us to and wants us all to have: "I saw a new heaven and a new earth: for the first heaven and the first earth were passed away." This means new conditions, a new age, a new state of things here. And I thank God there is to be something new here. I thank Him that this present age, with all its sin, and all its suffering, and sorrow, and broken-heartedness, its sickness and death,—this is to pass away, to be no more forever. That is the promise. "And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes."

What a precious statement that is! How many of us have carried tear-stained eyes this past year, haven't we? Many things have pierced our hearts, and against our strong manhood and womanhood, they have driven the tears to our eyes. "God shall wipe away all tears." How? He says there shall be no more death, neither shall there be mourning nor crying nor pain any more—pain of mind or pain of heart. Death shall be destroyed, and prey no longer upon us.

Would it not be wonderful, even in this life, if there were no death? The day will come when the reign of death shall be broken forever, and the reign of sin shall be broken forever, all through the matchless life and ministry of Jesus, our Redeemer. That is the life we are beckoned to. Shall we not make great

strides toward it? Shall we not make it the first thing?

Let me suggest that if we are to win this greatest of all victories in the world, we shall have to give some attention to it. We shall have to make it a business. We cannot win by merely thinking of it occasionally. We must make this victory the supreme passion of our lives, so that we shall delight in the struggle for victory, and shall help our fellow men everywhere to win.

I to-day like to step forward in covenant relationship with God. I like to join with you in promise that, God helping us, we will plant our feet upon this great platform of truth—we will, by His help, give attention to it, and make it the first question of life.

Jesus said, "Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you." Can we do that? Can we seek first—*first* in point of time in life, first as to the hour of the day, and first in effort and zeal—can we seek first the kingdom of God? We can! That is for us; and if we take this stand, we shall be surprised and gladdened by the progress God will enable us to make in the upward road.

What say you, dear friends? [A pause.] I see hands raised. I know they mean that hearts yearn for such a life, and I believe that hundreds have come to this meeting hoping they should get hold of that secret in a stronger way, hoping they should get help here to win out in the struggle. Is that so? [Many amens.] Oh, yes, I see hands again, and also tears of anxiety that this help may come. May God send it upon us here to-day!

Think of those boys and girls! Think of those friends, those relatives, those neighbors you are fond of! Think of their weakness! Think of how much they need a strong hand to grip them and pull them along the way! Then get that strength here. How many of you this afternoon want to join in solemn covenant with God that, starting from this great conference, the Christian life shall be more in your daily thoughts than ever before? Must it not be? Yes, it must be; for we have reached new times, fiercer times. Oh, they are burning fiercely, and we cannot get through these fires unassisted. We must make greater effort. God must come nearer to us. What do you say?

All you whose hearts burn to join hands in covenant with God, will you stand? [Nearly every one in that great audience arose.] Oh, can I say another word to encourage you that victory is for you? It is for you! It is for me! My heart has of late been greatly encouraged to center upon that matter of *winning*, so that I shall not, after having preached to others, be myself a poor castaway. After you have known this wonderful truth all your lives, how pitiful, how dreadful, to fall out at the last! This meeting is for the purpose of helping us to grip this thing as never before. We will ask Brother White to pray that God will deepen this work in our hearts. [Elder W. B. White offered an earnest prayer, then Elder Daniells continued.]

This week, a brother came to me—not a preacher, but a business man. He said:

"I want to tell you something, Brother Daniells. Last Sabbath morning, an answer was given to a question that had long been up in my mind and my heart. I had read of that great meeting on the Day of Pentecost, I had read of the conviction and victory that came to those people, and I have long wondered why God could not do that thing for me; and in my trouble, I watched and listened Sabbath morning." Then he set his square jaws and he tried to keep back the tears; but he could not keep them back—they would come. Then he said: "Brother Daniells, God spoke His message to me. I am going back home to my business with a happy heart."

That is what we want to see come to us; and it is for us,—strong-willed, strong-hearted, determined men. Oh, it is a great thing to see those hearts smitten, and to see them broken and surrendered to the Master! Let us accept Him to-day, just as we have covenanted together here at this time!

THE COLPORTEUR WORK IN CENTRAL EUROPE

(Read in the Publishing Department Meeting)

"I will work, and who shall let it?" Isaiah 43:13. For twenty years, I have seen that the powers of darkness have continually been working to hinder the colporteur work; but they have not been able to stop it, as it is of God. Before the war, our books were forbidden by the government in many parts of Germany, and I have often had to appear in court in their behalf. There was a time during which our colporteurs were arrested because of their work. After the war, the state church attempted to unite with the state to hinder the circulation of our literature through the colporteurs. This plan was not successful. To-day our books may be freely circulated, notwithstanding the warnings which appear against them in pamphlets and papers. The Lord said, "I will work, and who shall let it?"

In a warning against our books that appeared recently, we read: "The flooding of our country with Adventist book peddlers has increased until it is a plague. Our neighborhood has been visited for the third time in a short period, four colporteurs being let loose upon us at once."

Another warning reads: "During the past week, a book colporteur has again done good business here. It is incredible that after so many warnings in the press, there are people who are again and again taken in by these colporteurs. The man is an Adventist. The headquarters of the movement is Hamburg, which shows its influence by a well organized colporteur work. The Adventists can compliment themselves that they find their best customers among the Catholics. This must not remain so. It must be changed. Catholics, open your eyes!"

From a third warning, entitled, "The Fox Is About," we read, "Colporteurs of this sect (Seventh-day Adventists) continue a progressive campaign in the city and in the country."

Recently there appeared a pamphlet entitled "The Adventists in Sheep's Cloth-

ing." This is directed chiefly against our colporteur work. We quote from this pamphlet: "Our immediate danger does not consist in a mass movement toward this sect, but in the masses of the publications which they are able to sell, and this is bad enough." "But what can one man or two men accomplish in meeting an army of colporteurs who go from house to house and from village to village? What are two or three pamphlets in comparison with the flood of their books and tracts which are circulated throughout the land as 'Christian literature,' so that even the servant girls of every house purchase them?"

"They catch souls very skillfully and persistently, so that we can learn much from their methods." "Also in the trenches, the Adventists circulated thousands of their publications."

Many Editions Issued

The pamphlet from which these citations have been translated, was issued in a number of editions. There are thirty-two pages in the tract. But the more it has been purchased by the public, the greater has been the demand of its readers to get into touch with our canvassers. Thus our opponents have done a great deal to create an appetite for Seventh-day Adventist publications in Southern Germany.

I quote from a colporteur who was brought to the message in the trenches through reading our literature, and who himself became a colporteur, and aided others to take up this good work, whom he had been the means of bringing into the truth: "In four days, I sold forty-two copies of 'Revelation' and other books. I believe the time is here when our publications must be circulated as the leaves of autumn. On Monday, I was going to visit twelve houses, and was told that the pastor had warned against me. Notwithstanding that, I sold a book in every house. Having a little time left, I called upon the pastor himself. He was very unkind to me. I said to him, 'I haven't come to have a controversy with you, but to ask why you are warning people against the word of God.' I was permitted to speak with him for some time. He told me that he would do all he could against my work. But I am thankful for his opposition, as it only increases the disposition on the part of the people to purchase still more of our publications. At the close of our interview, the pastor himself purchased a copy of 'Daniel and the Revelation.' The work of God is victorious! Tuesday I entered upon the work with renewed courage, and sold thirteen copies of 'Revelation.' On Thursday, I sold a large book in every house in the row as thick as shells in time of war. But when these shells explode, they cause fire to be belched forth from the mouth of the dragon. The work goes on as the Lord has determined. This we see from the report."

Record for Two Decades

From 1901 until the close of 1920, we were able to sell 15,630,221 marks' worth of publications in Germany, Holland, Switzerland, and Austria-Hungary. In 1921 alone, we sold 7,100,000 marks' worth of books and publications. It took us seventeen years of this time to sell as

many marks' worth of books (7,102,000) as we sold last year. In 1901, there was an average of sixty-six colporteurs at work each month. In 1921, an average of 552 colporteurs, without counting the students. The "Testimonies" stated many years ago, that where there was one colporteur, there should be a hundred. The number of books sold has also greatly increased.

	July, 1920, to July, 1921	July, 1921, to Dec., 1921
Daniel	19,854	22,154
Revelation	18,631	16,881
Ministry of Healing	10,240	25,049
Christ's Object Lessons	4,364	6,521
Mystery	5,263	6,167

About a year ago we began to take orders for books in Germany. This we intended to do in 1914, but were prevented by the outbreak of the war. In January, 1921, I was able to commence this kind of work in Switzerland. I began in the spring of 1921 in Germany, and a little later in Holland. Since we have begun to take orders, the work of the colporteurs has visibly grown in these three countries. An old colporteur of many years experience was able to take orders for 500 "Ministry of Healing" from April to August. A colporteur in Switzerland, with whom I had worked the day before, was able to take orders, on the first day of his experience alone, for eighteen copies of "Ministry of Healing."

In German Switzerland, the work of our colporteurs was characterized by good success, notwithstanding the great amount of unemployment in that country. In 1920, they sold 76,000 francs' worth of publications; and in 1921, their sales amounted to 119,000 francs. In January and March, 1922, respectively, they sold 20,000 francs' worth of books. We have thirty regular and six partial colporteurs in German Switzerland.

Progress in Austria

The colporteur work makes good progress also in Austria—that stronghold of Catholicism. We have an average of eighteen colporteurs in that field; and in one month, their sales amounted to about 2,000,000 crowns. Our colporteurs there do not have permission to circulate our literature, and a number of them have been thrown into prison on account of their work. Nevertheless, they have not ceased their work, but go right ahead, knowing that the Lord will give them success.

We have an average of thirty-five colporteurs a month in Hungary. During the first ten months of 1921, they sold 600,000 crowns' worth of books; and the last two months of 1921, they sold 599,000 crowns' worth. We would have had much larger sales here, had it not been for the lack of paper, and, consequently, publications.

We have an average of twenty colporteurs who work in Holland, each month selling 20,000 florins' worth of books in 1921. In the spring of 1921, we began taking orders in Southern Holland, where we have no Adventists, and the population is Roman Catholic. Here we have some members now, and two colporteurs are at work. I began the work there myself, and during the first three days of my experience, the Lord enabled me to dispose of thirty copies of "Daniel," and

a number of "Ministry of Healing," in value 176 florins.

The greatest difficulty we have in Germany is occasioned by the lack of paper. Paper which cost forty-three pfennig a kilo before the war, now costs seventeen marks a kilo; and a book which we were able to sell for six marks then, now costs one hundred marks. The German manufacturers sell a good deal of paper in foreign countries, so we were not able to deliver the books to the colporteurs as rapidly as they were called for. It took us four weeks to print an edition of "Ministry of Healing"; and six weeks later this edition was sold out.

Secretaries in Four Countries

In Germany, Switzerland, Holland, and Austria-Hungary, we have twenty-one field missionary secretaries and three union secretaries. The field missionary secretaries receive a wage for four weeks only of the quarter, although they work with the colporteurs the entire quarter. They earn the rest of their wages in working with the colporteurs from house to house.

As our countries are smaller than some other lands, we have divided our colporteurs into three groups, giving each group such a selection of publications that they can all work in the same territory at the same time without coming into conflict with one another.

Our colporteurs are all of good courage, and realize that the Lord, who has established this department of the third angel's message, will give His humble servants the power to bring to a successful end the task of scattering our good literature. H. BOEX.

*Field Missionary Secretary of the
Hamburg Publishing House.*

RELIGIOUS LIBERTY DEPARTMENT

Fourth Meeting

"Blessed Assurance" was sung as the opening hymn.

Elder L. A. Hoopes offered prayer, earnestly asking God to give us wisdom for the hour of trial and that we may be so related to the Holy Spirit that it shall bring to our remembrance the things we ought to say.

During the round table hour, time was given to discussing the question, "Should we send in petitions as churches or as citizens?" The idea prevailed that it is our prerogative to do this work both as Christians and as citizens. There is a difference between going to the legislature and demanding favors for a religious sect, and petitioning a body not to interfere with our inalienable rights.

Elder C. K. Meyers then discussed "The Extension of Religious Liberty Work, and Its Great Need in Countries Other than the United States." A part of what he said is given as follows:

"There are Sunday laws on the statute books of the mother country, and of every colony throughout the British empire. In many instances, these are the old laws made in the days of the kings of the house of Stuart.

"In Australia, it is illegal for any man to work at his regular calling on Sunday.

The penalty for this is a fine of five shillings (\$1.25), or several hours in the public stocks. Of course, there are no stocks, so the defendant easily avoids suffering the penalty for the infringement of this regulation by choosing the stocks. There being no stocks in the land, he is released.

"In 1921, in a case before the Industrial Court in New South Wales, the presiding judge gave judgment that it was fair and just for a Seventh-day Adventist employee, keeping Saturday as the Sabbath, to seek exemption from the disabilities of the legislation affecting his work on Sunday. The court actually recorded the decision that the award governing Sunday rates of pay as applying to Seventh-day Adventists should be waved, and that the Adventists should be permitted to treat Sunday as one of the regular days of work. This fair and just conclusion has helped to put the true nature of Sunday laws before the public, proving that they impose an unjust penalty upon those who conscientiously observe another day. . . .

"There have been attempts, of recent years, to introduce religion into the state schools. The New Zealand Seventh-day Adventists worked strenuously throughout the country to put the situation before the public and before Parliament, and obtained the largest petition ever presented to the New Zealand House of Parliament on a religious question, with the result that the bill, when voted on in the House, was lost by a 2 to 1 majority. . . .

The speaker said that in all democracies, there was a tendency to undermine the great institutions of liberty which stand for national security, and that it had become necessary for those who treasured the great principles of free government for a free people to do all they possibly could to keep the rank and file of the people awake to the true nature of these insidious attempts."

Elder Meyers said further that Seventh-day Adventist boys had been given noncombatant service, and were granted the privilege of going to camp meeting. In New Zealand, we have had to meet a crusade where state aid was demanded for religious institutions; but by the putting out of a large amount of literature and the holding of meetings, the measure was defeated.

In some of the heathen lands, the territory is divided up between the denominations, and we shall have this to meet in the future. We have challenged this rule, as God has given us a message to give to all the world. It is our privilege to use all legitimate means to preserve our rights. Next to our church membership, we should cherish our citizenship.

Elder Longacre said that there are men in many foreign lands who are longing for freedom as our forefathers did in the early days of our country. We have a duty toward these lands. It is better for us to oppose the passage of an evil law than to oppose such a law after its passage. Petitions have a strong influence to prevent the passage of evil laws.

W. F. MARTIN, *Secretary.*

IN the Western Canadian Union Conference, the Missionary Volunteers surpassed their Reading Course goal by more than one hundred during 1921.

SOUL WINNING

(Continued from page 186)

other occasion, I heard a missionary say, speaking of the people among whom he lived and for whom he was working: "I hate them! I wish I never had to see another one while I live." These feelings are extreme, but they are real. It is needless to say that neither of these workers succeeded in winning souls to Christ.

There is a world of difference between intellectualism and soul-winning. Training, eloquence, knowledge, are all good. But one may have all these and more, and still be no soul winner. To win men to Christ, we must love them, and this love must be expressed in such a way that they will feel that they are loved. When this is done, there is an irresistible influence that takes control; and the Holy Spirit can do its work in winning to Christ. But for a man to draw a salary while in his heart he does not love the people for whom he should work, is not only a waste of time and money, but it is far worse—it does positive harm. No worker should stay in any field when either he or his wife does not love the people for whom they are to labor.

Winning of Souls Means Prayer

The prophet Isaiah struck the keynote in soul-saving when he exclaimed, "As soon as Zion travailed, she brought forth her children." This travailing in birth means wrestling with God, bearing on the heart a great burden and soul agony for others. Preaching may be merely pulpit oratory, or it may be expository teaching, or it may be a hireling's effort for wages. Whatever it is, if it is not soul-winning, it is not true ministry. Sermons are not all powerful to win souls; but prayer is. Luther said, "The church converteth the world by blood and prayer." And Wallace said, "Prayer moves the hand that moves the world."

Souls cannot be won to Christ by mere argumentative preaching; or if they profess to obey and believe, they are theorists and followers of men. The mission worker must be much in prayer. He must hold sweet converse with God, drawing from the Lord, by communion with Him, both his message to deliver and a fullness of His Spirit to make the message effective. Prayer lifts a man above earthliness, and puts him in the very presence of God. It takes all bitterness and jealousy and envy out of the heart. It brings to the wrestler with God a passion for souls. "Give me Scotland or I die," was the prayer of that man of whom a queen said, "I fear his prayers more than an army of ten thousand men."

"Pray, brethren, pray!
The sands are falling;
Pray, brethren, pray!
God's voice is calling.

"Yon turret strikes the dying chime:
We kneel upon the verge of time;
Eternity is drawing nigh!
Eternity is drawing nigh!"

The Personal Touch

It is all-important for us to know that preaching alone is not the only means of reaching souls. There is much in the personal touch. The effectiveness of personal work cannot be over-emphasized. "The personal touch is the law of the incarnation. It is the universal law of help. What Christ did, we are to do, if

we are to help men in His name. The truth is to be propagated, the new life given, by personal touch." Some of the best workers I know are not preachers, but personal workers.

"The heathenism of our great cities, and the heathenism of foreign lands, will never yield save by the personal touch," said one great trainer of men. The soul-winner need not be a preacher, but he must have his commission from God, and go forth to "make disciples for Christ." That is the only reason a worker should be sent to a foreign field. Soul-winning should be his business, his work. Only such are missionaries, and only such can be of lasting service in a mission field.

When only a few out of many engage in winning souls, the results are far short of what they should be. But if every worker would be a soul-winner, each bringing to Christ his fair proportion of souls, then the kingdom of God would speedily grow. If this great advent movement ever triumphs and goes to all the heathen peoples, it will be when every worker in the mission field has the one great objective constantly before him of winning souls to Christ.

The Reward

The psalmist hinted at the great reward of the soul-winner when he said: "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." This promised blessing has joy in this life to compensate for all toil and suffering here, but it also brings us face to face with the eternal reward which God grants for faithful service.

Daniel tells us something of the future life and reward of true soul-winners. "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." Paul wrote to the church of Thessalonica: "What is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at His coming? For ye are our glory and joy."

Our joy in eternity will not be the easy time we have had here, or the hardship and suffering that we have escaped, but rather that we have been in the thickest of the fight for souls, and rescued many from the foe. Through eternal ages, these souls will be our crown of rejoicing. All else will perish. All our buildings, all our lands, all material things, will be consumed in the lake of fire. But the souls of men whom we are instruments in saving will live through eternity. Every missionary therefore should give himself to soul-winning, never quitting his field, but working faithfully for eternity. We should live and work and pray for the enlargement of God's kingdom. This kingdom is not material. It consists not in buildings of wood and stone and marble; it is not in organization, however perfected; it is not in church membership by numbers, however rich and well trained its members; no, the kingdom of God is not material, but spiritual. It can be established only in the hearts of men.

Our business is to forget self, to fear no toil nor sacrifice nor suffering, but to be consumed in service in trying to win

souls to Christ. Our reward follows service. We need rest only when weary. We receive reward only from self-denial, hard work, and suffering with Christ.

Some may ask, How long am I to serve? Till the work of God is finished! Ours is the great joy of pressing on when others leave the field, to do the work that others will not do, to suffer for His sake to the end.

"O Master, Lord of earth and heaven,
Thou ruler great, Thou king of all,
Thy Word hath wrought as doth the leaven:
Here is Thy flock saved from the fall.
They trust in Christ, the solid Rock,
And I would seek home, rest, and calm.
The Master spoke: 'Shepherd My flock;
Toil on, My child, toil on, toil on.'

"These darkened lands and heathen rites,
This beggary and pain and woe,
This heartlessness of daily sights—
I long to leave it all, and go!
Naught but the pall of death is here;
It says to rest, 'Avaunt, begone!'
And I—O Master—is home near?
'Stay on, stay on, stay on, stay on.'

"Last night, I saw in vision far
A furrowed brow, a whitened head—
My mother, Lord! Through gates ajar,
She beckoned me! Lord, is she dead?
I'll come! I'm coming! Naught shall stay
These hands from touching face so wan.
'On Me thy burdens thou shalt lay.'
The Master spake: 'Toil on, toil on.'

"I love these poor benighted ones,
I know their need of aid and care,
And fain would lead them to be sons
Of God, through earnest faith and prayer;
But 'neath that mound on yonder hill
Sleeps my poor child—my only one.
The homeland now alone can fill—
'Stay on, stay on, stay on, stay on.'

"Thy homeland, child, is Beulah land,
Thy rest throughout eternal years;
Thy days are in thy Father's hand,
And thou must serve in pain and tears.
The harvest fields are white with grain;
I need thee till the reaping's done;
Beside Me work through sun and rain—
Stay on, toil on, pray on, and on."

BUREAU OF HOME MISSIONS

Fifth Meeting

At this meeting, Elder A. G. Daniells spoke on the work of the Bureau in its relation to the world-wide field, and its place in our plan of organization. He spoke of the millions of foreigners who have come to our shores, and the need of giving them this message; of the advancement that has already been made in this direction, and of the great need of redoubling our efforts to reach these strangers within our gates.

He said: "The work is so great, and is of such pressing, important character, that it calls for special interest, and special endeavor on the part of all who can give it. I will say that in all these years, I have had a sympathetic heart toward it; and while it has presented difficulties, and we have at times been pressed with its problems, there has never come into my heart a feeling that this department line was out of place. . . .

"Here is this great, miscellaneous class of real foreign people—the Italians, the Portuguese, the Hungarians, the Czechoslovakians, the Russians, and many more. They are scattered, and they are here to a large extent without churches and without religious leadership. They are here under the most deplorable conditions; and they deserve our attention. They come here illiterate and poverty-stricken. They come, thousands of them, to better their condition and opportunities. They have many hardships to put up with, without a knowledge of our language, and without education. Where is their help religiously? They cannot get help from their own established churches.

"If our churches here do not go to these people and give them the light, there is no hope for them. This is an awful responsibility. It is our duty and our responsibility. What are our lines of endeavor? They are at least three: first, a strong ministry, with a corps of Bible workers; second, our message-filled literature; third, home missionary endeavor in their behalf.

"We want to encourage our Bureau to develop this ministry the very best we can. Then there are the Bible workers, both men and women; and there is the literature. A few years ago we had no foreign literature worth mentioning, in this country. Now, if you were to purchase just one copy of each of our foreign publications, the cost would be \$250.

"It is marvelous what is coming to this cause through these various nationalities. If you could see the large percentage of tithes they send in, the large percentage of their offerings to missions, and the large amount of work done, if you could see the strength that is manifested among them, it would do your hearts good. I remember when we paid little attention to these things. I would say, Let us remember this Bureau in our prayers and in our endeavors, and let us join them and help to spread the message-filled literature among the people around us. There are jewels among them. God has His eye upon them; and we are going to see many large churches of these foreign peoples in this country, self-supporting churches, and hard-working churches—churches that will be a valuable constituency among us."

N. P. NEILSEN.

RELIGIOUS LIBERTY DEPARTMENT

Fifth Meeting

Query: Would you oppose the passage of a bill compelling every one to keep Saturday?

Answer: Most assuredly. A Saturday law would violate the principles of human rights. Sabbath keeping is a matter of conscience, and not within the realm of human legislation.

During the round table hour, Elder Healey discussed the question, "What shall be our relation to Sunday amusements?" We should hold the same attitude toward amusements on Sunday as on the other six days. The amusements are the same on one day as on the other days.

Elder H. F. Schuberth, of Berlin, read an interesting paper on "Church and State in Europe After the War." He said: "To understand the present situation between church and state in Europe, we must turn back the leaves of history. . . The historian Neander tells us that one of the rules of legislation in the Roman empire was, 'No man is permitted to have a special God, and no man is allowed to worship new or strange gods, which are not recognized by the civil law.' We can see at once that to worship Christ meant rebellion against the Roman government."

Later the Christian religion was made the state church. Great persecution followed. "Then the Reformation came, and for a short time, religious liberty and freedom of conscience were practiced;

but soon the experience of the past was forgotten, and another state church was brought into life. . . . In consequence of the recent war, great political changes have been brought about, which have naturally affected the former relationship of church and state. In Germany, for instance, public opinion made itself felt for a short season following the revolution, so that the question of separating church and state formed an important topic of discussion. . . . Not only has the much desired separation of church and state failed to be brought about, but their relation is even more strengthened. . . . Thus it is that church interests are at present linked with those of the state much more prominently than was the case under the former Protestant government. . . .

"As in other countries of Europe, the papacy has gained much ground in Germany, where it now maintains two special delegates, at Berlin and Munich, to foster its own interest, while Germany likewise has her representatives at the papal court. There is one advantage, however, that the great revolution has brought to us in the way of liberty, which is, that our children are exempted from religious instruction, formerly compulsory, and are free from school on the Sabbath.

"Unhappily, the declaration of the late pope to a German journalist is only too true, when he said, 'The world war has ended with victory over Luther.' A similar victory has been gained by the Catholic Church in all European countries, even in Russia, where this might have been the least expected, in view of its complete change of politics. . . . With loss of power by the Greek Orthodox Church, they turned in their despair to the papal church, seeking refuge under her wings. . . . In greatly reduced Austria, the revolution has favorably influenced religious liberty, and the state is endeavoring to rid itself of church influences.

"In summing up the whole situation as we have considered it, we must say, generally speaking, that the war has unfortunately brought no improvement in the matter of church and state, while, on the other hand, the papacy, to use their own words, 'has attained a world supremacy that by far surpasses the position occupied in the days of the counter-reformation.' . . . True religious liberty and freedom of conscience can only be had by a clear separation of church and state, such as there is in the United States, which until now has been the champion of true liberty."

G. W. Shubert followed in a short discussion of the paper. He called attention to the fact that Europe has one magazine devoted to religious freedom. The war has given the Jesuits a power that they did not before have. Special work over there is necessary.

W. F. MARTIN, *Secretary*.

SABBATH SCHOOL DEPARTMENT

Sixth Meeting

Again our world tour took us to an interesting school, Brother G. A. Thompson introducing us to one in Burma where five different languages are regularly taught. One of the distinctive features

of this school is the fact that several of its members, holding government positions, have yet been able to retain them and keep the Sabbath.

Being satisfied that the time has come when the Sabbath school must open its arms to the babes, Miss Ginther introduced the topic of the Cradle Roll, outlining the plan on which it is proposed to work. The Cradle Roll committee then presented eight recommendations with regard to this plan, and these were unanimously adopted, thus authorizing the department to perfect the details of its organization and put it into operation.

Mrs. Emma B. Washburn spoke upon the subject of kindergarten plans. She believes the leader of this division should be indeed a *leader*, not alone of the children, but of the teachers as well; and in the accomplishment of this, a well planned teachers' meeting is necessary. The work of each quarter should be prefaced by a council meeting in which the plans for the entire quarter may be outlined and thoroughly understood by all.

Many good suggestions were given, among them that of mounting the memory verse cards for the tiny ones in little booklets of cheap dress lining, so that they may not be destroyed, and their purpose lost to the child. Every worker among children should make a collection of pictures; for some day, every one can be used. In illustrating the lesson, do not use the same things repeatedly. Use pictures one week, paper and blocks another, blackboard and crayon the third, the sand box the fourth; but when using the sand box, be sure to sprinkle it beforehand, and place fresh green things to liven it up.

Mrs. Plummer exhibited an attendance and memory verse device for little folks, consisting of a dark card on which either a white, pink, or yellow daisy is mounted. The center is first pasted in, and then week by week a petal is added for attendance and one for the memory verse. At the end of the quarter, the daisy should be complete; but if the child has been absent or failed to learn the verse, that particular petal is pasted on below, as if falling off.

Miss Maud O'Neil, editor of *Our Little Friend*, rendered a most interesting and instructive paper on memory work for children, placing emphasis upon the importance of perfecting them in memorizing while still in the "age of memory." She spoke truly when she said that it is possible for an entire quarter's lessons to be taught entertainingly and to the evident enjoyment of the children, and yet rob them of any permanent impressions of the lessons to retain for life. Children love to learn poetry because of its jingle and swing. There are Bible verses as lilting and musical as any poetry. Fill their minds with these gems now, ere the evil days come when they shall say, "I have no pleasure in them."

A number of devices were exhibited and explained, and then Mrs. Gosmer resolved the audience into a kindergarten class and proceeded to teach them a new motion song. A few of the "little girls and boys" seemed rather diffident and self-conscious; but the teacher expressed approval of their efforts, and pronounced them quite apt pupils. She promised to teach them the rest of the song at a later date.

EDITH STARBUCK.



DELAYED REPORTS

REPORT OF THE GERMAN DEPARTMENT OF THE BUREAU OF HOME MISSIONS

BY THE SUPERINTENDENT

[Read in Conference, May 18. See page 143.]

At the last General Conference, the German Department became a part of the Bureau of Home Missions. The East had been under the supervision of Elder B. E. Miller, and the West under the leadership of Elder G. F. Haffner. These two fields were united. The object of this department is to foster the work among the ten million Germans who are residing in North America.

During the war it was rather difficult to do very much public work, either in preaching or with literature; and even after the armistice had been signed, people dreaded to be called Germans. In one of the Dakota papers, a statement like this was published: "Church services in the German language are no longer permitted in the state of South Dakota. No school, public or private, is permitted to employ the German language as its medium of instruction." The governor of Iowa issued a proclamation against the use of any foreign language in his state.

We are glad to know that this condition of affairs has changed, and we can again preach in the German language anywhere in America. Still parochial and public schools do not use the German language as a medium of instruction.

The work of the Master, however, has never stopped. Our workers kept right on, even against difficulties, and souls were converted. We proved that we were loyal citizens, and did not mix in politics.

Since the war, the German young people lean more than ever before toward learning English. In our churches, we are conducting English Sabbath school classes for the young people.

Work in the Cities

During the past quadrennial term of the General Conference, we have worked in the large cities more than in the rural districts. This work has proved very successful. We now have church buildings in many of the large cities where there is a German population. A splendid church has been dedicated in Brooklyn, New York, with a membership of over three hundred. We have other church buildings in Jersey City, New Jersey; Paterson, New Jersey; Pittsburgh, Pennsylvania; Baltimore, Maryland; Philadelphia, Pennsylvania, has a fine church building; two in Chicago; one in St. Louis; and one in Portland, Oregon. The membership and offerings have increased where we have these church buildings. These proved an increased asset to the cause of God.

Rural Churches

Our brethren who live in the country have also either enlarged their churches or built new ones, because the old ones were found to be too small. In connection

with some of these buildings, they have church schools. In the near future, we shall have a dedication of a large church in Wilcox, Washington. The Lodi, California, church dedicated a new building just before the General Conference. They have a membership of about two hundred. Shafter, California, has also a new church building. The work is onward in all these places.

A Clear Testimony

August 7, 1902, Sister White wrote from "Elmhaven," Sanitarium, California, a special testimony concerning the German work in America. "My German brethren and sisters in America: This message is given to me for you: God has His faithful ones in Germany and in all other countries where Germans have scattered. . . . Christ now needs laborers in America, your present home, as well as in your former home in the old country. While doing aggressive work in America, remember how much more difficult it is to labor in foreign fields. . . . No true disciple of Christ can be self-centered. Personal ambition will strive for the mastery with our German brethren in America as it has been and still is striving with our English-speaking brethren. But, my brethren, watch unto prayer, lest ye enter into temptation. Be neither selfish in withholding means, nor selfish in devising and carrying out unsanctified, ambitious projects that will absorb means that should be used in other places. Realize that as Christ's disciples you are duty bound to give the truth to the world." Speaking of the Germans, she says in the same testimony: "A truly consecrated man is one whose pen and purse and voice and influence are consecrated to Christ; one whose affections are rich with tenderness and unselfish interest; one who desires to see the light of truth shed abroad, enlightening the whole world. . . . My German brethren and sisters, God now calls upon you to consecrate yourselves to Him in willing obedience."

We are glad that the Lord has seen fit to remember the German people in this direct way through His servant.

Workers

We have had as many as seventy-seven workers out in the field, who have labored from Maine to California, and from the cold regions of Canada to Northern Texas. Our annual baptisms have amounted to between four hundred and five hundred. We are sorry to report at this juncture the death of Elder G. F. Haffner, who had been in charge of the German Department for nearly thirteen years. His death occurred October, 1920. We feel very sad in losing this faithful servant of God; but he rests in the Lord, and we must carry on the unfinished task. The workers in general are of good courage and are dedicated to the finishing of the message in this generation.

We have in North America, as nearly as we can get the statistics, 139 churches, with a membership of 5,416. They re-

port, during the last four years, 1,224 members received by baptism.

Annual Tithe	\$150,506.93
Sabbath School Offerings	55,551.00
Harvest Ingathering	26,690.82
Total Offerings to Missions ..	123,891.77

Some of the churches have averaged from \$44 to \$91 a member yearly. We are indeed thankful that the German people are assisting financially in the great cause we so much love. Not that we have done all we could do, for there is always room for improvement; yet we have at least shown a willingness, and in spite of hard times, our tithe for 1921 was more by twenty-three thousand dollars than in 1918. Our church elders have been instructed in institutes to be proper leaders in God's cause.

Our Educational Work

The present year will conclude the twelfth year of the Clinton Theological Seminary's existence. We are employing nineteen teachers, all told. Our enrollment has not been so large this year, but we have had over two hundred twenty-five in previous years. Since the seminary has been operating, we have sent out twenty-four workers from the graduating classes. They are scattered practically all over America, and some have gone to South America, others to Korea and Japan, and still others have returned to Germany and Switzerland. The school is doing excellent work.

In 1919, we built a creditable normal building, which cost us nearly \$10,000. In 1920, we bought a piece of property across the street from the seminary, and this has been converted into a music hall. We paid \$5,200 for it. In 1918, we had debts of about \$14,000 on the institution. This has all been paid off, and the school is now entirely out of debt. We are thankful to our heavenly Father for this, and are confident that there are great prospects in store for the school. This year, a band of fifty-five colporteurs have gone out into the field with the printed page. Some have chosen the large cities in the East, selling magazines and books.

Professor J. H. Schilling has the confidence of the students; and we are optimistic enough to believe that by another year, the school will have two hundred twenty-five students, if all goes well. A good many church school and academic teachers have gone from this place and are doing very satisfactory work. Professor Ernst Hartman, one of the music teachers, died in 1920. We were sorry to lose this faithful brother. During the influenza epidemic, our school did not suffer the loss of a single student. The school has the good will of the citizens of Clinton.

Publishing Work

We are publishing thirty-two books and pamphlets and twenty-three different tracts, also the German Sabbath school Quarterlies and "Leaves of Autumn." We are issuing a weekly paper called the *Arbeiter*, and another weekly missionary paper called the *Christlicher Hausfreund*. The *Hausfreund* has nearly ten thousand annual subscribers. We put out an edition of fifty-five thousand copies of the Harvest Ingathering paper, which netted us twenty-six thousand dollars. German literature is being called for now more

than ever before. Our workers have no trouble in finding readers. The best recommendations have come from Europe and from patrons not of our faith in this country.

The Outlook

The outlook of the department is very encouraging. We have young people scattered in a number of conferences who use both the German and the English language. There are seven departmental secretaries in the various conferences who are Germans and who are doing excellent work. This is a great benefit to those conferences which have a large German constituency.

What we need at the present time is the good will of the various conferences to open their doors to our young people who have been graduated from our seminary and even from the colleges. They are asking constantly for a place; and it is our earnest desire that the conferences may coöperate with the department, taking on as many workers as they can consistently afford. We also need more literature to use in the near future.

Our courage is good, and we hope and pray that the truth may soon find every honest soul who speaks the German language in North America.

J. T. BOETTCHER.

REPORT OF THE DANISH-NORWEGIAN DEPARTMENT OF THE BUREAU OF HOME MISSIONS

BY THE SUPERINTENDENT

[Read in Conference, May 18. See page 143.]

The same God who led His cause onward to victory under the outpouring of the early rain eighteen hundred years ago, still lives and rules. He still goes before His people, and He will again lead His cause forward to triumph, under the outpouring of the latter rain. The divine hand of God was seen shaping the affairs of men in the days of the apostles, that His program could be carried out and His work accomplished in the allotted time. Even so is divine providence seen to-day controlling and shaping conditions in the earth, that this last message of mercy may be speedily given to the ends of the earth.

We may be assured that the finishing of the work of God will be marked by no less demonstration of the mighty workings of God than was seen under the early rain. His work will close with no less power than it possessed when it began, and the same divine hand will be seen steadily preparing the way for the accomplishment of His purposes.

Under the early rain, the work was begun at Jerusalem, and from there it was to go to Judea, to Samaria, and to the uttermost parts of the earth. God, in His divine providence, had prepared the way for the accomplishment of His purpose. When the time for that movement had come, there were dwelling at Jerusalem: "devout men, out of every nation under heaven." This was in the purpose of God; for when the early rain was poured out upon the believers, the different nationalities heard the message in their own tongue. They were all amazed, and said: "How hear we every man in our own tongue, wherein we were born? Parthians, and Medes, and Elam-

ites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God." Acts 2: 8-11.

Even thus it is in this great closing movement. America was the cradle of the message; and from here it will encircle the earth, until "every nation, and kindred, and tongue, and people" have heard the warning cry. But divine Providence has been steadily shaping the affairs of earth so that this may be accomplished. As under the early rain, so now, there are men out of all languages dwelling in America. "There is a providence in this. Pentecost's experience is to be repeated. It is God's purpose that men from every nation under heaven that have gathered here, shall hear the last message of mercy and carry it back to their friends and neighbors."

Spirit of Prophecy Quoted

In the *Review and Herald* of July 25, 1918, Sister Ellen G. White said: "God would be pleased to see far more accomplished by His people in the presentation of the truth for this time to the foreigners in America, than has been done in the past. . . . As I have testified for years, if we were quick in discerning the opening providences of God, we should be able to see in the multiplying opportunities to reach many foreigners in America, a divinely appointed means of rapidly extending the third angel's message into all the nations of earth. God in His providence has brought men to our very doors, and thrust them, as it were, into our arms, that they might learn the truth, and be qualified to do a work we could not do in getting the light before men of other tongues. There is a great work before us. The world is to be warned. The truth is to be translated into many languages, that all nations may enjoy its pure, life-giving influence."

Again Sister White says: "Not all the means that can be gathered up is to be sent from America to distant lands, while in the home field there exists such providential opportunities to present the truth to millions who have never heard it. Among these millions are the representatives of many nations, many of whom are prepared to receive the message." "Wake up, wake up, my brethren and sisters, and enter the fields in America that have never been worked. After you have given something for foreign fields, do not think your duty done. There is a work to be done in foreign fields, but there is a work to be done in America that is just as important. In the cities of America there are people of almost every language. These need the light that God has given to His church."—*"Testimonies for the Church,"* volume 8, pages 35, 36.

Among the many nationalities who have come to our shores, are those sturdy sons and daughters of the northlands, the Danes and the Norwegians. According to government statistics, the number of those living in the United States, but born in Norway or Denmark, has increased throughout the period from 1850

to 1910. In the last decade, the number of immigrants from these two countries has been slightly less, due doubtless in a large measure to the world war. According to these statistics, there were in this country, in 1910, 585,526 who were born in Norway or Denmark, while those either of foreign birth or of foreign or mixed parentage from these two countries numbered 1,456,327. According to the government census for 1920, the number of foreign born from these two countries was 552,650.

Among First to Accept Truth

We find that the Danes and the Norwegians were among the first foreigners to accept the message. In the spring of 1855, Elder O. A. Olsen's father and mother, also his uncle and aunt, began to keep the Sabbath at Oakland, Wisconsin. Others united with them later. They prayed earnestly that the Lord would raise up some one who could preach the message in their own tongue. Their prayers were heard. In 1863, Elder J. G. Matteson, a Danish Baptist minister, accepted the truth near Poy Sippi, Wisconsin, and he became the pioneer worker among the Danes and the Norwegians. We had no literature in the Danish-Norwegian language at that time; but it was not long before Brother Matteson began to publish some small tracts and pamphlets, setting the type with his own hands. The first periodical, *Advent Tidende*, was published in January, 1872.

From this small beginning, the work has steadily grown, until to-day there are about 3,000 Danish-Norwegian Sabbath keepers in this country, and probably another 3,000 or more of Danish-Norwegian parentage, who can speak the language to a greater or less extent. It is somewhat difficult to give very definite figures as to the actual number of Danish-Norwegian Adventists in this country, as it is hard to know just where to fix the boundary line between those who should be classed as Americans. However, this will not give us any great concern, for the message is one in all languages, and our great aim should be to win souls for the Lord. While the Danes and the Norwegians quite readily assimilate the American ways and become Americanized, there are nevertheless many thousands in this country who prefer their mother tongue and who must be reached by the message in that language.

Message Spread to Scandinavia

From this country, the message spread to the Scandinavian lands, where a strong, well organized work has been built up. Many of the leaders of the work in Norway and Denmark have been and still are those who have been sent from this country. Since the last General Conference session, a number of our strong Scandinavian workers have gone from this country to Denmark and Norway, while others have gone to the dark heathen fields. We are glad that we can thus share with them in the work across the waters. This shows how the following words of Sister White are being fulfilled: "Great benefits would come to the cause of God in the regions beyond, if faithful effort were put forth in behalf of the foreigners in the cities of our homeland. Among these men and women are some who, upon accepting the truth,

could soon be fitted to labor for their own people in this country and in other countries."—*Review and Herald*, July 25, 1918.

Since the time of the last General Conference, we have had an average of twelve ordained ministers, eight licentiates, and nine Bible workers, laboring in the department. These laborers report eleven new churches organized, 560 persons baptized, and 665 added to the churches. This number does not include many who have been baptized at our camp meetings, nor some who have been baptized by English ministers in our Scandinavian churches. Besides this, these workers have reported the following work done:

Sermons	8,025
Bible readings	19,778
Other meetings held	5,800
Meetings attended	8,765
Missionary visits	56,422
Invitations given	100,768
Subscriptions received	4,797
Papers sold	17,192
Papers given away	132,908
Value of books sold	\$5,735.94
Tracts distributed	680,298
Missionary letters written	7,373
Missionary letters received	2,991
Hours of Christian help work	5,594

Publishing Work

In this country, we are at present publishing two periodicals (besides the school paper published at the Hutchinson Seminary), eighteen books, and twenty-nine pamphlets and tracts, in the Danish-Norwegian language. This literature is doing much to disseminate the truth, and we bespeak for it a still wider circulation. We would appeal to our English-speaking brethren, and especially to our home missionary secretaries in the different conferences in this country, that they remember the strangers within our gates, and bring the truth to them through our message-filled literature. We must have the assistance of our English-speaking people, if we are to reach all these foreigners among us.

Brother H. P. Hansen, our harbor missionary, stationed in New York City, is doing a large work in distributing hundreds of thousands of our periodicals and tracts to the people who are leaving that port for other lands. A government pass has been granted him, and thus he can go in and out on the docks and ships at pleasure. Eternity alone will reveal the fruit of this seed-sowing.

The educational work is progressing very satisfactorily at the Hutchinson Seminary, where we have an earnest class of students enrolled. We have faithful teachers there, who are loyal to the message; and a good spirit prevails at the school. Our total enrollment this year is about 188. The largest enrollment in the history of the school was 201, in the year 1919-20. A number of our students have gone into the work, several of them going into foreign fields. This last year, eight of our students were sent across the waters, to enter the work in other lands. We find that one great and serious difficulty, in these days of financial depression, is to find a place in the organized work for our students when they have finished their school work. We earnestly ask for the coöperation of our conferences, that, so far as possible, worthy students, who have dedicated their lives to the work, may have a place in it.

We find that our Danish-Norwegian

members are generally very loyal to the message and to our denominational organization. They are willing to support the cause with their means. They have a spirit of coöperation with the organized work, and desire to see the message carried to the ends of the earth. While many of them may have been somewhat slow in accepting the truth, they are generally faithful to the message when it has been received into their lives.

We need experienced workers. We need the baptism of the Holy Spirit, that we may have power to win souls who are bound by prejudice, error, and sin. We need the closest coöperation between the department and the conferences, that the work may be fostered and built up in a strong way. There are many large communities of our nationality that have never heard a living preacher proclaim this message. We must reach them either through the living worker or by the printed page. We need the help of all our people everywhere to accomplish this. We need to plan for a much larger circulation of literature. We need, above all, the power of the latter rain, that we may accomplish our God-given task. For this we shall pray. To this end we shall work.

The apostolic church, under the outpouring of the early rain, met God's program, and finished the task that the Lord had given them. "The glad tidings of a risen Saviour were carried to the uttermost parts of the inhabited world."—*"The Acts of the Apostles,"* page 48. The gospel "was preached to every creature which is under heaven" in one generation. Colossians 1:23. Even so will the third angel's message go to "every nation, and kindred, and tongue, and people," in this last generation. The work of God will be finished; and we, as a department, are with you for the finishing of the work in the earth. To this end have we dedicated our lives and our energy. To this great task are we committed.

N. P. NEILSEN.

REPORT OF THE SWEDISH DEPARTMENT OF THE BUREAU OF HOME MISSIONS

BY THE SUPERINTENDENT

[Read in Conference, May 18. See page 143.]

The redeemed will come "from the east, and from the west, from the north, and from the south."

This comprehensive promise brings a comforting message to God's people, regardless of language, color, or race. In a special way does it cheer the foreigner who is inclined to believe that he is of less account or superfluous because he is a stranger in a strange land. In the kingdom of God, he will feel perfectly at home, whatever country or clime he has come from. He will not find an upper, a middle, and a lower class there, for all will be one in Christ Jesus.

As this report is confined to the people who come from the land of the midnight sun, we trust that such of them as have learned to love this truth, may become real northern lights, who shall gladly carry the bright rays of the threefold message to their people wherever they may be found. It was for the purpose of promoting the work among these north-

ern people who had come over to America, that the Swedish Department was organized a few years ago; and this is still the sole object of its existence. We are glad to say that at least a good beginning has been made.

There were laboring in this department at the close of the quadrennial period, sixteen ordained ministers, four licensed ministers, and eleven licensed Bible workers, also a number of canvassers. This is a fair average of the working force during the entire time. Two of the ordained ministers are connected with the faculty of the Broadview College, and one licentiate is the editor of our Swedish church and missionary periodical. These workers baptized and added to our churches during the four years 659 new believers. The net gain in membership, however, was only about 351, making the present membership approximately 3,051. Six new churches have been organized since last session General Conference.

The department has suffered a great loss in the death of one of our strongest workers, Elder S. F. Svenson. We also feel the loss of five workers and their families who were called from this department to Europe; but what is our loss is the others' gain, and we are happy to be able to furnish laborers to other fields, although it makes serious inroads into our small working force. This is especially true when we consider the fact that all these left during the last year. It should inspire us who remain, with a fervent zeal and a deeper consecration, that we may be of greater usefulness in advancing this glorious message among the people for whom God has called us to labor.

Financial

Notwithstanding the financial depression in the whole world during the past year, I am glad to report that the tithe from our Swedish brethren has gradually increased, until last year it reached the amount of \$110,293.65, or \$36.15 a member. This would indicate that the work in our department is more than self-supporting, as the pay roll of all our Swedish laborers in the field was only \$28,373.28 for the same year, leaving a surplus of \$81,920.37 to be used for expenses and other departments and for appropriations for the general work.

Our foreign missions offering was not quite so good the last year of the four-year period as the one preceding it. This is probably due to the fact that many of our brethren were out of employment a large portion of that year. However, the offering amounted to \$65,382.93, as far as we can gather from reports received from churches and companies. This is only about forty-one cents a week, or \$21.43 a year, per member. The offerings for the work in the local conferences and churches were \$52,233.12, or \$17.12 a year per member, making the grand total of tithes and offerings \$227,909.70, or \$74.70 per member for 1921. This does not include what our people have given for the improvements of the Broadview College.

I am sorry that we are not able to give the exact figures for the whole quadrennial period, but what has been given in 1921 is a good indicator of the present financial status of the Swedish Department.

Our people are as anxious as any that their children shall obtain a Christian education. We are conducting church schools wherever it is possible, either by ourselves or together with some other church. I cannot state just how many of our children are in these schools, but I can say that our people have faith in them, often moving to places where there are church school privileges in order that their children may be taught more fully the Lord's way.

Our training school, the Broadview College and Theological Seminary, has made wonderful progress during the last four years.

Additional Department

Two or three years ago the seminary board were requested to add a department for the Russians and one for the Italian-Slovacs. The enrollment in these departments is between forty and fifty, or nearly twenty-five per cent of the total enrollment. This would appear to be a real asset to the school, and it is, as far as attendance goes; but when we study the operating side of the school, it is found to be a financial hindrance. There are several reasons for this. The principal one is the fact that because of so many different languages with only a few in each, the classes will of necessity be very small and the teaching force comparatively large. This is a condition that cannot well be adjusted. These people are entitled to an education, and they ought to have it, even though provision for it may be a missionary undertaking. They are a fine class of young people, and after having received a much needed preparation, will become a great help in the work among their people both here and in Europe.

We would not be unmindful of what the General Conference is doing to assist in this department. We appreciate more than we can express, the moral support and the liberal financial assistance we have received from the General, Lake Union, and local conferences. Without this aid, it would not have been possible to carry the foreign department in the school without a much greater loss, nor would we have been able to make in so short a time the improvements that have been made in buildings.

The Book and Periodical Work

We are not telling any news when we say that a large number of Swedish canvassers are helping to scatter the printed page in all languages, and as a rule have as good success as the average. Thousands of dollars' worth of literature is sold by our seminary students every summer. We do not have the amount for each year; but one vacation, they sold over \$32,000 worth of books. Every year a large number of students make scholarships, and some make several scholarships each.

We have for several years published one weekly church paper and one monthly magazine. These have nearly always incurred a deficit and have been a source of financial perplexity as a result of it. It was therefore decided some time ago to have only one periodical and concentrate our efforts on that one. In harmony with this plan, the magazine was discontinued, and the weekly paper, *Sions Vaktare*, was enlarged somewhat

and adapted for missionary purposes. Although this change was not perfected until January, 1922, we find the subscription list increased beyond what it has ever been before, and we trust not only that the paper will be a strong missionary aid, but that it will also be self-supporting.

It is very gratifying to know that a large per cent of our Swedish believers have come to a knowledge of the truth by reading *Sions Vöktare*; and we hope that our people will take an interest in letting their Swedish neighbors have copies of this good missionary paper. Only a short time ago our editor received a letter from a sister who had accepted the message as a result of reading this paper, and asked for baptism. Many others could be mentioned if space would permit.

Our Needs

These are many and varied, but we shall speak of only the most pressing. At present, we have only seventeen church buildings in the whole country, and five of these were erected during the quadrennial period just closed. The valuation of these newly built churches varies from four to eighteen thousand dollars each. In four places, we have built or bought churches together with our American brethren, and the two nationalities use the same building. While this is not the ideal arrangement, it is much better than to rent undesirable halls.

Our people are in great need of suitable meeting places. In the large cities especially, it is very difficult to carry on the work without respectable places in which to meet. In New York City, where our people are paying thousands of dollars for the magnificent temple for the English-speaking people, it is almost impossible to obtain a place suitable for our Swedish church. It is imperative that we have an appropriate place of worship in that great metropolis of the nation. The local church has a few thousand dollars in their building fund, but they cannot expect to get anything in that city for less than thirty or forty thousand dollars. Even at that price, I suppose it would be a very humble place. Jersey City, Providence, Jamestown, and other places are in about the same dilemma.

If we shall expect to make the progress we ought to make, we must provide places where the people that are won for the truth can worship the Lord together. They have sacrificed conveniences when they have left the popular churches, and we are teaching them to be liberal in their offerings; yet we ask them to bring their children to halls in which the air is saturated with tobacco smoke, and the walls are decorated with pictures that we would not tolerate in our own private homes.

We need the coöperation of every local conference that has a fairly large Swedish constituency. In some instances, our Swedish people have become very much discouraged and feel that they are not treated fairly, because, on account of financial reasons, the conference has discontinued the support of their last Swedish worker, while other departments are well supplied. It is evident that conditions of this kind tend to make it hard

for the conference and for our department as well.

I am glad to say, however, that such cases are exceptions. As a rule, we have had the very best of coöperation on the part of our leading brethren throughout the field, for which we feel very grateful.

Workers to Other Fields

I am glad to state that a strong force of workers has been sent out from the Swedish Department to fields abroad. The most of these have received their training in our seminary and have had some experience in our work before they have been sent. At present, we are represented in India, China, Japan, Cuba, and many nations of Europe. Not less than seven, of the leading workers in Sweden have received their training in our school. Aside from these, two others are now under appointment for the old country. This indicates that our Swedish school and department are a recruiting station for volunteers who are going forth to regions beyond.

A Word of Appreciation

We cannot close this brief report without expressing our sincere appreciation of the spirit of harmony and coöperation that exists among our workers in the Swedish Department. I do not know of one worker who has refused to go where he has been called, provided physical conditions and other qualifications have warranted it. This, we feel, is commendable. We also greatly value their faithfulness in the message and loyalty to the work. With the exception of only one or two, who have been induced by circumstances to spend a part of their time in the English work, they have all stayed by the work in the department.

We have been greatly encouraged by the interest the General Conference has shown, and by the substantial assistance the leading brethren have given our work. It is also gratifying to see the most of the union and local conference presidents realize that they have a class of people in their field who can best be reached by laborers in our department, and we have enjoyed excellent coöperation on the part of these brethren. I trust that this department will be so conducted that it will not be regarded as a necessary evil, but as having a place to fill which it must fill. The aim is to bring the threefold message before as many as possible, and hasten the day when the work shall be finished and all God's people shall meet in the kingdom of God.

AUGUST ANDERSON.

REPORT OF THE MISCELLANEOUS LANGUAGES DEPARTMENT OF THE BUREAU OF HOME MISSIONS—WESTERN DIVISION

BY THE SUPERINTENDENT

[Read in Conference, May 18. See page 143.]

Of the people referred to in our work as the miscellaneous foreigners, who are not included in the other departments, as the German, Swedish, Danish-Norwegian, Spanish, and French, there are over one million in the United States west of the Mississippi River. These figures represent only those born abroad. To count members of their families born

in this country but still speaking a foreign tongue and influenced by Old World heritages, which must be considered in appealing to their religious instincts, would be practically to double the number.

The national groups of the greatest importance from the standpoint of numbers are the Russians, of whom there are 194,895; the Italians, who number 193,759; Japanese, 111,010; Austrians, 78,197; Czechoslovakians, 75,699; Chinese, 61,639; Finns, 59,844; Poles, 59,324; and Greeks, Dutch, Hungarians, Portuguese, and Yugoslavians, of whom there are over twenty-five thousand each.

Quite Evenly Scattered

While the tendency to colonize is seen more in these people of the newer immigration than among the classes of longer sojourn, those who have pushed on into the Western States are quite evenly scattered among people of other nationalities. The comers from the more northern countries of Europe are engaged in agricultural pursuits to a very large extent, while the Southern Europeans can be found in large numbers in industrial centers as well as on the railroads and in the vineyards of California. To locate some of them more specifically, the Russians are most numerous in the Northern and Central Union conferences, which have more than sixty thousand each. The Pacific and North Pacific Unions together have over fifty thousand. Of the Italians, the Pacific Union Conference claims over half of the total, or nearly one hundred thousand, the Central Union over thirty-six thousand, the North Pacific twenty thousand, and the Northern Union and the Southwestern Union over ten thousand each. The Austrians are most numerous in California and Minnesota, but nearly all the Western States report a goodly number of this polyglot people.

Portuguese All Found in California

The seventy-five thousand Czechoslovakians are nearly all found in the Northern, Central, and Southwestern Union conferences. Except for a few thousand scattered elsewhere, the Finnish problem is largely confined to the Northern and North Pacific Unions. This is almost equally true of the Polish. Of the thirty-two thousand Dutch, over two thirds have settled in the states of the Northern Union. While the Hungarians are quite well scattered, the largest single group of them is in the Central Union Conference. The entire number of 24,517 Portuguese are found in the state of California, according to the United States census report for 1920, from which all the above figures have been compiled. Large colonies of Russians, Ukrainians, Roumanians, as well as thousands of Asiatics, are also found in the western provinces of Canada, for which no accurate statistics could be found.

While the foregoing figures are eloquent in their appeal to a world conference standing for the world-wide proclamation of a world-embracing gospel message, they also should mean much to us in indicating a providentially arranged recruiting ground for messengers of this gospel to the waiting millions beyond the seas. In a recent gathering in

China of fifty Chinese preachers of the gospel, an expression was taken which revealed the fact that twenty-five of them were converted to Christ in America, whence they returned as missionaries to their own people, not needing the preliminary effort or expense of acquiring the native language.

Half of Foreign-Born Not Reached

"The responsibility of the church to the foreign-born is made heavier by the fact that according to statistics, more than half of the huge foreign-born population in the United States is untouched by the church, and even a larger proportion of their children are growing up without being brought into touch with any church whatever." If this is true of the general class of foreigners, it is doubly so of the miscellaneous foreigners especially dealt with in this report, among whom infidelity, free-thinking, and radicalism have become so rampant.

Encouraging Results

Very encouraging have been the results attending the efforts thus far put forth to win these people to Christ and to His truth for this time. Among these miscellaneous foreigners of the West, more has been done in the Russian work than in any other one language. Twenty-two Russian churches and companies are reported for Western United States and Canada, with a combined membership of about five hundred. Word comes to us of very markedly providential openings for further work among them, especially in British Columbia and Saskatchewan. A young brother in the latter province, after working only a short time near Prince Albert, reports sixteen souls ready for baptism. We have only four or five Russians directly connected with the work at present, but a very hopeful omen is presented in the number of Russian young people attending our schools. Last year, 125 students were enrolled in the Russian departments of the three schools at Battleford, Saskatchewan, Sheyenne River, North Dakota, and Broadview, Illinois. A strong call comes for a worker for the Dukhobors in British Columbia, who have proved peculiarly responsive to the preaching of the third angel's message.

Good Work Done in Manitoba

A good beginning has been made among the 45,000 Ukrainians, formerly called Ruthenians, of Manitoba, by Brother Zachary, who travels throughout the province with our literature, in summer time using horse and buggy, but in winter pulling his supply of books hundreds of miles across the snow fields on a toboggan. Already thirteen of his countrymen have been baptized, and seven more are keeping the Sabbath. Italian work has been started in Colorado and California. In Denver, we have a well established Italian church, with an Italian minister in charge. After a very brief stay in San Francisco, Brother Arrabito has seven Italian Sabbath keepers. A previous effort at Reno, Nevada, by the same worker, resulted in five baptized and loyal Italian members. Our Roumanian work has been well begun in several places by Elder Krainean, who has also labored in the eastern territory, and by several

other workers. The Roumanian church in Omaha, Nebraska, has recently completed their own house of worship; and Elder Krainean has now begun a new effort in St. Paul, Minnesota. Brother Diminyatz reports two Roumanian churches and two companies, with membership of sixty-five to seventy, in Saskatchewan; and there are twelve others awaiting baptism.

At present, our Greek work is confined to the labor of a lady Bible worker in St. Louis, Missouri; but we have two Greek young men in training in Walla Walla College. Through the testimony of these brethren, a good interest has recently been awakened among the Greeks in Pocatello, Idaho.

Japanese Present Problem

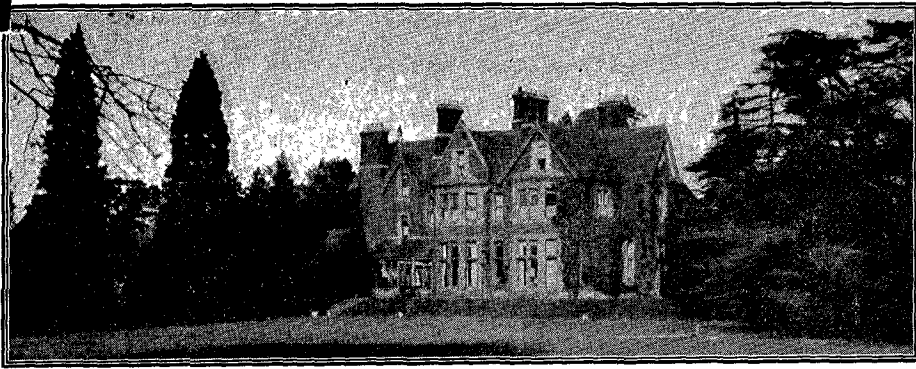
The presence of thousands of Japanese and Chinese presents a problem that is quite peculiar to the Pacific coast states, and an opportunity to which the church should have been more early awakened. Recent racial agitation and legislation directed against this class of immigration have served to complicate our relation to them, and they generally seem in less favorable condition to reach than when they first arrived. However, sin-burdened souls among even these respond to the only remedy when it is brought to them, as is evidenced by the eighteen Japanese brethren we have in California. So far, very little has been done for them in an organized way; but through the efforts of our young Japanese, and also some of our American brethren, very thorough work has been done with the Japanese literature in California and in the larger cities of the Northwest. A Chinese brother has been quite successful in recent canvassing work in Canadian territory. Two of the conferences concerned have definite plans for opening regular evangelistic work and thus gathering the harvest from the sowing already done.

Best Work Is Done by Literature

One of the most effective means of reaching these various peoples, and a way by which all the members of our American churches can share in the joy of helping them toward the true light, is the use of our timely and message-filled literature, which is being produced in all the before-mentioned languages, either at the International branch publishing house at Brookfield, Illinois, or at the publishing houses abroad, from which it is imported by the Pacific Press and distributed to the various tract societies. In some of the languages, a quite abundant supply of literature is available, and more is being produced for all of them. The great need felt in all branches of this department of our work is that of trained young men of these various nationalities to respond to the many openings and calls.

Finally, let it be stated again that the real object of maintaining work in separate languages or on racial lines, should be conceived of not as the perpetuation of various alien groups as such, but as using mother tongues and other heritages as the effective avenues of approach and appeal that they are, with a view to the salvation of souls from the power of darkness and translation into the kingdom of His dear Son.

B. P. HOFFMAN.



The Girls' Dormitory of the Stanborough Park Missionary College, at Watford, Herts, England.

General Conference Bulletin

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(Fortieth session held in San Francisco, Calif.)

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PUBLISHING DEPARTMENT

Seventh Meeting

Brief reports were made:

E. E. Franklin, Atlantic Union: There are 18,000,000 people in the Atlantic Union to be warned. Eighty per cent reside in the cities. We have endeavored, first, to recruit a large army of workers and to maintain a high spiritual standing; second, to train a class of permanent, all-year-around workers; third, to develop our city work. We observe phenomenal growth. Our field is well manned, and we believe 1922 will represent one of the best years.

H. F. Kirk, Columbia Union: We have 22,200,000 people in our territory. Our plan is, to have a personal representative knock at every door and give the message. In our institutes, we have emphasized the importance of placing something in every home: first of all, if possible, a large book; second, a set of small books or pamphlets; and where the people do not have the means to buy either, taking orders for a year's subscription to "Present Truth." We have turned in the names of the interested people to our church societies, and they are corresponding with them.

Our largest Big Week sales were \$24,000. Our sales from 1914 to 1917 were \$474,000; from 1918 to 1921, \$1,280,000. During 1921, we lacked \$56,000 of selling as many books as we sold in 1920, but we had a gain of 24,000 hours. Our magazine sales for 1920 were 331,480 copies; value, \$43,751. This amount is not in-

cluded in our book sales. We had a report of eighty-nine souls converted through our colporteurs last year, and we are putting forth a special effort this year to reach more souls than ever before. This is our object.

George Butler, East Canadian: I am a new man on the job. Brother Fishell, as you know, has just gone to England. This union contains about 6,000,000 people of the 9,000,000 in the Dominion. We are glad indeed for what has been done for us in the way of a publishing house, and we are seeing good results. For the four years just passed, our sales amounted to \$189,000, as compared with \$89,000 the previous four years. In 1920, our sales were \$51,000. In 1921, we sold \$50,700 worth of publications. We have fifteen more men in the field than we had last year, and are expecting twenty to twenty-five more in June and onward.

G. A. Campbell, West Canadian: We have about 3,000,000 scattered over a vast territory. Our sales for the past four quadrennial periods are as follows:

1906-1909	\$ 47,846.14
1910-1913	92,581.83
1914-1917	141,469.73
1918-1921	234,838.93

We have a splendid outlook this year. Just before coming here, we held a miniature bookmen's convention. We have 115 colporteurs lined up for the year.

A. F. Harrison, Southwestern Union: During the last four years, we have secured orders to the amount of \$784,512. This is an increase of \$425,709 over the previous four years. Many people in that

section have libraries of our books, still our colporteurs go over that field and sell more. Before this meeting, we had sixty-five colporteurs in the field; and since coming here, I have received word that between forty and fifty students are entering the work. We expect to push the work with all our might during 1922.

J. W. Davis, Lake Union: We have eight academies and two colleges. We have next to the oldest territory so far as this truth is concerned. Some have thought, therefore, that we could not expect to continue the sale of our large books. But we have. We have sent four men abroad. We have one of the best line-ups of field men in the world. A great source of satisfaction to us has been the large number of souls won to the truth through the efforts of our colporteurs; in one conference, forty-five; in another fifteen; and in another, over forty souls in two years.

1846: The first document ever issued by anyone who was connected with this denomination was a leaflet bearing date of April 8, 1846, addressed "To the Remnant Scattered Abroad," written by Ellen G. Harmon. 250 copies were printed, James White and H. S. Gurney bearing the expense.

Under date of May 8, 1846, Joseph Bates issued the first tract, consisting of forty pages, entitled, "The Opening Heavens."



College Buildings

Stanborough Park, England

Sanitarium

HEARD AT THE CONFERENCE

"The highest evidence of nobility in a soul is self-control."

"To keep sweet when differing sharply with another is the mark of a large heart."

"How prone we are to take the things the Bible speaks the least about, and talk the most about them."

"Whoever helps another enriches three—the helped one, his own soul, and God."

"All the investments we make in our youth, in safeguarding them, in educating them, will bring rich returns."

"The Bible unites divinity with humanity. It transforms lives in every land where circulated. It is the universal remedy for universal need."

"God is going before His workers, preparing hearts, opening doors, creating interests, and giving direction and momentum to the greatest enterprise on earth."

"What will preserve us from the tidal wave of worldliness sweeping over mankind to-day? Only an abiding connection with the One who can keep us unspotted from the world." E. L.

THE SABBATH SCHOOL

Early on the bright morning of Sabbath, May 20, 1922, the Sabbath keepers who were gathered in San Francisco for the World's Conference began making their way to the great Exposition Auditorium, to be present at the Sabbath school, the first service of the day. They began to come by fives and tens, then by fifties and hundreds, and soon the people entering formed a continuous stream. Like a crew at the oars, pulling a winning stroke, every leader, every assistant, every usher, pulled together for a smooth-running, well organized school, in which every member quickly and easily found his rightful place.

The opening songs of praise, whether uttered by the trained voices of the choir, or by humble believers, expressing the sentiments of the heart, or by the lips of children of tender years, must have made melody that the angels of heaven loved to hear.

As sweet incense upon the altar, the prayers in each division were wafted heavenward ascribing praise, honor, and glory to Him who sits upon the throne.

In the senior division, the second song, "Sabbath Bells," was rendered by the large choir, led by the singing evangelist, T. H. Barritt. The sentiment was peculiarly fitting for a Sabbath school. The reproduction of clear bell tones by the great pipe organ made this feature a very pleasing one.

The lesson for the children was the story of "Paul Before Felix." In the kindergarten circle, the cities of Jerusalem and Caesarea were represented by fine block structures. It was evident that even tiny children can be made to understand the danger of delay in choosing to serve the Lord, as illustrated when Felix replied to Paul's appeal in the memorable words, "Go thy way for this time; when I have a convenient season, I will call for thee," but he never called. In this story, the junior, primary, and kindergarten

children learned a lesson which we who are older would do well to heed.

Elder C. S. Longacre conducted the senior review of the lesson, "Christ the True Pattern in Service." There is only one life that wins, and that is the life of Christ. He spoke with authority, because His sermons were certified by His deeds. When Christ promised rest to the soul, He offered us not His couch, but His yoke. The yoke in action stands for service. When you put your neck in the loop of this yoke, you have the assurance that He is bearing the burden from the other side, and that is what makes His yoke easy and His burden light. Jesus set us the example of humility in service, when He made Himself a servant of servants and washed the feet of His servants—the disciples. We may have His power in our lives when the dominating desire in our hearts is, to engage in loving service for others.

In teaching the lesson, "Christ's Methods in Service," Elder C. K. Meyers said



Daily PROGRAM

A. M.

Morning Watch 6:00
Department Meetings ... 7:30- 8:30
Devotional Meetings ... 8:45- 9:30
Devotional Groups 9:45-10:30
Conference Session 10:45-12:30

P. M.

Department Meetings ... 2:00- 3:00
Conference Session 3:15- 5:00
Department Meetings ... 5:15- 6:15
Conference Session, Reports
or Sermon 7:45

SABBATH PROGRAM

A. M.

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

P. M.

Afternoon Service 3:30

that with every conversion should come the desire to become a unit of service in the Master's cause. It is not enough to desire to do, we are expected to do. This doing proves effectual only as we employ the right method. The ministry of Jesus is our pattern in method. It was simple, always meeting the people on the level of their living.

Christ was, as preacher and teacher, a pleasant guest in the home, a profitable companion on a fishing excursion, a helpful acquaintance to the stranger and wayfarer. He was always doing good. The one-soul audience found Him just as intensely at work for the salvation of the soul as when He was preaching to the multitude. The basis of His teaching was the word of God. The pure doctrine is able to make pure lives. Praying for the opening of the eyes, may all God's children find in the larger light a way to a larger service.

Elder I. F. Blue, of India, gave the

mission appeal. He said that one half of the people of India never get enough to eat. In their great poverty, they sacrifice that they may give to the cause of God. He told of one poor sister who each day took a handful of meal from her scanty store, and set it aside to be sold that she might have a Sabbath offering. He displayed a chart of ninety coins given by one school, but amounting to only twenty-seven cents, yet representing great self-denial, as their wages average but five cents a day for the support of their families. When we in the homeland, by our self-denial, are worthy to stand beside the truth-loving, God-fearing souls in far-away lands, there will be men and means to finish the Lord's work very speedily.

ATTENDANCE AND OFFERINGS

	No. Present	Offerings
Senior Division	3,049	\$1,247.89
Young People's Division ...	320	108.65
Junior Division	187	18.28
Primary Division	136	16.27
Kindergarten (Visitors 260) ..	150	57.10
German Division	160	183.66
Scandinavian Division	100	108.66
Spanish Division	30	11.27
Italian Division	10	5.48
Totals	4,142	\$1,757.26

It is worthy of note that the German Division gave \$1.15 a member, and the Scandinavian \$1.09 a member. The entire school gave 42 cents per capita.

By so many dollars, we have added to our bank account in heaven. The star-decked crowns awaiting us will reveal the number of souls saved by the use of the dollars.

J. S. JAMES, *Superintendent.*

L. FLORA PLUMMER, *Secretary.*

AMONG THE FRENCH WORKERS

(Remarks of L. F. Passebois during the presentation of his written report.)

One man was met on the train who was counting his beads. I sat down by his side, and asked him something about God. I read to him John 3:16. When I had read that scripture, I asked him if he had been born again. I saw the tears running down his face. We talked a little while together. The man was sixty-five years of age, and lived within fifty miles of the United States, yet he had never seen a Bible. I made him a present of a Bible. Then he pulled off his shoes, and showed me broken glass. He had been walking upon broken glass in his shoes for a whole week, trying to obtain favor from heaven. Then he pulled up his sleeve, and showed me the marks upon his body where, with a strap with steel points, he had beaten himself until he had 137 marks upon his body. He read the gospel. He wrote me for some literature. We sent him the French "Steps to Christ," the last copy we had on hand. A few weeks later that same man wrote me the joy he had found in reading the book, and that he had accepted Jesus Christ as his Saviour. To-day, as far as we know, he is the first French Sabbath keeper to come out of the Roman Catholic Church on an island north of Quebec.

We regret that we were not able to obtain for this issue the pictures of B. F. Machlan, President of Lancaster Junior College, and L. H. Wood, President of Southern Junior College.