

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

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

The Negro Department

By G. E. PETERS

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

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

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

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

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

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

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

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

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

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



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

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

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

Organization

At the recent Autumn Council the following resolutions were passed:

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

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

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

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

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

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

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

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

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

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

Membership

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

from God, therefore attempt greater for God.

Financial Report

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

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

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

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

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

Per Capita

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

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

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

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

Scattered Believers

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

In addition to the tithes and offerings of \$1,302,686.15, the conferences report a total of \$143,958.64 raised for local improvements. Adding this amount to the total of tithes and offerings, we have the sum of \$1,446,644.79, which represents our contribution to this movement for the last four years.

Income and Expenses

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

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

Summary of Facts

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

We have 45 companies serving God without church buildings.

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

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

We have 40 church schools, serviced by 48 teachers.

We have 1 academy, serviced by 4 teachers.

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

Needs

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



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

the fifteen millions of Negroes may soon be finished.

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

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

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

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

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

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

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

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

Heartening Reports on Religious Liberty

By CARLYLE B. HAYNES

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

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

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

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

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

"If it had not been for your support