

The Advent Sabbath Review and Herald

Vol. 90

Takoma Park Station, Washington, D. C., June 12, 1913

No. 24



The Great Threefold Message

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And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters.

And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.

And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them. And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. Rev. 14: 6-14.



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The Review and Herald

"Here is the Patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus." Rev. 14: 12

VOL. 90

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, JUNE 12, 1913

No. 24

Editorial

God's Great Purpose

It is interesting to stand by and watch the development of God's great purpose in the affairs of men. We see the nations of earth fulfilling his decrees. Even the wrath of man is caused to praise him. This is expressed in the words of the apostle Peter as found in the fourth chapter of Acts, quoting the psalmist's words: "Why do the heathen rage, and the people imagine a vain thing?" The apostle declares that in fulfilment of this prophecy:—

"The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done."

The great enemy of mankind determined through the enmity which he stirred up against Jesus Christ to bring about a failure of his mission, but by God's great overruling providence and by the operation of his eternal purpose the nations of the earth worked out his design and brought about what he determined beforehand should be done. Of himself the Lord declares: "I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure." Isa. 46: 9, 10.

In recognition of this wonder-working power of Omnipotence, coupled with the infinite love which God has for all his children, why need we fear? "The eternal God is thy refuge, and underneath are the everlasting arms." To him we may securely commit the working out of every great question, and this is also true as applied to our personal experience. The great Architect has a purpose to work out in the life of every one of his children. He desires to shape and mold their experiences that they may fit into the great temple which he is erecting. The process of preparation may prove a trying one. We are taken as stones from

a great quarry. As the sculptor by chiseling and grinding and hammering brings the rough, unhewn stone into the desired form, in the same way a similar process must be wrought in us. But if we will patiently submit ourselves into the hands of the great Master Workman, if we will yield ourselves as passive clay, he will fashion and mold us after the Perfect Pattern.

And we may make it an interesting study in our experience to see the manner in which this is accomplished. We shall be brought into straitened places. Instead of murmuring, let us watch to see how God will lead us out of the darkness. We shall be brought face to face with apparently insurmountable difficulties. In place of questioning God's judgment in leading us by this path, let us watch to see his power break down the barriers and open the way before us. We lose so much by taking our cases into our own hands! Like Israel of old, our natural heart grows tired of the leading of the Lord, and we feel like choosing for ourselves a captain to lead us back into the land of bondage.

Let us by no selfish choosing of our own, by no stubborn rebellion on our part, mar the design which God has formed for us. If we are unable to recognize it now, the eternal ages will demonstrate the wisdom of his choosing and the justice of all his leadings.



Undoing the Work of Babel

ONE has said that the translation of the Bible into the many languages of earth is undoing the work of Babel. That is true in more than one sense. It is indeed teaching the nations to speak a common language, the language of Canaan, and to think the thoughts of our common Father after him. But the circulation of the Bible, filled as it is with the gospel of salvation from sin through Christ, is undoing the work of Babel in the sense of making the many nations one again in Christ.

The selfish ambition manifested in the Babel experience brought confusion into the family of mankind and scattered them to the ends of the earth, with hatred and suspicion in their hearts toward one another.

The gospel of Christ, built upon un-

selfishness and manifesting that unselfishness in the sacrifice on Calvary, dispels the confusion, brings in harmony and oneness, and draws men from the ends of the earth with love and trust in their hearts toward one another, in the place of hatred and suspicion.

Babel put a gulf between man and his Maker and drove a wedge of suspicion between man and man. But the Bible, bearing the gospel to the ends of the earth, bridges the gulf between man and his Maker, withdraws the wedge driven between man and man, and unites again the disrupted family. It does more than merely to undo the work of Babel. It puts something in its place,—the work of God,—and stretches out before the view of smitten humanity the long vistas of eternity in a kingdom where love rules, and where sin, suffering, and sorrow find no place.

The contagion of apostasy that ran out into all the earth as a result of the Babel experience culminates in the idolatrous exaltation of spiritual Babylon in the end of the age. Drunken with that exaltation, and with the blood of the saints that have perished at her hand, she sits on the throne of the world to receive the worship and adoration of all mankind. That object she will attain; but so certainly as she attains it, so certainly does she seal her doom. The same Bible which is undoing the work of Babel in teaching the people a common language, proclaims the overthrow of that power. "Fallen, fallen, is Babylon the great. . . . For by the wine of the wrath of her fornication all the nations are fallen. . . . Come forth, my people, out of her, that ye have no fellowship with her sins, and that ye receive not of her plagues: for her sins have reached unto heaven, and God hath remembered her iniquities. . . . With a mighty fall shall Babylon, the great city, be cast down, and shall be found no more at all. . . . After these things I heard as it were a great voice of a great multitude in heaven, saying, Halleluiah; Salvation, and glory, and power, belong to our God: for true and righteous are his judgments; for he hath judged the great harlot, her that corrupted the earth with her fornication, and he hath avenged the blood of his servants at her hand." Rev. 18: 2 to 19: 2.

Is it not a wonderful coincidence that the last book of the Book of God should deal with the overthrow of Babylon? But it is more than a coincidence. Spiritual Babylon has been the personification of the dogmas and doctrines of a counterfeit Christianity which has usurped the place of the true gospel in the world and has exalted the creature in place of the Creator. Being in opposition to the true God, it has necessarily advanced the interests of the adversary of souls; and when all that has opposed God and aided the adversary is wiped out, Babylon must go. When Babylon goes out, the tragedy of sin will be finished, and the curtain will fall for her. But when that curtain falls, there is drawn aside the curtain that hides human eyes from eternal realities.

All this the blessed Book makes known. No wonder the leaders of spiritual Babylon oppose its circulation and burn it to ashes when they can; but there will come a time when they who burn it to ashes will, unless they repent, be themselves ashes under the feet of the redeemed. Seventh-day Adventists, knowing as they do the blessed promises of that Book, should do all in their power to scatter its pages and make known its promises to the ends of the earth.

C. M. S.

Note and Comment

Loss of Reverence

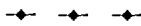
THE editor of the *Lutheran*, in the issue of April 17, lays the blame for the loss of reverence upon the Protestant churches in general. Speaking of the popular acclaim with which some of the sensational revival efforts are met today by Protestant preachers, the editor says:—

Something has gone wrong with Protestantism. Romanism is at least reverent. Good Roman Catholics would be shocked at such a display of blasphemy in handling the holy truth of God. Protestant preachers can sit and listen to it—and even applaud. Verily, Protestantism is much out of repair. 'Tis pity 'tis true. But if saints and sinners alike want that sort of preaching, then that's the sort of preaching they want. Poor, pitiable, playful Protestantism!

Some time ago Dr. Harper, president of the University of Chicago, truthfully remarked, "A man can not be a popular preacher and be honest." We read in the history of the past of men of God who have moved multitudes. Peter did it on the day of Pentecost; Paul and Barnabas did it; multitudes flocked to hear Luther, John Knox, George Fox, the Wesleys, Charles G. Finney, and others. These all held a warm place in the affections of the believers, but they were not popular with the worldly wise.

They were men who spoke the truth plainly and fearlessly. That truth made them enemies. There was nothing in their sermons or actions which appealed to popular applause, and their lives were endangered.

In this respect there is a very strong contrast between their work and that of some of the popular revivalists of the day. The efforts of these men are spectacular in the extreme. Their methods are theatrical in character, their language that of the hobo and of the man of the street, and their financial methods akin to those of modern high finance. Some feel that these modern revivalists have improved on the old-time methods of the past, but we question it. Some believe that the language in which they convey the gospel message and their sensational performances are more potent in reaching the hearts of sinners than the plain, simple, straightforward story of the cross as told by ministers of Christ in the past, but this we question. That there accompanies their work an inspiration and enthusiasm we must admit, but that the old-time conviction of sin is present in any marked measure and that there is produced in the lives of the converts fruit for repentance, there is wanting much in the way of evidence. Attempted improvements in the presentation of the old-time simple gospel story are bound to be marked with failure. Let us keep close to the simplicity that there is in the Lord Jesus.



To Check Naval Rivalry

IN a recent speech before the House of Commons Mr. Winston Churchill proposes that the nations of the world suspend their naval construction program for the year 1914. The present competition among the nations is carried on at a tremendous cost to the people, who more and more are groaning under the burdens of taxation which such expenditure involves. "We address this proposal to all nations," Mr. Churchill says, "and to no nation with more profound sincerity than to our great neighbor over the North Sea," meaning Germany.

The acceptance of such a proposal would undoubtedly afford much in the way of temporary relief, but it is too much to expect that there will ever come, this side of the reign of Christ, a disarmament of the nations, or even a truce of one year in the fierce competition for the first place that is being carried forward. Peace proposals will be made; peace congresses will be held. These no doubt emanate from worthy purposes on the part of their advocates, but they will be of no avail. They fulfil the prophecy of Isaiah 2 and Micah 4,

but the peace cry will be drowned at last in the din and preparation for war as outlined in the third chapter of Joel. The Scriptures declare that "the nations are angry." They are preparing for the last great conflict, and when the cry of peace and safety reaches its height, the inspired penman declares, "sudden destruction cometh upon them, . . . and they shall not escape." It is for us to find in these conditions an indication of the time and the season, and be so prepared that the day of the Lord shall not come upon us as a thief in the night.



Blood for Blood

EVERY industrial conflict indicates the growing intensity which is possessing the hearts of men and the bitter spirit of class hatred being engendered between the working men and the representatives of capital. This was illustrated at the funeral of a workman killed during a recent strike at Paterson, N. J. A representative of the Industrial Workers of the World made a speech at the final exercises held at the grave. Casting a red carnation on the pine box, he said: "Fellow workers, don't forget the principle of the toilers who come from Italy. For blood you must take blood." The *Thrice-a-Week World* of April 23, in reporting this incident, says:—

No finished actor could have spoken a line with greater intensity, nor sent the words home with greater force. Though the earth had not yet been cast upon the box, the listeners let out a volume of applause that was startlingly strange in the resting-place of the dead.

If such sentiments could be understood to express the sentiments of the speaker alone, it would not appear so ominous; but when it is understood that such sentiments as these are uttered by representatives of various orders, and are put forth more or less openly by those who stand as leaders, and are openly applauded by those who hear them, and that, too, at a funeral, we repeat it shows the intensity that is taking possession of the minds of men, and the bitter feelings that are being engendered between classes at the present time.

The prophecies of Scripture indicate that this will be so. The last chapter of the book of James shows that in the last day a bitter warfare will be waged between capital and labor. We are already in the midst of that conflict, and the end is not yet. As the end approaches, we shall see bitter strife and bloodshed and revolution. Arbitration for a time may put off the evil day, but it will be powerless at last to effect an adjustment of the difficulties.

This old earth will never know peace only as peace is ushered in by the reign of the Lord Jesus Christ.

The General Conference

Thirty-Eighth Session, May 15 to June 8, 1913

Twentieth Meeting

May 27, 10 A. M.

W. T. KNOX in the chair.

Prayer by E. W. Farnsworth.

Elder Daniells read to the Conference a message of greeting and counsel from Sister E. G. White. The message follows:—

Courage in the Lord

Recently in the night-season, my mind was impressed by the Holy Spirit with the thought that if the Lord is coming as soon as we believe he is, we ought to be even more active than we have been in years past in getting the truth before the people.

In this connection, my mind reverted to the activity of the advent believers in 1843 and 1844. At that time there was much house-to-house visitation, and untiring efforts were made to warn the people of the things that are spoken of in God's Word. We should be putting forth even greater effort than was put forth by those who proclaimed the first angel's message so faithfully. We are rapidly approaching the end of this earth's history; and as we realize that Jesus is indeed coming soon, we shall be aroused to labor as never before. We are bidden to sound an alarm to the people. And in our own lives we are to show forth the power of truth and righteousness. The world is soon to meet the great Lawgiver over his broken law. Those only who turn from transgression to obedience, can hope for pardon and peace.

We are to raise the banner on which is inscribed, "The commandments of God, and the faith of Jesus." Obedience to God's law is the great issue. Let it not be put out of sight. We must strive to arouse church-members, and those who make no profession, to see and obey the claims of the law of Heaven. We are to magnify this law and make it honorable.

Christ has commissioned us to sow the seeds of truth, and to urge upon our people the importance of the work to be done by those who are living amidst the closing scenes of this earth's history. As the words of truth are proclaimed in the highways and the byways, there is to be a revelation of the working of the Spirit of God on human hearts.

O, how much good might be accomplished if all who have the truth, the word of life, would labor for the enlightenment of those who have it not! When the Samaritans came to Christ at the call of the Samaritan woman, Christ spoke of them to his disciples as a field of grain ready for harvesting. "Say not ye, There are yet four months, and then cometh harvest?" he said. "Lift up your eyes, and look on the fields; for they are white already to harvest." Christ abode with the Samaritans for two days; for they were hungry to hear the truth. And what busy days they were! As a result of those days of labor, "many more believed on him be-

cause of his own word." This was their testimony: "We have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world."

Who among God's professing people will take up this sacred work, and labor for the souls who are perishing for lack of knowledge? The world must be warned. Many places are pointed out to me as in need of consecrated, faithful, untiring effort. Christ is opening the hearts and minds of many in our large cities. These need the truths of God's Word; and if we will come into a sacred nearness with Christ, and will seek to draw near to these people, impressions for good will be made. We need to wake up, and enter into sympathy with Christ and with our fellow men. The large and small cities, and places nigh and afar off, are to be worked, and worked intelligently. Never draw back. The Lord will make the right impressions upon hearts, if we will work in unison with his Spirit.

I have words of encouragement for you, my brethren. We are to move forward in faith and hope, expecting large things from God. The enemy will seek in every way to hinder the efforts that are being made to advance the truth, but in the strength of the Lord you may gain success. Let no discouraging words be spoken, but only such words as will tend to strengthen and sustain your fellow workers.

I long to be personally engaged in earnest work in the field, and I should most assuredly be engaged in more public labor did I not believe that at my age it is not wise to presume on one's physical strength. I have a work to do in communicating to the church and to the world the light that has been entrusted to me from time to time all through the years during which the third angel's message has been proclaimed. My heart is filled with a most earnest desire to place the truth before all who can be reached. And I am still acting a part in preparing matter for publication. But I have to move very carefully, lest I place myself where I cannot write at all. I know not how long I may live, but I am not suffering as much healthwise as I might expect.

Following the General Conference of 1909, I spent several weeks attending camp-meetings and other general gatherings, and visiting various institutions, in New England, the Central States, and the Middle West.

Upon returning to my home in California, I took up anew the work of preparing matter for the press. During the past four years I have written comparatively few letters. What strength I have had has been given mostly to the completion of important book work.

Occasionally I have attended meetings, and have visited institutions in California, but the greater portion of the time since the last General Conference has been spent in manuscript work at my country home, "Elmshaven," near St. Helena.

I am thankful that the Lord is sparing

my life to work a little longer on my books. O, that I had strength to do all that I see ought to be done! I pray that he may impart to me wisdom, that the truths our people so much need may be presented clearly and acceptably. I am encouraged to believe that God will enable me to do this.

My interest in the general work is still as deep as ever, and I greatly desire that the cause of present truth shall steadily advance in all parts of the world. But I find it advisable not to attempt much public work while my book work demands my supervision. I have some of the best of workers—those who in the providence of God connected with me in Australia, with others who have united with me since my return to America. I thank the Lord for these helpers. We are all very busy, doing our best to prepare matter for publication. I want the light of truth to go to every place, that it may enlighten those now ignorant of the reasons of our faith. On some days my eyes trouble me, and I suffer considerable pain in them. But I praise the Lord that he preserves my sight. It would not be strange if at my age I could not use my eyes at all.

I am more thankful than I can express for the uplifting of the Spirit of the Lord, for the comfort and grace that he continues to give me, and that he grants me strength and opportunity to impart courage and help to his people. As long as the Lord spares my life, I will be faithful and true to him, seeking to do his will and to glorify his name. May the Lord increase my faith, that I may follow on to know him, and to do his will more perfectly. Good is the Lord, and greatly to be praised.

I greatly desire that the old soldiers of the cross, those grown gray in the Master's service, shall continue to bear their testimony right to the point, in order that those younger in the faith may understand that the messages which the Lord gave us in the past are very important at this stage of the earth's history. Our past experience has not lost one jot of its force.

Let all be careful not to discourage the pioneers, nor cause them to feel that there is little they can do. Their influence may still be mightily exerted in the work of the Lord. The testimony of the aged ministers will ever be a help and a blessing to the church. God will watch over his tried and faithful standard-bearers, night and day, until the time comes for them to lay off their armor. Let them be assured that they are under the protecting care of Him who never slumbers nor sleeps; that they are watched over by unwearied sentinels. Knowing this, and realizing that they are abiding in Christ, they may rest trustfully in the providences of God.

I pray earnestly that the work we do at this time shall impress itself deeply on heart and mind and soul. Perplexities will increase; but let us, as believers in God, encourage one another. Let us not lower the standard, but keep it lifted high, looking to him who is the author and finisher of our faith. When in the night-season I am unable to sleep, I lift my heart in prayer to God, and he strengthens me, and gives me the assurance that he is with his ministering servants in the home field and in distant lands. I am encouraged and blessed as I realize that the God of Israel is still

guiding his people, and that he will continue to be with them, even to the end.

I am instructed to say to our ministering brethren, Let the messages that come from your lips be charged with the power of the Spirit of God. If ever there was a time when we needed the special guidance of the Holy Spirit, it is now. We need a thorough consecration. It is fully time that we gave to the world a demonstration of the power of God in our own lives and in our ministry.

The Lord desires to see the work of proclaiming the third angel's message carried forward with increasing efficiency. As he has worked in all ages to give victories to his people, so in this age he longs to carry to a triumphant fulfillment his purposes for his church. He bids his believing saints to advance unitedly, going from strength to greater strength, from faith to increased assurance and confidence in the truth and righteousness of his cause.

We are to stand firm as a rock to the principles of the Word of God, remembering that God is with us to give us strength to meet each new experience. Let us ever maintain in our lives the principles of righteousness, that we may go forward from strength to strength in the name of the Lord. We are to hold as very sacred the faith that has been substantiated by the instruction and approval of the Spirit of God from our earliest experience until the present time. We are to cherish as very precious the work that the Lord has been carrying forward through his commandment-keeping people, and which, through the power of his grace, will grow stronger and more efficient as time advances. The enemy is seeking to becloud the discernment of God's people, and to weaken their efficiency, but if they will labor as the Spirit of God shall direct, he will open doors of opportunity before them for the work of building up the old waste places. Their experience will be one of constant growth, until the Lord shall descend from heaven with power and great glory to set his seal of final triumph upon his faithful ones.

The work that lies before us is one that will put to the stretch every power of the human being. It will call for the exercise of strong faith and constant vigilance. At times the difficulties that we shall meet will be most disheartening. The very greatness of the task will appal us. And yet, with God's help, his servants will finally triumph. "Wherefore," my brethren, "I desire that ye faint not" because of the trying experiences that are before you. Jesus will be with you; he will go before you by his Holy Spirit, preparing the way; and he will be your helper in every emergency.

"For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God."

"Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Jesus Christ throughout all ages, world without end. Amen."

ELLEN G. WHITE.

W. T. KNOX: Now we shall give opportunity, if it is desired, for any one to express himself in connection with this communication.

J. N. Loughborough: I can say that this communication has shed a ray of encouragement through my mind, and killed one of the lies that the devil has been trying to tell me for a number of years. That lie was that the brethren did not want to hear from me. He would say, "You keep still; they do not want to hear you." A brother who came to me this morning said he thought I had grown so old that the devil does not bother me any more. But I thought I was like a man who said he thought the devil must let everybody else alone, he spent so much time on him. The devil tells me I have got old and had better keep still. He has told me that a thousand times, I suppose, and I guess fifty times since I have been in this meeting. But if I understand that testimony, I can say something once in a while that will encourage the people.

Many voices: Amen!

J. N. Loughborough: And when that testimony spoke "courage in the Lord," I wanted to say, "Courage in the Lord." The Lord is talking to us yet!

S. N. Haskell: I repeat one thing that Elder Loughborough said. Of course the devil is not dead, and I have my temptations the same as he has. I have made up my mind that I will not believe him. As long as I am around, I propose to be around. And if there is anything I can say, I hope that I shall always be near enough to the Lord to say it, and not to feel as though I ought not to say anything. I know people think I am getting to be old, and I suppose I am, according to years; but I was thinking the other morning, when I felt unusually well and clear,—about as I used to feel twenty-five or thirty years ago,—I feel as though I cannot live unless I am doing something to advance this work. And I know Brother Loughborough feels the same way.

I am very much encouraged by this testimony. I thank the Lord that we have the Lord's voice among us still. May the Lord help us to heed that voice, and be prepared for his coming.

G. I. Butler: I feel greatly blessed and edified with this last communication we have received from God's servant. It should encourage us all. It has the old-fashioned ring in it that is in all her earlier writings. Some thought that as she grew old her writings would be less powerful, but it seems to me that her later writings are the best. God is with that dear woman. I feel thankful for this communication. I believe it ought to encourage us all in the work of God, and especially is it encouraging to some of us who are growing old. May the Lord bless us all and save us in his kingdom.

J. O. Corliss: May I say a word? I have been feeling somewhat as has been expressed by these other brethren. I presume that the experience of the past ten months, which has depressed me, has had the tendency to bring this feeling

upon me. I know it is not right. But I am very thankful for one thing, and that is that I have received from my brethren such encouraging letters. I was especially encouraged by a letter from Brother Daniells. It did my heart more good than I can express. It came to me at a time when these temptations were very strong upon me. I am glad that there is yet sympathy for one another among our brethren. But I do not want to talk particularly upon that point.

I feel encouraged by the exhortation we have received in this communication, to do all that is within our power to help others see the truth. That is the point that appeals to me more than anything else. I feel as though my greatest desire is to give this message, and my prayer is that God will give me the strength and power of mind to go forth with this message as in days of old. When I hear the reports of the progress of God's work throughout the field, it seems that there is something that rises up within my heart and says, "Go!" I feel as though I can hardly keep still. I know it is thought that my best days are behind me, but I do believe that God still has a work for some of us older ones in his cause. I want to so live that I may know the triumphs of his Holy Spirit all the time, and be ready either to die or to do. (Amens.)

A. G. Daniells: I read the communication, but said nothing as to my own appreciation of it. So I wish to say that I feel grateful to our Heavenly Father, who looks down upon us in all our weakness and all our frailty, and pities us, and speaks words of encouragement and good cheer. I am greatly encouraged by the note of cheer it sounds, and which it admonishes us always to sound. And, too, brethren, let us be admonished by it always to speak words of courage and cheer to uplift and strengthen one another in the work and in the battle.

Temptations are not peculiar to men who are gray or white with years. They come to some of us in middle life, and they come to young people. Trials, discouragements, and temptations of all sorts come to us, and we must take courage, even when temptations are pressing us hard, if we are to win victories. So this morning I praise God for this good word that has come to us, and I am sure that as we read it and study it, it will be a help and a strength to us. (Amens.)

A. C. Bourdeau: I thank the Lord for this testimony that came to us this morning. It applies to each one of us. It is a word of encouragement to God's people, to his servants, and even to the aged like me, who have felt as though they should lay down the armor and be quiet. I feel full of courage, and am determined by the grace of God to go through with this people. Brethren, be of good courage in the Lord.

D. T. Shireman: I am glad to hear this testimony of encouragement that has come to us this morning. I am of good courage, and am glad I have a part in this work. I want to buckle on the armor anew, and press on.

Wm. Covert: I am very thankful to be with you. I have been in this work a good many years. I have felt the presence of God with me all these years. I thank the Lord because I am associated with a class of workers who love the Lord and love one another, and I am glad that I love them with all the fervor

of my heart. I still hope to live to see Jesus come. By the grace of God, I will strive to keep my place, and work with all the strength God gives me.

O. A. Olsen: I cannot be denied the privilege of expressing my gratitude for the blessings of this message. I am glad that all my life, from a child, so to speak, has been lived in connection with this work. And I am so thankful for what that blessed gift has been to me in the various experiences of my life. I thank God today for the courage he has given us, and for the admonitions that have come to us. I want to be faithful to the end.

W. T. Knox: I am sure we all appreciate this message of courage that has come to us from Sister White, and that all pray that God may continue to bless her, and be very near to her. It is gratifying to know that while she is not here, still her heart is with us, and through her God has sent this message to us.

J. W. Watt: I have been in the ministry for thirty-two years, and have grown old in this cause. I am glad this morning for the word that has come to us. God has a place still for those who grow gray in his cause. My courage is good in the Lord.

W. T. Knox: It is suggested that we give all the privilege of voting their appreciation of this message that has been received by us, by rising. (All the congregation arose.)

C. P. Bollman: I move the president and secretary of the General Conference be asked, in behalf of this body, to convey to Sister White an expression of appreciation of the counsels given in this message, and of assurance of our Christian love and regard.

O. A. Olsen: I second the motion.

The motion prevailed.

W. T. Knox: We have as yet received no report from Japan. We will therefore take advantage of this occasion to call upon Brother De Vinney and others to report.

A report was rendered of our work in Japan by Elder F. H. De Vinney, superintendent of that field.

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Twenty-First Meeting

May 27, 2:30 P. M.

W. T. KNOX in the chair.

Prayer by J. O. Corliss.

W. T. Knox: This meeting will be devoted to hearing reports from India. Brother J. L. Shaw will now present his report.

This interesting report will be published later.

Elder J. S. James also presented a very interesting report of the work in the South India Mission. Miss Della Burroway told of her work in Karmatar. We regret that we cannot give space to these interesting features of the twenty-first meeting.

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Twenty-Second Meeting

May 28, 10 A. M.

W. T. KNOX in the chair.

J. T. Boettcher offered prayer.

It was voted that we invite the European and North American Division Conferences to supply their secretaries' minutes of division conference meetings for publication in the *Bulletin*.

The following communication was presented to the Conference:—

“We desire to express our heartfelt thanks to the members of the General Conference Committee and all the many friends who so kindly sympathized with us in our bereavement, as expressed in their kind words of comfort, their eager willingness to help in anything that loving hands could do, and their beautiful floral tributes. We wish to assure all the friends that their many acts of kindness were greatly appreciated by us, and contributed much to the amelioration of our grief.

“MEMBERS OF THE IRWIN FAMILY.”

It was voted that we accept this expression of thanks, and that the communication be incorporated into the minutes.

At this meeting reports were presented of the work in the Philippine Islands, by L. V. Finster; the work in Burma, by R. A. Beckner; and the work in the South American Union, by J. W. Westphal. Supplementary to the South American report Brother Julio Ernst gave a report of the work of the Upper Parana Mission.

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Twenty-Third Meeting

May 29, 10 A. M.

A. G. DANIELLS in the chair.

Prayer by W. J. Fitzgerald.

A. G. Daniells: Last evening there was a meeting of the Loma Linda Medical College Board, and, after careful consideration of the interests of the school, it was decided by the board to request the Conference to permit this morning the presentation of Loma Linda Medical College interests. This is a good opportunity to place before a large number of our people the interests of this school and the needs of the institution, the efforts that are being made, and the object that we have in view.

There are a few statements to be made about this school. We know there is a difference of opinion regarding it, and we would like to have the one least interested in it, the one feeling most doubtful about it,—we would like to have your attention above all the rest, for we want to convert everybody that feels uncertain about it; at any rate, we want to come to a common understanding.

Now just a word with reference to the object of the medical college. Its object is to furnish a medical school for Seventh-day Adventist young men and young women, in which they may receive thorough training as competent physicians, and from which they may be graduated to do the work we believe this denomination is called to do. That is the object. Now, if we still need physicians, if we ought to have our young people take the medical course and qualify for medical work, should we attempt to give them that education in our own institution, or should we not?

George I. Butler: We certainly should!

Other voices: Yes! Certainly!

A. G. Daniells: Should we place them under our Christian medical teachers?

Voices: Sure! Amen!

A. G. Daniells: Or should we send them to the world, to get their education from men who do not know this message, and many of whom do not believe the Bible at all?

A voice: Never!

W. A. Ruble: The following resolutions have been formulated:—

Whereas, The world-wide proclamation of health reform and rational principles of healing connected with the third angel's message, calls for a special training of a large number of workers; and,—

Whereas, Under the special providences of God, and in harmony with plain instruction from the Testimonies of the Spirit, the College of Medical Evangelists has been established at Loma Linda, Cal., as a training-school for gospel medical missionary evangelists, some of whom are to be fully accredited as physicians of the highest order; therefore,—

1. We, the delegates of the General Conference assembled, indorse the work of the administration in establishing this center of medical evangelistic training for physicians and medical missionary workers; and we further—

2. *Recommend* the College of Medical Evangelists to all our young people who desire advanced medical training, and ask all our people everywhere to acquaint themselves with its principles and purposes, and give to this worthy enterprise their moral and financial support.

Whereas, The college is in need of hospital and clinical facilities to properly carry on its work, and meet all State requirements; we, therefore,—

3. *Recommend*, That the North American Division Conference be recommended to advance the necessary means from its treasury, and to arrange for a call in all its churches throughout the division to raise the funds thus advanced; and we further—

4. *Recommend*, That a systematic effort be put forth with men and women of means to secure an endowment fund for the college, sufficient to meet the necessary running expenses.

W. T. Knox was called to the chair.

Motion was made to adopt the resolutions, and numbers 1 and 2 were read.

W. T. Knox: Are there any remarks on these resolutions?

E. E. Andross: The question would naturally arise in the minds of the delegates as to why this school has been established. I have long felt that we ought to establish a medical school, but the financial obligations to be imposed upon us in consequence of the establishment of such a medical school were so great that at first I felt that we were unable to carry it. Those who were in most direct touch with the beginning of the medical school, as such, were in great perplexity. We did not know what to do, and at the biennial session of our Pacific Union Conference in 1910, this question was given very careful attention, and a committee was appointed, consisting of Elders I. H. Evans and H. W. Cottrell and myself, to interview Sister White, and to ascertain, if possible, whether she had any counsel from the Lord bearing directly upon the question under consideration.

We did not interview her personally, as we did not wish to come into touch with her and to have it said that we had influenced her mind in any way whatsoever. Therefore, we addressed a communication to her bearing on this point, a paragraph of which I will read: “Are we to understand, from what you have written concerning the establishment of a medical school at Loma Linda, that, according to the light you have received

from the Lord, we are to establish a thoroughly equipped medical school, the graduates from which shall be able to take State board examinations, and become registered, qualified physicians?"

In response to this question, Sister White wrote:—

"The light given me is, We must provide that which is essential to qualify our youth who desire to be physicians, so that they may intelligently fit themselves to be able to stand the examinations essential to prove their efficiency as physicians. They are to be prepared to stand the essential tests required by law, and to treat understandingly the cases of those who are diseased, so that the door will be closed for any sensible physician to fear that we are not giving in our school the instruction essential for the proper qualification of a physician. Continually the students who are graduated are to advance in knowledge; for practise makes perfect.

"The medical school at Loma Linda is to be of the highest order, because we have a living connection with the wisest of all physicians, from whom there is communicated knowledge of a superior order. And whatever subjects are required as essential in the schools conducted by those not of our faith, we are to supply, so that our youth need not go to these worldly schools. Thus we shall close a door that the enemy would be pleased to have left open; and our young men and young women, whom the Lord would have us guard religiously, will not need to connect with worldly medical schools conducted by unbelievers."

E. E. Andross: When this communication came to us, we felt it was so plain, and direct, and clear, in answer to our question, that there was left no ground whatever for either hesitancy or questioning; that we must find some way of providing all that was required in order to qualify physicians to practise and to receive the indorsement of the medical profession generally.

But still the question lingered in the hearts of some as to whether or not we might not furnish the first two years of the medical course, with all the necessary equipment, and the latter two years be spent in the very best medical schools of the world; for we understood, after studying the question thoroughly, that the largest expense would come in the latter two years of the medical course. After this matter had been given careful consideration, the following word came to us:—

"Some have advised that the students, after having taken some work at Loma Linda College, should complete their education in worldly colleges. But this is not in harmony with the Lord's plan. God is our wisdom, our sanctification, and our righteousness. Facilities should be provided at Loma Linda that the necessary instruction in medical lines may be given by the instructors who fear the Lord, and who are in harmony with his plans for the treatment of the sick. I have not a word to say in favor of the world's ideas of higher education in any school that we shall organize for the training of physicians. There is danger in their attaching themselves to worldly institutions, and working under the ministrations of worldly physicians. Satan is giving orders to those whom he has led to depart from the faith. I would now advise that none of our young people

attach themselves to worldly medical institutions in hope of gaining better success or stronger influence as physicians."

W. A. Ruble: Our present facilities are sufficient to conduct only half of the medical course. Two years ago there was built one of the best laboratories on the Western coast for our school at Loma Linda, and it has been in successful operation since that time. We have, however, entered upon the last two years of the medical course, which requires us to have, in order to give proper instruction during these two years, a hospital and a dispensary. It was for the purpose of constructing the hospital that the donation was asked for; but this has not come in sufficiently to enable us to go forward and complete it. We have it partly constructed at the present time; but the workmen have been called off, because the means have been exhausted, and we are here today appealing to our people to help us to go forward.

Medical requirements are the most rigid—well, I will say that in another way. Medical men are compelled to undergo more rigid requirements than any other class of people among us. From the time they begin their study until they lie down in death, they are under strict medical laws, enacted by the governments under which they are operating. This is right. In taking into their hands the lives of men, medical men are given the greatest responsibility that is committed to any class of people; and so they should be under the most rigid laws, in order to carry out the instruction that we must carry out for the health of our people and others.

These requirements demand that there shall be eight years of preliminary education up to the academic studies; then four years of academic studies, in which the exact subjects are indicated, the number of weeks in each one of those studies, the number of hours each week, and the number of minutes for each hour's study. A medical student's certificate from the State is then required of all who desire admittance to any medical college. Then the student is under the necessity of undergoing a set course of study, which will fit him, according to the laws of the land, to present himself for examination before a State board. After having undergone all that, which with the preparatory work takes at least sixteen years of study, he is not then permitted to take up medical practise until first he submits to an official examination before a State board. If he passes, he is given full privilege in that State or county to take the lives of his fellow men into his hands under any circumstances, and the law will uphold him.

In establishing a medical school, we must submit to these laws, because we, as Seventh-day Adventists, claim to be the most law-abiding citizens in the world; and we are conscientious in this matter of meeting proper requirements. We held out the hope that this donation was going to give us the full means to establish that school. We needed twenty-five thousand dollars; we got eight thousand. That has all been exhausted, and the workmen have been called off. The young men get these letters from other schools, and can you expect them to have more faith than we have? It is a trying proposition; and, furthermore, we have a five years' course there. The young men who have been there

two years can go to the universities and complete their medical education in two years more; whereas they will have to stay with us three years. That is another temptation to these young people. But we have a five years' course in order that we may give the Bible instruction needed, and the instruction in the special features that we emphasize in our medical work. We are trying to follow the spirit of prophecy in getting away from drug medication; and for that reason we are under the obligation to continue our course for five years. But, in spite of that, our young people are willing and ready to stand by the institution, if we will give them the assurance that we are going to make good. We have made good thus far, and by the grace of God we are going to make good all the way through, because the Lord has spoken, and we are trying to follow in his steps; and with that help we are going to succeed.

I cannot emphasize too strongly the necessity of acting promptly for these young people. There is no question but that we shall lose some of them unless something is done, and that quickly; because we must give them some assurance that we are to get the facilities that are necessary. We need a hospital. It will require several thousand dollars to complete it. We must have a dispensary in Los Angeles, which will call for the expenditure of a few thousand dollars. When that is done, we cannot expect that the few students we have are going to meet the entire expense of operating that school from year to year; so it will be necessary for us to face the proposition of supplying some means from which we can draw support for the school, to a certain extent, for the coming years. And for that purpose, the resolution has been placed before you this morning.

H. R. Salisbury: A year ago the heads of our advanced training-schools in North America met at Loma Linda for our yearly departmental meeting, which is provided for by the General Conference. We met at Loma Linda especially that we might study carefully the equipment and efficiency of that plant from our standpoint, because we felt that it was from the advanced schools of this denomination that the students of the medical schools would be drawn. We spent six days on the ground. We were shown through all their laboratories. We examined very carefully their courses of study. We spent three nights with the doctors, discussing in careful detail the whole question of their curriculum; and at the close of that meeting we passed—not as having to do with the medical men, but as the educators of our advanced schools—a resolution of confidence in the Loma Linda Medical College, which meant that the heads of our training-schools in North America returned to their schools and told the young men who were finishing in our colleges that we as educators had confidence in the Loma Linda Medical College, that they could get there the necessary training in medicine.

There is an objection I have heard raised, as to whether we need a medical college or not. It has been said to me that we have had strong men, strong doctors, graduate from the schools of the world, and come out all right. But is it not because they were men of deep consecration that they have come out all right? That which has opened my

eyes, has been what has been told me by those who have passed through the schools. The reports coming to me of prevailing evils have caused me to believe that for the moral training, for the moral protection, and for the spiritual upbuilding of our young men, it will be vastly better if we have a medical college of our own.

W. C. White: There are two questions which come very quickly to the minds of our people,—“Is it a necessity?” and “Can we do it?” I have seen a little of the workings of various schools and their influences. I have correspondence from men in middle age, who, because of special circumstances, are attending the universities nearest them, and I have asked them, “Will you permit your sons to attend the same school?” They say: “No, by no means. The moral atmosphere, the worldly influence, is beyond description, and we shall not send our sons to these places that we are attending.”

O, how I wish that others could have the opportunity I have had of hearing the verbal counsels, and of reading the written letters and testimonies of instruction, and could see, as I have seen, the perfect harmony of the long series of instruction. Some say: “There is confusion. The testimonies call for a school to train nurses with extraordinary ability to go out as medical evangelistic nurses. The testimonies call for medical missionaries to go out with qualifications to be gospel ministers, and to connect the medical work with it. Some of the communications seem to warn the people in Loma Linda against going too fast and too far; and then others say, Go ahead. How do you harmonize all these?”

If you were near to the movement, and could see how each of those messages applied to the time it was given—how necessary it was to save mistakes—you would see perfect harmony in the whole series of counsels, and you would discern that the testimonies call upon this people, not only in Loma Linda, but in each one of our sanitariums, to maintain a strong medical faculty, strong gospel workers, teachers, and leaders in gospel work, so that every one of these institutions shall be an important training-center for missionary nurses. You would also see that it calls upon Loma Linda, and other places that may have simple facilities, to train medical evangelists. You would also see that the demand is clear, definite, emphatic, for us to have a school in which instruction will be given—a full course of instruction—to men who can stand in our institutions, recognized by the State, honored by the medical profession, as full, competent physicians, to minister to the sick, and to teach; and that these men should be trained in our own schools. It also calls for men of special ability to stand in our great cities, at the head of medical missionary enterprises in those cities, leading and teaching those who are going forth in house-to-house work in the cities.

Brethren, I do not see how we can drop out the main feature of this plan and carry on the plan. I do not believe our people want to do it.

I. H. Evans: I am sure it is not necessary to discuss this proposition any further. I think there could hardly be one who believes the testimonies but that would say that it is a necessity that we have a medical school. It is recom-

mended that our people study the principles of the school, and familiarize themselves with its policy. I think that would be a very good thing, and it ought to be done. Every father and mother who have a son or a daughter that they intend to send out to a medical school, ought, before selecting that school, to study carefully the principles that govern our Loma Linda school.

I can scarcely think that a Seventh-day Adventist parent, under ordinary circumstances, would desire his child to be educated in any other medical institution than that of our people. We have the institution—it belongs to us, it does not belong to an individual; and I think the whole denomination ought to rally around this institution and make its work a splendid success, with a spirit of confidence, with a spirit of sympathy, with a spirit of cooperation.

So I am in favor of rallying around this school, giving it our financial support, sending our boys and girls to receive their medical education in this school, and making it what it ought to be—a real denominational medical school. I believe the graduates from this school ought to be genuine Seventh-day Adventists. Their faith in this message ought not to have weakened, but to have strengthened. Instead of going out crippled, not knowing whether they want to work for God or themselves, they ought to come out of that school with one determination,—to give their lives to God's work.

We could use a thousand doctors in the world today if we had them, those who were loyal to this message, whose hearts were in sympathy with it, who were not mere Sabbath-keepers, but who were genuine, earnest missionaries. We could put them in every city in this land; we could scatter them over Europe, and out in the heathen lands. They would be a rallying power, a center of influence. They would be mighty men for this work, if only the message burned in their souls when they completed their medical course.

Therefore, I believe that we ought to take hold of this school and make it a genuine Seventh-day Adventist medical training-school.

W. T. Knox: The question has been called. The secretary will read the next recommendation.

Recommendation 3 was read.

W. T. Knox: Now, the Loma Linda school does not have the necessary facilities. Our people generally, in America especially, are aware that we attempted to provide funds for the hospital by a special donation taken up in March. It was anticipated that this donation would give us twenty thousand dollars or more. We believed that, as the needs of the college were placed before our people, there would be a hearty response. It is evident, however, that we are to be disappointed. While all the offerings have not yet come to the general treasury, we conclude that the offering will not be more than \$9,000. It is necessary that we should have something like \$23,500 for the hospital and its equipment. And to establish a dispensary even in rented quarters in Los Angeles will cost approximately another \$5,000, making something like \$28,500. Before the offering was asked, there was a nucleus for the building fund amounting to some \$2,500. This, with the amount of the offering, makes it still necessary for us to provide for some

\$17,500, in order properly to equip the school.

This equipment that we spoke of as being proper equipment, is not spoken of from the standard of the personal desires of the men that are connected with it, but it is to meet the requirements of the State. They must have the hospital; they must have clinical facilities. They are already drawing to the close of the school year in which these facilities are needed. They will be needed from now on. How much better it will be for us to recognize the necessity, and provide for it at once, than to expose the school to the harm and the danger and the actual evil that result from being improperly equipped.

But now, given the recognition on our part of the school, add to that the plain, definite counsel that has come to us; the requirements of the State; the school in operation, with the students becoming unsettled because of the lack of proper facilities, and to them no results if that continues, is it not the reasonable thing for us to do to provide the necessary funds at once? I think it is. We cannot delay this. It would be unwise for us to delay this until we can muster our forces, select a proper date, and again appeal to our people for their donations. The denomination should provide the necessary money. I believe they will, as the necessity is forced home to them. But we cannot delay for that; for if we postpone our efforts in this line, the furnishing of the money, until such time as we can again make a general appeal to the people, months will pass before relief will come, and many of the students will not only be tempted to leave, but I actually believe they will leave the college and seek other quarters.

It is therefore suggested that the North American Division Conference be authorized to supply, or to advance, the necessary means from its treasury, and to arrange for a call in all the churches throughout the division to raise the necessary funds. Now, I should hope that a proper appeal made to the churches, with the necessities of the case properly set before them, would result in our gathering together the necessary money. But if one offering fails, and it has; if the second offering should fail, what is there for us to do but to make the third call, and the fourth call, until we have it? [Voices: Amen, Amen!] But we cannot jeopardize the interests of the school, nor of our young men and women who are attending it, by delaying and making it possible for repeated appeals. I do firmly believe—I have expressed myself over and over again to the effect—that we should raise the money before we attempt to expend it. But every general rule has its exception, and I believe that here we are facing one of the exceptions, and it will be a good and proper exception if this people gathered here, the representatives of all the denomination, instruct the officers that are to be, to do this thing. Therefore I am in favor of it.

There have been some questions sent up to the stand, as follows: “Will the hospital asked for meet the requirements of the law?” “Will Los Angeles furnish needed clinical material for dispensary?” I will call upon Dr. Ruble to answer these.

Dr. W. A. Ruble: The legal requirement made by the American Medical

Association is for a hospital of at least one hundred beds, to be owned and controlled by the school. This hospital that we are providing is for seventy beds; and with the close affiliation we have with various medical institutions affording clinical facilities and other advantages, we believe we shall be abundantly able to meet the requirements of the law, so far as clinical hospital facilities are concerned.

The next question is, "Will Los Angeles furnish the needed clinical material in its dispensaries?" The clinical material comes from three sources,—first, from the clinical hospital; second, from the out-patient department; and, third, from the dispensary. We have already worked up a very good out-patient clinic in our own neighborhood. We have within six or eight miles of us a population of about one hundred thousand. We have four or five small cities there, which, of themselves, have a population of over sixty thousand. We are in close contact with them, and are receiving a number of patients from them, and are conducting quite a large out-patient department in those towns and in the surrounding country.

The city of Los Angeles will furnish a large amount of dispensary practise. There are several dispensaries there already, one of which is one of the finest I have ever seen in the United States. There can be no question but that there is plenty of opportunity in the city of Los Angeles for our dispensary. At the time our students are there, they will also have access to the city for out-practise, and will be privileged to attend the clinics in the hospital in Los Angeles. But our own hospital, with the additional facilities we have, will, I am sure, be amply sufficient to meet the requirements of the law.

Charles Thompson: I would like to ask if this resolution means, if adopted, that there are to be \$17,000 advanced out of the North American Division treasury?

W. T. Knox: That is what it means, Brother Thompson.

W. H. Thurston: The difficulty seems to be in getting the money. The resolution provides, or suggests, that the college cannot wait until the money be raised, and that it, therefore, be advanced from the North American Division Conference. And there is no money in the treasury of the North American Division Conference. That seems to be the difficulty—where the money is coming from.

W. T. Knox: The North American Division will certainly begin business sometime.

W. A. McCutchen: I move to refer recommendation 3 to the two finance committees, that of the General Conference and that of the North American Division Conference, jointly, for further consideration.

The motion to refer carried.

Other excellent remarks were made by Elders Charles Thompson, W. T. Knox, E. R. Conradi, F. W. Stray, F. M. Dana, R. W. Parmele, F. H. Westphal, and J. A. L. Derby, but the sentiment of the Conference is expressed in those given. We regret that we cannot report all that was said.

Resolution 4 was read, and question was called on the whole, the report being adopted save for the portion referred.

The Chair called for reports from committees.

Guy Dail responded with a further report from the committee on plans. The committee submitted a form of constitution for the Asiatic Division Mission, requesting that it be printed on slips for study by delegates before taking up its discussion.

Guy Dail (reading):—

Report of Committee on Plans

The committee on plans and resolutions submit the following further partial report:—

Whereas, The efforts of the Young People's Missionary Volunteer Department to reach all of our youth where they are, and to enlist and train them in Christian service, are of the utmost importance to this denomination; and,—

Whereas, Success in this work requires Missionary Volunteer leaders who are especially qualified to work for and with the youth; and,—

Whereas, There is a growing demand for well-qualified leaders,—

16. *Resolved*, (a) That our conference officers and school faculties encourage promising young people to prepare for this line of the Lord's work.

(b) That for increasing the efficiency of conference Missionary Volunteer secretaries and the preparation of those who contemplate entering the work, we favor some form of special training, such as Missionary Volunteer secretaries' institutes.

(c) That the General Conference Missionary Volunteer Department endeavor to arrange with the Fireside Correspondence School to conduct a course of study for the benefit of Missionary Volunteer secretaries, and of those who contemplate entering this work.

(d) That all conferences make a special effort to build up this department of their work by a careful selection of secretaries, in counsel with the union and General Conference Missionary Volunteer departments, and by having secretaries who have been reasonably successful, remain in office long enough to enable them to build up a strong work.

17. *Resolved*, That in raising funds for interests outside of the local fields, our young people be encouraged to devote their efforts to those enterprises receiving appropriations through the regular channels.

Whereas, There is a call from many fields for the publication of portions of the writings of Mrs. Ellen G. White, selected from the "Testimonies for the Church," and other of her books and manuscripts; therefore,—

18. *Resolved*, That the General Conference Committee be authorized to appoint three or more persons having a broad knowledge of the needs of the field, to outline plans, and to assist the workers who are very familiar with these writings, in the preparation of several compilations from these writings of such matter as they regard fundamental in character, and believe will be most helpful to the fields; these compilations to form a basis for a series of somewhat similar tracts and pamphlets, in many languages.

Discussion of Report

On motion to adopt, question was called on resolution 16.

Resolution 17 was read.

W. T. Knox: Allow me to say a word here. Our young people have been very

helpful to us in supplying funds for different enterprises in the foreign fields. And we have greatly appreciated what they have done. They are raising now I think something in the neighborhood of twenty thousand dollars a year. Now in making their efforts in this line, they sometimes desire some special object to which their offerings shall be given. They write to the Treasury Department; or the object may be supplied by correspondence with foreign missionaries. Our local conferences are all straining every effort to supply mission funds. The pressure has become so strong that conferences greatly desire that money raised in their territory for mission work shall be credited upon the amount they are expected to raise in that particular territory.

For instance, here is a conference that is supposed to raise \$25,000 a year in mission funds. It may have a strong young people's society there, that raises \$500 or \$1,000 a year for some kind of mission work. Now the conference desires that that \$500 or \$1,000 that is raised by their young people's society shall help make up the \$25,000 that we expect them to raise; and we are quite willing it shall be counted so. But if Brother So-and-so over in India appeals to the leader of the young people's society in that particular conference for help in accomplishing something to which we are not appropriating money, then we are not able to count the money thus secured in our regular mission funds. Thus the General Conference is arbitrarily compelled to increase its appropriation to India by the amount the young people are adding to that field. Now we do not object to the young people or to churches having some special object to which they shall give their money; but we do desire that they shall select something to which money is being sent, to which aid is being given, and thus help us to raise the funds that we are appropriating.

In our appropriations we must act by faith. For 1913, we have appropriated \$525,000, a number of thousands of dollars in excess of the mission funds of the preceding year. We had to do that by faith. Why did we dare have such faith?—Because we believed our people would raise their offerings this year, increasing the supply coming to us. We must, therefore, encourage our people to lift along the lines of appropriations made; otherwise the gifts do not count on these needs which the fields list as of first importance.

W. A. Sweany (Bahama Islands): I should like to ask a question for information. I have a letter in my pocket now, received from a secretary of a young people's society in one of our large churches, asking what they can do to help us in our mission field. I have not answered the letter yet. It was not in response to any call. The question I want to ask is this, If I write and tell them what they can do to help us, and they send the money direct to us, or if I instruct them to send the money through the regular channel, and we report it as so much money received from such and such a source, will that meet all the requirements?

W. T. Knox: First of all, brother, you should discourage this being sent to you direct. It always brings confusion; and if allowed to go unchecked, it will completely disorganize us and it will

destroy our financial strength in mission work. It would result eventually in leaving some fields absolutely bare, while others would be supplied. Hence, if you write to them and suggest that they devote their gifts to some work in your field that we are appropriating to, then it will count on the mission funds coming from that field; but if it goes to some work to which we are not appropriating, we cannot credit it to the conference, and that will result in dissatisfaction.

W. A. Sweany: Of course we are not carrying on any work but the general work to which the board is appropriating.

W. T. Knox: For instance, many requests come from different parts of the fields: "We would like a stereopticon;" "We would like a colporteur wagon;" "We would like an organ;"—all commendable things, helpful in the message, but things to which we are not appropriating.

Now we want every field to be well equipped, and to have all the facilities that can possibly be supplied, but I am sure that better results will come if these extras are obtained in the same way that we obtain the greater things. Let me say a word to the missionaries. When you send into the General Conference your requisition, asking for this or that, you know that not a single thing is denied that it is at all possible to supply. And now it will not result the best if, after having placed your wants before the General Conference, and having obtained your appropriation, knowing, as you do, that the appropriation thus made is made in faith, and must be obtained from the churches and the conferences and the young people's societies and the Sabbath-schools,—it will not work the best, I say, if you then throw out other pleas, separate and independent of that.

An instance comes to me now. I have in my desk over there some correspondence to show to one of the superintendents from one of the great mission fields. What was it this person was calling for? Coming from one of the department heads in the mission fields, stating that they had been sending out letters to their friends, some of them not of the denomination, and to their brethren here in America, pleading for a large sum of money for a particular purpose that had not been presented to the committee, and to which no appropriation had been voted, and saying that in these letters they had been careful to state to the parties to which they were writing, that money that would come from this appeal would be separate from the mission funds and would not be counted. They said they had every reason to believe that their appeals would result in their obtaining what they wanted, but they informed me so that I would know what it meant when the money began coming into the conference for this purpose. Some will come from the Northern Union, perhaps; some, perhaps, from Southern California; some, perhaps, will come from Greater New York. That brother did not think how those donations coming to us with the information that they were not to be counted in the mission funds, but for this specific purpose—how that would appeal to the brethren in these conferences that were still obliged to raise forty thousand dollars for that same field.

Now if that field needed that ma-

chine, all that was necessary in order to get it was that the request come in the regular way, before the General Conference, and then that the General Conference have faith enough to believe that they would have money enough to buy it; but to inject a secondary way of raising this money is injurious to the great work of financing these world missions. We appreciate all that our brethren in foreign lands are doing to help us raise these funds, but I do appeal to you, my brethren, in your seeking to help us, to do it in a way that will really be cooperating with us and not weakening our hands.

Question was called, and resolution 18 was read. Question being called, vote was taken on the whole report, which was adopted.

Meeting adjourned.

W. T. KNOX, *Chairman*;
W. A. SPICER, *Secretary*.



Twenty-Fourth Meeting

May 30, 10 A. M.

L. R. CONRADI in the chair.

Prayer by O. E. Reinke.

At this meeting Elder F. H. Westphal, president of the Chile Conference, presented a report of the progress which the work has made during the last quadrennial period on the west coast of South America.

A Statement

L. R. Conradi: Elder Daniells has now a statement to make to the congregation.

A. G. Daniells: I have asked the chairman for the privilege of making a brief statement which I believe will be cheering to our brethren and sisters. Many of you are aware that during the past eight or ten years we have been tried by the enemy many times. As a denomination we have had perplexities and difficulties to meet. A few years ago a special crisis arose involving the matter of organization. In all these experiences the enemy is alert to create misunderstandings. We have experienced these things—every people that God has ever led has had to battle with these things. Now, in the midst of this difficulty some years ago, some of our brethren, and some churches, were in perplexity. Among them was a church in the city of Washington, of which Elder L. C. Sheafe was leader. Brother Sheafe came to this city by request of the General Conference Committee about 1902, and the Lord blessed his labors in raising up a substantial church. I united with him in its organization. I visited the church many times, and spoke to them. We worked together very nicely, and a good congregation was built up; but in the midst of the crisis referred to, there came a time when Brother Sheafe and his congregation felt that they could not go on with this body. A letter signed by the church clerk notified us that they had decided to withdraw from the conference and be independent of our organization. I need not recite the interviews that were held, and what we tried to do on both sides, nor the interviews that have been held from time to time since then. But I am very happy to tell you this morning that our brethren, after these years of observation and experience, have concluded that they do not want to stand apart any longer.

[Elder Daniells spoke of conferences that had been held with the church recently, and of the assurance felt by those who had taken part in these interviews.] A few days ago we received a letter from the church, which I should like to ask Elder Sheafe to present.

L. C. Sheafe: I want to say this morning that I feel I am in the house of my friends. It has been eighteen years since this blessed message came to me. I believed it then to be the message of God, and I have believed it ever since to be the message of God. I saw in it wonderful possibilities for my people. I had no special personal aims or ambitions, but I felt that this message could do so much for my people; and in the various conferences that I have been privileged to attend that has been the one fact and thought before me. I feel that possibly this has been true—that, like Moses of old, when he came out and saw the Egyptian ill-treating the Hebrew, you remember he took off his coat and rolled up his sleeves and pitched in to deliver Israel himself. He was forty years ahead of God, and therefore God had to put him in the mountains tending sheep to teach him his lesson. God had a thought for Israel and for the Hebrews deeper, grander than Moses had, and afterward God called him out and used him wonderfully in leading his people forward. [Elder Sheafe spoke of his personal belief in the doctrines of our faith, and continued concerning the action of the church.] The church for more than six years has stood aloof from conference connection. I have weighed the situation, and looked the matter over, and I have said to myself, This message of truth has made us what we are. It will not pay for us to depart from its principles. Therefore, during these years I have sought to proclaim this message. But our church has been considering this matter, as a body, in a special way for about a month. We were looking into the matter seriously, and considering it, and holding meetings, and on the twenty-first of this month, in a meeting assembled, this was the action of the church (reading):—

THE PEOPLE'S SEVENTH-DAY ADVENTIST CHURCH,

WASHINGTON, D. C., May 21, 1913.

To the General Conference Committee of Seventh-day Adventists.

DEAR BRETHREN: After more than six years of separation from conference connection, having prayerfully reconsidered our action, we are convinced that the separation was a sad mistake, for which we are heartily sorry. We have earnestly sought and obtained forgiveness from our Heavenly Father, and do here and now acknowledge our fault to you.

We are in full accord with the teachings, doctrines, and polity of the Seventh-day Adventists of the United States of America. Therefore we desire to unite with you to help close up this glorious message of love and mercy. Our earnest prayer is that Heaven may continually smile on this union.

Done by order of the church on the above date.

LEWIS C. SHEAFE, *Pastor*;
ELMIRA B. GREENE, *Clerk*.

[Attached to the letter were the names of the eighty-two members voting it, and also a record of the fact that eleven

voted against joining the organization.]

In response, it was moved that the following reply be entered upon the minutes:—

"The committee suggests this word of reply: The Conference receives this letter with joy, glad that the members of this congregation addressing us find themselves fully in harmony with the Seventh-day Adventist body, and desirous of being identified with us. We assure our brethren that our hearts respond to these declarations of unity in the blessed hope. We welcome these brethren and sisters to the joys and trials and triumphs of the advent people, in the work of this last message; and we refer this letter for definite, formal action to the District of Columbia Conference, in whose territory this church is located."

W. A. Spicer: I move this reply, Brother Chairman, to the letter from the church.

L. R. Conradi: Are there any remarks upon this now?

L. C. Sheafe: I wish to express my hearty appreciation and thanks to the brethren for this cordial acceptance of our word, and we hope to be able in the future to demonstrate by our lives and actions the sincerity of the step that we have taken in asking for a place with you in this great work. And our earnest and sincere prayer shall be that God may further his cause and may hasten the glad day when all these differences and misunderstandings shall have passed away, and God himself will wipe the tears from the faces of his people and gather them into one family, where there will be no more separation, no more severed ties, no more misunderstandings arising to wound our hearts or his people. May God ever guide and keep us.

Elder Daniells spoke again at some length, saying that in the interviews held it was the mind of the church to come into conference relationship just as all other churches, and Elder Sheafe had desired to come as all other ministers, willing to labor anywhere as the providence of God might indicate.

The congregation sang, "Praise God, from whom all blessings flow."

A number of the representatives of the Negro Department expressed their high appreciation of the position taken by Elder Sheafe, and of his return to the organization.

Question was called, and the entire congregation, by a rising vote, adopted the motion making response to the letter presented.

Following this interesting and inspiring incident reports were rendered of the Brazilian Union Conference by F. W. Spies, by W. Ehlers of the Rio Grande do Sul Conference, and by J. Lipke of the East Brazil Mission.

C. H. Edwards: Before we adjourn I would like to make a statement. In harmony with what has been done before in regard to a delegation visiting the President of the United States, I move that a committee of five, W. A. Colcord, C. S. Longacre, S. B. Horton, K. C. Russell, and J. E. Jayne, be authorized to prepare a suitable memorial, and that the Conference appoint a number of brethren to present this memorial to the President.

This motion prevailed, and the Conference adjourned.

Twenty-Fifth Meeting

May 30, 2:30 P. M.

L. R. CONRADI in the chair.

Prayer by H. S. Shaw.

L. R. Conradi: The matter before us is the constitution and by-laws of the Asiatic Division, recommended by the committee on plans.

The constitution was studied in detail by the Conference, and, as amended, was adopted, as published in the *Bulletin*:—

Further Reports

Following the adoption of the Asiatic Division constitution:—

L. R. Conradi: We have a report from the committee on nominations that ought to be read.

O. A. Olsen: The committee on nominations has a partial report to make. You will appreciate that all this organization and constitution work has delayed us in submitting this report, and therefore we are able to submit only a partial report at this time. Elder Fitzgerald will render this report.

W. J. Fitzgerald: The committee on nominations respectfully submit the following partial report: For president, A. G. Daniells; for secretary, W. A. Spicer; for treasurer, W. T. Knox. Mr. Chairman, I move the adoption of this report.

The report was adopted.

The committee on plans submitted the following further partial report:—

According to the instruction given in the inspired Word of God, the specific work of the minister is to preach the gospel; the object sought is to deliver those who are under the power of Satan, and to reconcile them unto God; this is to be accomplished by preaching the salvation which is found in Christ; in order to obtain the desired results, it is necessary that one should give his undivided attention to his specific work, in order that he may be "approved unto God."

The application of these principles is seen in the ministry of the apostles, who refused to be burdened with the administration of temporal affairs, and declared, "It is not fit that we should forsake the Word of God, and serve tables."

In order that the ministry of this denomination may become more efficient, and may approach more closely to the apostolic standard; we therefore,—

19. *Recommend*, (1) That those who are ordained to preach the word devote themselves wholly to the work of the gospel ministry.

(2) That they put forth earnest efforts to make their work as efficient as possible, by prayerful study of the Word of God, and by personal consecration to the specific purpose of winning souls to Christ.

(3) That they constantly strive for self-improvement, by systematic private study and by pursuing such ministerial reading courses as may be arranged.

(4) That candidates for the ministry be encouraged to take a course of study in one of our training-schools, as a necessary preparation for their work.

(5) That it be the policy of the denomination to select and train laymen possessing suitable qualifications for the business management of institutions, and for directing business affairs generally, in order that those who have been set apart for the work of the ministry may

be relieved of these burdens, and may be able to give their time and strength to soul-winning.

Whereas, The interest and pleasure in making gifts for missions in our Sabbath-schools is greatly increased by having occasionally some definite need set before us as the object of the contributions, resulting in largely increased offerings; therefore,—

20. *Resolved*, That we approve the plan of devoting the Sabbath-school offering on the thirteenth Sabbath of each quarter to some definitely named missionary enterprise calling for special help which may be beyond the ordinary income of the mission treasury; it being understood that this action relates primarily to the North American Division, but that other divisions, unions, and conferences outside this division, join in the plan where they can consistently do so.

On motion to adopt, the consideration of the report was left until it should be printed in the *Bulletin*.

The meeting adjourned.



Twenty-Sixth Meeting

June 1, 10 A. M.

I. H. EVANS in the chair.

N. Z. TOWN offered prayer.

Chas. Thompson: Two delegates from the Northern Union, Dr. C. W. Heald and J. W. McComas, have had to return home. Our committee has taken action substituting as delegates B. A. Wolcott, educational secretary of Iowa, and Sister J. W. Dorcas, of Iowa.

The Conference voted to seat these delegates.

The report of the committee on plans was called up, and recommendation 19 was discussed.

H. W. Carr: Item 4, under recommendation 19, reads: "That candidates for the ministry be encouraged to take a course of study in one of our training-schools, as a necessary preparation for their work." Do we understand that any candidate for the ministry shall be instructed that it is necessary for him to take a course in one of our training-schools before he will be encouraged to enter the ministry?

In brief discussion of the wording of the recommendation, it was agreed that the wording of two items should be as follows:—

(1) That those who are ordained to preach the word devote themselves as fully as possible to the work of the gospel ministry.

(4) That candidates for the ministry be encouraged to take a course of study in one of our training-schools, for a better preparation for their work.

A. G. Daniells: I think it ought to be made plain, in our advocacy of the ministry devoting itself to the ministry, that the work of a conference president is the work of the gospel ministry. When we have our conference work outlined so that the conference is a great evangelical board,—and that is the aim and purpose,—then it is just as proper for the minister to act as president of the conference as anything else; and while doing that work he can advance the work of the ministry, preaching the gospel and doing all that he is called to do in the supervising way. Now, we must all admit that if today we had lay-

men, business men trained for the work, to take the chairmanship of our institutional boards, it would be far better to have matters so arranged than to tie our ministers up on the detail administrative work on those boards. That is my conviction.

I do not think that we can make this change suddenly. But there is one thing certain, the messages that have come to us through the spirit of prophecy urge us to train business men, men of business talent and ability, to look after the business interests of this denomination, so that ministers shall not be called away from the preaching and from the ministry to attend so largely to business affairs. I understand that is what section five looks to. Surely that is a proper thing for this denomination to begin now to do. We are full late enough in passing an emphatic recommendation of this sort. It must be understood that this change cannot be made fully this year, nor next year. But we have business men on the General Conference Committee who are not ordained ministers, but are earnest Christians, men of sound business ability, and they are managing business affairs, and it is far better to have these men doing the work than to place these detail administrative burdens upon ministers.

God has given us hundreds of men of good talent and ability for business affairs and administration, who are not gifted for public speaking, but they are thinkers, they are plodders, they are splendid, hard-working men at the desk, and they can get around quickly and look after business interests. The strength of the denomination lies in the ministry giving itself to the work of the ministry, and drawing in this great, splendid body of laymen of business acumen to look after our institutional administrative affairs.

I tell you, brethren, you presidents of conferences, you are in danger of losing the real, refreshing, life-giving power as ministers, because you are so wrapped up with administrative business details. I have gone over the ground myself in the local conference and the union conference and the General Conference. I do not say that the preachers should not be presidents of conferences. I believe in it; but I believe, my brethren, that as fast as you can, you should entrust to others all that pertains to business,—the buying and selling, the care of tents, and the details of administration,—put these things into the hands of treasurers and secretaries, and helpers, and give yourselves more fully to the work of the ministry. [Voices: Amen! Amen!] I stand for this, that the presidents of conferences should, above all things, be leaders among the preachers of the conferences in evangelistic, soul-winning labor. And if there is anybody at the camp-meeting who ought to step in at the revival, who ought to encourage the discouraged and the suffering, and to lift the people up spiritually, it is the president of the conference.

I know that you must have time for Bible study and prayer. One cannot go from the wearing consideration of business perplexities, and in an instant jump right into good evangelistic preaching work. What this recommendation means, as I understand it, is to distribute these things, so as to give our conference presidents more time to devote to

the ministry. And I believe there is a reformation for us to make.

E. E. Andross: I want to say to the delegates that I am in full accord with the plan proposed in this resolution, and have been personally trying to labor to this end. I have labored earnestly to build up the ministry. I believe a minister is ordained to preach the word, and not to go off on a farm or engage in other matters part of the time. But, further, I believe that the minister is called to stand at the head of the conference just as much as he is called to preach the word, and in doing so he is not cutting himself off from the ministry or the preaching of the word. I fully believe that the Lord would have at least a fair representation of ministers on the conference committee. I believe none are so well fitted to direct the minister in his work as those engaged in the ministry. I think we ought to lift the standard higher, until we can have an efficient corps of ministers all over the land.

V. O. Cole: Is it the mind of the framers of this recommendation that now all business be left to the business members of the committee?

I. H. Evans: I suppose that bringing about this change would be a gradual process. They could not make these changes at once. We would not have the business men. Then you will understand that these recommendations provide for training. Men are not only to be selected, but they are to be trained. Just how long that will take, I suppose we hardly know. The plan is evidently that the policy shall be changed, so that ministers shall not be giving their time to business all the while; but we want business men to take these business enterprises, while the ministry give themselves to the preaching of the gospel. I do not think anybody would understand this to mean a radical change immediately, but a definite policy to work to, to bring about just as rapidly and as quickly as changes can be safely made.

A. G. Daniells: Now I want to make a word of explanation. This says the work of the ministry. Is not all this good help that is given to the churches the work of the ministry?—Surely. And every conference president must see that the churches are receiving the help necessary to keep them strong and vigorous and active in the work. It may not be necessary for the president to do all that work. He may divide the conference up, and arrange for different ministers to do this revival work in the churches, and this work of the ministry. But I could not think that a minister was missing his calling or his duty if he was giving himself earnestly to the revival of the churches, and to additions in places where there is an interest.

L. R. Conradi: I am very much pleased with this resolution, and I think it is not so difficult to carry out as we think it is. By the grace of God, it has been my privilege to carry it out a number of years. I found that, the larger my field grows, there must be planning ahead in order to do this. I have not the privilege at present, as Brother Daniells had, of laboring in the cities, because our workers over there are city workers. With us the thing is turned about. All our work is city work at first; country work comes in later, and is much more difficult. But the union presidents now carry on the city efforts.

Then what is my work?—We see some large problems in Mohammedan fields and heathen fields, and I have an interest in them. I do not know how to counsel the workers unless I go there for four or five months. Well, now, when I leave Europe, I leave it without the least concern. I know that the gospel ministry goes on; I know that the good boards go on, and that the conferences go on; and I am very happy to know that everything goes along well without me—that I can be spared. I believe we can do that; but I do admit that we plan from one to two years ahead, so I can get out that four or five months. I believe, brethren, by the grace of God, it can be done, and I find institutions are running successfully, the gospel work is going on, and we are getting thousands of people into the truth.

A. G. Daniells: Who runs your institutions?

L. R. Conradi: Business men; they have all the detail work, and we find also that the work is going on in harmony. And I am thankful to the Lord that we can enlarge, and go out, and carry the gospel to the very ends of the world. A few years ago, when that testimony referred to was read, one good brother came to me and said, "Now, you men must all get off every board." I am perfectly willing to get off every board, but, brethren, if I get off every board, I want to be rid of every responsibility concerning the institutions. But a president can be on a board, and yet have good business men looking after all the details. We need good judgment, brethren and sisters. Some one says we have so many churches. Now we divided our conferences into as many districts as we have ordained elders. The first thing I did in German East Africa was to form three districts, and to have three district elders, so the superintendent did not need to go into all the details. By planning, I know it can be carried out successfully, and we shall see many more souls brought into the kingdom of God, and our institutions running with less debt, too.

Other excellent remarks were made by G. B. Starr, F. W. Stray, E. K. Slade, G. F. Watson, and C. F. McVagh, but the sentiment of the Conference is expressed in those given. We regret that we cannot publish all that was said.

W. T. Knox: I would like to call the question, and in doing so would crave the privilege, after the recommendations have been considered, to introduce a report of the joint committee on finance.

I. H. Evans: The question is called. All in favor of adopting these resolutions, manifest it by the uplifted hand. [Carried unanimously.] Brother Knox still has the floor.

W. T. Knox: The questions of finance are so related to the two conferences that the two committees have been operating together, and the partial report that we desire to present this morning really affects both conferences; but if possible we would desire that they be considered and separated, as the discussion will reveal where they belong. Brother Parmele is secretary of the committee.

R. W. Parmele (reading): The joint-committee on finance of the General Conference and the North American Division Conference, would respectfully submit the following report:—

Report on Finance

In harmony with the action of the General Conference Committee at Mountain View, in January, 1913,—

1. *We recommend*, The appointment of a finance commission of four members, one member to be appointed by the General Conference Committee, another member by the North American Division Conference Committee; these two to give their entire time to the work; the other two to be the treasurers of the General and North American Division Conferences, and that the expenses of the commission be divided equally between the two conferences.

2. *We recommend*, The adoption of the actions of the General Conference Committee at Mountain View in January, 1913, regarding the relief of our institutions, with such revision as may be necessary to adapt them to the North American Division.

3. *We recommend*, That the North American Division Conference provide the necessary means for the building of the medical college hospital, by advancing the amount called for from its treasury, and replacing the amount by calling for donations from its constituency.

On motion to adopt, these recommendations were held over for consideration after being published in the *Bulletin*.

Conference adjourned.

Twenty-Seventh Meeting

June 2, 10 A. M.

L. R. CONRADI in the chair.

I. J. Hankins offered prayer.

L. R. Conradi: Are there any reports from standing committees?

Guy Dail: The committee on plans has a further partial report to submit (reading):—

Report on Plans

Whereas, It is extremely important that immediate and aggressive efforts be put forth for our children and youth who are too young to join the Missionary Volunteer Society,—

21. *Resolved*, That all union and local conference Missionary Volunteer secretaries take hold of the junior work at once, adopting plans and methods designed to organize and build up this work.

Whereas, There is the utmost need of preserving the cause of God from the harm that might be occasioned by the enrolment in one field of members dismissed in another, or by the employment in one field of laborers that have been dropped from the list of workers in another; we therefore,—

22. *Recommend*, (a) That the transfer of membership from one church to another or from one field to another, be effected only by means of church letters of recommendation.

(b) That no laborer who has been dropped in one field be reengaged in another without a thorough examination of the case on the part of the conference officers proposing his employment.

On motion to adopt, the consideration of the report was deferred.

During this meeting Elder R. C. Porter gave a report of the excellent progress of the work in the South African Conference.

During his report Brother Porter described the meeting in which pledges

were being taken to relieve the sanitarium of debt. He said: We asked each one to pray that God would instruct him how much to give. The Spirit of the Lord fell upon the congregation, and the sweet Spirit of Christ melted almost every heart to tears. There was no time but half of the congregation were weeping,—just a quiet, subdued spirit of weeping,—both ministers and people. After the pledges had been taken in the regular course, I tried to close the meeting. I was afraid to have them give more, for fear of a reaction, when they would feel that they had overdone it. But one brother arose and said that if his wife were there, he knew she would like to give \$25, and so he would pledge that amount for her, and if she did not pay it, he would. That spirit was taken up, and again the pledging went through the whole congregation.

Then, when I tried to close after that, another brother arose and said that if his children were there, they would each like to give \$5, and he would like to add that much to his pledge. He said if they did not pay it, he would. And that wave went through the whole congregation. I tried to close a third time. Then a brother arose, and said that if our deceased Elder Williams, who had been president of the conference, and was always a liberal man, were there, he would like to contribute toward the relief of the indebtedness of these institutions. So he wished to place a pledge, which he would pay, in the name of Elder Williams. That was also caught by the congregation, and went through the entire meeting.

When we came to close the meeting at last, I turned to Elder Edmed, and asked him to close the meeting with prayer. He was standing there weeping, and he said, "I cannot pray; I am too full for utterance." I turned to Professor Elffers, but he gave me a similar reply. That feeling seemed to be all through the entire camp. But we *did* close with prayer, and thanked God for his presence with us.

Then the question was raised: "Will these pledges be paid? Are they good? or have the people overdone it?" But we said, "The Lord has given the people a heart to pledge, and he will give them a heart to pay." Before I came away, an amount equal to the sum pledged that day had been paid in and applied on the indebtedness. It was the most remarkable manifestation of God's taking a meeting into his own hands of any I have ever witnessed.

I may say further that at both the Solusi and Barotseland stations last year we were confronted with drought conditions. It was reported from there that unless they had rain inside of a week the crops would be a failure. The church and the mission stations all united in prayer that God would send us rain. And God answered our prayers. At Solusi a cloud hovered over the mission station, and it rained on the mission farm alone, while all the rest of that country was dry. The missionaries believed that God sent that rain in direct answer to prayer, and it increased their faith in God. We had other droughts afterward, and again in answer to prayer the mission farms received rain, while other parts of the country were dry. Afterward, the report went out through the country that our farms were cared

for by God, and we received invitations from people that had hitherto been prejudiced against us, to come and open up schools in their neighborhood.

L. R. Conradi: We are surely all thankful for this good report.

H. S. Becker then read a report from G. H. Clark, canvassing agent of the South African field. The Tsungwesi Mission, in Mashonaland, was reported by M. C. Sturdevant, who stated that in place of ten minutes allowed to his report, he wished he had ten hours to speak to the Conference concerning the interesting features connected with his field. F. B. Armitage of the Zulu Mission reported the work of that field, and related the interesting manner in which the Spion Kop Zulu station was secured. J. C. Rogers reported the work of the Central African Mission, with which he was connected for years. The Conference adjourned.

Twenty-Eighth Meeting

June 3, 10 A. M.

A. G. DANIELLS in the chair.

G. B. Starr offered prayer.

Resolutions

Resolution 20, of report of the committee on plans (page 12), was read and question called without discussion.

Resolution 21 (page 14) was read and question called.

Resolution 22 (page 14) was read.

L. W. Graham: I would like to ask a question on this recommendation, section (a). In case a church was disbanded, how would a member get a letter? He might have been disfellowshipped, and later repented, and in the mean time the church disbanded.

A. G. Daniels: I suppose he would come in then on profession of faith, if he had been disfellowshipped and the church disbanded. There is just one question on both of these items. I think, brethren, that we ought to exercise more care in the matter of our church-membership, that the privileges and blessings of church-membership may be held higher. Then, with reference to the matter of the laborer: I think that this recommendation should apply to an administration that may succeed another, as much as to an entirely new field of labor; for oftentimes a conference administration, after most careful, thorough investigation and consideration of the case, deems it proper to dispense with a laborer, or retire him. Perhaps later the individual comes forward for employment, after a change in administration, and without much investigation, sometimes this laborer is brought back; but after a few months it is found that a serious mistake has been made. When individuals apply for service, we should give the matter prompt, hearty, thorough attention, and encourage every one we possibly can; but where we feel perfectly sure that there are things in the way, we ought to be frank and honest and fair, and deal with the case at the very start.

G. M. Brown: Under this section (b), it occurs to me that this is not quite explicit enough. It says "without a thorough examination of the case on the part of the conference officers proposing his employment." There might be a question as to what constitutes a thorough examination. It seems to me that a thorough examination would include securing counsel from those in the field

in which this man had previously been employed. Sometimes people think they are making a thorough examination when they examine the applicant thoroughly; but his view of the case may not be the correct one. I therefore move to add the words "and counsel with the local or union conference in which the worker was formerly employed."

W. C. White: Would it not serve the same purpose if we all consent that that is what the thorough examination includes? It seems to me it means that, and in some cases it may mean more.

E. L. Maxwell: While it may not be altogether in line with this resolution, there is one matter that I would like light on. Some of those who are on the Sustentation Fund feel that they are at liberty to go anywhere they please in this country, and do about as they please. I would like to know how we are going to deal with such cases when they come into our territory and do things that are contrary to our arrangements.

A. G. Daniells: How would it do to have that a subject for a special talk? As this is the first Conference we have had since this plan was adopted, and we have never discussed that, let it, with other items, be brought up for special consideration.

A. B. Olsen: Does this word "laborer," in recommendation 22, include all laborers? Would it include all missionaries, like doctors and nurses? If it does, then I would like to second Brother Brown's motion.

The motion was carried.

The report as a whole was then adopted.

A. G. Daniells: Now I would like to call for the report of the committee on constitution.

W. T. Bartlett: The committee on constitution presents a further report.

A. G. Daniells: You will understand that we are not adopting a new constitution, but are making verbal changes in the one we have already acted upon. These changes are mostly for the purpose of harmonizing with the new organizations we have been forming.

The report of the committee, after amendment, was adopted.

(As this report was published in the *Bulletin* we will not reproduce it in this connection.)

A. G. Daniells: We will now call for other business. Are any of the standing committees prepared to report?

O. A. Olsen: Our committee on nominations has a further partial report. Elder Fitzgerald will read the report.

Report on Nominations

W. J. Fitzgerald: I will say that our report is not complete as to department secretaries as you will observe. (Reading): For secretaries of departments: Educational, H. R. Salisbury; Publishing, N. Z. Town; Medical, W. A. Ruble; Young People's Missionary Volunteer, M. E. Kern.

For members of executive committee, in addition to ex-officio members: S. N. Haskell, W. C. White, W. C. Sisley, C. H. Jones, G. B. Thompson, E. R. Palmer, H. W. Miller, M. D., C. S. Longacre.

For members of General Conference Corporation: W. T. Knox, I. H. Evans, F. M. Wilcox, B. G. Wilkinson, W. W. Prescott, E. R. Palmer, H. E. Rogers.

For members of the General Conference Association: W. T. Knox, W. A. Spicer, I. H. Evans, W. W. Prescott, W. B. White, F. M. Wilcox, H. R. Salisbury, C. F. McVagh, B. G. Wilkinson, E. R. Palmer, G. B. Thompson, T. E. Bowen, I. A. Ford, H. E. Rogers, K. C. Russell, O. A. Olsen, S. E. McNeill, Allen Moon, H. W. Cottrell, D. W. Reavis, C. S. Longacre.

For trustees of Foreign Mission Board: A. G. Daniells, W. A. Spicer, W. T. Knox, I. H. Evans, H. R. Salisbury, O. A. Olsen, W. B. White, G. B. Thompson, W. W. Prescott.

The report was adopted.

A. G. Daniells: Are there any other committees to report?

Partial Report, Committee on Plans

Guy Dail: The committee on plans beg leave to submit the following partial report:—

Whereas, The millions in our cities are to be warned in a short period of time; and,—

Whereas, It has been demonstrated that the circulation of our message-filled tracts is one of the most practical methods of winning souls; therefore,—

23. *Resolved*, That we request our publishing houses to furnish a series of tracts with attractive covers, covering the principal features of our message, at prices which will enable them to give the colporteurs sixty per cent discount, and that an effort be made to encourage the lay members in our churches to engage in the sale of our tracts.

24. *We recommend*, (a) That a joint educational and young people's convention, to continue two weeks, be held in the summer of 1914 at such time and place as the departments may determine.

(b) That the delegates to this convention, and the manner of meeting their expenses, be determined by the union conference committees, in counsel with the departments.

25. *We recommend*, (a) That a normal institute, under the direction of the Department of Education, be arranged to follow the joint convention of educators and Missionary Volunteers to be held in 1914.

(b) That this institute be composed of the normal directors in our union conference training-schools, and of educators who have shown special ability in developing certain subjects of Christian education along normal lines, the latter to be appointed by the Department of Education.

26. *We recommend*, That the word "division" be stricken out of the technical name for the North American and the European Division Conferences, and the Asiatic Division Mission.

27. *We recommend*, The approval of the action of the General Conference at the autumn council requesting the Educational Department to prepare a reading course for licentiates and ministers; and, further, that this course be outlined in detail, and the books be selected at the Bible teachers' summer institute to be held at the close of the present Conference, their work to be reported to the General Conference Committee for final action; and that the subjects included in this course shall be Biblical, historical, and pastoral.

In view of the request that has come from the West Indian Union that their Spanish territory be turned over to the General Conference,—

28. *We recommend*, That the whole of the West Indian Union be placed under the direct care of the General Conference Executive Committee.

On motion to adopt, the consideration of the report was deferred.

A. G. Daniells: There is another item to be considered. A few days ago you appointed a committee of five to draft a memorial to be addressed to the President of the United States. This memorial is ready to be presented to the Conference, and we will call on the chairman or secretary of this committee to present it.

This memorial was presented by W. A. Colcord for the committee, and was adopted. (It will be printed after presentation.)

The officers of the Conference were asked to name the deputation to present the memorial to the President.

Conference adjourned.



Twenty-Ninth Meeting

June 3, 2:30 P. M.

A. G. DANIELLS in the chair.

Prayer by Allen Moon.

The Chair called for unfinished business, and the report of the committee on finance was considered.

Question was called on recommendation 1 (page 14).

Recommendation 2 was considered, relating to the Twenty-cent-a-week Fund.

C. A. Burman: I suppose it is quite natural for each of us to consider our own position in this matter. I was wondering how far this would apply. I suppose it will apply to all fields alike. It might be well to know how some fields are situated. I understand this means five cents a week for every member, to the support of our institutions, providing the institutions receiving the benefit have a twenty-five-per-cent indebtedness. We are in such a place as not to receive any benefit, and still we are asked to settle our own indebtedness, which is less than twenty-five per cent, and at the same time turn over five cents to the support of some other institutions. Now the question in my mind is whether it is just to carry this into effect in applying it to all conferences. We of course are outside the United States. We live just over the line [Alberta, Canada]. Our position is that we have been deprived, and have deprived ourselves, of many things other institutions have, in order to keep out of debt, and we have been able to do it to quite a large extent. Now to ask us to turn around and pay some one's obligations to put in sidewalks and various lighting plants and things which we denied ourselves of because we did not want to go into debt (perhaps we should have afforded them), seems not just right. If it is so voted, of course we shall be good-natured about it; but this is the position we are in: We shall receive no benefit, and still we shall be helping others to pay for the things which we would not invest in because we did not want to go into debt.

C. R. Kite: I would like to ask if this plan is based upon the church-membership, that is to say, the twenty cents a week is based on the membership of the conferences.

A. G. Daniells: Yes, sir.

C. R. Kite: The same as was the Fifteen-cent-a-week Fund?

A. G. Daniells: Yes, sir.

C. R. Kite: Now I would like to ask, Brother Chairman, if there is not a better way, a better basis to place our mission offerings upon than upon the membership basis. Is there not a better standard or basis to fix our funds upon? I am sure we do not shirk responsibility in raising funds for missions, that I speak as I do, Brother Chairman; but it has seemed to a number of us that the correct basis would be as the Bible has said, according as God has prospered you, not according to whether you are a member of a church; that the index of a man's ability to give is measured or established by his tithe. Individuals grouped together make a church, and the tithe of the church would measure the ability of that church to give to missions, or to any other cause. The tithe receipts of the conference would tell better the exact ability of the conference to give than its membership; for the membership may change according to the administration or ideas of a conference in making up its lists; whereas the tithe really represents the actual capital and income of the people of that conference; and it has seemed that in the great plan of working up these funds, we shall more certainly see the fund raised from year to year if placed on this basis. We started with ten cents a week; it grew to fifteen; now it is placed at twenty; and before this work ends, it will go higher than that. I do not know where it will stop—not until it takes all we have, I hope. But, Brother Chairman, I wish that the finance committee could have found a basis different from the membership; for I can assure you that it is not very satisfactory in many places.

A. G. Daniells: I would say, in answer to Brother Kite, that this matter was given a good deal of study. It seemed to those who did this, that the membership basis was really a more certain basis, a concrete basis, to work upon.

E. K. Slade: I think it should be understood by all of the delegates that our conference officers and our conference presidents have something to do besides holding tent efforts; that it keeps us pretty busy in trying to carry out the plans and meet the standards. We have other funds to raise aside from money for the mission field—for our tent outfits, and for meeting the deficit, perhaps, in the running of the camp-meeting, the poor fund, and other funds, and helping some companies in building their churches. Now when we go to our churches asking for a tent fund or an emergency fund of any sort, about the first question that is asked by our church officers today is, "Will it be counted on the Twenty-cent-a-week Fund?" It is getting to that point that we do not get a very hearty response unless we say that it is counted on the Twenty-cent-a-week Fund. I do not know that I would want to change that. I am glad that our people do want to see this mission fund brought up to that high standard; yet it must be understood that it is making the burdens a little heavier, the struggles a little harder, in meeting the various funds to carry on the good, strong work in the local conference.

J. H. Behrens: I had hoped that some

one would suggest what I have in mind, but no one has so far. When the General Conference Committee met in January at Mountain View, we were furnished with a copy of the recommendations. We took these to our conference the following month, and adopted them. Even previous to this we presented the matter of the mission funds to the people in our churches, and the conference voted that instead of raising twenty cents a week per member, we raise that fund to twenty-five cents a week per member, giving fifteen cents to the foreign mission work, five cents for the institutional work in the North American Division, and five cents additional for our own individual obligations in the California Conference, and we were confronted with the question as to what basis we would place this fund upon. They said: "All right, we will give to missions. We are in sympathy with the work in Africa and in India and in China, but when you come and ask for institutions nearer home, we haven't any faith in it." And we were forced to study the question, not from the local standpoint, but from the missionary standpoint, and we told the people that the work in India, in China, in Japan, or in other fields could not be carried forward unless we had the home institutions to furnish the workers; therefore the five cents addition that was asked for in liquidating the indebtedness of our institutions was missionary funds in the highest sense of the word; and we found that from that viewpoint our people responded gladly.

The thought has occurred to me, Brother Chairman, that we ought to swing around from the idea of having home mission work and having foreign mission work, in connection with this Twenty-cent-a-week Fund. I believe that we will have more success in getting the money when we present the idea that these institutions—Loma Linda College, the Foreign Mission Seminary, or any other institution that may have the benefit of this five cents—are missionary institutions in the highest sense of the word, and that without them the foreign mission work would be crippled. I believe it will help in raising this money, and I would like to see a little discussion along that line, that when our delegates go back into the field there will go a sentiment all over the North American Division that we are not divided in this fund, as to having one portion go for institutional indebtedness and the other to mission work directly, but that this is all one fund, and goes to missions, even if it pays the debt of Healdsburg College, which has sent out missionaries to foreign fields. In that old institution at Healdsburg were worked out some of the most beautiful principles of Christian education that can be found in this earth; these principles of Christian education have had their influence all over the denomination, not only in this country, but in the foreign field. Therefore I contend, Brother Chairman, that this institutional relief ought to be put on a strong missionary basis.

W. T. Knox: A number of other plans were suggested to the finance committee, looking toward a modification of our plan of raising funds for the mission fields. They were all given careful consideration. I will tell briefly why the committee did not think it well to

change the plan. First of all, because the present plan upon which we are operating, after years of trial and effort, has now become a positive success. It is not unscriptural, because, when it is understood as it should be, and as I have always thought our people generally did understand it, it does not mean just exactly fifteen cents a week from every member, no more and no less, but it calls for an amount from all the conferences, from all the churches, and from all the membership, of an average of fifteen cents a week per member, which, on the aggregate, would give us so many thousands of dollars for our operations. In it is the idea of giving according as the Lord prospers. Where one man might give, and give acceptably to the Lord, five cents per week for himself, another man might not meet the requirement of God if he gave five dollars a week. Each one is to give as God has prospered him, with the idea of furnishing so much money for the needs of the cause. I will say that we felt very reluctant to give any favorable consideration to any plan that would turn away the denomination from this plan that today is a success. Local conferences have attempted in the past to provide mission funds, school funds, camp-meeting funds, tent funds, all kinds of funds, from a second tithe, and from the raising of money on the basis of the tithe paying. As far as I know, as conferences, they have abandoned them today, although they were strongly advocated at certain times. They have abandoned them because they have not found them workable. Whether that is correct or not, I cannot tell. Now, however, we do have a successful plan in operation.

F. W. Stray: I would like to mention a feature of the raising of this fund that has not been touched upon so far as I have heard. In speaking of the denomination receiving so much more than any other denomination, I am convinced that the doctrine of the imminence of the second advent and the finishing of the work in this generation, is a thing that impels our people to large missionary giving. As I have learned from our church elders, I believe that the reason we jumped so quickly last year from ten to fifteen cents was not so much administrative effort. I know our brethren worked hard; yet I believe it was largely the providence of God working through the development of the Eastern question that stirred our people to give last year.

E. E. Andross: Was it not in God's plans originally that the sanctuary and its services should be maintained on the membership basis, aside from the tithe? Was not the gift for the temple to be a half-shekel for every man? I think that is true, and I think we could not find a better basis for the support of our work than that which we have already set forth.

Chas. Thompson: The success or the failure of the plan, in my judgment, lies with the people here. Whether we raise twenty cents a week or not per capita will depend upon our leadership before the people. The people are ready for it, evidently. So far as our field is concerned, they are ready for it. They reached the standard very easily last year, and more. Now, it seems to me we are on the advance. We must be on the aggressive, and if our field reached

more than the fifteen-cent standard last year, for us to keep the stake back at fifteen cents this year would not be an aggressive move, I think. So I have every confidence that if we will give proper leadership, we shall have no trouble in doing it. I believe, brethren, it is time that we, as preachers and conference workers, should set the right pace before the people. The thing for us to do is to lift the obligations, and when there is a plan set in operation that we have every reason to believe will do the work, we ought to go at it. The very principle of the gospel of Jesus Christ is for those who are not in trouble to help the unfortunate. Now, brethren, let us take hold of the plan for the relief of our institutions, and four years from now we shall see how greatly strengthened our whole work will be.

A. J. Clark: It seems to me that the question of the membership basis involves the keeping of the list of members as it really is. Some have advocated a sort of retired or inactive list of members, not counted in these apportionments for the raising of funds, though their names are on the church books. It seems to me we ought to place ourselves on record that there is but one basis, the real membership of the church, so we can know where we are on this Twenty-cent-a-week Fund.

A. G. Daniells: That is just the position the General Conference has taken from the year one in that matter.

W. A. Ruble: I believe if there is one word we should leave out from our vocabulary it is the word "foreign" in regard to missions. I believe that all our work should be missionary work, and any enterprise that is not worthy of that name ought not to receive our support. I believe that the yellow man's soul in this country is just as good as it is in foreign countries, and that we should give our money to home mission work just as we should to those in foreign lands. Another thing. It is sometimes said that some of our people are favorable to paying deficits on institutions if they are called educational. I want to give you a little information that possibly you may not have. When I was in college, I paid on an average \$140 a year for tuition and board. Today we have in our sanitariums a thousand young people who are paying all their way; the institution is giving them their education, and the expense of those institutions is about one hundred fifty thousand dollars a year. Some sanitariums are teaching subjects that could not be gotten elsewhere. And the students have been paying their tuition by working in the institutions. It is recognized by every sanitarium board that the nurses' training-class is an expense to the sanitarium, a heavy expense. Some of our schools are getting \$140 a year tuition per student, and are running behind. Now, what is the difference whether we are educating our young people in an institution known as a college or a sanitarium? It seems to me we must recognize these institutions as educational, whatever kind of training they may give, if we recognize them at all, and, further, that we must recognize them as missionary if we recognize them at all.

A. G. Daniells: M. C. Wilcox has the floor, and then we must decide whether we will pass this resolution or adjourn.

M. C. Wilcox: Brother Chairman, I have only this to say, that if our people fully understand that the fifteen cents a week is for missions, and the extra five cents for institutions financially involved, upon which there shall be piled up no more debts, we shall have no trouble whatever in raising the twenty cents a week. [Many amens.]

A. G. Daniells: And that is the condition.

M. C. Wilcox: And that is what our people ought to understand, too, Brother Chairman. I think that when the time comes that we are as willing to groan under the obligations as we are now to groan over them, we shall get along all right. [A chorus of amens.]

E. L. Maxwell: This recommendation provides for revision of these plans adopted by the General Conference. Are we to do this revising here this afternoon?

A. G. Daniells: I understand so.

G. B. Starr: Would you be willing, Brother Chairman, to state the spirit with which the report was received here in the East when you returned from the California council stating that such a movement was on foot to clear the indebtedness of both schools and sanitariums? Some of us regarded it as one of the signs of the soon coming of the end, that the Lord was going to work to get his institutions out of debt.

A. G. Daniells: After this decision was made at Mountain View, wherever I went I spoke of it in church or conference gathering, and it was hailed with gladness. In a number of cases churches and conference gatherings voted to support that measure and to encourage the Conference to go on with it. I have never related an action of the Conference that received heartier acceptance than this proposition has, as far as I know.

Question was called, and the report adopted.



North American Division Conference

Fourth Meeting, May 30, 4:15 P. M.

At the close of the afternoon session of the General Conference, W. T. Knox called a short meeting of the North American Division Conference, and the following partial report was rendered by the nominating committee:—

After much earnest, prayerful, and careful consideration, your committee on nominations for officers for the North American Division Conference would respectfully submit the following partial report: For president, Elder I. H. Evans; for vice-president, Elder O. A. Olsen.

Motion was made to adopt the report.

A. G. Daniells: Four years ago, when we were considering the needs of the Asiatic field, we looked the proposition over very carefully. The brethren were greatly perplexed to know whom to send. We canvassed the subject for days, and finally reached a unanimous decision throughout the entire conference, everybody joining in the recommendation that Elder Evans, the treasurer then, should go to that field, to take charge of the work. So we telegraphed to Elder Knox to know if we could secure him for the General Conference, as Elder Evans's successor. He sent back a provisional reply of acceptance.

We took that up, and finally Brother Evans went. He has been going over his field, adjusting, reorganizing, and putting things in shape. Personally, I felt great satisfaction in placing a man of Elder Evans's experience in that field. But now that Elder Evans returns to America, we shall join hands in pressing the work in this country, and shall gird up our armor for Asia, and do our best for that great field. I can say for my associates and myself in the General Conference Office that we accept the committee's report, and we vote for it, we stand for it, and will help Brother Evans and his associates in this division in every way. This new conference has a big work to do. We must all unite earnestly to carry out its policies; for they are the policies of the General Conference.

C. W. Flaiz (chairman of committee): I think perhaps I ought to state some of the reasons that led the committee to present the name that we have presented. In studying the field it appeared to the committee that we should have a man as president of the North American Division Conference who would be strong in evangelical lines; and, inasmuch as we are confronted with heavy financial responsibilities, it seemed to us that we should have a man who had had experience in financial affairs, large financial affairs; we felt it should be a man who could come near to local conference presidents, one who had had experience in that line, and on the General Conference Committee. In consideration of the fact that the resources for the mission fields abroad must largely come from this field, it was the opinion that it would be well if we could have a man who had had personal experience in the mission fields abroad. In looking over persons to fill and to meet these qualifications, our minds turned toward Elder Evans. Then we were confronted with the problem of eastern Asia, and the question was, Will it be better to let him remain in the foreign field, and serve the situation there, or will it be better to call him back to the base of supplies, and bring his large experience to bear on this great division conference, to develop its resources for the fields abroad? It was this question which has been perplexing the committee for several days past. Brother Evans's large experience in financial affairs will be a great assistance to this new conference. Not only must we furnish largely of means for mission fields, but we must also train men for the fields. And so we need some one who can lead out strongly in evangelical lines. These are the considerations that have led us to select Elder Evans and present his name to this body.

The report was unanimously adopted.

Fifth Meeting, June 3, 3:15 P. M.

I. H. EVANS in the chair.

After the meeting was called by the chairman, H. C. Hartwell submitted the following further partial report of the nominating committee:—

For secretary, G. B. Thompson; treasurer, W. T. Knox; departmental secretaries: Medical, H. W. Miller, M. D.; Educational, H. R. Salisbury; Missionary Volunteer, Matilda Erickson; Religious Liberty, C. S. Longacre; General Foreign, O. A. Olsen; German, G. F. Haffner and J. H. Schilling; Danish-

Norwegian, L. H. Christian; Swedish, S. Mortenson; Negro, C. B. Stephenson.

Executive committee: I. H. Evans, O. A. Olseh, G. B. Thompson, W. T. Knox, the union conference presidents of North America, the secretaries of departments, and five additional members, as provided for by the constitution, as follows: Dr. W. A. Ruble, Frederick Griggs, R. A. Underwood, W. W. Prescott, and L. M. Bowen.

Secretary of Press Bureau: W. L. Burgan.

While the name of the nominee for treasurer was before the conference, a statement was made by W. T. Knox as follows: I am sure that all will recognize the desirability from the standpoint of both the General Conference and the North American Division that the division conference should have its own treasurer. The work in the General Conference treasury department ever since I have been connected with it, has been all that I have been equal to, and it is growing heavier each year. This change that has come into our organization does not lessen the volume of the work of the two conferences. And the interests of the North American Division are such that it should have a treasurer of its own. They recognize that, and are aiming to secure it. I have had a conversation with Elder Evans, and it is understood between us that my name is presented on the condition that I be relieved of all responsibility in the office at the time of the fall council.

The motion prevailed.

General Conference Departmental Resume

IN the third meeting of the Foreign Department Elder O. A. Olsen laid before those in attendance the vital importance of doing more for the foreign population of the United States and Canada. He said there were millions of Italians, Poles, Slavs, and other nationalities in this country. In many localities the Lord is raising up believers among these peoples, and from them earnest pleas are continually coming for help. Leaders must be selected to take charge of the work of training men and women to give the help that is being demanded by these converts from the foreign population, and to assist those who are already seeking to help such ones.

A very important topic was under consideration at the eighth meeting of the Religious Liberty Department. In a number of instances our workers have used quotations in their public addresses, which it has been difficult or impossible to verify. In some cases such quotations have been challenged, and the ones who have used them have been unable to prove the quotations authentic. They have used such quotations in good faith, believing them to be authentic, and embarrassment has come to them and more or less injury to the work they were trying to do, when they were unable to show the genuineness of the extracts. Some of these quotations, traced back from one writer to another, have vanished. These experiences have shown the importance of ceasing to use any quotation which we cannot verify. It was recommended that our public workers furnish themselves

with a list of quotations which can be authenticated.

A strong testimony to the importance of the circulation of our literature in opening up work in new territory was borne by Elder G. W. Caviness, of Mexico, in the ninth meeting of the Publishing Department. Elder Caviness stated that the circulation of our tracts, papers, and books seemed to be almost entirely responsible for the raising up of companies of believers in Mexico. The tenth meeting of the department was devoted to a consideration of the scope and work of the General Conference Publishing Department in carrying forward the work committed to this people. The work of the department, as set forth by Elder Daniells, showed that there is no greater nor more important work than that which comes under the jurisdiction of this department of the work. It must secure literature adapted to the needs of all classes, from the simplest people in heathen lands to the best educated and most perfectly civilized peoples of the world. It must see to the proper translation of literature for the various nationalities. It must be on the lookout for writers who have ability in presenting the truth strongly and attractively. It acts as a unifying agent among our publishing houses, holding before them all the common endeavor of giving this message to all the world. It is the business of this department to educate our people to appreciate the importance of our literature in the proclamation of this message. It must provide a system to enable our people to circulate this literature intelligently and successfully. It will also assist and encourage home missionary work, using its influence to put the rank and file of our people at work in the circulation of tracts and periodicals.

The eleventh meeting of the department was devoted to the need of spiritual power in colporteur work. This power, it was shown, makes all other phases of the work easy, solves difficulties, and unravels trying perplexities. Such power is the key that unlocks every problem connected with the distribution of our literature.

The meetings of the Missionary Volunteer Department have been of much interest and profit to those in attendance. The denomination is manifesting greater interest in the work being done by this department of the General Conference, and the organization continues to grow. It is being taken up in the foreign fields, and the young people are being developed rapidly as missionary workers. The importance of this department of the organized work can hardly be overestimated. It is not only of great assistance in the extension of the work, but it serves also to bind the young people to the work and to insure a greater and more rapid increase in the number of our laborers than would otherwise be the case. At these department meetings the importance of this branch of the work is being demonstrated in the reports of work done by the young people and the record of persons brought into the truth through their instrumentality.

C. M. S.

Report of the Sabbath-School Department

The Last Quadrennial Period

In the time set apart for this report I can do but little more than refer to the progress of the Sabbath-school work since the last General Conference, and make a few suggestions for the future.

The last quadrennial period has been one of much blessing. I think it is true that the progress in all lines has been the greatest and most encouraging in the history of the work of the department. During the past four years correspondence has been carried forward by the corresponding secretary with secretaries and workers in all parts of the world, and reports have been received from every land where the message has taken root, and, without exception, the word that has come to us has told of progress and cooperation in the work, and breathed a spirit of courage for the future. The outlook was never brighter. We should like here to express to all conference workers, secretaries, and local Sabbath-school officers in all parts of the globe, our appreciation of their loyal support, most hearty cooperation, and helpful suggestions, without which no progress could have been made.

Growth

At the close of 1908 we had 3,747 Sabbath-schools. Of this number 1,269 were in foreign fields, and 2,478 in the home field. At the close of 1912 there were 4,457 schools. Of this number 1,843 were in foreign lands, and 2,614 in the home field. There has been an increase of 574 Sabbath-schools in foreign fields, and 136 in the home field, since the last Conference. In 1908 we had a total membership of 88,843, of which 22,011 were in the foreign field. During the quadrennial period there has been an increase in membership of 25,170, of which 23,678 have been in foreign lands, and 1,492 in the home field. Our membership in foreign fields has more than doubled in the past four years. Of the total membership of our schools, 5,786 are members of the Home Department. This department has increased in membership 1,286 during the quadrennial period. By means of this department, the Sabbath-school is brought into the homes of the isolated, aged, and infirm, so that all can be members of the Sabbath-school. Quite liberal donations come from this source for the support of our work in mission fields.

The Lessons

The department committee has worked hard during the past four years to provide suitable and helpful lessons for all divisions. The best lesson writers possible have been secured, and changes calculated to improve the lessons have been made. We have been encouraged by the favorable and commendatory letters received from all parts of the world as to benefit received from their study. The Lesson Quarterly, printed by the Pacific Press at the present time, has a circulation of fifty-three thousand five hundred copies. These lessons are translated into most of the leading languages of Europe, and published by the Hamburg House. In some of the languages many thousands of copies are printed. Lessons are now furnished to China, Korea, and Japan for translation into the language of

“AND the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.”

these countries. The work has increased in some of the Spanish-speaking countries to that extent that calls are now being made for the lessons to be published in pamphlet form in all divisions.

During the quadrennial period the lessons have covered a study of the life of Christ, the book of Acts, some doctrinal topics on the message, and some practical subjects, and have been uniform in all divisions during most of the period. God alone can measure the infinite value to a hundred thousand people of an earnest, prayerful study of lessons on such subjects. We sometimes greatly fear that the lessons are not studied as they should be.

Conversions

During the past period special efforts have been put forth to make our Sabbath-schools strong agencies in the salvation of souls, and to have each teacher feel the responsibility of bringing all his class to Christ. These efforts have met with a most hearty and encouraging response from all parts of the field. During the past years the quarterly report blank has asked for the record of Sabbath-school pupils converted. The total number reported for the year is 3,542, most of whom have been baptized. We realize the difficulty of obtaining accurate statistics upon this point, as other departments of the work, closely associated with the Sabbath-school, have no doubt contributed to this encouraging result. But Sabbath-school teachers are making earnest efforts to bring their pupils to a decision in the matter of serving the Lord. Consecration services are held in many schools, and these result in many of the youth and children giving their hearts to the Lord.

The "Sabbath School Worker"

The only periodical published by the department is the *Sabbath School Worker*. Much of the success of the work in various lines is due to the influence of this excellent paper. Since the last General Conference it has been enlarged from 16 to 20 pages, and the subscription list has increased from 6,906 to 9,705, or an increase of more than 40 per cent. This is quite encouraging, when we remember that it is intended to cover only a special field. We feel that this journal is indispensable to the success of the Sabbath-school work, and that it will be an even more potent factor in the work in the future.

We would not forget to mention also the valuable help of the *Little Friend* and *Youth's Instructor*, which contain lessons and other excellent matter each week for our schools.

Memory Verse Cards

As a help to teachers, and to assist the children to learn the memory verses, and thus fix some precious words of Scripture in their minds, the department has encouraged the use of Memory Verse Cards, where the scripture is associated with a picture. Four years ago only one thousand sets of these cards were used each quarter. It now takes ten thousand sets to supply the demand.

Finances

While we believe that the primary object of the Sabbath-school is to save souls, yet we feel sure that studying the mission fields, where unwarned millions still sit shackled in pagan darkness, and making offerings to carry the message

to these lost millions, is a most blessed inspiration to all our Sabbath-schools. We cannot serve God and mammon, but we can serve God *with* mammon. Sabbath-schools, like armies, grow by conquest. The Sabbath-school is working out a program outlined by the Lord of the harvest. As our consecration deepens, our service to man will correspondingly increase.

Our Sabbath-schools have now reached the place where they are depended upon to raise a large percentage of the funds required to carry the message to the world. Since 1887, when the first deposit for missions was made by our Sabbath-schools in the bank of heaven, they have donated \$1,313,580.78 for this purpose. The constant annual increase in offerings to missions has been very gratifying indeed. Four years ago there were only 10 conferences in the home land giving all to missions; now there are 71. The plan of having our schools give all their regular offerings to missions has been practically accomplished.

During the previous quadrennial period, from 1905-08, our Sabbath-schools gave \$273,141.36 to missions. During the past four years, from 1909-12, they gave \$632,778.30, an increase of \$359,636.94 over the previous period. During the past four years our Sabbath-schools have given \$3,521.68 more to missions than was given in the previous eighteen years, from 1891-08. Surely this is gratifying progress.

The record of offerings for 1912 is especially encouraging. During the year \$228,029.24 was given to missions. This is an increase of \$71,540.87 over 1911. This increase alone is nearly as much as the total offering in 1907. Four years ago the Sabbath-schools were giving less than two thousand dollars a week for missions. Now they are giving almost five thousand dollars a week. Four years ago our goal was "One Hundred Thousand Dollars to Missions in a Year." Now it is "One Million Dollars to Missions in Four Years." It seems each year that we have about reached the limit of gifts to missions from our schools, but evidently we have not, and the future will no doubt show even larger offerings annually from this source for the advancement of the message.

The Thirteenth Sabbath Offering

During the past year the plan has been adopted of setting apart for a special offering the thirteenth Sabbath in each quarter for a specific purpose. The General Conference Committee has designated some needy and worthy object each quarter. This plan has met with general approval from the field, and has proved very helpful to our mission work. The offerings on the thirteenth Sabbath of the four quarters of 1912 are as follows:—

Cities of India, \$7,674.33; Selukwe Reserve, Africa, \$12,680.64; mission homes in China, \$12,379.82; schools in South America, \$10,854.42; or a total on these four Sabbaths of \$43,589.21. The plan has worked very successfully in Australia for some years, and we recommend that it be adopted in other parts of the world,—some especially needy mission enterprise being set apart by the proper committee, to which the schools in that field can contribute.

Conclusion

In conclusion we thank God for the

Sabbath-school work, and the great blessing and help it is to us as a people. While there are perplexities and some problems to be solved, we are of good courage, believing that God, who has helped us hitherto, will help us in the future. The Sabbath-school is the child of the church, and as such needs the love and fostering care of all the people. We most earnestly ask for this, and for the prayers of all God's people that this work may prove to be all that the Lord designed that it should be.

G. B. THOMPSON, *Secretary*.

News and Miscellany

Notes and clippings from the daily and weekly press

—Managers of Eastern railroads notified their 100,000 conductors and trainmen that there would be no arbitration of the demand for an increase in wages. The increase demanded would have added \$17,000,000 to the pay-rolls.

—The draft of a bill authorizing the French government to borrow \$200,000,000 for twenty years in order to meet military expenses, was submitted to the cabinet recently by Charles Dumont, minister of finance, and approved.

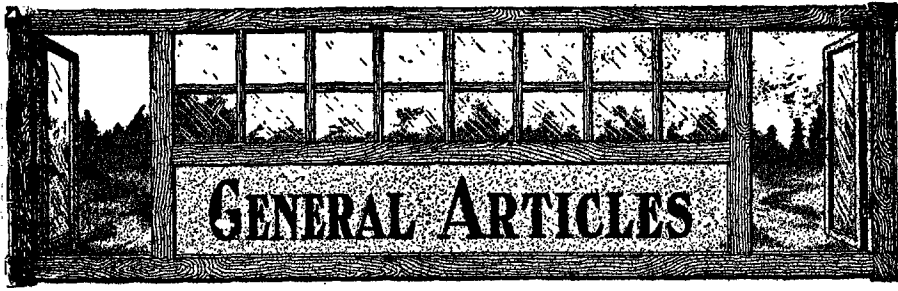
—Spain is to follow the example of other Continental countries and become the owner of its railways. As Spanish railways have been notorious for delays and poor management, travelers will hope that the change promises improvement in service.

—President Wilson issued an order last week revoking the action of previous administrations relative to fourth-class postmasters,—excepting those receiving less than \$180 a year,—throwing all such positions open to competitive examination. This will affect about 50,000 incumbents.

—Turkey has definitely ceded the island of Cyprus to Great Britain, according to the Constantinople correspondent of the *London Express*, who claims to have received a formal statement to that effect from the best-informed source. The cession of the island is said to have been due to clauses in the Anglo-Turkish entente.

—With all the ceremonial which attaches itself to the wedding traditions of the Hohenzollern house, Princess Victoria Louise, only daughter and the youngest child of the German emperor, became the bride, on May 24, of Prince Ernst August, Duke of Brunswick and Luneburg. The prince and princess will ascend the throne of the duchy of Brunswick at an early date. The direct line of rulers of the duchy became extinct in 1884.

—Two great landslides at the Culebra cut in the Panama Canal have filled sections of the ditch and buried a big steamshovel and other machinery, and threaten to ruin the Young Men's Christian Association club building. This building has moved eighteen inches toward the cut, and engineers say it cannot be saved from sliding in. Its use is forbidden. The entire hill seems to be settling, and commissioners say the slides will delay work on the canal from six weeks to two months.



Reunion Day

HENRY C. SCHLEEF

WHAT a gladsome day it will be
When from every mission band,
From across the distant ocean,
And from every clime and land,
Comes the day of glad reunion,
Strikes the hour when work is done,
And with loud "Hosannas" ringing,
Workers shout, "The victory's won!"

From far India's ancient rivers,
From the land of dark Cathay,
From the land of morning sunrise
At the gateway of the day,
Come the feet of them that published,
On the mountains, in the plain,—
Published peace, good will, and surcease
From all sorrows, tears, and pain.

From the frozen north of Greenland,
From the torrid Afric sun,
From the busy marts of nations,
From the desert's lonely run,
Come the missionaries homeward;
From afar the reapers come,
Bringing with them sheaves most precious,
Which they gathered one by one.

When returning home to Zion,
They shall be like them that dream;
Hills and valleys be rejoicing,
Trees to clap their hands shall seem;
Everlasting peace shall cover,
Never-ending joy shall claim,
Them that are the ransomed treasure
Of the Master's glorious reign.

Ye glad winds that love to linger
Round the calms of ocean's deep,
Speed ye, speed ye, bear the message!
Rouse ye, rouse ye, from your sleep!
Change to gales that stretch the canvas,
Speed the good ship on its way;
Let the lightning flash the message
Of this grand reunion day.

On the eastern sky, now gleaming
With a purple-crimson ray,
Now you see the glowing promise
Of this happy, joyous day
Bursting into fullest glory
To the zenith of its sway;
Soon the faithful will bid welcome
To this all-transcendent day.

From Egypt to Canaan

CLARENCE SANTEE

FOR more than a year the children of Israel were encamped before Sinai. The most wonderful experience that has ever come to a nation, before or since, was given them at this place. The voices of God the Father and Christ the Son were heard by human ears, proclaiming in unison the ten commandments, the law of the great universe which they uphold

and over which they rule. I read: "Christ and the Father standing side by side upon the mount, with solemn majesty, proclaimed the ten commandments."—*Historical Sketches of Foreign Missions*, by Mrs. E. G. White, page 231.

The law that had been spoken before the angelic hosts of heaven by the voice of God, before the fall of Satan, was now rehearsed to them. The Lord said by David, "Bless the Lord, ye his angels, that excel in strength, that do his commandments, *harkening unto the voice of his word.*" Ps. 103:20.

There was but eleven days' journey from Sinai to Kadesh-barnea, on the borders of Canaan. Deut. 1:2. Israel started out with buoyant hopes, thinking that a few days would find them resting secure in Canaan. This was possible, but because of distrust and murmuring these few days were lengthened to more than thirty-eight years before their feet stood on the other side of Jordan. During this long period, graves were made day by day, and loved ones were left behind as they marched onward.

How like the experience of the Israel of God who are called the "remnant"! They started out with every encouragement to carry the "third angel's message" quickly to the world, then to cross the Jordan to the land of promise, there to inherit the country given to Abraham. But doubts filled hearts, and from time to time companies turned back, weakening the hands of those who would have pressed forward. In this way, years have passed by, many have been laid away on this side, and the journey, which might have been made long ere this, is not yet ended. "Great Controversy," page 458, tells of this: "It was not the will of God that Israel should wander forty years in the wilderness; he desired to lead them directly to the land of Canaan, and establish them there, a holy, happy people. But 'they could not enter in because of unbelief.' Because of their backsliding and apostasy, they perished in the desert, and others were raised up to enter the promised land. In like manner, it was not the will of God that the coming of Christ should be so long delayed, and his people should remain so many years in this world of sin and sorrow. But unbelief separated them from God."

This testimony was given more than a score of years ago, and even then the delay had been long to the Spirit of God. How sorely these years of lukewarmness on the part of his people must have tried and grieved him!

As Israel left the encampment of

Sinai with its memories,—some sad and many sweet,—their trials increased. They had spent a year of educational advantages never equaled by others. The law of God and its breadth of meaning, the results of its transgression, the sanctuary, its furniture, offerings, and services, giving hope to the sinner,—all these were given to a people who had been all their lifetime in hopeless bondage. The world has never seen its like, a transformation with which no decade of these days of remarkable progress in which we now dwell can in any way compare. Now, as the oak that has shared the soft breezes and life-giving rains of summer in which to grow rapidly, is subjected to the biting frosts and withering cold of winter to toughen and make strong the soft fibers, so Israel must be strengthened under hardship.

Under different experiences Israel soon found cause for complaint. The manna sent from heaven was not acceptable food. The "mixed multitude" started the complaint, and soon many of Israel joined them. They said, "But now our soul is dried away: there is nothing at all, beside this manna, before our eyes." Num. 11:6. They expressed their contempt for this food by saying, "Our soul loatheth this light bread." Num. 21:5, last clause. This was the real trouble. It matters not how good the food may be, when the mind is set against it, evil will result. Before this it could be said, "There was not one feeble person among their tribes." Ps. 105:37. There were no graves at Sinai. Many today, when advised to accept the wholesome diet that God prepared for man (Gen. 1:29), turn away, accepting as their lot diseased bodies, and, as a consequence, clouded minds, loss of faith, doubt, darkness, and death.

As they encamped at Hazeroth, another cause of trouble arose in an unexpected quarter. When Jethro, Moses' father-in-law, came to him in the wilderness, he counseled Moses, and God blessed the counsel to the good of Moses and the people. Ex. 18:17-24. This aroused the jealousy of Miriam and Aaron. For a time it was held back, but at Hazeroth the flame burst out, and as is usually the case, the past failures of Moses were made the basis of present accusation. Moses had married Zipporah, the daughter of Jethro, a Midianite, instead of marrying an Israelite.

The Lord's displeasure was manifested toward Aaron and Miriam, and as he departed from them, Miriam was seized with leprosy. Num. 12:1-10. Moses, forgetful of self, sought the Lord for Miriam, and the plague was stayed, but Israel delayed seven days, until Miriam could be brought again into the camp. Verse 15. The sin of one has often delayed the progress of God's people. How careful, then, should we be as individuals, that God may not account us as an Achan or an Ananias or a Miriam.

Those who enter the heavenly city, will not do so as tribes, nor as families, but as individuals of whom the Lord can say, "The law of his God is in his heart; none of his steps shall slide." Ps. 37:31.



Let Me Go Back!

THE following lines adapted to Africa by one of our missionaries on furlough express the feelings of our workers when required to leave the field for a time to recuperate their health:—

“Let me go back! I am homesick
For the land of my love and toil.
Though I thrill at the sight of my native hills,

The touch of my native soil,
Thank God for the dear home country,
Unconquered and free and grand!
But the African dark, dark shores for me
Are the shores of the promised land.

“My brain is dazed and wearied
With the home land’s stress and strife,
With the race for money and place and power,

And the whirl of the nation’s life.
Let me go back! Such pleasures
And pains are not for me:
But O, for a share in the harvest home
Of the field beyond the sea!

“For there are my chosen people,
And there is my place to fill,
To spend the last of my life and strength
In doing my Master’s will.
Let me go back! ’Tis nothing
To suffer and do and dare,
For the Lord has faithfully kept his word,
He is with me always there!”



Household Suggestions

MRS. D. A. FITCH

If you have more money than time, buy blankets and other bedding ready-made; if more time than money, another course is highly justifiable. If the home affords some discarded coats, trousers, or other garments in a good state of preservation, a good piece of bedding may be made with no expenditure of money.

I had two unwearable coats, one gray and one black. They were ripped up, and the outsides washed, pressed, and basted on a small-sized sheet, in crazy-quilt fashion, without diminishing any of them in size. Pieces of bright-colored goods were used to fill in any vacancies. All were fastened to the sheet by fancy stitching at the edges. A colored lining was prepared from pieces found in the house. Between this and the crazy-cover were spread some old lace curtains and clean but unusable mosquito-netting to take the place of batting. When a few ties were put in to hold all together and the edges were bound, a warm and not altogether unrepresentable piece of bedding was the result.

Bits of toilet-soap may be preserved until a convenient time, just covered

with water, and allowed to boil. Turn into a mold, and when cold, remove a good cake of soap.

Several boxes of shoe-paste had accumulated, each containing a small quantity in a dry state. All the paste was put into one box, moistened with turpentine, and warmed. A box of good polish was the result.

Until July 1, when the law requiring the use of only safety-matches goes into effect, all common matches should be kept in mouse- and rat-proof receptacles. Carelessness in this has undoubtedly been the cause of many fires charged to incendiaries.

To use large rather than small jars for canning fruit is less expensive. Any fruit that remains from a large can may easily be heated and put into a smaller jar, a few of which it is good economy to have on hand. To save injury to can rubbers when opening jars, invert the jar in shallow hot water for a few minutes. The cover is quite sure to respond to the usual turn given by the hand.

If convenient to do so, dry some fruit instead of canning it all. This saves the expense of jars, and affords a pleasing variety. Before dried fruit is put in store for winter use, it should be very thoroughly heated in an oven to destroy all organisms that might unfavorably affect the fruit.

Prepare pumpkin or squash the same as for pie, and bake it in a shallow pan, two or three inches deep, without crust. Serve it as a custard. This saves the work of making the crust and relieves the alimentary canal of the work of digesting it. Sweet potatoes may be used instead of pumpkin or squash.

Much of the real value of vegetables is lost by cooking in too much water. Many of them can be steamed to great advantage. When boiled, as little water as is convenient should be used. What is used and might otherwise be discarded can often be utilized in soups and gravies. Most greens will cook in their own juices if started slowly. They are more palatable and beneficial to the system. Peeled potatoes are robbed of much of their valuable mineral elements by boiling, especially if much water is used. Potatoes are much better baked. Beets are much sweeter and richer if baked, and better steamed than boiled.

Much fuel is wasted and food deteriorated by excessively vigorous boiling. Reasonable boiling is much better, thus lessening the fuel bill and helping to retain the flavor of the food. A closely covered kettle is also very helpful to this end.

An old telescope-bag makes a much better receptacle for holding sprinkled clothes than a basket, which must necessarily admit considerable air to dry the most exposed portions.

A large telescope-bag may be lined with several inches of newspapers, thus making an excellent fireless cooker, to be used as any purchased one is used. Do not forget to cover the top as thick as the sides.

Iron bedsteads and some other pieces of furniture can be greatly improved in appearance by a coat or two of common paint.



Megrim, or Migraine

P. A. DE FOREST

MEGRIM is a special neuralgia of the head, affecting principally the forehead, summit of the head, behind the eyes, and radiating down the back of the head toward the neck. The pain is of a dull, aching kind, and gets gradually worse until it would seem as if the brain were on fire. There is often nausea and vomiting. Then again the patient goes to bed feeling well and wakes up in the middle of the night with a severe pain in the head and a cold skin. If the sufferer keeps awake, the pain will probably be gone by morning; but if he dozes, he will be awakened by a most agonizing pain accompanied by a feeling of want of air, just as if one had been poisoned by coal-gas. At times only one side of the head is affected. This is known as hemi-crania. Heredity plays a subtle part in the disease, and one which has an important bearing on the result of treatment.

A prominent symptom is constipation, but it is not present in every case. There is no doubt, however, that retention of fecal matter, with subsequent autointoxication, is the most potent cause. There is a slowing up of the mechanical movements of the intestinal muscles, and ingested food that should pass from the stomach to the rectum from twenty-five to thirty hours takes double that time. The colon may also be displaced, dilated, contracted, or muscularly weak, and its vermicular movements correspondingly enfeebled.

There is another class of cases in which constipation is absent, but where there is prominence of the abdomen due to descent of the abdominal organs. This produces reflex neuralgias of the head because the nerves of the mesentery, or membrane, that binds the organs to the spinal column are inordinately stretched.

Those who lead sedentary lives, who live well, whose digestion is imperfectly performed, who consume too much albumin, fats, and sugars, and who use habitually tea, coffee, chocolate, meat, fried foods, old cheese, and other indigestible dishes and highly seasoned foods, are especially prone to this disease. Such a dietary provokes biliousness, fills the body with uric acid and other tissue poisons, which irritate the nervous system, and call forth paroxysms of pain corresponding to waves of blood- and

tissue-poisoning which pass through the system. Excessive dilatation of the stomach coupled with a weak intestinal digestion will eventually lead to the extension of fermentative processes from the stomach along the whole alimentary canal.

The treatment indicated is to change the dietary, and this we believe to be the most necessary of all treatments. We have seen a vegetarian dietary alone reduce the number of attacks of megrim to one or two a year. The use of even vegetarian foods containing much protein or albumin must be avoided. Oatmeal, peas, beans, lentils, milk, and eggs, if taken at all, must be used sparingly, and great care must be taken to masticate thoroughly.

If enteroptosis, or prolapsus of the abdominal organs, is present, one of the first things to do is to restore the organs to their normal position and to keep them there by an abdominal bandage. In the mean time other helps to this end may be employed; such as, abdominal Swedish exercises, massage, dry dietary, with water-drinking when in the recumbent position.

Megrin, in reality, is only the symptom of a chronic poisoning process, and so one of the most necessary remedies is to cure the constipation. Once this feat is accomplished, in the majority of cases the vegetarian dietary and a good abdominal girdle will effect a cure.

To get rid of constipation, one must suppress the causes, which are quite numerous: too concentrated food; neglect to answer nature's call; dyspepsia; spasm, dilatation, or atomy of the colon; displacement, inflammation of the pelvic organs; hemorrhoids, fissures, or fistula of the rectum; sedentary habits; too warm clothing on the abdomen and around the hips; sluggish liver; abuse of purgatives; too little fruit and vegetables and not enough water-drinking; the use of tea and coffee; and nervous debility. The most of these causes indicate the remedy.

As a rule, it is best to secure free movement of the bowels without too much local, internal treatment, relying mainly on hygiene, abdominal massage, electricity, and wet girdle, and only fall back on cold clisters, graduated enemata, cold rubbing sitz, fomentations to the liver and bowels, and cold abdominal and anal douches as a last resort.

Once this difficulty is surmounted, general eliminative treatment may be given: electric-light baths, sweat-baths, and free water-drinking to dissolve impurities in the system, with general massage, constitute a good tonic-eliminative régime.

To cut short an attack, a hot colon clister, a dose of castor-oil, or fomentations to the liver may have to be taken. Drug medication will sometimes cut short the attack, but it is at the expense of the general health, and it is usually best to suffer and try to cure the disease by removing the causes.

We do not profess that this treatment will entirely cure every case of megrim, but natural remedies will lessen the num-

ber and the severity of the attacks in, we might say, every case, and in many cases will make them disappear altogether. We have seen cases of inveterate megrim yield only after six months of treatment. So one must not be discouraged in the use of natural remedies.

Gland, Switzerland.

NOTICES AND APPOINTMENTS

Camp-Meetings for 1913

ATLANTIC UNION CONFERENCE

New York, Rome June 17-29
Massachusetts, Lowell June 26 to July 6

CANADIAN UNION CONFERENCE

Quebec, Ayer's Cliff June 12-22

COLUMBIA UNION CONFERENCE

Eastern Pennsylvania, Allentown (Emmanuel Grove) June 19-29

LAKE UNION CONFERENCE

Wisconsin, Grand Rapids June 19-29

NORTH PACIFIC UNION CONFERENCE

Southern Idaho, Boise July 10-20
Western Oregon, Portland June 19-29

NORTHERN UNION CONFERENCE

Minnesota, St. Paul June 17-23
North Dakota, Bismarck June 23-30
South Dakota, Sioux Falls June 23-30

SOUTHEASTERN UNION CONFERENCE

Georgia July 31 to Aug. 10
South Carolina Aug. 14-24
North Carolina Aug. 21-31
Cumberland Sept. 4-14
Florida Oct. 2-12

SOUTHWESTERN UNION CONFERENCE

South Texas June 26 to July 6
North Texas July 10-20
Arkansas July 17-27
West Texas July 31 to Aug. 10
New Mexico Aug. 7-17
Oklahoma Aug. 21-31

Pennsylvania Sanitarium and Benevolent Association

THE annual meeting of the Pennsylvania Sanitarium and Benevolent Association will be held in connection with the Eastern Pennsylvania Conference and camp-meeting at Emmanuel Grove, near Allentown, Pa., June 19-29, 1913, the first meeting to be held on Monday, June 23, at 2 P. M., for the election of trustees, and the transaction of any other business that should properly come before the meeting.

A. R. SANDBORN, *President*;
S. D. HARTWELL, *Secretary*.

Southern Idaho Conference Association

THE regular annual session of the Southern Idaho Conference Association of Seventh-day Adventists will be held on the camp-ground at Boise, Idaho, for the purpose of electing the board of five trustees and transacting any other business pertaining to the association. The first meeting will be held at 10:30 A. M., July 11, 1913.

A. M. DART, *President*;
A. C. BIRD, *Secretary*.

New York Conference Association

NOTICE is hereby given that the New York Conference Association of Seventh-day Adventists (incorporated) is called to convene in Rome, N. Y., on the Seventh-day Adventist camp-ground, at 9 A. M., June 23, 1913, for the purpose of electing officers and transacting other necessary business.

W. H. HOLDEN, *President*;
F. N. JOHNSON, *Secretary*.

New York Conference

NOTICE is hereby given that the next annual session of the New York Conference of Seventh-day Adventists will be held in connection with the camp-meeting in Rome, N. Y., June 17-29, 1913, for the purpose of electing officers and transacting necessary business. The first meeting will be held at 7:30 P. M., June 17, and the first two days will be devoted to transacting conference business exclusively. Every delegate should be present at the first meeting.

W. H. HOLDEN, *President*;
F. N. JOHNSON, *Secretary*.

Alberta Conference Association

NOTICE is hereby given that a meeting of the Alberta Conference Association of Seventh-day Adventists will be held at 10 A. M., Tuesday, July 8, 1913, on the camp-meeting grounds at Calgary, Alberta, for the transaction of such business as should properly come before the association. It is desired that all churches be represented at this first meeting.

C. A. BURMAN, *President*;
U. WISSMER, *Secretary*.

Saskatchewan Conference

THE second annual session of the Saskatchewan Conference of Seventh-day Adventists will be held in connection with the camp-meeting at Bulyea, June 30 to July 6, 1913, for the election of officers for the ensuing year, and the transaction of such other business as may properly come before the conference. The first meeting will be held at ten o'clock Tuesday morning, July 1. Each church is entitled to be represented by its elder, and one additional delegate for each five members.

A. C. GILBERT, *President*;
E. R. ALLEN, *Secretary*.

Training-School for Nurses

THE fall class at the Madison (Wis.) Sanitarium Training-school for Nurses begins September 4. Consecrated young men and women who are planning to take a nurse's training as a preparation for real medical missionary work are requested to write at once for application blank and further information. A strong course in Bible has been planned. Address Superintendent of Training-school, Sanitarium, Madison, Wis.

Training-School for Nurses

To meet the demands of our young people, the Wabash Valley Sanitarium Training-school for Missionary Nurses will start a class in nursing, beginning June 15, 1913.

Those interested, if they have not already done so, will please send for calendar and application blank immediately. Address Wabash Valley Sanitarium, La Fayette, Ind.

Business Notices

FOR SALE.—In order to locate in Mexico as a missionary, I wish to sell five acres near Miami, Fla. Attractive proposition. Address M. Davis Smith, 1420, Ave. 20, Tacubaya, D. F., Mexico.

WANTED AT ONCE.—Two good carpenters. Reference required and given. Must be Sabbath-keepers. One year's steady work, effect of recent flood. F. M. Russell, Jr., contractor and retail lumber dealer, Zanesville, Ohio.

FOR SALE.—Square upright electric-light bath-cabinet, panel finish, forty dollars f. o. b. Also a Kellogg Vibrating Chair, never has been used, cost over one hundred dollars, forty dollars. F. M. Rossiter, M. D., Corbett Bldg., Portland, Oregon.

FOR SALE.—Bakery. Building and equipment as follows: 1 Mixer (J. H. D. 3 bbl.), value, \$300; 1 Dough-brake (J. H. D. 16-in. rolls), value \$80; 1 Cracker Machine, value \$250; 1 Egg Creamer, value \$35; 1 Nut Butter Mill, value \$75; 1 Food Chopper, value \$35; 8 Shaft Hangers; 50 ft. Shafting; 50 ft. Belting; Dough-trough, 12 ft.; Elevator, Pans, etc.; Revolving Oven Racks. Address Business Manager, Keene Industrial Academy, Keene, Tex.

Obituaries

GLASCOCK.—Emily G. Glascock, eldest daughter of Naaman and Mary Noftzger, was born near Port Union, Ohio, Dec. 15, 1851, and died suddenly at Fernando, Cal., April 15, 1913. In 1877 she embraced the truths taught by this people, and became a charter member of the Seventh-day Adventist Church at New Antioch, Ohio. She was always loyal to the message, and for several years engaged in Bible work. In 1890 she was united in marriage with Eli Glascock, whom death claimed eight years later. Besides two stepchildren, six brothers and two sisters mourn their loss. The funeral service, which was largely attended, was conducted by the writer, assisted by Pastor Snider of the Christian Church.

W. W. MILLER.

CANRIGHT.—Died, recently, at Grand Rapids, Mich., Mrs. Lucy Hadden Canright, wife of Elder D. M. Canright, of pneumonia and heart failure, aged 57 years. She had been failing some for nearly a year, but neither she nor the family supposed it was anything serious. At last she was persuaded to see the family physician. All were shocked when told that she was in the last stages of heart-disease, could live but a few months at the longest, and might die any day. This was kept from her, and everything possible done to make her life as pleasant as possible. She expected to be well again soon, but caught a slight cold, pneumonia set in, and six days later she died. She suffered very little, and quietly fell asleep, all her family being present. She leaves one son and two daughters, all of age, unmarried, and at home when not away teaching, also two brothers and two sisters. The remains were taken to Otsego, Mich., her old home, and buried in the family cemetery. The funeral services were conducted by her pastor, Rev. R. M. Scott.

When she was a small child, her mother, with many others, embraced the Adventist faith under the preaching of Elder M. E. Cor-

nell, at Otsego, Mich., where there has been a strong church ever since. Here Lucy grew up a Sabbath-keeper. Being an excellent organist, a good singer, and an apt teacher, she was always a great help in the Sabbath-school. Later in life she was several times elected superintendent of a school. Mrs. Canright attended the college at Battle Creek, Mich., where Professor Bell was teacher. In 1881 we were married by Elder James White, only a few weeks before his death. Together we visited many of the churches in Michigan, attended a series of camp-meetings in Canada, Maine, New England, New York, etc. One summer we, with a large company, conducted tent-meetings in Worcester, Mass., and raised up a church there. This was the last time either of us ever saw Sister White. My wife was with me most of the time during my work in the church and college at Battle Creek, and thus was widely known among Sabbath-keepers. She greatly enjoyed entertaining the ministers and brethren in her own home, and loved them dearly. Among these were Brother and Sister White and both their sons, Edson and W. C., also Elders Butler, Smith, Corliss, and Fargo, and many others. During all her life she often spoke of all these with very kindly words and tender feelings. She took little interest in doctrinal discussion, a big heart and tender sympathy for all dominating her life. She cried when circumstances separated her from these old ties, but but she went with her companion, and greatly beloved by the church for her efficient and unselfish work. In my absence she conducted services in the pulpit, prayer-meeting, or Sabbath-school. If any in the neighborhood were sick, or poor, or in sorrow, she was the first to know it, the first to be there and see that something was done. She shortened her own life by caring for others when she needed to be cared for herself. She lived a long life in a few years; but often thought she did not amount to much because not eloquent in speech nor gifted in argument. But when brethren and sisters and neighbors gathered around her casket and their tears fell on her dead face, while they said, "She was a mother to us all,"

that told a different story. It reminded me of our Lord's parable where he selected those to sit on his right hand who were surprised to be told that they had ever done anything. There is no mention that Jesus selected any one because he was smart and good in debate. I felt ashamed of myself, for one, that I had not been more like my good wife. By God's grace there shall be hereafter less sharpness and more kindness toward all.

D. M. CANRIGHT.

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JULY, 1913

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The Protestant Magazine Washington, D. C.



WASHINGTON, D. C., JUNE 12, 1913

EDITOR - - - - FRANCIS M. WILCOX

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We regret that we cannot find space in the REVIEW for full reports of the Conference proceedings. The reports have been abbreviated, and many good things necessarily omitted. Next week we hope to complete the record.

THURSDAY evening, June 5, there were presented to the delegates and visitors at the General Conference the needs of the medical hospital at Loma Linda, Cal. In response to the call for donations to the enterprise, over twenty thousand dollars was raised in cash and pledges. This will prove a great help to the work at that center.

"THE man who follows alone," is the nickname given Brother F. B. Armitage by the natives of Africa. When Brother Armitage first went to the field, he was asked why there were not more with him. He replied that when God speaks it is for us to follow him, and that he proposed to follow the Lord even though he had to go alone. This furnished occasion to the natives to give him the title above, "the man who follows alone."

AMONG the earnest participants in the meetings and the closest observers of the Conference proceedings and of the transaction of all business matters, are Brother and Sister Chas. G. Satterlee, who for long years have been connected with this movement. They bear with youthful spirits the growing infirmities of old age. Their hearts are still young with hope in the success of this movement to which they have devoted their lives.

ONE of our missionaries related how the natives in his mission field, after accepting Christ, would no longer raise hogs. They do not consider that the ceremonial law of the Mosaic dispensation applies to them, but they believe that if it was not good for the people of God to deal in hog-raising and to eat pork anciently, it is not becoming for them to do so today; that so far as physiological and health principles are concerned, they apply equally in all ages of the world. The example of these African believers is a good one for Christians in other lands to follow. We wonder if there are any Seventh-day Adventists who read the REVIEW who need suggestions of this character.

WHEN we are as ready and willing to groan under our obligations as we are to groan over them, we shall have no trouble in raising the amount required for our missionary operations. This was the sentiment expressed by one of the delegates, and we believe that it is an excellent one for us to remember. It is easy to stand off and contemplate the burdens of life, and murmur against Providence which has led us over the road we are traveling; but it is another thing manfully and courageously to accept the responsibilities and burdens that come to us in life's great battles, and do our duty as unto the Lord. This spirit will lighten the load, and enable us to achieve success where, otherwise, failure would result.

Closing Conference Days

AS we go to press, the thirty-eighth session of the General Conference is nearing its close. Already some of the delegates are returning to their homes. Soon the camp will be deserted, the tents taken down, and but little in a material way remain to remind us of this occasion. The influence of this Conference, however, we believe will be world-wide and everlasting. The editor can truthfully say that, so far as his own personal experience is concerned, it is absolutely the best general meeting that he ever attended. With him, as with hundreds of others who were present, it was an occasion for prayer, for heart searching, for seeking a closer nearness to God and a greater fullness of the divine Spirit.

The preaching was excellent and intensely spiritual in its character. It had in it the old-time ring which belongs to the true advent message. The words of the speakers found entrance to many hearts, and as in the various meetings for adults and youth and children appeals were made for a deeper consecration to God, hundreds responded. Some gave themselves to God for the first time;

many others experienced a new consecration; many consecrated themselves in behalf of their unconverted friends and relatives. The tremulous tones, the tearful eyes, attested to the sincerity of the consecration thus made. The books of heaven bear record to many earnest purposes, which we believe will be incorporated into life action in the days to come.

The reports from foreign fields were most inspiring. Verily our hearts burned within us as we listened to the missionary experiences of the noble, heroic men and women who, as representatives of the church of God, have been away out on the firing line surrounded by the depressing influences of heathenism and Catholicism, and meeting at every turn the open assaults and subtle snares of the enemy.

We talked with one shrewd, practical business man, a Seventh-day Adventist, who had come to the meeting. He had come, on his own confession, with some cynical feelings in his heart. He had felt little faith in the missionary operations of this people, believing that the work in other lands was largely superficial in its character, and that the men and women who had been sent out were mere boys and girls. This good brother experienced a genuine conversion of heart regarding this matter. When he heard the earnest testimonies borne, when he listened to the experiences of these heralds of the cross and came to realize how God had gone before them in a pillar of cloud by day and a pillar of fire by night, how by providential interpositions their lives had been spared and mountain-like obstacles had been removed from before them, and how God had wrought in behalf of his own blessed gospel, this good brother rejoiced in the stability of our work in other lands as well as in this, and realized that God indeed is in this world-wide work.

This General Conference has been attended by large expense in time and labor. Scores have come thousands of miles to attend it. Was it worth while? Was all this exertion and expense warranted?—Yea, verily. With new courage in their hearts, with new songs in their mouths, the believers return to their lonely fields, realizing that they are a part of a great concerted plan that is being carried forward; that there is a concert of prayer and sympathy and love going out continually from the thousands of believers scattered throughout the great harvest-field.

Policies and methods have been discussed; better plans of cooperation have been secured; interests have been cemented; the representatives of a world-wide church stand united heart and soul in a common faith, in common plans, in Christian love.

May God grant that the next quadrennial term, above any preceding four years in the history of this movement, may be rich to every soul in Christian experience in gospel service and in soul-saving effort.