

# The Advent Review and Sabbath Herald



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THE GOSPEL TO ALL NATIONS

## PREVAILING PRAYER

Milton C. Wilcox

IT is not the impulsive, spasmodic prayer that takes hold upon God. It is the persistent prayer that will not be denied, that brings the soul to a sense of its need.

We may well believe that Moses prayed long and earnestly during the twice forty days that he was closeted with God in the holy mount.

Daniel for three full weeks of fasting sought God for the peace of Jerusalem, and the answer came.

Not once nor twice did Paul seek deliverance before God gave him definite answer regarding the all-sufficiency of his sustaining grace.

Not once nor twice did Elijah bow and watch expectantly on Mt. Carmel before the little cloud, seemingly the size of a man's hand, appeared over the distant sea where sky and water met.

Not once nor twice did "the Man of Sorrows" bow on the cold, damp ground underneath the ancient olive trees in his mighty agonizing plea for victory for us.

And many more prevailers with God might be cited.

Thinkest thou, brother, that we can ramble through a form of words, however high sounding and beautifully arranged, and obtain victory or consciousness of union with God? Let us not allow the hurry and drive of business, though that business be the Lord's business, to shut us away from personal interviews with God.

Pre-eminently there is no more important business than that. What of all our efforts and sacrifices and plans and schemes if God be not in them? How often we first plan and desire without him, and then ask his blessing on our imperfect though well-meant human devisings!

Frankly, is it not both logical and true that our seeking should come first, that God may reveal to us his plans, his ways, and the needed knowledge, wisdom, and power for their performance?

"Ye let go too soon," said God's angel to his messenger. Let us pray earnestly, faithfully, persistently, till the heart becomes attuned to heaven's harmony, and we can hear God's blessed answers of peace.

### "WHAT SHALL I DO?"

THIS was the earnest question asked by a distressed Hindu mother who had taken her son to one of our Indian schools to obtain an education. She had not expected him to accept the Christian religion, but contrary to her expectations, he had embraced the religion of Christ. Brother Fletcher, at the Conference, related this interesting experience:

"One day Brother Thomas saw a woman coming into the compound of the mission all disheveled, weeping, beating her breast, tearing her hair. He said, 'What is the matter?' 'O,' she said, 'my boy has threatened to kill me and my daughter! He was in your school some time ago, but I was persuaded to send him elsewhere, and he has taken to smoking cigarettes, and drinking, and now he has threatened me. What shall I do?' She pleaded, 'Let my boy be brought back to this school.'

"So Brother Thomas took her at her word, and sent out a dozen boys. They found her son, bound him hand and foot, and brought him to the school, and when they loosed him, they gave him a good lecturing.

"That boy changed from that moment. He became truly converted, and when the time for the vacation came, he went home. The mother brought him back after the vacation, and said she was very well pleased with him—that they had been most happy during the time that he had been at home.

"Later he announced himself a Christian. One day the missionary saw the same woman standing in the compound in the same condition, beating her breast and tearing her hair just as before. 'Now,' he said, 'what is the trouble?'

"'What is the matter?' she said, 'I did not ask you to change my boy's religion. I would rather that anything had happened to him than have him become Christian. Let me take him out of the school.' They sent for the boy, and told him what the mother had said. 'But, mother,' he said, 'I cannot return home; I must stay and learn more at this school.' Moreover, he said, 'I would like to have mother and sister come into the school, so that they may learn of Christ.' And when the mother heard this, she was so astonished that she did not know what to do. She left the boy there."



### AMONG THE CANNIBALS

IN carrying on his work in the New Hebrides, Brother C. H. Parker told Elder C. H. Watson of his work among the cannibals on the island of Malekula. Brother Watson relates the interesting reception which Brother Parker received, the dangers which threatened him, and the invisible Presence by which he was sustained:

"No white man had ever dared to go to that people, but Brother Parker went in the name of God. The cannibals welcomed him by taking him up under an overshadowing cliff, or an overhanging rock, and they set him down on a stone, and began to feel him all over with their hands. They went inside of his sleeves and felt his arms, they went inside of his trousers and felt his limbs, and they reached inside of his clothing and felt his body. They felt of him there, my friends, just as a butcher feels a

sheep, to see if he is good enough to eat. While he sat there on that stone, he preached to them about Jesus Christ, the Saviour of the world, and won their confidence for God.

"In writing to me about this experience, he said, 'Brother Watson, it is good to be one of Pharaoh's lean kine sometimes.' He is a very thin man. Before he went on that trip, he wrote me, telling me not to worry about him. He said he was perfectly safe; he had no fear. He said that nothing troubled him but the thought of these people being without Christ.

"He said this: 'I know, Brother Watson, that you will be inclined to worry about it, but I have no fear. I know the presence of the Invisible One gladdens my every step.' And again, friends, he told me in the close of that letter, 'Don't worry about it, only one will go, and if anything happens, only one will fall.'

"That means, my friends, that his little wife, who had been with him before, had remained alone among savage heathen, and sent him on to preach the gospel among the most savage of all cannibals, among whom no white man had ever been before.

"When God calls up the heroes of missionary endeavor, he will place a crown on Sister Parker's head. Don't you think so? [Voices: "Amen."]

"Then when he had spent some time with these people, he made another appointment to return on a certain day and go two thousand feet up the mountain to visit the chief. When the day came, he went to visit that man, and they felt him all over again in that compound where the chief lived. But he preached Jesus Christ to them, and won their hearts. After that time, he went over from the island of Atehin and visited them once a month.

#### The Cannibal's Tears

"Then the fever came upon him, and he could scarcely walk up that two thousand feet any more. We sent for him to come to Sydney and rest up and get well. On his last visit, shaking hands with that cannibal chief, still a cannibal, still a savage,—in shaking hands with that man at the very last moment, he said, 'I shall never see you again. I am going back to my own people. I am a sick man, and must go, or I shall die in this country. But I am going to send you another man, and I hope you will be kind to him.'

"When thus he had said good-by, the truth broke in on that savage soul; his arms went around that missionary's neck, and with tears streaming down his face, the chief placed his cheek upon the shoulder of that brother and wept and pled with him to come back. He said, 'You walk along here; you save. You my brother. I take care of you. We love God.' He promised he would build a church upon that height, and prepare it for the missionary that was to come. It was eighteen months before we could send the missionary. We asked the government of Australia to let him go, but it was eighteen months before he could get away. Tonight a young man and his wife are living among those cannibal people where they still eat human flesh. I ask you to pray for them."

Truly, as Brother Watson stated in his address, it means something for us to decide in our councils to send men and women out to labor in such fields as this. They should be held up constantly before God in prayer, that the Lord will give them protection, and give power to the preaching of his Word.

### BEYOND CIVILIZATION

THOSE who have never been out on the great frontiers of civilization, or have never gone beyond that boundary line, cannot realize how great are the inconveniences suffered by the men and women who labor under such environments. Elder W. H. Anderson, in speaking of his experiences in South Africa, said he had traveled in that field thousands of miles looking for new stations, being absent from home for four months at a time. Mail from the homeland was received only once a month, and then it required ten days for a native boy to go to and from the post office for the mail.

The day before Brother Anderson started on one such journey of four months, he received word that his father was seriously ill. He was compelled, however, to pass on, not knowing what the next word would be. His first question to his wife on returning four months later was as to his father's condition. She replied that word had come from America that he died the day after Brother Anderson started on his journey.

Often he was obliged to travel at the rate of only twelve or fifteen miles a day, going with ox team. At one time he made only seven miles in the course of a whole week. At another time he was stuck fast for four days in a mudhole, laboring constantly to extricate himself. For weeks at a time he and his workers did not know what it was to sleep in a bed, but rolled up in a blanket on the dry ground. Occasionally a snake would crawl inside the blanket as a most unwelcome bed companion.

He spoke also of some of the pests which invaded the country, particularly the locust, which eats the crops while they are growing, and of the white ants, which devour them after they are matured. This little pest does not stop with the crops. It will eat one's clothes, shoes, hat, even the house. At one time while Brother Anderson was making a journey, he hung his trousers upon the limb of a tree. During the night they were blown to the ground, and in the morning he found one leg entirely cut off about the middle of the thigh by these insects. He was fifty miles from home, and unfortunately had only one pair of trousers with him, but as the natives were not much troubled at seeing a man go along with one trousers leg short, or no trousers at all, he got along without much embarrassment.



New veins of precious ore will be revealed to your astonished gaze as you quarry God's Word; use diligently the hammer of prayer.—C. H. Spurgeon.

# The Advent REVIEW AND SABBATH HERALD

HOLY BIBLE  
THE FIELD  
IS THE WORLD

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

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TAKOMA PARK STATION, WASHINGTON, D. C., MAY 16, 1918

No. 20

## JOINT SESSION OF THE GENERAL AND NORTH AMERICAN DIVISION CONFERENCES

MARCH 29 TO APRIL 14, 1918

### FACING THE SITUATION\*

A. G. DANIELLS

"A CERTAIN rich man made a great supper, and bade many; and sent his servant at supper time to say to them that were bidden, Come; for all things are now ready." Luke 14:16, 17.

The supper here referred to we believe represents that great final gathering of the redeemed of God when the work of the gospel is finished. As that hour approaches, the word comes forth from the great God to all the human family, Come; come to the gathering; come to the reward, for all things are now ready.

#### Everywhere Ready

I believe this invitation is now going to the world. I believe this statement is true today in a broader sense than it has ever been true since the birth of the church of God. All things are now ready everywhere. The whole world is in a state of readiness for the message of God as it has never been since sin entered the earth. John Mott says that the greatest living fact of this century is the foreign mission movement for the evangelization of the world. He says there is no movement,—political, educational, philanthropic, or commercial,—no single movement carried on by men today that towers as does this great foreign mission movement.

The missionary movement has gone as far north as men and women live; it has gone as far south as they live. The efforts of the Bible societies and foreign mission boards have extended to every part of the world. Every great river has been navigated; every mountain range has been scaled; every plain has been crossed; every jungle has been entered; and today there is such a movement on the part of the church as the world never witnessed before.

It was not so a century ago. Dr. Arthur T. Pierson tells us that about the middle of the past century the gates of steel were thrown open throughout the world; that the great adamantine walls were leveled; and

within a period of ten years, about the middle of the century, the world was opened wide to evangelization by the church of Jesus Christ.

Seventh-day Adventists can quite understand why such a mighty movement came just at that hour; 1844 was the hour for the closing of that great line of prophecy in Daniel 8 which we can trace so clearly from beginning to end. Then the great threefold message of Revelation was due, and then its proclamation began. It began with a little handful of people, and it has been growing and enlarging until now that little people have gone well-nigh around the world with the message. It has been a marvelous development.

#### A World-Wide Movement

We here today are representatives of that movement. There are men assembled here from every part of the world,—from Africa, South America, the islands of the southern Pacific, from all parts of the Far East. Our delegation from Europe proper is limited. And this congregation represents a movement set forth in the Scriptures that means the message of the hour to the entire world. The climax is presented to us in the eighteenth chapter of Revelation:

"After these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory."

We know that this messenger is connected with the three messengers of the fourteenth chapter; and therefore we know that his coming represents to us the climax of this movement.

The word of Christ comes to us, "Come; for all things are now ready." O, it is a supreme hour to which we have come! There has been nothing like it in the annals of the human race; and it brings tremendous responsibilities to those who believe the message and understand the hour. I appeal this morning most earnestly to every believer in this message to begin to think very seriously about this. What step can you take that you have not taken to be ready for that gathering hour? What effort

can you make that you have not already made for the finishing of the work of God, that the hour may dawn upon us?

God has not only opened the gates and thrown down the walls, making it possible for his messengers to go into all lands, but he has also gone before us, and prepared the people for our coming. If you were to ask these missionaries here today from China, from Korea, from Japan, from South America, from Africa, or any other part of the world, from away up at Lake Titicaca, on the roof of the earth,—ask those who have come from working among the Matabeles and the Kafirs of Africa; ask Brother Fletcher about Burma, Bengal, Bombay, and other parts of India, whether these men have seen evidences around them that an Infinite One has gone before them preparing the people for their coming, they will tell you as honest men, with the greatest assurance, that they see such evidences all about them. The evidences are very plain. They are not playing upon their own imagination, nor upon your sentiments. They come to you with the words of truth and soberness, telling you that all things are indeed now ready.

#### Korea's Response

When I was in Korea on my first visit, I was sitting on the platform waiting for the people to get seated. We had a new church building there that would accommodate two hundred, and that morning there were four hundred eager persons endeavoring to get to it.

They sat on the floor in Korean fashion. Elder Butterfield told them to sit close together, and still the people were crowding the doorways. He then spoke to me:

"Notice that Korean woman. That woman has walked 366 miles to attend this meeting."

I said, "Let me shake hands with her."

So we went down, and I said, "It is a long journey you have made: I hope you will be repaid for coming so far."

She looked into my face, and replied, "I am paid a hundred times already."

Another Korean sister walked two hundred miles. I said, "What kind of women do you have in Korea?" He said, "Just that kind."

\* Sermon delivered at San Francisco, Cal., Sabbath morning, April 13, 1918.

It was only in 1886 that the door of Korea began to open to Christian missionaries. Before that it was a sealed kingdom. Since 1886 these people have been enlisting under the standard of Jesus Christ. It is said there has been a convert to Jesus Christ from that dark heathenism for every hour that has been ticked off during these thirty-two years. That sort of transformation is beyond the power of human beings to work. It is the Almighty God that has been working in Korea.

So it has been in all these lands; though we haven't had as many converts in each place, yet we have seen the same evidences of success everywhere.

I showed you the other night the picture of a splendid Chinaman—the first one in an old Chinese family to become a Christian. When he embraced the truth, his father was so enraged that he had the boy's hands tied behind him, and then scraped the lining from his mouth with his long finger nails, and skinned his tongue, then heated an iron and burned his back. But the boy said, in substance, "Father, this thing is not in my mouth. It isn't on my back. Father, this thing is deep down in my heart. You will have to take that if you get it out of me." And his father stopped.

I said to the young man, "Well, brother, that is great suffering for Christ."

"Yes," he said, "but I want to tell you my father is now reading the Bible with me, and I believe I shall have him in the truth yet."

#### On the Roof of the World

Our men from these mountain fields could tell you more than I possibly can, and much more effectively. Brother Stahl has told us of the simple Indians up around Lake Titicaca, who have been coming to him by hundreds, who have suffered beating, persecution, imprisonment,—their only crime being that they have joined the standard of Prince Emmanuel. What is it that so moves their hearts? We believe it is the Great Spirit of the living God, who has given us our world-wide message, who has commanded us to go into all the world and do this work.

But now the other side. Not only has God torn down the walls and opened the gates and given us steamship service and rapid transit everywhere, making it possible to get to the people quickly; but he has also given us, through the splendid work of the Bible societies, the Bible in the languages of about fifteen sixteenths of the people of the world.

And more than that; he has made his people willing in the day of his power. I believe that only God can cause a people to press forward such a gigantic enterprise. And then there is the attitude of our young men and women in this day of prosperity and

progress and allurements. I visit our schools, our colleges, and I see our young men willing to dedicate their lives to the work of God. Students graduating from these institutions step forward and say, "Here is my heart, here is my life; wherever God may call me, I am ready to go."

#### The Spirit That Wins

God has made his people willing. There came to me some time ago a little story:

When our Mission Board asked a young lady Bible worker to go to China, she did not know about her old father and mother, whether they could give their consent or whether she ought to leave them; but she would write and ask them.

They got the letter. The old father brought it back from the post office, and sat down to read the message to the old mother. When he had finished, there was silence. They looked into each other's faces, and he said:

"Well, mother, what do you say?"

She answered, "That is just what I was going to ask you."

"Well," he said, "mother, it is just as you say."

And mother-like and woman-like, she said, "She will have to go. We have given her to God, and we cannot say where he shall use her."

The message went back that she might go. And then we said, "Go and make your farewell visit." Some of you parents and some of you returned missionaries know what that last hour is in the old home.

They had this visit, and the old man said, "Now I'll go and hitch up old Nell and take you down to the station."

He was gone a long time. The girl went out to see what kept him. She found the horse hitched up, and the old man seated on a box with his face in his hands. She put her arms around his neck and said, "Father, I'll not go. It is too much. I'll stay by you in your old age."

But the old man straightened up and said, "No, you must go. But while I was hitching up old Nell, I got to thinking, and remembered how I had hitched her up and taken grain and potatoes to town and sold them, and sent the money out to the mission fields; and then I thought, But I never took my girl down before to send her to the mission fields. But," he said, "that is all. You shall go." He brushed the tears away, got into the buggy, drove her down to the train, and went back home with a great empty place in his heart.

I have been out where that girl went. I have seen some of the fruits of her labor. Oh, what will be the reward of that father and mother when the reward comes! What will be their joy when the reward is given, for they will share with that young woman in the reward that comes to her! They are partakers in the toil, in the sacrifice, and God will make them partakers in the reward.

God has made his people willing. We had sent three of a family to the fields. There was one more we were working to get. I met the old mother and I said,

"Well, sister, I did not know whether to come up and face you or not."

She said, "What have I done?"

"We have taken three of your children,—two boys and a girl,—and we are after another girl."

And that old woman, seventy years old, looked into my face and said, "Brother Daniells, I thank God that you have got the three. I hope the fourth you are after will go, and then I have one more boy. I hope you will remember him."

No cause can fail that has behind it that splendid spirit of self-sacrifice and evangelism. It cannot fail, and that is the willingness God is putting into the hearts of his people.

But now, notwithstanding all this, we are in great anxiety today regarding the progress and triumph of this movement. Our missionaries have come here with a great anxiety in their hearts. They tell us there are great unentered fields where the people are stretching out their hands for the light and truth that transforms the life. They tell us that they are not able to cope with the growing work they have already established. The story of all these missionaries is that every effort we make to fill an opening, to meet the providences of God, creates many more, and so it means that we are urged on and on and on, all the time.

#### Burdened, yet Hopeful

Brother Fletcher, here from India, took me by the arm on the street and said: "Before I left India I discovered a great interest in Bengal. I feel that it must be met. We have come with a request that in the budget of 1919 [a whole year from now], we be given an appropriation to cover the expense of two or three more families. But it seems so long before they start; and then they must have a year to study the language; it means two years yet. Isn't there some way to get these families now, Brother Daniells?"

"Well, Brother Fletcher," I said, "we will try." But that is only one of the many requests that come to us for help beyond what our income enables us to do.

So, dear friends, we have been talking this over, and we come to you this morning with very heavy hearts,—heavy in one way, heavy with burden and with earnestness,—but yet with hopeful hearts. We have come to you, dear friends, to make a special appeal to you this morning, to see if we cannot do something out of the ordinary to meet the unprecedented, and unparalleled situation that we face today.

We are in a serious hour in the world's history. A few weeks ago I went down to the Capitol, when our

President delivered his address to Congress, December 4. He gave a very solemn address. With his eyes he swept the galleries; he swept the audience. There were present senators and congressmen, and ambassadors, and his Cabinet,—the greatest men of our nation, great financiers who had come down from New York,—he looked us all in the eye, and said, with terrible emphasis:

"A supreme moment of history has come. . . . The hand of God is laid upon the nations."

It thrilled my soul and deeply stirred my heart. It seemed so marvelous for a man in his station to utter such words of meaning. We ought to listen to them. We ought to realize their real significance.

"A supreme hour of history has come!" And what shall we do? I believe that in this hour of the world's stress and wreckage and ruin, the church of God ought to rise to the full height of God's purpose and do its duty at such an hour. [Amen.] This is a new hour, and past efforts will not meet the present need.

#### The Message Now

I have here a message that has come to us. It reads like this:

"When all are faithful in giving back to God his own in tithes and offerings, the way will be open for the world to hear the message for this time. If the hearts of God's people were filled with love for Christ, if every church member were really imbued with a spirit of self-sacrifice, if all manifested thorough earnestness, there would be no lack of funds for home and foreign missions."

That means that our God has called us to the task, has given us the enabling power; that he to whom belong the gold and the silver, and the cattle upon a thousand hills, is able to give us what is needed to finish his work.

"Our resources would be multiplied. A thousand doors of usefulness would be opened, and we should be invited to enter. Had the purpose of God been carried out by his people in giving to the world the message of mercy, Christ would ere this have come to the earth, and the saints would have received their welcome into the city. If ever there was a time when sacrifices should be made, it is now. Those who have money, should understand that now is the time to use it for God. Let not means be absorbed in multiplying facilities where the work of God is already established. Do not add building to building where many institutions are now centered. Use the means to establish centers in new fields." [Amen.]

It seems to me this is the clarion note sounded to us this morning for the hastening of our work. Here is another:

"The Lord calls upon his people to use their means to advance the cause. Opportunities are presented to them, but they shut their eyes to the wants of the cause, and cling fast to their earthly treasure. Their love for the world is greater than their love of truth, their love for their fellow men, or their love for God. He calls for their substance, but they selfishly retain what they have. They give a little now and

then to ease their conscience, but they have not overcome their love for the world. The work is closing, and soon the means of those who have kept their riches, their large farms, their cattle, will not be wanted. I was shown that as the work is closing up and the truth is going forth in mighty power, then men will bring their gold and lay it at the feet of the servants of God, begging them to accept it. The answer from the servants of God will be, 'Go to now, ye rich men; your means is not needed. Ye withheld it when ye could do good with it in advancing the cause of God.'"

O, may none of us hear these sad words! And then another word:

"I was shown that it is the will of God that the saints should cut loose from every incumbrance before the time of trouble comes, and make a covenant with God through sacrifice. If they have their property on the altar, and earnestly inquire of God for duty, he will teach them when to dispose of these things. Then they will be free in the time of trouble, and have no clogs to weigh them down. I saw that if any held on to their property, and did not inquire of the Lord as to their duty, he would not make duty known, and they would be permitted to keep their property, and in the time of trouble it would come up before them like a mountain to crush them, and they would try to dispose of it, but would not be able. I heard some mourn like this: 'The cause was languishing, God's people were starving for the truth, and we made no effort to supply the lack; now our property is useless. O that we had let it go, and laid up treasure in heaven!'"

#### The Hour Has Struck

Now it seems to me that as the years have gone by, conditions have come into existence which make the meaning of these messages very, very plain indeed. And I sincerely believe that this is the hour to which these messages refer. I believe that we have struck the psychological hour for this people to arise and see what God can do through them in carrying the message of salvation to the world. We have never before had such an hour.

I appeal to every believer here on this ground floor and in these galleries, to think with great seriousness at this hour as to what it is possible for you to do today to relieve our situation and put into our treasury the means needed to step into these openings that are so insistently pressing us to enter.

O dear friends, since this war began, somehow there has been ringing in my ears and pressing on my heart the thought that we ought to raise and provide a million dollars with which to hasten our work at this hour. I have felt so. I don't want to be fanatical, and I have thought about it day and night, long enough to believe I am not fanatical. Reckon it up a little from any standpoint you please, and you can demonstrate that this people is in a position to provide a million dollars during the year 1918 for the evangelization of the world.

#### The World Needs This Message

Now none of us wants any one to go beyond reason, and put himself where he will not have earning power,

and where he will be dependent. But we do feel that we should go forward now for the things of the kingdom of God as men are coming forward in all parts of the world for worldly kingdoms. Why not? The other day the representative of our mayor stood on this platform and said, Friends, this city needs the message of good cheer and comfort you are able to bring. This country needs the uplifting message you people have. Yes, my dear friends, and a million homes wrapped in black mourning today need the message God has given us to proclaim. And we cannot be silent. We cannot be indifferent. We cannot hold our big bank accounts and our properties in such an hour as this, and be true to our message.

Just the other day, after one of our meetings in which some of our missionaries had given their reports, a sister came down to the front, and dropped something into my hand, saying,

"Brother Daniells, I want you to take that and send it on to foreign missions."

I asked, "What is that?"

She answered, "That is a diamond ring, and I cannot keep that about my place while these missionaries are calling for help as they are."

I said, "What should I get for it?"

She replied, "You ought to get a thousand dollars."

I thanked her, and here it is. That thousand dollars will support many native evangelists in the heathen lands during the coming year.

A brother came to me (I think I may be free to state it). He took me to one side and said,

"I understand from the talk that you think it will be right for men who have money and property to begin to cut down?"

"Yes, brother, that is the doctrine," I said.

"Well," he said, "I feel that way. And here is a check for you."

He put it into my hands, and when I opened it I could scarcely speak; I was staggered. It was for twenty thousand dollars. I thought he had made a mistake in placing the decimal point where he had; I thought he meant \$2,000; but then I read it in writing, "Twenty thousand dollars."

I said, "Brother, do you mean that?"

"Yes," he answered, "that is all right."

I have turned the check over to our treasurer.

It seems to me that God is speaking to hearts now—calling upon his people to fall into line and help bear this message of salvation to the already awakened multitudes. Brethren, we need a quarter of a million dollars right now, to provide homes for men and women who are in the field, and to send out more men and women, and to enter those great untouched regions where we know the people are standing with outstretched arms.



Now please don't think that is a figure of speech. It is a fact. Our men will tell you that those people walking through the valley of the shadow of death are many of them stretching out their hands for more like what they have heard about the life of Jesus Christ. We need a quarter of a million dollars right now to help us take an aggressive attitude.

#### Calling for Relief

I will not say more here; only, brethren, lift up your hearts to God, and ask him what he wants you to do here this morning. We did not feel that we could come to this Conference in this hour of world stress, with half our foreign delegation unable to get here, their eyes this way, their prayers going up to God to make this a great meeting, their requests for help before us,—we couldn't come to hold this meeting and go away without making an adequate effort to meet the situation facing us. It would not be right, would it? Then, dear friends, let us get to work. You have your check books, your pocketbooks, and let us roll in the greatest offering this morning this denomination has ever made on a single call. We can do it, the hour demands it, and we must not do anything else.

We are not going to suggest just what each one should give. We are not beginning with ten thousand dollars, and then coming down. We are asking every man and woman in the fear of God to do what each can at this hour. The missionaries are out living a life of sacrifice, and here are these preachers, so burdened over this matter. They say that they have not much; but one of them has brought a check here for a hundred dollars, hoping that something will be done. Another one says, "My wife and I, from our meager earnings, have brought a check for \$500 to put into this work." It is not a matter of vying with one another, but it is a matter of looking up into God's face, and knowing what duty is at this hour, and doing it.

We have stationed brethren around the building with slips to write on, and we invite your gifts. Brethren, do not be afraid to write a check for a thousand dollars or five thousand this morning. The meeting is now open.

#### A Gratifying Response

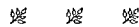
As the ushers were spreading through the congregation, on floor and in the galleries, conference workers on the platform began to make their gifts—from hundred-dollar gifts to two thousand. Soon the pledge slips, and coin, and checks began to come in from all parts. Brethren called out amounts from the platform: hundreds, two hundreds, five hundreds, every now and then a thousand, then a quarter from a little boy, dollars, then two thousand or three thousand, some five thousands, gifts of jewelry, written slips from students and young people giving them-

selves for service; the spirit of consecration and devotion pervading the busy scene.

At the afternoon meeting, Elder W. T. Knox, the treasurer, reported:

"We have not had opportunity to verify the additions of the treasurers who counted up the cash and pledges; but the unverified list shows that in this morning's offering there were in cash and pledges \$132,000; to this should be added the \$20,000 donation by the brother spoken of by Brother Daniells when he made his appeal. That would make it \$152,000. A few days ago opportunity was given to the conferences to give of their surplus to the Mission Board. I can give but an estimate of those gifts, but I believe they were in the neighborhood of \$70,000. In the list that is reported of \$132,000 there is not included some verbal pledges, a record of which was taken by one of the stenographers; but I estimate that they would amount to \$15,000. This would give us a total amount for this session, of \$237,000."

With this dedication of nearly a quarter of a million dollars to the Lord for missions in this meeting, what could not be rolled up for the cause of God by his people in all places? Surely the hour has struck; it is the day of the Lord's power, and his people are willing.



#### SABBATH AFTERNOON SERVICE

April 13, 3:30 P. M.

WHEN the great congregation was assembled in the auditorium for what is always really the farewell social meeting and praise service, on the last Sabbath of a Conference, Elder Knox, the treasurer, made a report concerning the gifts of the morning hour. This report is given in the description of the scene in the auditorium following Elder Daniells's appeal, as the gifts began to flow in.

R. D. QUINN led in the opening of the afternoon service of praise, speaking first of the offering that had just been announced.

R. D. QUINN: These things are altogether out of the ordinary. I noticed this morning that the men who were leading this meeting, had no trouble in getting the money. It is a good deal as it was at Pentecost, when the people brought their gifts and laid them at the apostles' feet. Money began to flow in so fast that the brethren who were leading out in the work saw that they could not cope with the situation, so they got together, and said, Look ye out men filled with the Holy Ghost, to carry on this business, but we must give ourselves continually to prayer, and to the ministry of the word. I said to the brethren on the platform this morning, We are nearing those days when it will not be so much a cry for money as a cry for men to take care of the money. Brethren, we might as well recognize

the fact that we have come again to those days.

I think it will be proper to read the scripture found in Acts 1:4, 5:

"Being assembled together with them, [Jesus] commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence."

#### Results of Consecration

As the meetings have continued from day to day, I am sure all the ministers here have observed the seriousness of the faces of all who crowded into that West Hall from day to day. Again and again I have seen men drop their heads down on the back of the seat in front of them, and weep. Something was taking place in their hearts. What has happened here today is the fruitage of what we have tried to do in consecrating our lives to God during the ten days that are now past.

Preaching on the day of Pentecost, Peter said:

"Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation."

How were those men going to save themselves from that untoward generation?

"Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. And fear came upon every soul: and many wonders and signs were done by the apostles. And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need."

I do not see how we can possibly come to any other conclusion than that on the day of Pentecost, Peter was preaching a well-balanced message. Those men had to carry the gospel to all the world. They alone had the message. The whole world was perishing for the lack of what those men had, and they knew that they alone had the message that would save that untoward generation. Then as they were praying, and talking about the power needed, they that heard Peter's words sold their possessions, and brought their gifts and laid them at the apostles' feet.

#### One Great Purpose

We cannot improve upon apostolic methods. They had a prayer meeting shortly after that, and one prayer is recorded, which closed with this appeal for help:

"And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word." Acts 4:29.

Notice the things that come together when we get into these wonderful days. They prayed for boldness—that God would take away all timidity and restraint, and let them go free:

"By stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus.

"And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness. And the multitude of them that believed were of one heart and of one soul: neither said any of them that aught of the things which he possessed was his own; but they had all things common. And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all." Acts 4: 30-33.

As I have observed this wonderful Conference, it has seemed to me that in a great measure we have realized all that took place at Pentecost. I think we ought to be men of conviction, of vision, to see, as we pass along, what God is doing.

#### Our Great Purpose

We have met here from day to day; we have given ourselves to prayer; we have repented of our sins; men have fallen on each other's necks and asked forgiveness. We have had no jarring councils. We have been, in a very great measure, of one heart and one soul. ["Amen."] It seems to me, more than ever before since I can remember, that this Conference has experienced in a greater measure than I have ever before seen, the realization of that wonderful prayer of the Lord Jesus just before he left us, that we all might be one as he and his Father are one. And then, when we have come up to the close of this great meeting, and an invitation has been given to us, many have come forward and laid their gifts at the feet of the men whom they have chosen to carry this gospel out to the ends of the earth. It has seemed to me that God has met us; it does seem to me that every man ought to have a faith and a confidence born of heaven, and of his own observations of this wonderful council, that will carry him back to his work and to his field, to the ends of the earth, with a new inspiration, a new power, and a new vision.

I will read from "The Great Controversy," page 464:

"Before the final visitation of God's judgments upon the earth, there will be, among the people of the Lord, such a revival of primitive godliness as has not been witnessed since apostolic times. The Spirit and power of God will be poured out upon his children."

Here is a statement from the *General Conference Bulletin*, May, 1913. The servant of the Lord had a wonderfully illuminated vision when she wrote these words:

"I have been deeply impressed by scenes that have recently passed before me in the night season. There seemed to be a great movement, a work of revival going forward in many places. Our people were moving

into line, responding to God's call. My brethren, the Lord is speaking to us: Shall we not heed his voice?"

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

"Do not the Scriptures call for a more pure and holy work than we have yet seen?"

If you will pardon me, I will read just one more extract, because I think, along with these words of encouragement, there should be a word spoken to arouse and awaken any who may fail to have a penetrating vision in these days. Here is a statement from the Testimonies:

"In visions of the night representations passed before me of a great reformatory movement among God's people. Many were praising God. The sick were healed, and other miracles were wrought. A spirit of intercession was seen, even as was manifested before the great day of Pentecost. Hundreds and thousands were seen visiting families, and opening before them the Word of God. Hearts were convicted by the power of the Holy Spirit [now notice], and a spirit of genuine conversion was manifest. On every side doors were thrown open to the proclamation of the truth. The world seemed to be lightened with the heavenly influence. Great blessings were received by the true and humble people of God. I heard voices of thanksgiving and praise, and there seemed to be a reformation such as we witnessed in 1844. [But right in this connection, friends, the very next line says:] Yet some refused to be converted. They were not willing to walk in God's way, and when, in order that the work of God might be advanced, calls were made for freewill offerings, some clung selfishly to their earthly possessions. These covetous ones became separated from the company of believers."—*Vol. IX, p. 126.*

It seems to me that every man who has had the privilege of attending this great convention ought to be sure that these wonderful truths have entered his own heart, and then pray God that he may be able to carry them back to his brethren. If we will do that, we shall see the great awakening, and we shall see signs and wonders following the believers. God will be in the work, and every saint, fearless of consequences, will go forth in the might of the Spirit's power, and all that we have been taught to believe will be fulfilled. And, my friends, to that program I surrender all today.

Brother Daniells will now take the meeting.

#### No Mistake

A. G. DANIELLS: I want to say that this Conference has deepened my assurance in the divine origin of this movement. I do believe that God is at the head of this movement. I do not think the things that have taken place here could have been wrought by man or the arm of flesh; and so I feel greatly encouraged to go out from this Conference to dedicate my whole life to this work. And I do, right here, say, "Lord, everything is yours. Now give me the help to hold to the fullest consecration of which

a man is capable." That is the desire of my heart.

Dear brethren, you who are growing gray,—Brother Adams [speaking to Elder J. W. Adams], we are not mistaken. I used to meet Brother Adams forty years ago on the Iowa camp-ground. He was faithful to this message then; I see him here today, white with years. He has given his boys to this cause. One is away over in the Philippine Islands. Brother Adams, we have gone a long way, but it has been toward the kingdom. There is no mistake in this thing, brethren. O, let us all hold to it until the end!

#### Expect Great Things

S. N. HASKELL: It was forty-eight years ago that I concluded to give myself wholly to the work of the third angel's message. No one asked me to do it, and so I did not know whether I would be accepted as a preacher; but I made up my mind that I would separate myself from my business entirely, and go out and preach. A brother and I purchased a tent to be paid for in three months, and we pitched it in the edge of Clinton, Mass. This was in 1870.

Very soon there was a great inquiry in the camp as to who owned that tent, and I will tell you what happened. They were going to unite six States into one conference; but the committee appointed to decide what to do brought in a recommendation that four States should be organized into one conference, and that I should be ordained to the ministry and act as president of the conference. That was my first introduction to official position.

Well, what to say I didn't know; but I thought it would make confusion to refuse. I had given up all to preach, and so I thought I might as well submit.

I have tried from that day to be faithful to God, to be true to his cause, and God has blessed me. I think this Conference has been the most wonderful conference, in some respects, that I have ever attended. God has been here. He has been in our morning meetings. The Spirit of God is moving on hearts here. We may expect great things at the hand of God. We may expect to see something accomplished. But while God is sending his people with his truth to the ends of the earth, on the other hand, the devil will work in every possible way to discourage, dishearten, and bring in dissension.

God is leading his people. He has made no mistake. He will carry us through, and the good old ship Zion will land in the harbor not a great way from this. May God grant that every one of us may be among that number who will finally be saved and stand upon Mount Zion.

#### "Arise, Shine"

R. A. UNDERWOOD: The prophet of God, many years ago, gave a message I should like to read. I will read a verse or two which I think are being fulfilled here at this Conference:

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. . . . Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged." Isa. 60: 1-5.

It seems to me that God is giving us a larger vision of his work and of what he would have us do; and if I have any discernment of this meeting and of the hour, I believe that God's people are pressing together. Another prophet says:

"Gather yourselves together, yea, gather together, O nation not desired ["not desirous," margin]; before the decree bring forth, before the day pass." Zeph. 2: 1, 2.

Now is the hour for us, as laborers and believers, to draw together and let the mantle of God's love cover all our mistakes. I believe we have reached the hour for that blessing to rest upon us.

"Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee." Isa. 60: 5.

Brother Haskell said he had been preaching forty-eight years. I have not been preaching quite that long; but for forty-six years I have been trying to labor in this cause, and my confidence in the triumph of this work is strong. My life and my all are given to this work, and I cannot take back the sacrifice that I have laid upon the altar. Let God use me as he sees fit. Such a meeting as this ought to cheer the hearts of the brethren throughout the entire world. Brethren, be of good courage.

#### Fifty Years' Service

J. O. CORLISS: My soul doth magnify the Lord today, because I have seen some things that I have looked for years. I began preaching this message in 1868, fifty years ago. I thank God that, as time has passed on, he has covered the mistakes I have made. Brethren, today the truth looks clearer and brighter than it ever has in the past. This meeting has been a revelation to me. I consecrate my life and all my powers to him. May God bless you all, brethren, to the end.

#### Pentecostal Experiences

E. W. FARNSWORTH: We have been making a large volume of history for this people during this General Conference. This cause will never be in the future what it has been in the past, and our experiences as a people will never be in the days to come what they have been in the past. We have taken strides ahead, and we are bound to go ahead. The only daylight for this people is straight ahead.

We have seen more of a Pentecost here than many of us are aware of. We go back to that first Pentecost. There was the outpouring of the Holy Spirit then. Hasn't it been so here? True, there is no outward, visible display. But the believers had a Pentecost at Samaria. They had a Pentecostal outpouring at Antioch and at Ephesus. Wherever they went they had Pentecostal showers, but without the special physical manifestation which was seen in Jerusalem. And we have had a great Pentecostal outpouring of God's Spirit here.

But, you say, didn't they give great, liberal gifts at the day of Pentecost? Yes, they did, but I don't know as they gave more liberally than our people have given here. I know there was a man from Cyprus, Joses by name, later called Barnabas, who sold his land and gave the price to the church for the forwarding of the work; but there are a number of men in California who have done the same thing this year. In God's sight the value of the gift isn't so much the number of dollars as it is the amount there is left, and the spirit in which the means is given.

There were many things which came on the day of Pentecost. The giving as it was manifested then was simply the fruit of the outpouring of the Holy Ghost; and the giving today is simply the outpouring of the gift of the Holy Spirit. Let us pray for more and more of it, brethren.

#### God's Leadership

F. M. WILCOX: Every crisis through which the church of God passes and through which we pass in our individual experience, strengthens our faith in the divine leadership of God in connection with his work. I must confess that I came to this General Conference with some feelings of concern; but I wish to say that this meeting, above any other meeting I have ever attended, has strengthened my faith in the divine leadership of God in connection with this movement.

The two great evidences of his leadership that stand out in this meeting are the unity of the believers, shown in the united, harmonious action we have had in our Conference sessions, in the consideration of most perplexing problems and questions; and the spirit of consecration that has taken hold of this people at this time. The fruit of this meeting, dear friends, I believe, will be seen in a deeper consecration in our personal experience. I mean to make it so in my own life, and I pray it may be made so in the life of every one here.

#### A Pacific Coast Jubilee

A. G. DANIELLS: A note has been handed me, stating that just fifty years ago now the first conference on the Pacific Coast was organized. The brethren at Oakland have the book of minutes made at that time. Our brethren had ventured across the continent, by way of Panama, and planted a little seed of truth,—just made a start with a handful of believers; and here is the jubilee of that beginning. Here we are with this vast audience, and here is the largest contribution ever made on one occasion, in the history of this work.

God has rewarded the venture our people made in those early days to plant this message over here in this far-distant mission field. Don't you see that a divine hand is leading in this great movement? It cannot go backward. Oh, I do thank God for the progress that has been made up and down this old ocean coast during these fifty years. Why, I am told that every two-hundred-fiftieth man you meet is a Seventh-day Adventist out here. And up in the Upper Columbia Conference they told me that in one county every thirty-fifth man is a Seventh-day Adventist. [Voices: "Thank the Lord."] Thank God for what he has been doing on the Coast these fifty years, brethren. Don't forget it; don't overlook it. Don't let your knees smite with fear and trembling now. Lean back upon God, and say, He has led us forth, and he will stay with us until the church is triumphant.

#### Certainty of Triumph

E. E. ANDROSS: Thirty-three years ago this summer, Elder Decker brought this message to me on this Coast, and ever since that time I have been rejoicing in it, but never so much as today.

I will read a word from Mrs. E. G. White touching one point:

"There is no need to doubt, to be fearful that the work will not succeed. God is at the head of the work, and he will set everything in order. . . . Have we not reason to believe that the Lord will bring us through triumphantly?"

Brethren, I rejoice with you over this blessed assurance. There is no uncertainty as to the outcome. I remember the words of the apostle Paul when he was about ready to be offered:

"The time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not

to me only, but unto all them also that love his appearing."

I am one of those who love his appearing, and I thank God today that I have the assurance that he who has begun this good work in me will finish it, and that with you, in a little while, I shall triumph by the grace of God. I rejoice in this assurance today, and am with you until that triumphant day shall dawn in all its glory.

#### Confidence in Troublous Times

G. B. THOMPSON:

"In those times there was no peace to him that went out, nor to him that came in, but great vexations were upon all the inhabitants of the countries. And nation was destroyed of nation, and city of city. . . . Be ye strong therefore, and let not your hands be weak."

We seem to be living those times over again, brethren. We are in a time of trouble. But it is a time to be strong, for it indicates that the day of God is at hand. I believe this. For more than thirty-five years I have believed this message, and I never believed it more than I do this afternoon. I have reconsecrated myself to God. I give my life to the proclamation of this message as I never have before.

#### Be Ready Now

O. MONTGOMERY: This Conference has certainly been a feast to my soul, and I greatly rejoice in God today. I have been reviewing my experience in the Lord and in this truth. I have been looking back over my experience of the Lord's forgiving mercy and loving care. I praise God for it all, this afternoon.

At this meeting, while others have been praying, I have not been idle. I have sought the Lord in my room. I have laid bare my heart before the Lord. My prayer has been, "Search me, O God, and know my heart." I want to be cleansed from every stain of sin.

There is another thing I have been thinking of. I have thought of it for several weeks. Since this terrible war has been upon the world, and our hearts have been made solemn because of the things taking place, we have heard a great deal about "a little time of peace." Many of our brethren have been thinking about this little time of peace. One worker writes: "I am looking forward to that little time of peace to come, when we can do a great work for God, and finish his work." I think that there are a great many of our people today to whom the thought of that little time of peace is becoming a snare. They are looking forward to that time, and are depending upon it, expecting in that moment to make all their preparation to meet the Lord. This thing may become a snare to the soul of the man or woman who puts off today's preparation until that time.

I believe, dear friends, that what we need to enable us to finish the work of God is the entire surrender of our hearts, the confession of our sins, and the baptism of the Holy Spirit for service. I praise God for this meeting. I rejoice in all he has done for us here. Surely God's stately steps have been among this people. As I go back to my field of labor, I desire to go clothed with the power of God.

#### Climbing Higher

J. H. MORRISON: The great apostle said on a certain occasion, "Unto me who am less than the least of all saints." He did not entertain the thought that he was the greatest of men, or the greatest preacher. With the apostle, I pray that I may be able to comprehend what is the breadth and the length and the depth and the height of the



love of Christ. That is what I want to understand.

A few years ago I came out to the mountains, where my brother lived. I said to him, "I will climb that mountain. I should like to get to the top, and see what is there." When I reached that peak, still another peak could be seen. I went on through some snow, and reached the summit of this higher peak. I then reached another peak, towering up away beyond. My dear friends, I feel that today, instead of a snow-capped mountain, there is a sunlit mountain that we may gain, every one of us. The peaks tower higher and higher; we have not yet attained the top; there is still another peak for every one of us to reach. I bless God for what I have seen in this great congregation.

#### Showers of Blessing

L. A. HOOPES: I must have a part in this Pentecostal meeting. Thirty-six years ago, while attending school in a community where infidelity was rampant, the spirit of this third angel's message appealed to my youthful heart, and I thought, What shall I do?—Embrace it, of course. When you were giving your offerings today, I had but little to give, because my all had been invested in this cause. I thank God for that. This has been a wonderful Conference to me. I have met many of my old pupils at this meeting, and it has been a great encouragement to me. Many of them are now laboring in different fields. My heart goes out to God in gratitude for the Pentecostal showers that have come into my own heart. I look into the faces of my brethren, and I love them all.

#### Infallible Evidence

K. C. RUSSELL: I am profoundly convinced that we have reached the time that, thirty-seven years ago, when I gave my heart to God, I was taught would come. I was thinking of this very forcible scripture in the eleventh chapter of Matthew:

"Now when John had heard in the prison the works of Christ, he sent two of his disciples, and said unto him, Art thou he that should come, or do we look for another? Jesus answered and said unto them, Go and show John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. And blessed is he, who-soever shall not be offended in me."

That was an infallible evidence to John that this was the Christ.

This afternoon, and through this entire Conference, it seems to me that every heart that has doubts concerning this message, ought to be convinced, as John was, that this is God's message for the time. My heart has been cheered. For these thirty-seven years I have been devoting my life to God, sacrificing for him, and like Brother Hoopes, I haven't the earthly goods to give; but I praise God that four of my children are given to God, and in a few days or a few months from now my eldest son is to sail for India. We are trying to educate the others for a place in God's work, and we lay them upon the altar of God. I have thought sometimes during these morning meetings, when there wasn't opportunity for all the friends to speak—I have wondered whether the truth was getting hold of their hearts; but today I am convinced that God has been working every morning, whether we could hear the people speak or not. They have spoken today in a most tangible way concerning what they have been receiving from God.

I hope that the Holy Spirit will take hold of every soul of us today, and that those

of us who have dear ones, those who have children, will give our hearts fully to God, square up our accounts, and share the final triumph.

#### Victories Gained

B. G. WILKINSON: I shall always feel that this General Conference has been a red-letter day in my experience. I felt very definitely in my soul the deep conviction that God wanted me at least to reach a higher mountain peak in my experience, and so far as I know, on some points, I have broken with the past. I know what it is to be under condemnation. I am satisfied the Lord Jesus Christ loves us so supremely that he does not want to present us before the Father in such a condition of heart and life that he will be ashamed of us. He wants to wash us clean from every sin.

The one part of Elder Daniells's address that seemed to me to be the supreme keynote was this,—that God must cleanse us personally, that our lives must receive a definite change, if we are to receive the outpouring of the Holy Ghost. It is not the terrible world condition that is the hardest thing we have to face; it is not the necessity for money, neither is it the demand for men; but I believe the greatest enemy we all have to face is sin in our own hearts, and today I look to Christ to cleanse me.

We have been hearing considerable about the work in the West, but I want to tell you that we are strongly encouraged, too, about the work in the East. I spoke a few Sunday nights in one of the great theaters in Norfolk, Va. At the end of my discourse before a large audience—an audience composed largely of sailors and soldiers with their officers—I made an appeal for people to give their hearts to Christ, and I could hear the sobs and see the handkerchiefs come out, and the tears coursing down their cheeks, and many rose and made a surrender definitely that night to Christ.

Another Sunday night I spoke in Newport News, and as the theater there is situated between two great army camps, it was filled with sailors and soldiers. I made an appeal for those boys to give their hearts to God, as I realized that they were going out to death, perhaps, and that in any case terrible temptations would assail them. One after another they rose up there in that audience, soldiers and sailors as well as officers of all ranks, and gave their hearts to Jesus Christ. I know tonight that the East is open, and God designs that the work shall go in the East as it has been going in the West. We need your prayers.

I add my testimony today, that I desire to get nearer to Christ. I do not want Christ to be disappointed in me, but I want him to feel that I have been faithful to the call of the hour and the message. So I would like to ask the question, How many are there today who feel that in this great crisis they want to break with sin and get nearer to Christ; who want to break with self, and be bound in the ties of the love of God with their brethren? How many are there? Will you please raise your hands and let me see? [Apparently the whole congregation did so.] Thank the Lord for that.

#### God Doing Great Things

D. H. KRESS: In reference to this time in which we are living, God, through the prophet Joel, said:

"Fear not, O land; be glad and rejoice: for the Lord will do great things. . . . Be glad then, ye children of Zion, and rejoice in the Lord your God: for he hath given

you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month." Joel 2: 21-23.

We may expect the Lord in these days to do great things. I want to read just one statement found in "The Great Controversy:—"

"The great work of the gospel is not to close with less manifestation of the power of God than marked its opening. The prophecies which were fulfilled in the outpouring of the former rain at the opening of the gospel, are again to be fulfilled in the latter rain at its close. Here are 'the times of refreshing' to which the apostle Peter looked forward when he said, 'Repent ye therefore, and be converted, that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus, Servants of God, with their faces lighted up and shining with holy consecration, will hasten from place to place to proclaim the message from heaven. By thousands of voices, all over the earth, the warning will be given. Miracles will be wrought, the sick will be healed, and signs and wonders will follow the believers.'—Page 612.

We are told that—

"God is moving upon every mind that is open to receive the impression of his Holy Spirit. He is sending out messengers, that they may give the warning in every locality. God is testing the devotion of his churches and their willingness to render obedience to the Spirit's guidance. Knowledge is to be increased. The messengers of heaven are to be seen running to and fro, seeking in every possible way to warn the people of the coming judgments, and presenting the glad tidings of salvation through our Lord Jesus Christ. The standard of righteousness is to be exalted. The Spirit of God is moving upon men's hearts, and those who respond to its influence will become lights in the world. Everywhere they are seen going forth to communicate to others the light they have received, as they did after the descent of the Holy Spirit on the day of Pentecost. As they let their lights shine, they receive more and more of the Spirit's power."—*Special Testimonies*.

I feel thankful that I have the privilege of living at this time when God is doing this great work among his people. Soon it will be said among the heathen, "The Lord hath done great things for them," and we shall be able to respond, He "hath done great things for us; whereof we are glad." And of that time it says, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

I esteem it a great privilege and pleasure to dedicate myself anew to this work, and to the finishing of it.

A. G. DANIELLS: Dear friends, I wish to beg your indulgence just a bit in a personal matter. I feel a little delicate about it, and yet I do not like to fail to do it. I have a dear old mother here, eighty-five years of age. She embraced this truth when I was five years old, fifty-five years ago. She is absolutely deaf,—cannot hear a word,—but she has attended this meeting, also some of the six o'clock meetings, going back and forth, looking and trying to get some blessing, and she would like to bear her testimony. She cannot be heard, but she feels it is the last meeting she will ever attend, and I thought I would bring her up here and let her speak, and I can repeat what she says, so that you can all hear.

**A Mother's Testimony**

MRS. MARY LIPPINCOTT [Elder Daniells's mother]: I came up here to tell you a little of my experience. When I was a girl I joined the Methodist Church; but when I got into the church I was not satisfied.

One night after I was left a widow and was very lonely, I prayed that the Lord would tell me what church I ought to unite with. A voice seemed to say to me, "Will you be a Seventh-day Adventist?" I had heard of Seventh-day Adventists, but I knew nothing about them, except the ridicule I had heard. I knew, however, that I was praying to the Lord for help, and I said: "Yes, Lord, I will be anything." Immediately I was made perfectly happy. I had had seasons of peace and quiet in answer to prayer, and I believed that the Lord had asked me that question to test me and see how earnest I was.

getting my breakfast, I picked up one of the books, "A View of the Sanctuary and the Twenty-three Hundred Days." The book referred me to the Scriptures, the travels of the children of Israel through the wilderness with Moses, and the miracles. It was a miracle all the way through. I did not go to bed that night. I read all night long, and when daylight came I had decided that the seventh day is the Sabbath, and began to keep it that morning. I was satisfied.

I began to attend the meetings, and found that I was learning what I wanted to know. But the Testimonies I did not believe. I could not read Sister White's writings with any pleasure at all. It went on for some years, and finally I began to get discouraged. I had heard our good Brother Butler and others explain the Testimonies, but I could not accept them, and

**How Parents are Giving Children**

G. B. STARR: Thank the Lord for this good testimony. It is the testimony that many of our mothers would bear if they were not now silent.

A. G. DANIELLS: Fifty-five years ago when my mother took her stand, about the first thing she did was to put her oldest child, myself, on the altar of God. She dedicated me to his ministry, and for fifteen years prayed every day that God would turn my heart to the ministry. I knew nothing about it until God worked powerfully upon my heart and I surrendered. I thought I would go and tell mother, and that she would be greatly surprised. When I told her, she looked into my face with a smile and said, "Well, God has answered my prayer at last." I thank God for a Christian mother.

And when I went abroad, she shed not a



GENERAL CONFERENCE DELEGATES AND VISITORS  
Extreme left section of the group

The next morning I arose happy, and everything went pleasantly through the day. In the afternoon I went out to visit a friend who had been sick, and to inquire about his health. There was a company of people there talking about the Adventists. One of the persons said, "They believe that Christ is sleeping in the grave yet." Another person disputed the point. I thought, What kind of people can they be, anyhow? I knew that I had promised the Lord I would be anything,—I would even be an Adventist.

When I went home, I met a man by the name of Daniels, though his name was not spelled the same as ours. He said he wanted to borrow a tool of some kind. After I had got it for him, I asked him about this question. He said, "Have you a Bible in the house?" I gave him a Bible, and he explained it to me, and I felt that I had more light on the Scriptures than I had ever had before.

This gentleman said he would bring me some books. He brought them the next morning. After rising in the morning and

I became more and more discouraged. I thought to myself, Well, I shall have to investigate the Testimonies. I crossed the room to sit down in a chair, and as I sat down the words came to me, "He that is for me is not against me." I said to myself, These messages from Sister White are all for Christ, and I am for Christ. My investigation was over. That settled the question. I believe the Testimonies.

I have believed this truth fifty-five years. It was in the middle of the month of February, fifty-five years ago, that I began to keep the Sabbath.

I haven't always walked in the straight way, but I feel that I want to travel on with this people to the Promised Land. I ask an interest in your prayers. I want to get upon higher and holier ground. I have not been able to hear a note of this instrument [speaking of the great organ]. I cannot hear anything except when people speak right in my ear. My family cannot talk to me at all. I hope you will pray that if it seems good to the Lord I may recover my hearing.

I tear, and never did until she got word that I was coming back, after I had been gone fourteen years. Then she let a tear drop. She has always been true, brave, courageous. When I was going away, I said, "Mother, it is hard to say good-by." She said, "Never mind that. I have just one word to say, and one prayer to God,—that he will keep you a true man to him. That is all."

Well, you all have mothers like that. Let us be true to our fathers and mothers. No matter if they are old and gray, let us be true to them. How many of you boys and girls and young people here today, will join us in a new consecration of your lives to Jesus Christ? Will you stand up—the young people only? [A large number arose from all over the auditorium.] What a blessing it is to devote our lives to God!

Elder Daniells then explained that there were twenty or thirty minutes to be devoted to a testimony meeting, in which every one in the great audience might have an opportunity to

(Continued on page 22)

## Delayed Reports

### REPORT OF THE RELIGIOUS LIBERTY DEPARTMENT

THIS report covers a period of five years, the time during which your secretary has been in charge of the work of the department.

The past five years have been filled with interesting and startling developments in religious liberty, legislative, military, and temperance lines. Recent plans and forces which have been set in operation by both Protestant and Catholic organizations to bring Sunday legislation to the front, pre-empt still more startling things for the near future. The foundation principles of the

*Liberty and Protestant Magazines* at the time. All these ten bills died in committee, except one Sunday bill, which was reported for favorable action by the Senate. This particular measure was called up eleven times for passage before the Senate adjourned *sine die*, but each time was passed over, under objection.

So far, three drastic Sunday bills have been introduced in the Sixty-fifth Congress. But thus far they are still held in the committees, although religious organizations and the churches have made repeated efforts to get them reported for favorable action.

#### President Wilson's Sunday Observance Military Order

A large committee representing sixteen denominations, including the Roman Catholic Church, called upon President Wilson recently, and urged him to use his good offices and influence to secure the passage of

#### Effective Petition Work

The splendid co-operation of our people in the field has had a tremendous influence upon the Congressmen. Your letters and petitions have had a salutary effect. In fact, the secretary for the Y. M. C. A. of Washington, D. C., stated before the representatives of a large convention of religious societies, that our petition work so impressed Congressmen that they were unable to secure favorable action on Sunday bills.

#### A Religious Convention

A convention of the Lord's Day Alliance in conjunction with the Federal Council of the Churches of Christ in America, held in Baltimore, Dec. 1-7, 1913, formulated plans to bring Sunday legislation to the front, and discussed propositions whereby they aimed to bring the enemies of Sunday legislation into subjection. During the "clinic" ses-



GENERAL CONFERENCE DELEGATES AND VISITORS  
Middle left section of the group

third angel's message are going to be assailed with intense vigor and persistency, and we may expect persecution, if the threats of the enemy are carried out.

#### Bills Before Congress

Through hearings before the Congressional committees, petition work, and personal interviews, this department succeeded in keeping five Sunday bills from being reported out of the committee during the last session of the Sixty-second Congress. We likewise kept six Sunday measures from being reported out of committee during the Sixty-third Congress. Three hearings were granted by the committee on the last three of the six bills.

During the first and second sessions of the Sixty-fourth Congress, the Religious Liberty Department had much active work. At the first session of this Congress, six religious bills and four press measures were introduced. Several very interesting hearings were held, both upon the press measures and the Sunday bills. A full report of these hearings was printed in the

the Jones Sunday Observance Bill. According to newspaper reports, the President expressed himself as being sympathetic with their efforts. The President recently issued a military order to the effect that the officers of the army and navy should not require the soldiers and sailors to do more work on Sundays than was absolutely necessary. This committee of religious societies afterward appointed another committee, which called upon the President a second time and asked him to rule all sports and recreation activities and contract labor as among the unnecessary things to be prohibited on Sundays in the army camps of the nation. The Pastors' Federation of Washington, D. C., is working hard to get these Sunday measures through Congress, and their efforts have been seconded by the chaplain of the Senate.

We are glad to report that of the twenty Sunday bills which have been introduced in Congress during the past five years, not one has been passed by either the Senate or the House, and only one was placed on the calendar for passage in the Senate.

sions of these organizations, Seventh-day Adventists were singled out time and again as the foremost enemies of Sunday laws, and the statement was made that they had been instrumental more than any other agency in frustrating the plans of the Christian organization. They resolved to bring Seventh-day Adventists to time by denying them the privileges of exemption statutes, by greatly increasing the penalties for Sunday-law violations, by taking away from them the right of the elective franchise, and by confiscating their temporal possessions to the State for charitable purposes.

#### Sunday Bills Before State Legislatures

During the legislative year of 1913-14, eighty-seven Sunday bills were introduced in the different State legislatures; during 1914-15, 130; 1915-16, 143; 1916-17, 187. The department does not have a complete report for 1917-18. We do know, however, that Sunday-law advocates are as busy and determined as ever. Nearly all these bills were introduced at the request of religious organizations, and were strongly supported

by the clergy. Through the splendid co-operation of the union and local religious liberty secretaries, the presidents of conferences, and the local ministers, who were wide-awake and responded just at the critical time, and with the help and blessing of God, every bill which we opposed was defeated, so far as the department was able to obtain a record of results. One notable feature about many of these Sunday bills which have come before Congress and the various State legislatures, is the absence of all exemption clauses for our people, and an increase of the penalty in fines and imprisonment.

#### Plans of the Lord's Day Alliance

The Lord's Day Alliance has laid plans to put a key-man in every State in the Union, and a committee of three prominent ministers in every Congressional district in every State. These men are to visit each nominee for Congress and the State legislatures before election, and ascertain his attitude toward Sunday legislation. If any nominee is not favorable to the schemes of the Lord's Day Alliance, this committee of three is to inform such prospective legislator that the whole church constituency in his district is to be thrown against him at the polls. In this way the Lord's Day Alliance claims that the men elected will be pledged to support their measures. At a convention in Washington, D. C., the president of the Lord's Day Alliance said that when their forces were fully organized, they would be able to send fifty times as many petitions favoring Sunday legislation as Seventh-day Adventists could send against such measures.

On account of the urgent war measures pending before Congress, we are now having little difficulty in defeating Sunday bills; however, as soon as war conditions change, we may expect a flood of reform legislation to be urged by the enemies of religious liberty. Now is the time to educate the public mind in preparation for this emergency.

#### Press Measures

In the spring of 1917 a very drastic press measure was introduced in both the Senate and the House of Representatives, under the name of the Espionage Bill, limiting the freedom of the press during the war. We opposed this measure before committees of both branches of Congress, and after a hard and prolonged fight it was defeated. During the next session of Congress, however, another press measure was introduced as a section of the Espionage Bill. This measure finally passed Congress, but when the war terminates, it will lapse.

We also assisted in opposing a bill in Congress which aimed greatly to increase the postal rates on all second-class mail matter. The measure was finally so amended as to eliminate religious, educational, phil-

sophical, and scientific publications from the proposed increase. This has resulted in a great financial saving to our publications. But more recently this legislation was passed as a "rider" on another bill, and we are now putting forth an effort to secure the repeal of this measure before it becomes effective in July.

#### Sunday-Law Referendums

During the past four years a new factor has entered into the Sunday legislative campaign. The Sunday-law advocates thought that in the referendum they saw a new opening through which they would sweep on to victory. They tried twice in California, but the last time the referendum was invoked on the Sunday-law issues in that State, the proposed Sunday law was "snowed under" by a majority of 167,216. This glorious victory was largely due to the vigorous religious liberty campaign

day-law forces was won through the referendum, and at the same time we introduced our religious liberty literature into practically every home in the States of California and Oregon.

The city of Altoona, Pa., has been afflicted for years with Sunday-law crusades. Last year we induced the city council to refer this issue to the people on the referendum. The editor of the Altoona *Times* and a friend of religious liberty principles, entered into the contest. He opened the columns of his paper to us, and took a very active part himself in the campaign against Sunday laws. The people voted against the Sunday laws in that city two to one. This was the first time the referendum had been invoked in Pennsylvania.

#### Sunday-Law Crusades

Many cities, and even entire States, have been afflicted with Sunday-law crusades dur-



GENERAL CONFERENCE  
Middle section

which was carried on by our people. Hundreds of thousands of leaflets, and a special edition of the *Signs of the Times*, together with the *Liberty* magazine, were circulated over all the State. Elders J. O. Corliss, W. M. Healey, J. F. Blunt, and others carried on a lecture campaign in the cities and towns of the State.

The following year the same Sunday-law advocates tried out the referendum plan in the State of Oregon. Your secretary, together with Elders H. W. Cottrell, W. M. Healey, J. O. Corliss, M. H. St. John, H. G. Thurston, P. C. Hayward, and Luther Warren, toured the State. Twenty-one theaters were placed at our disposal. Hundreds of thousands of religious liberty leaflets were circulated, in conjunction with the *Liberty* magazine. The result was very apparent at the polls. The people of Oregon repealed the existing Sunday laws of the State by a majority of over 32,000. This shows what a campaign of education can do when all the people are reached. Thus in two States a great victory over the Sun-

ing the past five years. These crusades have afforded the Religious Liberty Department splendid opportunities for the presentation of religious liberty principles. The department took an active part in opposition to two crusades in the city of Erie, Pa. The last time we entered the conflict, the president of the Ministerial Association called up the editor of the Erie *Times*, after he had published a memorial from us, and asked him if the Seventh-day Adventists were planning to oppose their crusade. The editor replied that he had a number of articles from us which he was going to publish. "Don't," said the minister, "we'll call the crusade off if those Adventists are going to fight us again."

Through the newspapers, the circulation of our literature, and lectures, we carried on very stirring campaigns against Sunday-law crusades in Bristol, Tenn.; Bristol, Va.; Meadville, Pa.; Delaware County, Pa.; Norwalk, Ohio; Des Moines, Iowa; South Bend, Ind.; Raleigh, N. C.; Jackson, N. Dak.; Parkersburg, W. Va.; Montgomery, Ala.;



Asbury Park, N. J.; and Colonial Beach, Baltimore, Glenburnie, and Montgomery County, Md. In all these places the crusaders lost out, and public sentiment rallied on the side of religious freedom.

In the States of Iowa and Virginia there were inaugurated State-wide crusades. In Virginia the prohibition forces launched the State-wide Sunday-law crusade, and appointed a man at a salary of \$2,500 a year to superintend the campaign for rigid Sunday enforcement. We had worked side by side with the prohibition forces to make Virginia dry. We asked these men not to launch this Sunday-law crusade, and reminded them how we had stood by them to make the State dry. We told them that if they persisted, we should be bound to start a State-wide campaign against the crusade. On the day they launched the crusade, we opened our campaign of opposition in Rich-

mond, the capital of the State. Nearly a thousand arrests were made on the first Sunday through the State. The cases were appealed for trial before the courts, and a favorable decision was later secured.

A judge in North Carolina, has given the Religious Liberty Department some valuable assistance in the search for favorable decisions on our side of this question. This judge wrote up a lengthy decision, in which he gave the history of Sunday legislation from Constantine's time down to the present day, and then pronounced the Sunday laws of North Carolina null and void. He even went so far as to say, that in his opinion the Bible taught that Saturday was the Sabbath, and that Sunday had no foundation in Scripture.

All are familiar with the noted decision of the supreme court of Oklahoma, in which the three judges reversed the decision of the lower court, and granted full religious freedom to our people to carry on any kind of work or merchandising on Sundays. This was a great victory, in that the decision of

the supreme court of Oklahoma not only reversed the decision of the lower court, but ran directly counter to the decisions of a number of State supreme courts which had decided that our religious liberty was not interfered with so long as we were permitted to rest on Saturday, even if we were not allowed by law to work on Sundays.

This important decision at once attracted national interest. It was printed in full in the *Southwestern Law Report*, and in the *Docket*, which goes to more than ninety thousand lawyers and jurists. Many favorable comments were made upon it by prominent jurists. It brought our people and our Sabbath truth prominently before a class of professional men whom we could not have reached in any other way without a great expenditure of means and effort. Judge Cyrus Simmons, who argued the case before the supreme court, and furnished a

review of the case to the *Docket*, deserves honorable mention here. The Spirit of God certainly did put words in his mouth and helped him to testify for the truth before this high court.

his case before the lower court. We are now preparing to carry his case up to the supreme court of Vermont, and are hoping to secure a favorable decision, as we did before the supreme court of Oklahoma.

**Elimination of Sunday-Rest Plank**

At our suggestion, and through our persistent efforts, the Prohibition Party and the National Party were persuaded to eliminate a Sunday-rest plank, at the time of their national conventions, held for the purpose of nominating Presidential candidates and adopting party platforms. We had some very interesting correspondence upon this subject with the party leaders before they consented to eliminate the Sunday-rest plank.

**Anti-Aid Legislation**

The department took an active interest in the Massachusetts Constitutional Convention last year, and urged upon the committee an amendment to the constitution prohibiting the appropriation of public funds to institutions not under the direct control and ownership of the State. This amendment was adopted and submitted to the people of the State for adoption on the referendum plan, with the result that the opposition was snowed under by a majority of more than 75,000 votes.

During February of this year, the same issue was raised in the Maryland State legislature, which appropriates about one-half million dollars a year to the support of Catholic institutions. A bill was introduced and a public hearing held before a committee of the Maryland House of Delegates on February 28. Mr. George Waldron, national organizer for the Great Secret Order, and your secretary, spoke before

practically the whole of the membership of the House for two hours, favoring the passage of this bill. The galleries and aisles were packed to the limit. This Great Secret Order took down our speeches verbatim, and has published 100,000 copies for circulation over the State of Maryland.

**The Temperance Work**

The Religious Liberty Department has also taken an active part in the temperance campaigns for State and national prohibition. Your secretary has personally assisted in eight successful State campaigns, and in two State campaigns which were lost. He has spoken before audiences ranging from a few hundred to 15,000 persons. We are in very close touch with the national leaders of the great temperance organizations, and they have given us their equal recognition with others in their national conventions. Especially is this the attitude of the Anti-Saloon League of America. We have used our influence on several occasions to persuade the leaders of this organization not to incorporate other "reforms" with the



DELEGATES AND VISITORS  
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mond, the capital of the State. Nearly a thousand arrests were made on the first Sunday through the State. The cases were appealed for trial before the courts, and a favorable decision was later secured.

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**Lower Court Decisions**

Five of our brethren in Tennessee were arrested for Sunday-law violations and bound over for trial before the circuit court. All previous decisions in the courts of this State had been against our people. We secured the services of the best lawyer in the county, and instead of endeavoring to get the court to declare the Sunday laws unconstitutional, we pleaded for the protection of our rights under the immunities of the constitution of the State. Thus through the technicalities of the law all five of our brethren were freed.

We also succeeded in quashing the indictment of one of our brethren, who was bound over for trial before the court of appeals at Annapolis, Md.

Brother Cantell, of Enosburg, Vt., who was arrested for barbering on Sunday, lost



temperance reform, and our counsel has been appreciated. Attempts have been made to couple the Sunday-rest "reform" with the temperance reform. Some day, no doubt, the Anti-Saloon League will yield to this demand; but we should do all we can to prevent this by acquainting the leaders with right principles, while working with them along legitimate lines.

**National Prohibition**

We had the privilege of taking part in the fight for the submission of a Constitutional Amendment for national prohibition. We have spoken before the Congressional committees on several occasions, and our speeches have been printed by the Government in circulars, thus placing us on record before the nation. This active work ought to be kept up in the field, as the campaign is on in the several States for the ratification of the Amendment for national prohi-

religious freedom and separation of church and state. The radical element is coming to the front in South America, and our people could do much for religious freedom and separation of church and state in other South American countries, if they would plead for the rights of conscience before the lawmakers who are working for liberty and democratic principles. There is no reason why our people should not be in the forefront in the struggle for liberty when we stand for such grand principles as we do.

We have kept in constant touch with the religious liberty work in Australia. Since the war began in 1914, this department in Australia and New Zealand has been as busy as any. Through its union religious liberty secretary, Elder A. W. Anderson, who conducted hearings before the high state officials, special concessions concerning non-combatancy and Sabbath privileges in the

The *Liberty* magazine is now being sent to practically every Congressman, State legislator, governor, State official, and supreme and district court judge in every State in the Union. Some State conferences also send it to every judge, lawyer, and newspaper editor in their territory.

The circulation of the *Liberty* magazine for the past five years has been as follows:

Year	No. copies
1913 .....	98,068
1914 .....	107,338
1915 .....	96,199
1916 .....	116,963
1916, Extra No. 1.....	255,472
1916, Extra No. 2.....	82,500
1917 .....	119,605

Total ..... 876,145

The yearly average circulation for five



GENERAL CONFERENCE DELEGATES AND VISITORS  
Middle right section of the group

bition. Twelve legislatures meet this year. Eleven legislative bodies have already ratified the Amendment. Not one legislature has yet rejected this Amendment. Nineteen legislatures will meet next year. We should be live wires in every temperance campaign. National prohibition is sure to win. The saloon must go.

**Work in the Foreign Fields**

While our department is officially limited to North America, yet our actual operations reached into other great countries of the world, where the question of Sunday laws, separation of church and state, and civil religious liberty are living issues.

Splendid work along religious liberty lines has been accomplished in South America, Australia, and China. The radical party set Peru free from the absolute domination of a state religion. The leaders of the radicals said that the persecution of our people at the Lake Titicaca Indian Mission gave them a lever without which they would have been unable to win the fight for

army were obtained in behalf of our boys in the military training camps.

Wherever oppression reigns, there the voice of freedom should be heard. Nothing that is worth possessing is ever obtained without a struggle and sacrifice. "Eternal vigilance is the price of liberty," and there is no other blessing so great.

**"Liberty" Magazine Circulation**

*Liberty* magazine, the official organ of the Religious Liberty Department, has been a distinguished guest in the mansions of kings, emperors, presidents, governors, senators, representatives, cabinet officials, and the great jurists of many countries. The editor has received from the presidents of some of the republics in South America and Europe, favorable testimonials of appreciation concerning the merits of the *Liberty* magazine. Photographs and autographs from these men, together with statements defining their position on the subject of religious liberty and the separation of church and state, have been sent in to the department.

years was 175,229. The total circulation for the past two years was 574,540.

Last year was a record breaker. But we are not doing what ought to be done in the circulation of our religious liberty literature and the *Liberty* magazine. It was relative to the religious liberty literature that Sister White wrote that it ought to be scattered "like the leaves of autumn" in order to defend the rights of conscience.

**The Future Outlook**

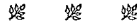
God, in his love and mercy, has granted us great favor in helping to hold back and defeat Sunday legislation before Congress and the State legislatures during the past five years. But the future looks portentous. Ominous clouds lie on the horizon. We are facing new problems and new issues. This world is steering toward trouble instead of peace. We shall never again enjoy the freedom we have had in the past. If hostilities were to cease and political peace come, our troubles would be only increased. The flood of reform legislation is now dammed up, but as soon as the war ends the

floodgates will be lifted. These so-called reformers are attempting to make the world good by reform legislation, and thus prevent future wars. The religious element is planning to leap into the saddle and seize the reigns of government.

In view of the coming conflict and crisis, your secretary submits for the consideration of the Conference the following recommendations:

1. That the fourth Sabbath in February be maintained as Religious Liberty Day.
- a. That a special program for that day be prepared by the Religious Liberty Department on religious liberty principles and issues.
- b. That a special offering be taken in all our churches for the religious liberty work.
- c. That the local conferences retain and utilize this fund exclusively for the purpose for which it is given.

Your secretary is very grateful for the splendid co-operation given him, and the encouragement he has received during the past five years from the officers of the North American Division Conference and from all the secretaries and our people in the field. God's blessing upon the work and his watch-care over it have been very manifest; and we pray that God may continue to be the Rock of defense for his people, against which the gates of hell shall never prevail.



**WEST INDIAN UNION CONFERENCE**

MY report of the West Indian Union Conference will be brief, as I shall leave the details for the presidents of the local conferences to report.

Since the General Conference session of 1913 there have been some changes in our territory. Cuba, Haiti, Santo Domingo,

this may not seem very large when compared with some other fields, yet it covers a large area, as the land surface is separated by many miles of water. The West Indian Union is 2,200 miles from east to west, or as far as from San Francisco to St. Louis; it is 1,200 miles from north to south. Even the land surface is about one third the size of continental United States, excluding Alaska. There are 120,000 more square miles in our territory than in all the States east of the Mississippi River. Thus you can see that it is a hard field to work in normal times, but since the war the boats on most of the steamship lines have been taken off, thus making it almost impossible to get to portions of our field.

While drouths, hurricanes, and the results of the war have affected the work very materially, yet we are thankful that we can report progress in every line.



**GENERAL CONFERENCE DELEGATES AND VISITORS**  
Extreme right section of the group

2. That special religious liberty literature, consisting of leaflets and pamphlets of various sizes, be prepared for use in meeting special issues, and for general sale and distribution.

3. That each conference continue to send the *Liberty* magazine to the legislators, State officials, and other influential persons, to the extent that the religious liberty fund will permit.

4. That a *Liberty* magazine circulation goal be fixed, equal to a subscription for each church member, and that each church be encouraged to make the plan effective as soon as possible.

a. That the circulation department of the Review and Herald and the Home Missionary Department take charge of the campaign among the churches.

5. That each union and local conference appoint a religious liberty secretary so that the department work can be made effective when religious legislation and other issues are pending.

Porto Rico, the Bay Islands, British and Spanish Honduras, Guatemala, and San Salvador have been made a part of the Northern Latin American Mission field, leaving as the present territory of our union the Jamaica, West Caribbean, and South Caribbean Conferences.

The Jamaica Conference includes the island of Jamaica, with its dependencies, the Cayman and Turk Islands. The West Caribbean Conference takes in Nicaragua, Costa Rica, and Panama in Central America, and Colombia in South America. Venezuela; British, French, and Dutch Guiana; the island of Trinidad; and the Windward, Leeward, and Virgin Islands, make up the South Caribbean Conference.

We have a mixed population of English, French, Dutch, East Indian, and aboriginal Indian, numbering about twelve and one half million,—a population equal to that of the Pacific, North Pacific, Northern, and Central Unions, and inhabiting more than one million square miles of territory. While

Our membership was as follows: in 1913, 3,737; in 1914, 3,895; in 1915, 4,170; in 1916, 4,329; and in 1917, 4,630. This is a gain in the five years of 893. In 1913, 290 were baptized; in 1914, 393; in 1915, 711; in 1916, 595; in 1917, 605, making a total of 2,594.

Our tithe for 1913 was \$13,863.86; for 1914, \$13,978.11; for 1915, \$14,654.07; for 1916, \$18,716.29; and for 1917, \$22,115.28, an increase of \$8,251.42 in 1917 over the year 1913.

Other mission offerings in 1913 were \$898.66; in 1914, \$1,892.60; in 1915, \$1,696.76; in 1916, \$1,468.38; and in 1917, \$3,218.62.

Sabbath-school offerings to missions in 1913 were \$2,641.74; in 1914, \$2,878.51; in 1915, \$2,682.66; in 1916, \$3,995.52; and in 1917, \$4,077.92.

Total offerings to missions in 1913, \$3,540.40; in 1914, \$4,771.11; in 1915, \$4,379.42; in 1916, \$5,463.90; and in 1917, \$7,296.54.

This makes a grand total in tithes, Sabbath school and other mission offerings for the five years, of \$108,778.98.

During the greater part of the five years our conferences have been without field missionary secretaries, but we now have good, active men in the Jamaica and West Caribbean Conferences, and a secretary has been selected for the South Caribbean Conference.

Our book sales for 1913 were \$13,941.18; for 1914, \$16,444.85; for 1915, \$17,777.68; for 1916, \$24,238.10; and for 1917, \$29,229.16, making a grand total of \$101,630.97 for the five years.

We still have great needs. There are splendid opportunities for work amid our English-speaking population; and while we must in no way lessen our efforts for them, we realize that they constitute only about one fifth of our population; so our greatest efforts must be put forth for the Spanish and other nationalities.

Last year arrangements were made with the Pacific Press Publishing Association whereby they took over our publishing work, and they have established a branch in Cristobal, Canal Zone, and are doing all in their power to help us push this line of work. We are sure that there will be a great increase in our book sales in the future. Last August a very profitable bookmen's convention was held at Cristobal for the Northern Latin American Missions field and the West Indian Union. This was a great stimulus to our workers, and we are sure that we shall see much greater results in the future.

It has been demonstrated that our Spanish books, both large and small, can be successfully sold in our Spanish territory. Our colporteurs in Central America, Colombia, and Venezuela are meeting with success. Here is a great opening for our native workers, both young men and young women, but they cannot successfully do this work without training. It is imperative that we have a school where they may be trained, and I am glad to report that action has already been taken by our union conference committee, and sanctioned by the General Conference Committee, to open a training school on the island of Jamaica, where we can train workers for both English and Spanish fields.

We are aware that it will entail expense and much earnest effort to build up and maintain a school in this field, but we are sure the great need is enough to justify the effort. We are looking forward to this school to develop not only ministers, teachers, Bible workers, and colporteurs, but also an army of church leaders and officers, which is one of our greatest needs.

We have every reason to thank our heavenly Father for his care over our workers. Some have had to return to the States on account of ill health, but none of our regular workers have been called to lay down the armor. Elder and Mrs. E. Van Deusen accompanied us when we returned in 1913, and both have been laid to rest, also Elder William Crothers. We feel we can truly say that these old, tried workers rest from their labors, but their works do follow them.

While the war has hindered our work in many ways, yet, on the other hand, it has awakened an interest to read our literature and to attend our meetings as never before. We wish to express our appreciation to the General Conference for the interest it has shown in our field, not only in its liberal appropriations, but also in the excellent help sent us at our general meetings. Our workers are all of good courage, and

are determined to do faithfully their part in helping to finish the work and thereby hasten the coming of the King of peace.

A. J. HAYSMER, *President.*



### REPORT OF THE JAMAICA CONFERENCE

ABOUT the year 1890 or 1891 a faithful sister in the Battle Creek church sent tracts and periodicals to persons in Jamaica. Some of this literature was given to Mrs. Harrison, then a prominent member of a leading church in Kingston. While kneeling and saying, "Lord, incline our hearts to keep this law," in answer to the reading of the commandments, as is the custom in most of the churches there, she was suddenly and strikingly impressed during the reading of the fourth commandment that her life was not consistent with this prayer. She immediately arose and left the church, never to enter it again as a member.

In 1893, at her own expense, she attended the General Conference held in Battle Creek, and in answer to her earnest plea for help Elder and Mrs. A. J. Haysmer were sent to Jamaica. The faithful labors of these tireless workers were rewarded, as God alone can reward, with many precious souls.

Today in Jamaica there are forty-six church buildings, each housing an organized church of Seventh-day Adventists, and twenty-six organized companies without church buildings, making a constituency of about 1,900. There are six ordained ministers in the field. Sister Harrison is now a silver-haired old lady, and her strong confidence in the closing message and her constancy and spirituality are an inspiration to all who know her. She sends greetings to the delegates to this Conference, and her love to all with whom she is personally acquainted.

Jamaica is about ninety miles south of Cuba, five days by steamer from New York City. By many travelers it is called "the garden spot of the world." The island is so mountainous that Columbus, on returning from his first visit, described it to the queen of Spain by dropping from his clinched hand a crumpled paper, saying, "Jamaica is like that." In spite of this, the island has hundreds of miles of good roads, so that by auto we can reach our farthest church, about 145 miles from our conference office in Kingston, in one day. Railroad facilities are meager; there is but one line, running east and west through the island, and a branch going to the north side; so travel is generally by automobile, mule cart, or on foot.

Our home missionary secretary and bookman, Brother J. A. Applegate, often walks from five to twenty miles to reach one of the seventy-two churches or one of the colporteurs in the field. A motorcycle for his use would be a great blessing to our field, and would greatly increase his efficiency. A tropical sun beating on the head of a white foreigner makes a twenty-mile tramp more than an incident: it constitutes a menace to one's health. And yet I hasten to say that with proper means of travel, screens for the houses, and necessary attention to personal hygiene and tropical health principles, one's health can generally be improved and one's life lengthened by residence in the fair island of Jamaica.

The population of approximately 800,000 consists mainly of native Jamaicans, the better class of whom are gentle voiced, mild mannered, and courteous. There are also many English, Scotch, Jews, and Americans

on the island. Our foreign-language problem is with the Chinese and East Indians, of whom there are several thousand. We shall appreciate practical suggestions from those who are acquainted with the best methods of reaching these.

The work as it stands today was not brought to its present condition without earnest effort and sacrifice. Three of our faithful missionaries sleep in their dusty beds, awaiting the last call of the great Life-giver. These are Sister C. A. Hall, at Spanishtown, and Sister E. W. Webster and Elder W. M. Crothers at Montego Bay.

When we went to the island, Jan. 10, 1916, we found the work well organized and progressing under the presidency of Elder E. C. Boger. At Kingston it became necessary to increase the seating capacity of the church building from a possible 500 to 800 by the addition of a gallery and the opening of annexed rooms. By the cooperation and faithful labor of church officers and members, we were enabled to baptize 136 persons that year, making the membership 539. During 1917 the Kingston church was under the faithful pastorate of Elder C. H. Keslake, who is now returning to this country for recuperation of health.

Recently a large Red Cross entertainment and demonstration was held in the Kingston churchyard, under the auspices of the governor, Sir William Henry Manning. The mayor of Kingston presided, and other prominent business men assisted.

During the past fifteen months we have held, besides our ten-day conference sessions, two tent efforts of six weeks each, and nine local camp-meetings. During this time nearly three hundred have been added to the conference membership by baptism, an average of twenty a month. Some of our churches thus favored are seriously considering the matter of enlarging their buildings to accommodate the increased attendance. At our Kingston tent effort there was an average attendance of eight hundred each night for thirty nights. The eleven local camp-meetings served about thirty-five of our churches. The combined outside attendance at all these meetings has probably been in excess of fifty thousand. Four ministers are now holding the first two of our proposed six efforts in as many of the large unworked cities. One of these efforts, beginning July 5, will start at the close of our general camp-meeting. We are inviting the General Conference to send a representative to this meeting.

You may ask how so few workers can hold so many meetings. It is because our ministers are living up to the name which a native applied to one of them. He called him a "seven-days preacher." Our workers in Jamaica are seven-days preachers. Little time is lost. Our union president, Elder A. J. Haysmer, spent a number of months in our field, rendering much valuable assistance. We are very grateful for this.

The tithe of this conference is increasing in proportion to the general financial advance in other lands. In this we see the hand of God in a special manner, for not only does Jamaica have to contend with the high cost of living on account of the war, and with low wages, the average wage being from 30 cents to \$1.25 per day for men and less for women, but five disastrous hurricanes and two drouths have visited us during the past four years. The last hurricane came at the same time that our Harvest Ingathering papers arrived, and thus interfered with the success of that work.

Our book work, carried on wholly, with the exception of our leader, by native colporteurs, shows rapid growth. Two insti-

tutes have been held this year, with twelve colporteurs in attendance at one, and twenty-six at the other. Those newly entering the work are selling from fifteen to forty dollars' worth of books a week, while those who have had a year or more of experience are selling as high as \$140 worth in a week. They deliver well, sometimes more than one hundred per cent.

We have developed a system of working the unworked territory lying between churches. The churches organize bands of workers who spend certain days in these parts. We believe that in this way we shall soon reach every home.

The faithfulness of our brethren and their love for the truth are as great here as in the homeland. We found a sister breaking rock on the public road to earn money with which to attend conference. One young sister walked thirty miles to place in our hands an automobile wrench which we had left behind. The members of one church, with their homes and crops entirely destroyed by the recent hurricane, voted to place the shilling per family given them for the purchase of seed, toward paying for their church lot. Brethren, these people are loyal.

We have at the present time about eighty young people selling our truth-filled literature in order to earn scholarships for the industrial training school which it is proposed to open in Jamaica this fall.

We are not studying to lay new plans of our own devising, but we are studying hard to find and recognize God's plans. We believe we have found some of them, and they have brought us rich blessing, for which we are thankful.

G. A. ROBERTS, *President.*

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## REPORT FROM THE SOUTH CARIBBEAN CONFERENCE

THE South Caribbean Conference comprises the three Guianas and Venezuela in South America, and thirty-nine islands in the Caribbean Sea, the Windward, Leeward, and Virgin Islands.

Our conference headquarters is at Port-of-Spain, on the island of Trinidad. There are sixty-seven churches and companies in this conference, with a total membership of 1,926.

There are nearly as many square miles of territory in this conference as in the States of Montana, Texas, and California, with a population of about five million. Thirty-five languages are spoken. Thirty of these are Indian languages; the other five are French, Dutch, Spanish, Hindi, and English.

There has been a steady growth in the tithe and membership; during the past five years 1,030 have been baptized. The tithe has increased from \$3,000 in 1913 to more than \$8,000 in 1917.

During the past four years we have been holding tent meetings in the large centers. Elder M. B. Butterfield, our evangelist, has had charge of four of these. It has been impossible, with our 40 x 60 foot tent, to accommodate the eager crowds which seek entrance; but the climate is warm, so we raise the walls of the tent, and thus make it possible for hundreds more to see and hear. These meetings have borne rich fruit; 281 were baptized as the result of the four efforts.

In nearly all our churches we have well-organized missionary societies doing aggressive work. They have been especially active in circulating the small books and the Present Truth series, and in assisting in the tent work as they could, singing,

distributing invitations, and visiting from house to house.

As to our needs, they are many. Our French field consists of the islands of Martinique and Guadeloupe, and French Guiana on the mainland, with a population of nearly half a million. As yet we have but one French worker, Elder Philip Giddings. We need canvassers to enter these islands immediately.

Our East Indian field lies principally in British Guiana and in the island of Trinidad. Here more than half the population is East Indian. These people have been brought over from India to work on the large sugar estates. The caste system is not so strong there as in India, and we have an excellent opportunity of reaching the young people by means of schools.

Venezuela is our Spanish field, with 2,730,000 people. We have one ordained worker, Elder W. E. Baxter, who has been there one year studying the language. He reports more calls than he can fill. We should plan to send another man to this field from this Conference. The prospects before our canvassers there are very bright. We need at least five more at once.

Again I appeal to this General Conference to send us help for our aboriginal Indians in British Guiana. If we do not step in soon, I fear the way will be much hedged up. The Roman Catholics have already established work among them. May not at least one family be selected at this Conference, who will be willing to take up this work? These people will respond to this message as well as have the Indians on the west coast of South America. My heart goes out to these simple people of the jungle. Surely God will have some of them to shine as jewels in his kingdom.

God is now gathering his remnant church from among the nations. I am glad he says the islands also are among the called, "He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law." We have labored nearly seven years in the West Indies, and have learned to love the work and the people.

"Workman of God, O lose not heart,  
But learn what God is like;  
And on the darkest battle field  
Thou shalt know where to strike.  
For right is right, since God is God,  
And right the day must win;  
To doubt would be disloyalty,  
To falter would be sin."

E. C. BOGER, *President.*

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## REPORT OF THE WEST CARIBBEAN CONFERENCE

Our field is composed of the republics of Nicaragua, Costa Rica, Panama, Colombia, and the military reservation of the Canal Zone. Its area is about 600,000 square miles, with an estimated population of nearly seven million. Of this number probably nine tenths are either of Spanish descent or native Indians. Large districts are still unexplored, and its abundant natural resources are untouched.

While a large majority make a profession of the Catholic religion, the moral and social conditions clearly indicate that they are almost wholly destitute of the saving power of the gospel of Jesus Christ. Only a few of the two million native Indians have had any opportunity to enjoy the blessings of civilization or Christianity, and some still practice cannibalism.

Since our last report, considerable progress has been made in providing church buildings in different parts of our field. In Nicaragua, at Pearl Lagoon, a small building was purchased and fitted up for services. A neat little house of worship is awaiting dedication on Corn Island. The Mesquite Indians at Yula Wawa River have nearly completed their little chapel.

Two new church buildings have been erected in Costa Rica, sometimes called the "Switzerland of America." One of these is on the sea coast at Cahuita, and the other is at Squirres. A new church building was dedicated in the island of San Andres last year, and three were completed in Panama. Since it is impossible in these countries to rent suitable halls or other buildings for our work, as we can in other fields, these newly erected buildings will greatly aid our work. At the present time we are planning to construct a suitable church and school building at Colon, the headquarters of our conference.

For various reasons, our church membership is constantly changing, so that the net increase of 237 over the membership in 1913 does not correctly represent the actual work done. During the past five years, although we have had on an average less than four workers giving their attention to evangelistic work, 467 have been baptized and added to the church. Our present membership is 754.

The amount of tithes received from this field in 1913 was \$5,632.80; mission offerings, \$1,615.85. Our tithe for 1917 was \$6,736.85; and our offerings to missions \$3,058.03, or an increase of 20 per cent in tithe and 89 per cent in mission offerings. The total amount of tithe for five years was \$28,393.33; mission offerings, \$10,344.73. During the same period we received in appropriations, \$10,837.11, and we have paid into the union treasury in tithes, mission offerings, and Sustentation Fund the sum of \$14,222.24.

The records of the tract society show a good increase in literature sales. In 1913 they were \$10,407.78, and in 1917 they had increased to \$17,854.07. The retail value of the literature sold the past five years was \$62,090.67, or an increase of 71 per cent. This increase in our sales has come largely since our canvassers took hold of the work.

We believe that the marked evidences of God's guiding hand in the circumstances connected with the opening of a branch house of the Pacific Press Publishing Association in our field, and the remarkable sales of our agents, indicate clearly that the time has come to push the literature work in Latin America.

In spite of many hindrances, our canvassers have made a good beginning in Colombia. About \$7,000 worth of our health books have been placed in that field. Several persons have already begun the observance of the Sabbath. Surely Colombia, with its millions of unwarned people, should receive more attention in the future.

Elder J. W. Shultz, who has been given the opportunity of a few months' study to get hold of the Spanish language, reports seven baptisms as the first fruits of his work for the Spanish-speaking people of Costa Rica.

The opportunities for work are abundant, but the laborers are few. We need to strengthen our evangelistic and educational work. Two more ministers are required to develop work already started. When we sent Elder C. E. Boynton to Bluefields to open the work in that important center of eastern Nicaragua, it left the Bocas division, with eight churches and companies,



destitute of a worker to take the leadership. The peculiar condition in our field requires a resident worker in each of the several divisions if we would keep what we have already gained. Some of our churches have not been visited by any of our workers for nearly a year. We need a minister to take the work in Colon and vicinity, to develop it, and then establish a strong church and church school in that important center.

Our educational interests demand serious consideration. One of our native men is conducting a school, with an attendance of fifty, on the island of Old Providence. He has introduced broom-making as an aid in supporting the school. Another native brother is conducting a successful school at Pearl Lagoon, Nicaragua. One of the young native girls is taking studies from the Fire-side Correspondence School to enable her to teach among the Mesquite Indians. These Indians are gathering materials and planting lands for another school among them, and will soon call for a teacher. In San Andres, funds have been secured to erect a school building, and they are calling for a teacher.

We need an experienced teacher who can take the lead in our educational work, and develop self-supporting schools in various parts of the field. We should give more attention to the development of native workers, if we are to be successful in carrying the message to all parts of our large unworked field.

The guiding hand of God among the natives is clearly seen in the series of events that have changed a plague-stricken district into a health resort, and given a stable government to the land of revolutions, thus providing us with a convenient center for our work in Latin America. Here where "the land was divided that the world might be united," we should ever keep the light burning brightly for the benefit of the vast multitudes from all parts of the world who pass through this modern "gateway of nations."

The time has come when these neglected fields should no longer be "the Samaritan at the door of Protestant America." The message that began at Jerusalem was to be proclaimed in Samaria as well as the uttermost parts of the earth. In the name of the Lord we can march against these strongholds of bigotry and intolerance, and release many souls from the fetters of superstition and ignorance, and show them the way to Zion.

We desire to express our appreciation for the help you have already provided, which has enabled us to open the work in all these neglected countries. We trust that you will bid us go forward by your prayers and willing sacrifice, so that our united efforts may bring joy to many hearts when the work is done.

G. W. KNEELAND, *President.*

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## NORTHERN LATIN AMERICAN MISSIONS

As will be seen by the map, the Northern Latin American Missions comprise our nearest mission field. The territory, in extreme limits, extends from the southern edge of California to several hundred miles south-east of Florida. The field comprises the republics of Mexico, Guatemala, Salvador, Spanish Honduras, Cuba, Haiti, Santo Domingo, and a part of Nicaragua, and the colonies of Porto Rico and British Honduras. It contains a total area of about one hundred thousand square miles, and a population of about twenty-five million

persons,—one fourth as many as the population of the mainland of the United States. In nearly all these countries the transportation facilities are very poor, much of the interior being reached only by mule-back. In going from one country to another, it is sometimes necessary to go by way of the United States. This is especially true since war conditions have greatly reduced shipping facilities.

### Mexico

Prof. G. W. Caviness, the superintendent, has been connected with the work in Mexico since 1897. At the time of our last General Conference there were reported three hundred Sabbath keepers in that republic. A printing office had been established at Mexico City, and several papers were being printed there. Since that time, as is well known, Mexico has passed through some very serious experiences, the country being almost constantly in the throes of revolution.

In the early part of 1916 almost all the workers were called out, and others came out by the middle of the year, leaving but one or two canvassers in the field. The papers have since been printed at the Review and Herald office in Washington, but they have borne the imprint of Mexico City, and have been mailed from there as formerly. In this way about 7,500 silent messengers have been sent out monthly.

Though our members have been considerably scattered by war, we are still able to report about 300 Sabbath keepers in Mexico. The workers are slowly finding their way back into the country, and we are hoping to see again a strong work carried forward. It is not yet known just how far we shall be permitted to go with our work, in view of the new federal constitution, which forbids any but Mexicans to engage in the work of the gospel ministry, but we have faith to believe that some way will be found to meet the situation. This situation calls loudly for a strong work in the training of native laborers.

The new constitution also provides that all church property shall become the property of the state, and that the state shall designate who shall worship in these edifices. In order to control still more completely the church activities, it further provides that all acts of religious worship shall be performed "precisely within the churches."

It is understood that all this was intended to curtail the power of Roman Catholicism; but should the Catholic party come into power, this same constitution could be used most effectively to curtail the operations of Protestant missionaries. It is within the realm of possibility that this very condition may prevail within a few years. So it is evident that we have no time to lose in our work for Mexico.

### Central America

Guatemala, with a population of nearly 2,200,000; British and Spanish Honduras, with a population of approximately 800,000; and Salvador, with a population of 1,200,000, formerly composed the Central American Conference. The first seeds of truth to reach this part of the field were sown by a sister living in California. She visited friends in the Bay Islands, teaching the truth and leaving literature. From this beginning the work continued to grow, and in 1908 the field was organized into a conference, Elder W. A. Spicer being present to represent the General Conference.

In 1913 Guatemala and Salvador were separated from this conference, and formed what was afterward known as the Guatemala Mission, with J. B. Stuyvesant in charge.

In 1915 Elder N. Z. Town, then general superintendent of the Northern Latin American Missions, visited that field. At that time the conference organization was disbanded, and the territory it occupied was organized into two missions, known as the North Honduras and South Honduras Missions. Salvador also was separated from Guatemala. Isaac Baker, who was the president of the Conference before the division, has continued as superintendent of the North Honduras Mission. Henry Brown was made superintendent of the South Honduras Mission, and Brother John Brown superintendent of Salvador. On account of failing health, Brother Stuyvesant has had to retire from the field, and E. W. Thumber has succeeded him.

The membership of this whole field at the time of the last General Conference was about 150. Now the membership stands as follows: North Honduras, 200; South Honduras, 38; Guatemala, 17; Salvador, 40. I very much enjoyed a visit to this field during the past summer. We had a good camp-meeting in the Bay Islands, and then made a visit to the school at Seguatepeque, which had for some years been conducted by Karl Snow, and while there I organized the company into a church. The school has done good work, and exerts a wide influence. The church was organized as a result of the work of the school.

The many bright young people of our faith whom we met in the North Honduras Mission, and elsewhere, and the possibilities that might come to them through this school, if it were sufficiently strengthened, led us to make a strong appeal to the General Conference to take over the school for our young people of Central America. Accordingly, provision was made for the purchase of land and equipment, and the employment of two brethren to work under General Conference direction for the upbuilding of the school. Karl Snow was chosen as one of these, and Prof. William Hardt has already connected with the school as principal. By this means we hope to train many native workers, who will become a strength to the cause in that field.

### Salvador

No work had ever been done in Salvador until the year 1915. In that year Brother and Sister J. L. Brown entered the field. On Oct. 21, 1916, a church of nineteen members was organized in the capital. It was my privilege during the past summer to participate in the organization of the second church in that republic, which took place in the city of Santa Ana, in August, 1917. This church now numbers forty baptized believers, and ten more are waiting for baptism. Salvador seems especially productive of fruit for the message, but unfortunately, the superintendent, Brother Brown, has been forced to leave the field on account of fever. This leaves only U. M. Cook, our colporteur, in the field. Help must be sent as soon as possible. Just now is the most favorable time for the work, for although the people in this republic have broken away from the power of Rome, there seems to be a turning back to its thralldom.

### The Antilles

The growth of the work in Cuba may be understood by the following figures: Membership in 1915, 101; in 1916, 126; in 1917, 173. The funds have correspondingly increased, the tithe in 1915 being \$2,195.03, and in 1917, \$3,459.41. The book sales of the past year aggregated more than \$13,000. We had a good general meeting in Havana last January, after which a strong corps of workers went into the field full of zeal



and courage for the work. Cuba is a progressive and promising field, and our work there should be built up strongly.

The membership of the Haitian Mission at the end of 1915 was 266, and at the close of 1917 it stood at 336. Ninety-two persons were baptized during the year 1917. This mission has a good corps of workers, which points to victory for the truth in 1918. A. F. Prieger, who has been the superintendent since the last General Conference, has just retired from the field and taken up work in the States, A. G. Roth succeeding him. The language of Haiti is French. That being Brother Roth's native tongue, we feel that he will be able to do good work as head of the Haitian Mission. We deeply regret that he cannot be present at this meeting, but we are glad that the reason for his absence is the pressing need of the work in his field.

The Porto Rican Mission has made good growth during the past five years. Five years ago the membership was only 35. At the end of 1917 it stood at 167. Four of the native brethren in this mission, who were formerly ministers in other denominations, and who accepted present truth in one year, are now actively engaged in our work, three as preachers and one as a colporteur. The field agent of this mission is also a native, and several others are employed in the Bible work. After a splendid general meeting with the brethren in this field last November, we dedicated a neat and commodious church building in the little village of Cayey. Since then another church building has been erected and dedicated free from debt, and one church of 35 members has been organized.

The Porto Rican Mission also includes the republic of Santo Domingo, and at the time of our general meeting definite plans were laid for the opening of the work in that field. H. D. Casebeer and Francisco Megrant and their wives have gone to enter upon work there. The Porto Rican Mission has been blessed by having some wide-awake, consecrated medical missionaries in their territory. Dr. J. F. Morse, Dr. E. F. Otis, and a number of nurses have been a great strength to the work.

#### Our Needs

That all the workers connected with the Northern Latin American Mission fields need a deeper consecration to the work and more power from on high for the duties that weigh upon us, we fully realize; but there are certain other needs that we very much desire to bring before this body.

1. I wish to say that a glance at the map will suggest the great extent of the field, and one can easily imagine the difficulties of transportation. It has seemed to those who have become personally acquainted with these missions, that greater good would come from the general operation of the field if it were not so large. Just what sort of division should be made, we shall not attempt to outline here, but we request that the suggestion be given careful consideration by this Conference.

2. In the organization of the general work in this field, it should be kept in mind that the brethren who are on the ground and are battling with the conditions, often see needs that it is difficult for those to appreciate who are not present. And it is hoped that the field will be so organized as to provide the most direct local supervision consistent.

3. The calls that will be made during this session for workers for this field will be only those which to the advisory committee seem imperative, and we earnestly request for them most serious consideration.

4. In most of these fields, if not all of them, much more effective work could be done, at less expense, and the workers' health would be greatly improved, if mission homes could be provided. And we request that this need be given careful attention.

5. We would also request that some definite plans be laid for work for natives of our field who are resident in the States. We feel sure that not only would such an effort result in fruit among these colonies, but its influence would be very helpful in our field as well. This would be especially true of Mexico. The new Mexican constitution makes it unlawful for any but native-born Mexicans to engage in the ministry in the republic. If the Mexican colonies in the United States were given proper attention, workers who would be more free for the work than foreign-born workers, might be developed from them for that great field.

In closing, on behalf of my associates as well as on my own behalf, I wish to express our hearty appreciation of the co-operation given us by our brethren of the General Conference Committee. They have given us every encouragement possible. We wish also to pledge our most earnest and unselfish endeavors for the speedy finishing of the work of God in the earth, and with you all we reconsecrate ourselves to the accomplishment of this end.

R. W. PARMELE, *Superintendent.*



### NORTH HONDURAS MISSION

THE republic of Honduras is bounded on the west by Guatemala, on the southwest by Salvador, on the south by the Pacific Ocean, on the east by Nicaragua, and on the north by the Bay of Honduras and the Caribbean Sea. It has an area of about 43,999 square miles, and a population of nearly 700,000. The country is very broken, and there are no roads worthy of the name in the territory composing the North Honduras Mission. A large per cent of the inhabitants can neither read nor write.

There has been but little done for the natives of Honduras. A number of years ago Elder A. N. Allen sold a few books among them, and did some Bible work. As a result an attorney and his family are still rejoicing in the truth. About three years ago we undertook systematic work for the natives, and since then a number have accepted the truth, and a company has been organized. All our public efforts, until recently, have been carried on through an interpreter, and most of the book and literature work among them has been done by our faithful church members. By this means many of our message-filled Spanish tracts, papers, and books have gone to people in the interior.

One brother who accepted the truth in La Ceiba, went five days on foot into the interior, while his horse was laden with literature. In a few months he sent me a letter, requesting that I come and baptize some of those who had thus received the message. I responded to this request, and found six prepared for the rite. We held some meetings with them, and then announced the date of the baptism. When the hour came, nearly the whole village were present to witness for the first time the administration of this ordinance. We sang in Spanish, "Shall we gather at the river?" The song brought tears to many eyes, and they said, "We believe this is the true gospel order of baptism."

About the only way to reach the people of the interior is to train some of our best

native believers, and send them to these out-of-the-way places. To do this, we must have a training school here where they can be properly instructed for this work. We hope the school now being established will meet this great need.

The Bay Islands, which belong to this republic, are inhabited principally by English-speaking people, and there is where most of our members live. We have a small church on the island of Utila, two on Ruatan, and two at Bonacca.

For a number of years there was no permanent place for the headquarters of our work in Honduras. Feeling the need of such a place, we voted at the camp-meeting four years ago last June to erect a building in Coxen Hole, Ruatan, in which we could have our mission and tract society offices. Within a few months the building was completed and paid for. All felt happy in the thought that this was one long step toward establishing our work in the islands.

At this same camp-meeting plans were laid for the erection of a church building in La Ceiba, and the mainland. We are pleased to announce that this also has been accomplished, and that there is a goodly company of both English and Spanish believers meeting there every Sabbath.

Until the year 1912 a portion of the Sabbath school donations was used for the purchase of Sabbath school supplies, but that year found us on the honor roll with other missions and conferences. During the year 1912 our Sabbath schools gave \$388.78 gold. That year a goal of \$600 was set by the Sabbath schools for the year 1913. Having reached the mark at the close of the year, we set our goal at \$800 for 1914, but we failed. We tried again, and failed. We tried the third time, and not only reached the goal, but exceeded it by \$180.40 gold. I am pleased to say we have never fallen below that point from that day to this.

There has been a gradual growth in the amount of literature sold. During the year 1917 the sales amounted to \$1,375.94. There are now in the field only three laborers, one foreign and two native. Other help should be provided at once.

#### Our Needs

The coast line and the lowlands are very unhealthy, and to live in the mountains of the northern section of the country means to live away from the majority of the people. Among the principal causes of sickness in these sections are the mosquitoes and the impure water. Therefore, to preserve the health of our workers in this field, we must provide for them good screened houses and water tanks. Elder Willis and his family were compelled to leave the field in search of health. Dr. and Mrs. Hetherington and Brother Paden and his family were also forced to leave for the same reason. Shall we not take the necessary steps that our workers may be saved to the work in this field?

Some one should be stationed on the islands to devote all his time to the island work. At one time we had a good church at Belize, British Honduras, but through neglect, because of the difficulties in reaching the place, the church was broken up and the members are gone, with the exception of a very few poor sisters, who are still there. Shall we leave this little country unworked, or shall we send them a messenger of truth to herald the glad tidings of a soon-coming Saviour? According to a recent ruling, it will require six months for a foreigner to enter that field as a missionary, so no time should be lost in getting the matter under way.

We have very much enjoyed our five years of service in that field, and it was a real hardship to tear ourselves away from our many friends. We are sure a warm welcome awaits those who may be chosen to lead out in the work there, and that they will find a warm-hearted, loyal people.

ISAAC BAKER, *Supt.*

### SALVADOR MISSION

SALVADOR was entered Oct. 14, 1915, for the first time by permanent workers with the third angel's message. Consequently no believers or friends were there to welcome us.

Salvador is the smallest republic in the Central American group, yet it has a population of approximately 1,300,000, constituting it the most densely populated portion of all Central America. Salvador is also the most active in industry and commerce, and its people are said to be more progressive in educational and military lines than those of the neighboring republics.

Our evangelistic work opened against strong opposition by other denominations, but as nothing can be done against the truth but for the truth, we soon found the interest growing on every hand. Tracts against Seventh-day Adventists were scattered all over the republic, to warn the people of our arrival. Shortly after this announcement, persons came to us from different parts of the country to learn about the Adventists. One lady came a three days' journey across the mountains of the frontier to learn about the truth. She had dreamed of a Sabbath-keeping people, and of missionaries who would bring her this faith, long before she ever heard the name Seventh-day Adventist. She was happy when she found her dream realized. Today this lady and her family are keeping the Sabbath, and are a true light in the mountain region of Salvador.

During this time the interest in Salvador City, the capital, grew until by the end of the first year it was possible to organize our first church with a membership of nineteen, and since then five have been added. This last year a mission church was organized in Santa Ana, with a membership of twenty, including a few scattered believers. The total number of baptized believers in Salvador is forty-nine. There are a number awaiting baptism, and many others are deeply interested in the truth, some of whom are keeping God's commandments.

#### Home Missionary Work

Some of our native believers have the true missionary spirit, which will be seen by the following experiences:

One dear old native believer who cannot read or write, bought a Bible of me, and asked me to mark the important subjects of our faith with pencils of different colors, so that he could distinguish each subject as he turned through his Bible. This brother carries his Bible with him wherever he goes, and when he meets his friends, he asks them to read these different marked texts. Much good has resulted from his humble and earnest efforts, and the Lord is using this man.

Another brother moved his family from the capital to a little town in the interior, in order to give the truth to others. Just before leaving Salvador I visited this place, and baptized five precious souls who had been won to Christ through the earnest efforts of this brother. They meet every Sabbath, and do all they can to give the truth to others in and around their community.

Some of our native brethren and sisters will often walk many miles to preach and scatter seeds of truth among their people, for they truly believe that when the work is done the end of all things will come.

#### Colporteur Work

Brother U. M. Cooke, of Texas, arrived in Salvador in February, 1917, to take charge of the colporteur work. He spent some time in studying the language, after which his success increased, and he was able to train and help native boys to sell our large books. In spite of the terrible earthquake which destroyed five good-sized cities of this territory, our colporteurs are prospering, and the prospects for profitable and eternal results are encouraging. About 1,500 large books have been sold in this new field since the work opened.

#### Openings

The calls that come from this field are as loud and insistent as the Macedonian cry was to the apostles. Many places are now opening for the entrance of eternal truth. God's Holy Spirit has worked upon the hearts of men and women, even in the most remote districts of Salvador. Three years before we entered this field, one good old lady began to keep the Sabbath and pray that missionaries of like faith might be sent. In another place, a small village, thirteen people began keeping God's commandments without having heard the voice of a worker. In still another mountain town twenty-five persons called for more than a year for spiritual light and help. From the northwestern part of the republic calls have come for help, and a hall has been offered for services. Many hearts are longing for the peace message of Him who said, "Peace be unto you."

#### Our Needs

Men and means and God's power are needed to press into the openings and take the opportunities as they come. We must do something at this time, while God is at work. Soon great opportunities will be lost, for the Roman Catholic Church is regaining her power over the minds of the people of Salvador. Satan knows that he has but a short time, therefore he is preparing for his last struggle.

We need trained native workers to enter the coast lands and malarial districts where the foreigner's health and life are endangered. We must have a good school in Central America, where our young people can be instructed, educated, and prepared to work for God.

Homes for foreign workers are greatly needed to preserve their health. Lastly, and most assuredly, do we need the earnest prayers of God's people.

#### Outlook

Prospects for the development and finishing of the work in Salvador are bright indeed. God has blessed every effort so far, for which we feel thankful; and therefore we should expect greater things, greater blessings, and, with increased help, the completion of the work in Salvador.

O that God's people might sense the seriousness of this day and hour, and rise mightily in power to sound his last call to the perishing millions of the Spanish tongue!

JOHN L. BROWN, *Director.*

### MEXICO

THE last five years have been very difficult for our work in Mexico. The last General Conference sent us a number of young men to learn the language and take up evangelical work. The colporteur work had been well started, and a number of our canvassers had gone on to open up this line of service in other Spanish fields. We had some three hundred baptized believers, in churches and companies, and a good interest in nearly all parts of the country.

We had gone back to our field, and the new recruits had reached that stage in their training where they could begin to do advantageous work, when revolution and unrest began to manifest itself with such frequency and such alarming proportions that consternation took possession of almost all everywhere. Five times during this period the foreign workers were called out of the country, three times by the United States Government and twice by the Mission Board. The first time, in 1914, the workers nearly all came out, remaining out for five months, then returned. Scarcely were we back in the field when new difficulties arose, and the Mission Board managed to get a cablegram to us, urging us to get out again. On this occasion it was impossible to comply with the wishes of the board, as no train had entered or left our place for several weeks; and when the way was again open, there did not appear to be any necessity for leaving, so we remained.

However, our brethren insisted that we come out and publish our papers in the United States, and this has been done during the years 1916 and 1917, making it necessary for Mrs. Caviness and myself to remain out of Mexico. The papers were published in Washington, but continued to bear the Mexican imprint.

The majority of the workers remained in the field until the call to get out came early in 1916, when practically all came out, and located in Cuba and other parts. One brother has remained, however, through all these years, and has continued to work with success. So far as we can see now, all might have remained at their post without serious danger.

Although it was thought best to continue publishing the papers in the United States, I have visited Mexico and spent several months there during the past two years; and I am here to tell you the story, having encountered nothing very serious. At the present time the paper is being printed at Tacubaya, a suburb of Mexico City, and work is going on there as before. We found everything as we left it. None of the property of the mission had been molested. During these troubled years the papers have continued to circulate and the message has not ceased to be published. Our printing force had been turned to the Bible work, but were ready to take up the printing work again, and all our brethren rejoice that Mexico has once more come into her own.

As might well be expected, we have suffered some losses in membership, but there have also been some gains that will about equal the losses, so that we may really say we have held our own. In the northwestern part the continued difficulties have made our brethren feel compelled to leave that part of the country, and this has nearly broken up a few companies. Some from these companies we have found settled in other parts, forming the nucleus of new companies. In the east central part all the members of one church have had to leave their homes twice during the past two years and take refuge in a city some twenty miles distant. At present they are suffering a second exile.

On my recent and last visit among them I found the brethren of good courage, and working away with our literature. While I was at the office in Tacubaya, the first two months of the present year, I was permitted to see about 25,000 copies of our papers sent out to our brethren in different parts, for their use in disseminating the message. We are glad to report that something is being done, even in troublous times.

Many ask me, "How are things in Mexico?" I have to tell them I do not know.

If I did know, it would probably be better to say very little, as no good would come of it to me or to them. God has said that the message will be preached to every nation, tongue, and people. This includes Mexico. This work will be done, and representatives from Mexico will in the near future sit down with Abraham, Isaac, and Jacob in the kingdom. It is ours to believe this and to work accordingly. So far nothing has happened but what may be expected in this old world in the last days.

Although at times the way seems dark and difficult, and even dangerous, there must be no delay. The One who has said that the message will be preached in all the world, is able to open up Red Seas, if need be, in order to accomplish his work. The protection God has given to those who have stayed by, and the success they have had under the circumstances, give us faith to believe that he will stand by those who stand by his work.

In the olden days it was considered the highest recommendation to have hazarded one's life for the gospel. Some will doubtless realize this in the stirring scenes of the giving of this last-day message. But the promise is, "As thy days, so shall thy strength be." And surely we need at least a double portion of "grace, grit, and gumption." As President Cleveland once said, "What confronts us is a condition, and not a theory."

By the new constitution, any building dedicated as a church immediately becomes the property of the government, and passes under state control. Only one born in Mexico can be a minister of any religion. Jesus Christ himself, if on earth, could not be a minister in that country, because he was not born there. It will be readily seen that we need wisdom as to how to conduct our work. The right of administration and supervision is freely accorded to mission societies, and is very necessary, to say the least.

There is freedom to publish and circulate our literature, provided we do not criticize the government. The colporteur must be our leading minister, so we need a number of these to work, and also to train natives in this line.

Bible reading and visiting from house to house is also possible, so a few good Bible workers are needed.

Mexican ministers are badly needed, and a school to train native preachers.

Our printing house is again in operation, and the prospects are good for this branch of the work. If some of the workers who have had experience in Mexico could now return, they would be able to work very acceptably, knowing the people and the customs as they do. Newcomers would have to learn very much besides the language before they could do efficient service.

The work should be pressed forward to our utmost ability just now. There is an interest to hear in many parts. The harvest is great, but the reapers are very few indeed. We are praying that the Lord of the harvest will fulfil his promise, and send forth laborers into the harvest.

G. W. CAVINESS, *Director.*



## REPORT OF THE CUBAN MISSION

THE Cuban Mission has enjoyed a degree of progress during the last quadrennial period for which all are grateful to the Lord, and I bring to you a report from a band of workers laboring with the one object of finishing the work.

Cuba is an island about 730 miles in length and from 20 to 100 miles in width,

with a population of about 3,000,000, nominally Catholic, although the majority of the men are avowed unbelievers. Spiritualism has a strong hold in the island. Spanish is the language spoken.

I shall not be able to give an exact report of the work done during the five years since the last General Conference, as the records are not complete. There is no record of the membership until the end of 1915, at which time there were 101 believers, 17 having been added during the year. Our increase during 1916 was 25 per cent of the actual membership, which, in turn, was increased 34 per cent during 1917. A number of others united with us by letter and on profession of faith.

Our tithe has steadily increased, 1917 being the banner year, with an increase of about 42 per cent over the preceding year. Our offerings to missions have increased in proportion, amounting to nearly 25 cents a week per member in 1917.

Truth-filled literature has been sold throughout the island until there is scarcely a village, I might say scarcely a home, that has not been reached with literature bearing on the third angel's message. The book work is advancing in Cuba, growing from a delivery of \$7,000 in 1912 to \$13,500 in 1917. Near the end of 1916 we published an edition of 10,000 of "The World's Crisis," which have all been disposed of, as well as a large number of "The World War,"—this in spite of the fact that about half of the island and some of our colporteurs were cut off from us by the revolution during the first six months of the year.

In 1915-16 we conducted a small school for the training of native workers, but because of the revolution, which prevented the students from raising their tuition, and for other reasons, we thought best to discontinue it last year. However, we have not been entirely without a school; Brother and Sister Carnahan have been conducting a private school in the west end of the island, which has done a good work. But this school cannot meet all the requirements of the field, and we consider an industrial training school one of our principal needs. Land for this purpose has been offered us in three different localities. One of these offers carries with it a bonus of \$500.

Another urgent need in our field is permanent headquarters in a building of our own; also homes for workers in some of the principal centers. These we consider quite essential. And, of course, we always need more workers.

In all our work we have tried to foster the missionary spirit among the believers. To aid in this, and to bring all into closer touch with the progress of the work, we started a small monthly mission paper, which has proved a material help. We have not been able to meet all the calls that have come to us from different parts of the field,—interests that have been awakened by our colporteurs and lay members. Our colporteurs are developing into real missionaries.

We all feel that our greatest need is a deeper consecration and a more abundant measure of the Spirit of God, together with the prayers of our brethren in other lands.

F. G. LANE, *Director.*



Go forth into the busy world and love it; interest yourself in its life; mingle kindly with its joys and sorrows; try what you can do for men rather than what you can make them do for you; and you will know what it is to have men yours; better than if you were their king or master.—*Brook Herford.*

## PUBLISHING DEPARTMENT MEETINGS AT THE CONFERENCE

THE meetings of the Publishing Department have been growing in interest during the Conference. One morning, reports were received from the union field Missionary secretaries, and these reports were truly inspiring.

The following are some of the striking things said:

"God is not asking for numbers so much as for consecrated individuals." "The best territory is where the most books have already been sold." "One field has the comprehensive goal, 'The advent message to every home in printed form as soon as possible.'" "We have never seen so many people accepting the truth as a result of our colporteur work as during the past year." "Twenty or twenty-five persons have accepted the truth in our union conference as a direct result of this work. There are twenty keeping the Sabbath as a result of one man's work, ten from one family."

Providence goes before every consecrated worker, as is apparent in nearly every house. One experience was related where a lady had a dream in which she saw a book published by Seventh-day Adventists, which contained the truth for this time. She was eagerly waiting for the canvasser, was prepared to give her order, and to take the Bible studies which were afterward arranged for.

All the reports showed large gains for 1917 and bright prospects for 1918.

Another morning a strong appeal was made by Elder I. H. Evans. The publishing houses in this country should conserve their resources and liquidate their liabilities as fast as possible, so that they can help the struggling foreign printing plants in securing better equipment and a working capital. He told us of some of the early experiences in starting the printing work in China, and of the appreciation of the brethren there of the help already rendered.

At another meeting we were privileged to listen to Elder A. G. Daniells on the needs in the Far East. Leaders are urgently needed in the colporteur work, editors in our foreign printing houses, and managers in these houses. We need efficient men who have demonstrated their ability in this country.

Brother C. E. Weaks, illustrating his talk by a map of the Far East, showed us the great possibilities before our book work, and the need of men,—men who are not afraid of hardship, men who are real workers, and have the quality of leadership. He called for ten men, and the response from the delegation was instantaneous and very liberal.

Resolutions were presented looking toward the training of more young people by our schools and by actual experience in the field, so that there can be a regular uninterrupted stream of workers going out from this department every year to the needy regions beyond.

The discussion of these resolutions has been animated and intensely interesting.

Our minds have been called to the situation in the British Union by its president, Elder M. N. Campbell. God is working marvelously there. Their supply of paper for printing books and magazines has been limited, and they are constantly "scraping the barrel," as he aptly expressed it, but the Lord has never failed to supply the needs. While all men from eighteen to fifty years of age are subject to conscription, yet God has worked wonderfully for his people, so that many of our workers are exempt.

Elder Campbell stated that they are leaving no stone unturned to man the mission-

ary departments with the strongest men, and are getting results.

Those attending these meetings are gaining a wider and broader vision of the world work, and the purpose of all seems to be to "lengthen our cords and strengthen our stakes," so that the work may be finished, and finished soon.

J. W. MAOCE.

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### OUR MISSIONARY VOLUNTEER WORK AT THE GENERAL CONFERENCE

How often our hearts and prayers go out to our Missionary Volunteers and fellow workers whose eyes are turned toward San Francisco and whose hearts are uplifted in prayer in behalf of this great gathering! We may not be able to pass on to you the information about our Missionary Volunteer departmental meetings that will be of most service to you; but you will rejoice to know that the earnest spirit in which the meetings began has not failed. Day by day there still comes to our hearts the call to consecrate our lives unreservedly for service.

Frequently persons have remarked that there seems to be no speed limit in San Francisco. But be this as it may, it is the speed with which the departmental hours are slipping away that gives our Missionary Volunteer workers most concern. The hours are full, and the interest continues to be gratifying.

The third department meeting was given over to the consideration of work for our boys in the service of their country. No subject has received more fervent discussion. "If there is anything in this denomination that calls for good, red-blooded Christians, it is this work for our young men in the army," said the first speaker on the program. A number of workers who had visited the cantonments related interesting experiences. God is blessing some of our boys in leading others to the Saviour. All present were delighted to learn that in five camps visited in the Southeast the literature offered was gladly received and eagerly read by many. A similar report came from the Lake Union. The general discussion showed that considerable work has been done in behalf of our boys in the camps, but that conditions plead strongly for more earnest and more definite work. A committee was appointed to lay plans.

Most of the time of the next meeting was given over to the devotional features. The opinion prevailed that it would be well to have the 1919 Morning Watch Calendar based on the New Testament, since many soldiers carry only this portion of the Bible with them. Many urged that the calendar be circulated freely among the soldiers, and that our Missionary Volunteers use it in their missionary work.

"I believe God has led in selecting the books for our Reading Courses," said the first speaker in the fifth meeting. The theme for the hour was our educational features. Special emphasis was placed on the reading of the Testimonies. "Just as the disciples on their way to Emmaus did not know that the Saviour was walking with them," said Brother Ernest Lloyd, "so many of our young people do not realize that God has spoken through a prophet to us, nor do they appreciate her books as they should." Then he told of persons not of our faith who have learned to prize the writings of Mrs. E. G. White. At the San Diego Exposition, Dr. George Wharton James, in his series of lectures on Great Western Women, gave one lecture on Mrs. E. G. White. But perhaps the well-marked books from her pen which he had in his

library show even more clearly his appreciation of her whom he chose to call "a conservator of Christianity."

Camp-meeting work was the topic of another hour. Many interesting suggestions were made, which will probably appear in print later. At this time it will be sufficient to say that all present seemed to feel intensely that the camp-meeting is the Missionary Volunteer secretary's golden opportunity for pushing all lines of work and for getting into more sympathetic touch with the young people of his field.

Each day of the week there has also been a devotional meeting for the young people. The attendance at this meeting has grown, and the interest has not lagged. An earnest group of young people are seeking the Lord together. Soul-winning, and the consecration needed to do this all-important work, are the topics for daily study; and the earnest prayers and testimonies that are heard in that room surely indicate that this General Conference will mark the beginning of a more vigorous soul-winning campaign among our Missionary Volunteers. "I never heard such testimonies before," said a young man one morning. He received a new view of the possibilities of the Christian life. So have many others. Day after day they leave the room with two words ringing in their ears, and these words are, "Win souls."

#### The Missionary Volunteer Exhibit

The Missionary Volunteer exhibit in the room where the departmental meetings are held is probably the best of its kind ever collected for workers to study. It speaks in no uncertain terms of the splendid progress the Missionary Volunteer work is making in many parts of the world. The union and conference Missionary Volunteer secretaries have contributed most of the charts and devices that make this exhibit so helpful.

Those who have come to the room from day to day have doubtless noticed that most prominent in the exhibit is the motto: "The Love of Christ Constraineth Us;" and near it is an equally appropriate one: "Every Young Person in This Conference for Christ." There are many interesting charts showing the progress of the work, and a few showing the imperative need of working for the youth. The books, the leaflets, the goal charts, and the many devices for pushing various lines of work, are all very helpful.

The two shelves of Reading Course books, one Senior and one Junior, and the few foreign Reading Course books in the exhibit as well, make a fine-looking library. Near these books hang two long rows of Reading Course certificates, and frequently one hears: "Have there been so many Reading Courses?" Yes, there have been "so many," and these certificates were all drawn by a busy young woman who has taken every Senior and Junior Reading Course so far.

Another feature that attracts special attention is the collection of Morning Watch Calendars from different countries. There are Chinese, Japanese, Korean, Spanish, German, Danish-Norwegian, as well as English calendars. These remind us that each morning young people in all parts of the world gather around God's throne in our ever-growing Morning Watch circle.

But there is one calendar on exhibit which holds the attention longer than any other. It is a 1917 calendar which gives evidence of having been used faithfully. It was owned by a young man who is serving a life sentence in a Western prison. He was converted, and the days marked "fasted and prayed," in his calendar, as well as the daily report of missionary work done (there

is scarcely a day without a report of something definite done for others), challenge our Missionary Volunteers everywhere to be more diligent in service. This well-thumbed calendar must have called forth from many hearts a silent prayer for the young man who is working so faithfully behind prison bars to lead others to the Saviour.

MATILDA ERICKSON.

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### SABBATH AFTERNOON SERVICE

(Continued from page 10)

take part. He called upon Elder J. E. Jayne to explain the plan which had been arranged to make this possible. Ministers had been selected to lead groups of people throughout the congregation, and soon the sound of praise and testimony filled the vast auditorium.

Thus a good day—"the great day of the feast"—came to its close, with the people praising God as the Sabbath drew to its close.

The evening following the Sabbath was devoted to a musical service. Dr. Morgan, assisted by the Conference chorus, the Laguna Street church choir, and Professor De Nufrio, rendered a most enjoyable program. The privilege of hearing this great organ played by a master has been greatly enjoyed by all lovers of music.

## Appointments and Notices

### CAMP-MEETINGS FOR 1918

#### Atlantic Union Conference

Southern New England	June 13-23
Massachusetts	June 13-23
Maine	Aug. 15-25
Western New York	Aug. 15-25
Northern New England	Aug. 22 to Sept. 1
Eastern New York	Aug. 28 to Sept. 8

#### Central Union Conference

Colorado, Denver	June 20-30
Wyoming	June 27 to July 7
Kansas	Aug. 15-25
Nebraska	Aug. 23-31
Missouri	Aug. 29 to Sept. 8

#### Columbia Union Conference

Virginia, Richmond	May 24 to June 2
West Virginia, Sistersville	June 6-16
Eastern Pennsylvania	June 13-23
West Pennsylvania	June 20-30
New Jersey	June 27 to July 7
Ohio	Aug. 15-25
Chesapeake	Sept. 6-16
District of Columbia	Sept. 13-21

#### Eastern Canadian Union Conference

Maritime, Oxford, Nova Scotia	June 13-23
Ontario	June 20-30
Quebec	July 4-14
Newfoundland	Sept. 27 to Oct. 6

#### Lake Union Conference

East Michigan, Holly	June 6-16
West Michigan, Allegan	June 13-23
South Wisconsin	June 13-23
Northern Illinois	June 20-30
North Wisconsin	June 20-30
Indiana	Aug. 15-25
Southern Illinois	Aug. 22 to Sept. 1
North Michigan	Aug. 29 to Sept. 9

#### Northern Union Conference

South Dakota, Mitchell	May 30 to June 9
Minnesota, Anoka	June 6-16
North Dakota, Harvey	June 13-23

#### North Pacific Union Conference

Southern Idaho	
Southern Oregon, Roseburg	May 28 to June 2
Western Oregon, Portland	May 28 to June 9



Western Washington, Tacoma June 13-28  
 Montana June 20-30

**Pacific Union Conference**

Central California, Fresno May 30 to June 9  
 Nevada June 13-18  
 Northern California June 20-30  
 California and Northwestern California July 4-14  
 Inter-Mountain July 18-28  
 Southern California Aug. 1-11  
 Southeastern California Aug. 15-25  
 Arizona Oct. 31 to Nov. 10

**Southern Union Conference**

Louisiana July 25 to Aug. 4  
 Louisiana (colored) July 25 to Aug. 4  
 Tennessee (colored) Aug. 15-25  
 Kentucky Aug. 29 to Sept. 8  
 Kentucky (colored) Aug. 29 to Sept. 8  
 Tennessee Sept. 5-15  
 Alabama Sept. 12-22  
 Mississippi Sept. 19-29  
 Mississippi (colored) Sept. 19-29

**Southeastern Union Conference**

Georgia Aug. 8-18  
 Cumberland Aug. 22 to Sept. 1  
 North Carolina Sept. 5-15  
 South Carolina Sept. 19-29

**Southwestern Union Conference**

South Texas July 12-21  
 Arkansas July 18-28  
 Texico Aug. 1-11  
 North Texas Aug. 8-18  
 Oklahoma Aug. 22 to Sept. 1

**Western Canadian Conference**

British Columbia, Penticton June 6-16  
 Manitoba, Winnipeg June 20-30  
 Saskatchewan, Moose Jaw July 4-14  
 Alberta July 11-21



**OUR CAMP-MEETINGS IN THE CENTRAL UNION**

The time is at hand, or soon will be, when another round of camp-meetings will begin. Our first meeting will be held in Rocky Mountain Lake Park, Denver, Colo., June 20-30. Our second meeting will be held in Wyoming, June 27 to July 7. We have the promise of Elder A. G. Daniells and Elder R. D. Quinn as General Conference help. Elder Andreasen, the newly elected Bible teacher for Union College, will be present to assist. Besides these there will be the usual union conference laborers. This will give us a strong corps of laborers, who will unite with the brethren in Colorado and Wyoming in our first early camp-meetings. These men all come with a message of hope and good cheer as well as of earnest labor.

We trust that these meetings will be the largest ever held in Colorado and Wyoming. The time has come when God expects great things of his people, and he is giving us an opportunity of doing great things for him. We trust our brethren will pray that these meetings will be a Pentecost to these conferences.

Later camp-meetings, beginning in August, will be held in Nebraska, Kansas, and Missouri. Let every one who possibly can, begin at once to plan to attend these meetings; and if there are those who cannot come, let them pray that God will greatly refresh his people.

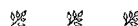
R. A. Underwood.



**SPECIAL SESSION OF THE SOUTHERN OREGON CONFERENCE**

Notice is hereby given that a special session of the Southern Oregon Conference is called to meet in connection with the annual camp-meeting at Roseburg, Ore., May 23 to June 2. At this meeting plans will be considered for the establishment of a conference twelve-grade school, and any other business that may properly come up at this time will be transacted.

J. A. Rippey, President.  
 E. C. Stiles, Secretary.



**WESTERN WASHINGTON CORPORATION OF SEVENTH-DAY ADVENTISTS**

A meeting of the Western Washington Corporation of Seventh-day Adventists is called to meet on the camp-ground at Manitou Park, Tacoma, Wash., June 17, 1918, at 10 A. M., for the election of sixteen members of the constituency whose term expires at this session, and for the transaction of any other business that may properly come before the corporation.

J. F. Piper, President.  
 T. L. Copeland, Secretary.

**WEST VIRGINIA BOOK SOCIETY**

The annual meeting of the stockholders of the Seventh-day Adventist Book Society will convene on the camp-ground in Sistersville, W. Va., at 10 A. M., June 11, 1918. At this meeting all such necessary business will be transacted as can properly come before an annual meeting.

T. B. Westbrook, President.  
 Jennie Burdick, Secretary.



**CENTRAL CALIFORNIA CONFERENCE ASSOCIATION**

The Central California Conference Association of Seventh-day Adventists will hold its sixth annual meeting in connection with the camp-meeting at Recreation Park, Fresno, Cal., May 30 to June 9, 1918, for the election of a board of trustees and the transaction of such other business as may come before the conference. The first meeting of the association is called for June 3, at 10 A. M.

N. P. Neilsen, President.  
 G. A. Wheeler, Secretary.



**VIRGINIA CONFERENCE**

The thirty-fourth annual session of the Virginia Conference of Seventh-day Adventists will be held in connection with the annual camp-meeting at Richmond, Va., May 24 to June 2, for the election of officers, and for the transaction of such other business as may come before the conference at that time. Each church is entitled to one delegate for its organization, and to one additional delegate for each ten members.

W. C. Moffett, President.  
 W. H. Jones, Secretary.



**WESTERN WASHINGTON CONFERENCE**

The first biennial session of the Western Washington Conference of Seventh-day Adventists will convene on the Manitou camp-ground, Tacoma, Wash., for the election of officers and the transaction of such other business as may come before the conference. The first session will be held Friday, June 14, 1918, at 9:30 A. M.

Each church is entitled to one delegate, irrespective of membership, and to one delegate for each fifteen of its members.

J. F. Piper, President.  
 T. L. Copeland, Secretary.



**ADELPHIAN ACADEMY ASSOCIATION**

Notice is hereby given that the Adelpian Academy Association will hold its annual meeting at Holly, Mich., June 6-16, 1918. The first meeting will convene Wednesday, June 12, at 9 A. M. Officers will be elected, and such other business transacted as should properly come before the constituency.

A. J. Clark, President.  
 T. W. Steen, Secretary.



**VIRGINIA CONFERENCE AGENCY OF SEVENTH-DAY ADVENTISTS**

The Virginia Conference Agency of Seventh-day Adventists, Inc., will hold its next annual session in connection with the Virginia Conference of Seventh-day Adventists at the camp-meeting to be held in Richmond, Va., May 24 to June 2. The first meeting will be held at 10 a. m., Monday, May 27, 1918. The delegates of the Virginia Conference in session constitute the constituency.

W. C. Moffett, President.  
 W. H. Jones, Secretary.



**"PRESENT TRUTH," NUMBERS 29 AND 30**

In the published list of the 1918 Present Truth Series, Numbers 29 and 30 are to be transposed. Number 29 is now ready to mail, and is entitled "Christ's Second Coming," Number 30 will be ready to mail June 1, and will be entitled "Signs of the Times." It will be better, therefore, for all to order these two numbers by title rather than by number. In fact, it is always better to order all the issues by titles, and thereby avoid the possibility of getting papers not wanted. It does not take much more time to write the title in the order, and it saves much time and confusion in filling the orders, and the risk of getting the wrong issues.

**EAST MICHIGAN CONFERENCE ASSOCIATION**

Notice is hereby given that the annual meeting of the East Michigan Conference Association of Seventh-day Adventists will be held in connection with the camp-meeting and conference at Holly, Mich., June 6-16, 1918. The first meeting will be held Tuesday, June 11, at 9 A. M. Officers will be elected for the year, and such other business transacted as should properly come before the constituency.

A. J. Clark, President.  
 W. E. Perrin, Secretary.



**WESTERN OREGON CONFERENCE ASSOCIATION OF SEVENTH-DAY ADVENTISTS**

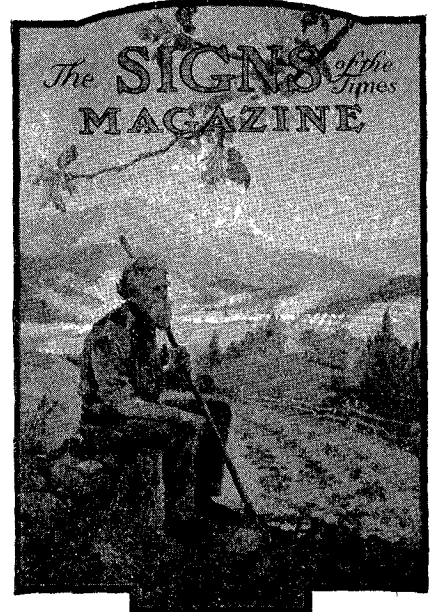
The Western Oregon Conference Association of Seventh-day Adventists, a legal organization, will hold its sixteenth annual session, the Lord willing, in Portland, Ore., in connection with the conference and camp-meeting, May 28 to June 9, 1918, inclusive, to elect a board of trustees, and to transact such other business as the constituency may elect. The first meeting is hereby called to be held Friday, May 31, 1918, at 10 A. M.

H. W. Cottrell, President.  
 C. E. Olcott, Secretary.



**LITTLE-KNOWN FACTS**

But few of our people realize how much is being done with our excellent magazines. Something like a thousand persons are devoting part or all of their time to circulating these comparatively easy-selling periodicals. More than a million and a half copies, not counting the Harvest Ingathering Watchman and Temperance Instructor, were put into circulation during 1917. Their retail value at the old ten-cent price was in excess of \$150,000. If stacked up in a single column, these magazines would reach a height between twelve and fifteen times higher than the Washington Monument. The blessed good thing about it all is the added fact that souls are being warned and won as a result. Perhaps the beauty of the June Signs Magazine and the definite message which it bears, suggests a reason why our magazines are so popular.



The cover, you see, is right up to the minute in point of timeliness. No doubt it will prove a great help to our worker friends in making sales; but good as the cover is, you will find that the superiority of the June number over former issues lies in its inside pages,—in the articles and extra good illustrations. The titles cannot convey an adequate idea of the merit of these articles. Do see them for yourselves. However, the four leaders are as follows: "Is the Peace Deadlock Breakable?" by A. G. Daniells; "A Religious Triangle," by C. B. Haynes; "Industrialism's Drive for Gold," by Geo. W. Rine; and "The Catastrophe of 1918," by B. G. Wilkinson. Any one of them would make an impression upon your friends and neighbors; the four ought to make a profound impression.

Whatever your line of endeavor in this great cause, you can serve it even better by now and then encouraging some brother or sister to engage in this resultful and remunerative work of selling the Signs Magazine.





WASHINGTON, D. C., MAY 16, 1918

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ELDER L. E. CHRISTIAN, formerly president of the Lake Union Conference, was elected at the recent General Conference as general secretary of the North American Foreign Department of the General Conference. A recent letter from Elder Christian states that it has been decided to locate the office of the Foreign Department in Chicago. A permanent place has been secured in the Danish-Norwegian Mission building of that city. All mail for Brother Christian or for the department should be addressed to 2914 West North Avenue, Chicago, Ill.

ANOTHER outgoing party of missionaries left Vancouver, April 24, for the Far East, made up as follows:

Mr. and Mrs. J. C. Klose, of the Northern Illinois Conference, for Korea, to answer the long-standing call for a bookman to lead out in the colporteur work in that field; Mr. and Mrs. G. L. Wilkinson, of Nevada, to China; Mr. and Mrs. Harold L. Graham, of Mount Vernon, Ohio, to Shanghai, to connect with the headquarters office in business and stenographic lines; and Mrs. Elizabeth Evans, of Washington Sanitarium, also going to China. These are entering the mission field for the first time. In this same party were Brother O. A. Hall and his family, returning to his field in North China.

These missionaries attended the recent General Conference, and are thus taking with them to the fields to which they go, the helpful uplift of that meeting.

### THE INFLUENCE OF A MISSION SCHOOL

At the General Conference, Elder W. W. Fletcher, of India, related the following incident which occurred at our mission school at Nazareth, South India:

"I was interested in meeting there two young men, of whom Brother Thomas had told me. Their father was interested in the truth, but was stricken with the cholera, and died suddenly. After he died, the relatives were bent on taking those two lads away from the school. The boys refused to go. They said, 'If our father were alive, he would want us to remain in this school; and here we will remain.' They were only about twelve years old at that time.

"Later, their mother was taken very ill, and was dying. When the boys were called home, the Hindu priest thought that he had a good opportunity to obtain control of them. He said, 'Your mother will die if I do not pray for her. Unless you promise me that you will leave that Christian school

and come back under our instruction, I will refuse to pray for your mother.' The boys said, 'No, we will not come to you. And if you will not pray for our mother, we will;' and the two brothers knelt down beside their dying mother, and offered their prayers to God. Those boys have grown up to be young men, twenty and twenty-one years of age. They are teachers in our school in South India, and will go out also, we hope, as evangelists.

"That school has been instrumental in winning many Hindu boys. One young lad's father brought him with the specific request that there be no interference with his religion. He said, 'I will leave my boy here, but you must not teach him anything of your religion.' But the schoolmaster replied, 'I cannot take him on such an agreement as that.'

"The boy was left, however, and finally accepted Christ. The next vacation he went home to his father's place. When the father returned with him, he said, 'My boy is entirely changed. I did not want him to become a Christian; but when I see what this religion has made of him, I am willing for him to be a Christian.' That was a Hindu father."

### THE GENERAL CONFERENCE SESSION

THE session of the General Conference just closed, marks a new era in our world-wide work.

The delegation from other countries and mission fields was limited, owing to the war; but those who came, took a deep interest in the proceedings and gave most encouraging reports concerning the work abroad.

Perhaps never before have the delegates to a General Conference been more united in laying plans for the speedy growth and enlargement of our work than were those in attendance at this meeting.

From the opening service, March 29, to the closing benediction, April 14, the writer did not hear one discordant note. We doubt if any world-wide gathering such as this, with delegates representing many general and local fields from all parts of the world, desiring both means and men, and continuing for seventeen days in open session, with free discussion on all matters, ever saw a greater spirit of Christlikeness manifested than did this one.

During the Conference, new plans affecting our world organization were adopted. The purpose was not to weaken the prosecution of our work nor to centralize authority in a few men, but to safeguard the future of our work by conserving unity and co-operation. In eliminating the division conference organizations, no one wished to weaken a link in our organized work, but rather to unify and greatly strengthen its prosecution. The Conference tried to build wisely, and to safeguard the future integrity of the movement to which we have consecrated our lives.

The spiritual instruction was timely, and in itself should be a message to our people for more complete consecration of life and means to the finishing of God's work. The newly elected officers are well known to the body of our people, and command the respect and confidence of all. They enter upon the new term of office with but one purpose, and that is to set a new pace in pre-

paring men and women for translation, and to finish the proclamation of the third angel's message to the world.

The last Sabbath's service marked a milestone in offerings to missions. After a very earnest sermon by Elder Daniells, a consecration of means to the work of God took place such as we had not seen before. Soon \$132,000 was pledged, this being the largest offering ever given by our people on any one occasion. Other sums given by union and local conferences were approximately \$70,000. To this should be added the sum appropriated from the surplus that had accumulated in the Sustentation Fund,—about \$50,000. The North American Division Conference also had on hand, in round numbers, \$98,000 in cash and other assets above its liabilities, making an increase in the funds of the General Conference to the amount, approximately, of \$350,000. All these funds were appropriated by the Committee to the home and foreign work, so that this money will not remain tied up in the treasury, but will be expended in providing better facilities for our workers and in increasing the working force.

If the spirit of this Conference should reach our constituency throughout all the world, there would be not less than a million dollars in addition to the regular funds coming into the treasury during the year 1918 for the prosecution of our work.

Of course, money is not everything. The great supreme, all-important thing is that Christ be revealed in the life. Christ must become our all and in all. He is king, and must be our head and leader. Only as he is revealed within, will sin die out in us. The constant prayer of God's people should be:

"So wash me thou, without, within,  
 Or purge with fire, if that must be,  
 No matter how, if only sin  
 Die out in me, die out in me."

The Conference was followed by a four-day session of the Executive Committee. During this time much detail work was done, laying plans for a splendid summer campaign, supplying camp-meetings with general help, etc. The workers at the Conference will soon be back in their respective fields of labor, and the year 1918 must be the banner year in the enlargement of our work.

I. H. EVANS.

## The Advent Review and Sabbath Herald

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 THE SEVENTH-DAY ADVENTISTS

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