

The General Conference Bulletin

THIRTY-SEVENTH SESSION

VOL. 6

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The General Conference Bulletin

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The General Conference of Seventh-Day Adventists

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DAILY PROGRAM

(Sabbath Excepted)

- 6-7 A. M. Devotional Meeting.
- 7-7:45 Breakfast.
- 7:45-8. Morning Work.
- 8-9 Departmental Meetings.
- 9:15-10:15 Bible Study.
- 10:30-12:30 Conference (Business).
- 1-2 P. M. Dinner.
- 2-3 Committee Work.
- 3-5 Conference (Reports).
- 5-6 Committee Work.
- 6-7 Lunch.
- 7:45-9 Evening Service.

Departmental Meetings

NORTH AMERICAN FOREIGN DEPARTMENT

Sixth Meeting, Wednesday, May 26

Brother Huenergardt led in prayer.

The program committee brought in a report suggesting that Thursday be used for the departmental meetings, and Friday for the union meeting of the department in the large pavilion.

The committee on resolutions brought in a report, which was carefully considered. As this may later come into the Conference proceedings, it is not published here.

One resolution related to the necessity of American laborers knowing a foreign language, in order to give themselves wholly to work in that language. Elder Christian pointed out that a laborer would not be prohibited from speaking now and then in English or any other tongue which he may know. The idea of the resolution is to secure competent laborers to give themselves completely to the work in the foreign language which they know.

Another resolution called for the General Conference to take over the Italian paper now published in New York. Elder Edwards gave a short history of the starting of this Italian paper. He pointed out the reasons why the paper should receive consideration and adjustment at the hands of the General Conference Committee.

On the resolutions regarding the Jewish work Elder Gilbert called attention to the early beginners of the Hebrew work, and the reasons why he thought, since its later developments, it should be placed under the management of the North American Foreign Department.

He quoted from "Testimonies," Vol. II, page 206, to show that there are some Jews who will be reached only by means of literature. As the Jews generally consider that Christians circulate their literature for commercial reasons, it would be better to have the stamp of the Seventh-day Adventist publication upon our literature designed for the Jews. Then they will receive our literature more favorably because it comes from Sabbath-keeping, non-pork-eating Christians.

MEDICAL MISSIONARY DEPARTMENT

Wednesday, May 26, 5 P. M.

The time was devoted principally to

attendance at our camp-meetings. They should also give health lectures by means of which they might often reach the higher classes. Every member of a church should take hold of the medical missionary work, and to this end physicians and nurses should carry on an educational campaign in our churches.

Another important branch of the medical missionary work is the circulation of literature on health and temperance. It is important that we take a stronger stand on true temperance reform, presenting the total abstinence pledge and securing signers for the same. We should also teach temperance in eating. Cooking schools, hygienic restaurants, and the like should be established in many places as educational centers.



DELEGATES AND REPRESENTATIVES FROM SOUTH AMERICA

a discussion of Dr. G. H. Heald's paper on "General Hygiene." The thirteenth meeting, Thursday morning, was held in the usual place, Dr. A. B. Olsen being called to the chair.

Dr. W. A. George presented a paper entitled "What Constitutes True Medical Missionary Work?" making numerous quotations from "Testimonies for the Church," Vols. VI, VII, VIII. Among the important points brought out were: "This is a great and important branch of our denominational work." "When all our medical missionaries live the new life in Christ, . . . they will have a much clearer understanding of what constitutes medical missionary work." Medical missionary work does not consist alone in building large sanitariums and carrying out ordinary medical work. Medical work is only a means to an end, the healing of the body being secondary to the salvation of the soul.

In our missionary work it is not always necessary to urge peculiar views. In fact, it is often better to let our lives preach silent sermons. Ministers and physicians should work in unity for the one purpose, and physicians should be in

Dr. A. B. Olsen mentioned the parable of the good Samaritan as being the best example of true medical missionary work, emphasizing that such work includes the tender, gentle spirit of compassion for our fellow men.

J. A. Burden quoted a number of statements from the Testimonies: That "medical missionary work is yet in its infancy;" that "genuine medical missionary work is understood by but few;" that "the time has come when every member of this church should take part in this work;" and that there should be a large army of nurses and teachers trained to go from city to city and village to village presenting true medical missionary principles and practicing them among all classes.

D. E. Blake told of the health and temperance work being done by the workers in the Nashville Sanitarium for colored people among various churches in that city and in one of its large colleges for the negro race. He said, "We need the help and co-operation of our people to carry this work forward."

Dr. D. H. Kress mentioned that in the parable of the good Samaritan, the priest and Levite had opportunity of doing a

greater work than the Samaritan by helping the sufferer in a spiritual way as well as the physical.

Dr. J. R. Leadsworth gave instances showing the natural tendency of nurses and physicians engaged in medical missionary work to lose sight of the spiritual help they may give, and make their work largely professional. This may be remedied by a sufficient mingling of the missionary and the medical work during training.

Dr. Laretta Kress related experiences in doing medical missionary work while taking the medical course; and Dr. R. H. Habenicht told of his connection with a tent effort, and of other Bible work resulting in bringing fifteen people into the truth during the time of his medical studies.

In closing the discussion, Dr. George emphasized that medical missionary work is not to be confined simply to our sanitariums, but that it is to be done everywhere, also that the work of our physicians is to get every one interested in this work.

Concerning temperance it was said that if any people in all the world should be interested in temperance work, it should be Seventh-day Adventists. Miss Bilz was given time to close the discussion of her talk of the previous morning, and stated that the organized W. C. T. U. are now going further in this line of work than any other people, and that we should uphold them in every possible way in advancing this work.

MISSIONARY VOLUNTEER DEPARTMENT

Sixth and Seventh Meetings, May 25 and 27

The extra meeting, May 25, was devoted to the discussion of organization. Elder A. T. Robinson said, "I feel the most heartfelt sympathy with the paper presented by Elder F. M. Wilcox this morning. [This paper will appear elsewhere, either in this or a future number of the BULLETIN.] I hailed the organization of the Missionary Volunteer Department with delight, and have endeavored to co-operate with it. In our conference we have worked out some of the details in a little different way from the recommended plans. I favor a plan of organization that will leave latitude enough so that while we are united on the principles of organization, there shall be freedom to carry out those plans that will meet the needs of the field where they are applied. If our brethren in Australia choose to adapt that plan in a little different way from what we do in this country, they ought to be counted as in harmony with the general plans. If any conference, to meet its peculiar circumstances, sees fit to apply the details of the plan in a little different way, I think it ought to be free to do so. What we are all aiming at is to have a plan that will enlist the sympathies and the co-operation of those who really love the Lord Jesus, and then apply those principles in such a way that the truth itself shall appeal to those who are outside of that circle and draw them. I can only hope and pray that the very best plan shall be devised to accomplish such results. My heart is in this work of seeing our young people brought in to make a tremendous factor in the finishing of this work."

Several others took part in a free discussion of the plan of organization. Prof. C. W. Irwin probably expressed the sentiments of all in the following: "We ought to have strong missionary work going forward in our churches, and the young people's society, Christian help band, publishing work, or anything else should be simply factors of this work under the control of the church."

The question of the co-operation of old and young was discussed, and the thought presented that the young people should always respect and advise with the church officers, even though they may feel that they have not much sympathy with the work. The attitude of the older brethren should always be one of sympathy and helpfulness.

The meeting Thursday morning was devoted to the discussion of resolutions which had been presented on the educational features of the Missionary Volunteer work. The question of a series of lessons to be published on Bible doctrines received careful attention. The heartiest approval of the plan of such a series was expressed, that our youth may be thoroughly grounded in the Scriptures. The question of whether these lessons should be published in the *Instructor* or in pamphlet form was discussed at some length, and referred back to the committee.

THE RELIGIOUS LIBERTY DEPARTMENT

Twelfth Meeting, May 27, 8 A. M.

On account of the rain, and the departmental tent not being floored, the meeting was held in the conference pavilion. There was a large attendance, the tent being nearly full. Unusual interest was manifested in the subject considered at this meeting, which, as announced, was, "When Arrested for Sunday Labor, How Should We Plead; Guilty or Not Guilty?" Elder W. M. Healey led out in the discussion, reading a very well-written and carefully prepared paper on the subject, the gist of which was that we should plead, "Not guilty." To plead guilty would be wrong, because no actual guilt exists, as no real crime has been committed, and would at once end the trial, and cut off all further pleading, or presentation of the truth or the principles involved, and simply leave the judge to pronounce sentence. The law itself is wrong. Those making and enforcing it, therefore, and not the one on trial, are the real guilty parties. The cases of Nebuchadnezzar and the three Hebrews, and Ahab persecuting the prophets and people of God, were cited in proof of this.

Following Elder Healey's paper, a paper written by Judge C. C. Holbrook, of Colorado, sent on by him to the department, was read by the chairman. This likewise was a very able, logical, and well-written presentation of the subject, and was much appreciated by all present. The position taken by the judge agreed with that taken by Elder Healey, that we should plead, "Not guilty," a number of well-defined reasons being given in support of the correctness of it. Before pleading, however, the judge stated that it would be proper and well to make a motion that the case be quashed, on the ground that no real crime had been committed, and that the law itself, under which the case was

brought, was unconstitutional, both as regards the State constitution, and the Constitution of the United States.

Elder H. W. Parmele cited the case of Brother Lowry, of Tennessee, who, when brought before the court, and asked how he plead, did not plead at all, but simply remained silent.

The secretary, W. A. Colcord, stated that when a man was brought before court, and asked how he pleaded, it was not necessary for him to plead at all, in which case it was the duty of the judge to enter a plea of "not guilty" for him, upon the general principle laid down in all jurisprudence, that "a man is supposed to be innocent until he is proved guilty."

The question whether a man could appear for himself, and plead his own case in court, was talked to by Elder Healey, Prof. J. G. Lamson, and S. B. Horton. The general opinion seemed to be that it was every man's right and privilege to plead his own case, if he so desired, but that he might employ counsel, if he preferred to do so. In some cases, Elder Healey thought it would be wise to engage counsel, cases in which an attorney understood and would plead the principles of religious liberty. The cause of truth in such a case might be further advanced by this means. This would not prevent the individual indicted making a statement himself.

The chairman stated that there had been some agitation of late among us for men to become educated in legal matters.

A desire was expressed that the two papers which had been read at the meeting, should be put in some permanent form for the benefit of our workers and those who might desire to read them.

Conference Proceedings

TWENTY-FOURTH MEETING

May 27, 10:30 A. M.

O. A. Olsen in the chair. Prayer by R. A. Underwood.

A brief meeting of the Washington (D. C.) Sanitarium Association was called, a report of which appears elsewhere. The Conference then resumed business.

Reports being called for by the chairman, G. Dail presented the following further partial report from the Committee on Plans and Finance:—

Partial Report, Committee on Plans

EQUIPMENT OF SCHOOLS

Whereas, In many schools there is a great lack of proper equipment, such as laboratory, library, and class-room facilities, and the necessary means for conducting industrial studies; therefore,—

16. *Resolved*, That we urge all our boards of management properly to equip the schools for the work which they have to do.

SCHOOL BUILDINGS

Whereas, One hindrance to successful church-school work has been the improper and inconvenient rooms in which schools have been quartered; therefore,—

17. *Resolved*, That we urge our conferences as far as practicable, and wherever church-school buildings are to be erected, to see that neat, inexpensive, well-adapted buildings, surrounded by

grounds adapted for school gardens, be provided; and,—

18. *Further resolved*, That in the erection of school buildings, advice and counsel be obtained from the Department of Education where the school is to be established, so that the buildings may be well adapted to the needs of the school.

CORRESPONDENCE SCHOOLS

Whereas, It is impossible for many of our young people to obtain the advantages of our schools; and,—

Whereas, We have men and women of years of experience who, under proper conditions, would be able to pursue studies greatly to the advantage of themselves and their work; and,—

Whereas, Correspondence schools have been shown to be successful; therefore,—

19. *Resolved*, That the Department of Education be urged to take under advisement plans for such a school, and the General Conference Committee be requested to establish it, if, after careful consideration, it seems wise to do so.

The Chairman: This report will be printed in the BULLETIN for future consideration. We will now proceed with the regular order of business, which, I believe, is the consideration of the partial report of the Committee on Plans and Finance presented yesterday and printed on page 172 of the BULLETIN, column 3. The Secretary will read.

The Secretary [reading]:—

Whereas, Agitation for Sunday legislation is rapidly increasing in the United States and in Canada; and,—

Whereas, The general annual collection of funds for the prosecution of religious liberty work has heretofore been exclusively for the use of the general Religious Liberty Department; therefore,—

“15. *We recommend*, That there be an equal division of the funds to the General, union, and local conferences in these fields.”

H. W. Cottrell: I move the adoption of this report.

K. C. Russell: This resolution was not drafted because it was thought by some that the department was having too much money, but because it was thought that this would increase the funds, inasmuch as the union and local conferences would naturally have a greater interest in it. It was also thought that there would not be so heavy a demand upon the General Conference department for funds with which to carry on campaigns in union and local fields, if these conferences might receive an equal share with the General Conference. Hence we hope that this resolution will result in an increase of funds in the treasuries of union and local conferences, as well as in the general department, for this line of work.

J. O. Corliss: I think that the passing of this resolution will bring an improvement over the past method of handing out the funds. I know that there has been some delicacy in the past, in undertaking to use any funds when a local campaign was on; but there are some of our campaigns that cost a great deal of money. Last winter, for instance, the Pacific Union Conference had a very heavy campaign, and I am just informed

by the president of that union that that campaign cost \$2,500. It would seem, even should this resolution pass, that there might be times when, under stress of circumstances, a union might be exempt from giving one third of its funds to the general treasury. It seems to me there ought to be exceptions when strenuous campaigns are conducted in local territory. It does not seem reasonable to me that such unions as the Pacific Union should pay one third after paying a heavy local expense; whereas, there are other unions that are not spending much of anything during the same period. I wish that some provision could be made in this—some exemption clause for such occasions as this—and then I have no doubt it would be more satisfactory than at present. I am not prepared to write out an amendment on it, but I should like to see one written.

K. C. Russell: Prior to this, last year, during the campaign that Elder Corliss alluded to, the General Conference department, without any resolution, exempted them; and I believe they would do it again. I believe there would be danger, if we had too strong an exemption clause. The general department, and all other departments, should be willing to make a difference in special cases. If we were to leave this matter too wide open, there would, I fear, be too many demands and interests pressed in for exemptions, which would result disastrously to the general work.

E. T. Russell: I rose to speak to practically the same point that has been covered by the last speaker. I think it would be better to leave this matter to the general department; and if demands in local fields are heavy, then let the general department assist in meeting these as occasion may require.

M. C. Wilcox: That expression, “equal division,” seems to demand, to some extent, equal opportunity and responsibility. It is true that in some local conferences there is no agitation at all. In such conferences as that, it seems as if they could give all their funds to the work elsewhere. If the matter could be placed on a proportional basis, and then let it be in the hands of the department, it seems as if it would be better than for us to make no provision for any latitude or elasticity in the distribution of these funds.

W. M. Healey: I am in harmony with the sentiment that is recommended in this resolution, and am also in harmony with the speakers who have just spoken. But I fear that in carrying out the letter of this resolution, we might have difficulty. For instance: If there is to be an equal division of funds in the General, union, and local conferences, there would be three parts for distribution—one to the General, one to the union, and one to the local. Would that portion assigned to the local, be equally divided among the different local conferences in the union? It seems to me that, in many instances, funds would not be needed in certain local territory, whereas they would be needed in some other local field; and in place of giving to those who have no need, money should go from them to those in need. I would like to see some provision made, whereby there may be a distribution wherever there is a need for funds.

J. O. Corliss: I feel in harmony with these suggestions. Would it be out of

place, if we should have the resolution re-committed? Or, might we not change it, so that the word “equal” would be substituted by the word “equitable”—making it read, “That there be an equitable division of the funds,” etc.?

W. M. Healey: I would be satisfied with that, if you would add the phrase, “according to the needs.”

G. B. Thompson: There is a problem connected with this proposed amendment, that might be difficult to solve. When the money is collected from the local churches, and is sent on to the conference treasurers, who is to determine what is “an equitable division of the funds according to the needs”? How can the church treasurers, or the conference treasurers, or the union conference treasurers, determine this? It seems to me that the proposed change in the resolution would lead us into seas of difficulty. If there is a special campaign on in any State, it is the province of the union or the General department to help; and in this way there could be an equitable disposition of the funds, according to circumstances; but I hardly see how you can regulate it by resolution.

E. T. Russell: If the General, union, and local conferences each have one third of the funds, and there chances to be no issue on in a certain State, but in another State in a union the battle is fierce, then I think the union conference committee could consistently ask those favored States to help their sister States in meeting the conflict, and thus this matter could be adjusted in the limits of the union.

W. M. Healey: Could not the general department help adjust the whole?

A. T. Robinson: Would it not be well to leave the resolution just as it is? An “equitable division” might mean more than would appear at first glance. For instance there might not be an issue on in a State when money is collected, and when another State is using funds freely to meet an issue; but before another collection is taken up, there might arise an issue in the State that had hitherto been free from agitation along these lines. It seems to me that it would be better to let the resolution stand as it now reads, rather than to attempt legislation that might afterward result in arbitrary rulings or in unfortunate decisions.

Allen Moon: The portion going to the union conference can be used in the State where it is most needed, and in that way the union conference funds may form an emergency fund, as it were. The union conference has no legislature to look after directly; its funds are to be used where most needed. It occurs to me that the resolution, as originally presented by the committee, can not be improved, and I hope that it will pass.

The resolution was adopted.

The chairman called for any further reports.

H. W. Cottrell stated that the Committee on Revision of the Constitution was ready to report. The report was presented by W. T. Bartlett, as follows:—

Report from Committee on Revision of the Constitution

We recommend that the following changes be made:—

Article III

Section 1, Sub-section (b). Strike out “as are.”

Sub-section (c). Insert "such mission fields as are properly organized and accepted by vote."

Sec. 3. Change sub-section (b) to read as follows: "Such representatives of missions of the General Conference as shall receive credentials from its executive committee, such credentials only to be given by the consent of a majority of the executive committee."

Sec. 4. Add at end these words: "or properly organized missions."

Sec. 5. Change one thousand to five hundred in each case, and add, at end, "Each union mission shall be entitled to one delegate, without regard to numbers, and an additional delegate for each five hundred members. Each organized mission, not included in a union mission, shall be entitled to one delegate."

Article IV

Sec. 1. Substitute "prosecution" for "carrying forward."

Sec. 2. Change to, "The executive committee shall consist of the president, three vice-presidents, the secretary, the treasurer, the presidents of union conferences, the secretaries in charge of duly organized departments, namely, the publishing, medical, educational, Sabbath-school, religious liberty, young people's, North American foreign, negro—and seven other persons."

Article V

Sec. 1. Change section to read: "The regular officers of this Conference shall be a president, three vice-presidents, a secretary, and a treasurer, who shall be elected by the Conference. Two or more auditors shall also be elected by the Conference."

Sec. 3. Insert paragraph: "The duties of the third vice-president shall be to labor in the Asiatic division, comprised of India and the far East, as the executive committee may advise, and to preside at the councils of the members of the executive committee which may be held in the Asiatic division, in the absence of the president."

Sec. 4. Insert, after "local conferences," the words, "and missions."

Sec. 6. Strike out words "or superintendents of union mission fields."

Article VI

Sec. 3. Insert the word "treasurers."

BY-LAWS

Article 2, Section 1. Insert after "power" these words: "with authority to grant and withdraw credentials and licenses;" also change "shall" to "to." Insert at end, "The withdrawal of credentials or filling of vacancies in the executive committee shall require the consent of two thirds of the members of the executive committee."

Sec. 2. Insert the word "a" before "vice-president."

Sec. 3. The same.

Article III

Sec. 1. Insert after the words "in charge of," the following: "the secretaries elected by the General Conference, associated with,"

Article V

Change section 2 to read as follows: "The executive committee shall appoint annually eight persons not in its employ, who, with the president, the vice-presidents, the secretary, the treasurer, and

not less than seven presidents of union conferences, shall constitute a committee for auditing and settling all accounts against the General Conference."

NOTE.—The constitution as it now is, with amendments recommended (in Italics), is printed here for the convenience of delegates and readers. Read it without Italics for the old constitution; read it without portions in brackets for the new revision.

CONSTITUTION AND BY-LAWS OF THE GENERAL CONFERENCE WITH AMENDMENTS RECOMMENDED

(All additions in Italics; all deletions marked by [].)

Article I—Name

This organization shall be known as the General Conference of Seventh-day Adventists.

Article II—Object

The object of this Conference is to teach all nations the everlasting gospel of our Lord and Saviour Jesus Christ.

Article III—Membership

Section 1.—The membership of this Conference shall consist of:—

(a) Such Union Conferences as have been or shall be properly organized and accepted by vote.

(b) Such local conferences [as are] not embraced in any Union Conference, as have been or shall be properly organized and accepted by vote.

(c) *Such mission fields as are properly organized and accepted by vote.*

Sec. 2.—The voters of this Conference shall be designated as follows:—

(a) Delegates at large.

(b) Regular delegates.

Sec. 3.—Delegates at large shall be:—

(a) The General Conference Executive Committee.

[(b) The Secretary and Treasurer of the General Conference.]

[(c)] (b) Such [members of departmental committees and] representatives of missions of the General Conference as shall receive credentials from its Executive Committee, *such credentials to be given only by the consent of a majority of the Executive Committee.*

Sec. 4.—Regular delegates shall be such persons as are duly accredited by Union Conferences, [or] local conferences, *or properly organized missions.*

Sec. 5.—Each Union Conference shall be entitled to one delegate without regard to numbers, an additional delegate for each conference in its territory, and an additional delegate for each [one thousand] *five hundred* of its membership. Each local conference not included in any union conference shall be entitled to one delegate, without regard to numbers, and one additional delegate for each [one thousand] *five hundred* members. *Each union mission shall be entitled to one delegate, without regard to numbers, and an additional delegate for each five hundred members. Each organized mission, not included in a union mission, shall be entitled to one delegate.*

Article IV—Executive Committee

Section 1.—At each session the Conference shall elect an Executive Committee for the [carrying forward] *pro-*

secution of its work between the sessions.

Sec. 2.—The Executive Committee shall consist of the President, [two] *three* vice-presidents, *the secretary, the treasurer,* the presidents of union conferences, [the superintendents of organized union missions, and fifteen other persons, among whom there shall be representatives of all the leading departments of Conference work, including the publishing, medical, educational, Sabbath-school, religious liberty, and North American foreign] *the secretaries in charge of duly-organized departments, namely, the publishing, medical, educational, Sabbath-school, religious liberty, young people's, North American foreign, negro,—and seven other persons.*

Article V—Officers and Their Duties

Section 1.—The regular officers of this Conference shall be a president, [two] *three* vice-presidents, a secretary, and a treasurer, [and an auditor] who shall be elected by the Conference. *Two or more auditors shall also be elected by the Conference.*

Sec. 2.—President: The duties of the president shall be to act as chairman of the Executive Committee, and to labor in the general interests of the Conference, as the Executive Committee may advise.

Sec. 3.—Vice-presidents: The duties of the first vice-president shall be to labor in the European Union Conferences and Missions, as the Executive Committee may advise, and to preside at the councils of the members of the Executive Committee, which may be held in Europe, in the absence of the president.

The duties of the second vice-president shall be to labor in the American Union Conferences and Missions, as the Executive Committee may advise, and in the absence of the president, to preside at the councils of the members of the Executive Committee which may be held in America.

The duties of the third vice-president shall be to labor in the Asiatic division, comprised of India and the far East, as the Executive Committee may advise, and to preside at the councils of the members of the Executive Committee which may be held in the Asiatic division, in the absence of the president.

Sec. 4.—The Secretary: It shall be the duty of the secretary to keep the minutes of the proceedings of the Conference sessions and of the committee meetings, and to collect such statistics and other facts from Union and local conferences *and missions* as may be desired by the Conference or the Executive Committee, and to perform such other duties as usually pertain to such office.

Sec. 5.—The Treasurer: It shall be the duty of the treasurer to receive all funds and disburse them by order of the president, and to render such financial statements at regular intervals as may be desired by the Conference or the Executive Committee.

Sec. 6.—Election of Officers and Executive Committee: All officers of the Conference, except members of the Executive Committee who are presidents of Union Conferences [or Superintendents of Union Mission Field], shall be chosen by the delegates at the regular quadrennial sessions of the General Conference, and shall hold their offices for the period of four years, or until their successors are elected and appear to enter upon their duties.

Article VI — Incorporations, Departments, and Agents

Section 1.—Such incorporations may be authorized and departments created as the development of the work requires.

Sec. 2.—At each regular session of this Conference the delegates shall elect the trustees of all corporate bodies connected with this organization, as may be provided in the statutory laws governing each.

Sec. 3.—The Conference shall employ such committees, secretaries, *treasurers*, agents, ministers, missionaries, and other persons, and make such distribution of its laborers as may be necessary to effectively execute its work. It shall also grant credentials or licenses to its ministers and missionaries.

Article VII — Sessions

Section 1.—This Conference shall hold quadrennial sessions at such date and place as the Executive Committee shall designate by a notice published in the *Advent Review and Sabbath Herald* at least three months before the date for the session.

Sec. 2.—The Executive Committee may call special sessions at such time and place as it deems proper, by a like notice, and the transactions of such special sessions shall have the same force as those of the regular sessions.

Article VIII — By-laws

The voters of this Conference may enact By-laws and amend or repeal them at any session thereof, and such By-laws may embrace any provision not inconsistent with the Constitution.

Article IX — Amendments

This Constitution or its By-laws may be amended by a two-thirds vote of the voters present at any session, provided that, if it is proposed to amend the Constitution at a special session, notice of such purpose shall be given in the call for such special session.

BY-LAWS**Article I — Regular Sessions**

Section 1.—At each session of the Conference, the Executive Committee shall nominate for election the presiding officers for the session.

Sec. 2.—Previous to each session of the Conference, the Executive Committee shall provide such temporary committees as may be necessary to conduct the preliminary work of the Conference.

Article II — Executive Committee

Section 1.—During the intervals between sessions of the Conference, the Executive Committee shall have full administrative power, *with authority to grant and withdraw credentials and licenses*, and [shall] to fill for the current term any vacancies that may occur in its officers, boards, committees, or agents, by death, resignation, or otherwise, except in cases where other provisions for filling such vacancies shall be made by vote of the General Conference. *The withdrawal of credentials or filling of vacancies on the Executive Committee shall require the consent of two thirds of the members of the Executive Committee.*

Sec. 2.—Any five members of the Executive Committee, including the president or a vice-president, shall be empowered to transact such executive busi-

ness as is in harmony with the general plans outlined by the Committee, but the concurrence of four members shall be necessary to pass any measure.

Sec. 3.—Meetings of the Executive Committee may be called at any time or place, by the president or a vice-president, or by the secretary, upon the written request of any five members of the Committee.

Article III — Departments

Section 1.—The work of the departments of this organization shall be in charge of *the secretaries elected by the General Conference, associated with the committees selected by the Executive Committee*, when not otherwise provided for by the Conference.

Article IV — Finance

Section 1.—This Conference shall receive a tithe from all of its Union and local Conferences, and the tithe of its Union and local Mission Fields.

Sec. 2.—The Executive Committee shall be authorized to call for such special donations as may be necessary to properly prosecute its work.

Sec. 3.—The Conference shall receive offerings devoted to missions.

Article V — Audits

Section 1.—The Executive Committee shall have the accounts of the Conference and of its several departments audited at least once each calendar year, and shall report upon the same to the General Conference at its regular sessions.

Sec. 2.—The Executive Committee shall appoint annually eight persons not in its employ, who, with the president, *the vice-presidents, the secretary, the treasurer, and not less than seven presidents of Union Conferences*, shall constitute a committee for auditing and settling all accounts against the General Conference.

Following the report from the Committee on Revision of Constitution, the chairman called upon C. F. McVagh, the president, to report for,—

THE SOUTHERN UNION CONFERENCE

The Southern Union Conference was organized in 1901. At that time it was composed of nine States, embracing all the territory south of the Virginias and the Ohio River and east of the Mississippi River and including Louisiana, which is mostly west of the river. The work of the message began in this field nearly forty years ago. It met with an encouraging response, and companies of believers were raised up in Kentucky, Tennessee, Alabama, Louisiana, and elsewhere.

Much of the early effort in this territory came to naught because Northern laborers raised up companies and returned to the North, leaving the work to ravel out, and the babes in Christ to die for want of attention. It was hard at that time for people from the North to appreciate or sympathize with Southern sentiment, or to adapt themselves to the social customs and assimilate with the Southern people. Probably no more consecrated and zealous missionaries have ever devoted their lives to the work of God; but their course provoked resentment on the part of the Southern people, who looked with jealousy and dis-

trust upon these proselyters from their social and religious tradition.

Persecution broke out in Tennessee, Georgia, and elsewhere, with the express purpose of exterminating the work. The results bear strong testimony to the truth that nothing can stop the work of God.

The first conference organization was formed in 1876; and later, the whole field was organized as District No. 2 of the General Conference. This, in turn, became the Southern Union Conference in 1901, with Elder R. M. Kilgore as its first president.

While the general progress was slow, the truth took firm root, and centers of influence increased in number, until in January, 1908, it was found advisable to divide the territory, cutting off about half the area, population, and work, to form the Southeastern Union.

The Southern Union Conference now consists of Kentucky, East and Middle Tennessee, Alabama, Mississippi, and Louisiana. This territory is organized into five conferences, having a combined area of 218,457 square miles, with a population, in round numbers, of nine millions, of whom, approximately, two-thirds are white and one third colored.

Some portions have a much larger proportion of colored. Louisiana, Mississippi, and Alabama are in what is known as the "Black Belt," which contains the bulk of the negroes of the South. Of personal knowledge, I can only speak of the work in the union during the time since the division in 1908. If the actual conditions were better understood, it would be a great advantage to our work. People with vague ideas and fanciful notions of what is needed come South, are disappointed, and sometimes do more harm than good.

To many Northern people, the term "South" means heat, malaria, lynching, alligators, and colored people. All who have a burden to come South should obtain reliable information as to soil and opportunities in the locality in mind.

The soil is generally poor from neglect, or worn by constant single cropping. In the main, it responds to good cultivation, and could easily be made to support more than double the present population.

Those who come South should bring clothing for a changeable climate. Heavy underclothing, outside wraps, and furs will be found useful during the winter months, even though snow is seldom seen. The writer did not find the first summer very oppressive, even though the hottest months were spent in the extreme South, in Louisiana and Mississippi.

While there are certain malarial districts, beautiful and healthful locations may be found in any of our conferences, where energetic people with a little capital can make a good living and find a needy field for missionary work. The reputation of the country has suffered on account of sensational newspaper reports of night riding and race difficulties. It is true that the spirit of lawlessness is increasing in the South, as elsewhere; and the existence of two races, living side by side, as do the white and colored people of the South, furnishes occasion for the manifestation of the worst that sin has developed in humanity. Similar conditions would produce the same results anywhere. It should be remembered, also, when all is

said, that ten million negroes in as good condition as those in the South can not be found elsewhere in the world.

The whole situation pleads eloquently for the saving grace of the third angel's message. The spirit of prophecy has spoken to us, over and over again, with the warning that the work in the South must be hastened. In recent years, considerable money has been expended in fostering the work, and in building and equipping institutions. The work neglected in former years is now being done, but the effort and cost are much greater. We still need the prayers and assistance of those in stronger conferences; and we are trying by faithful labor to show our appreciation of the help received.

During the past year, the amount of tithe paid in the five conferences of the Southern Union was \$18,935.68 by a membership of 1,876; or an average, per capita, of \$10.10.

Reference to Elder Butler's reports four years ago shows that the tithe of the whole field, now composing the Southern and Southeastern unions, was that year \$22,035.97, an average of about \$8 per capita. A comparison shows substantial gain, both in the number of Sabbath-keepers and in the tithe per capita. Judging from reports received, the tithe from the Southern Union Conference in 1909 will exceed that of the whole field four years ago. During the year we have employed 25 ordained ministers, 15 licentiates, and 71 canvassers, besides some workers in institutions. Twenty-nine public efforts have been conducted, resulting in 294 persons accepting the Sabbath, not all of whom, however, have proved faithful.

An aggressive work has been carried on by the departments of the union and local conferences. In most of the conferences, temperance rallies were held in connection with the camp-meetings. The magazine *Liberty* is being furnished to most of the members of the legislatures, and people have taken an active part in the campaign against the Sunday bills before the national Congress.

Southern Union Conference Association

The legal corporation for the Southern Union is known as the Southern Union Conference Association of Seventh-day Adventists. This corporation was formed for the purpose of holding denominational property, and receiving gifts and legacies. Not the least important part of its work is the fostering of the various interests in the field. The credit of the association has been strengthened by the strict business methods employed. Interest on money loaned to the association is always paid when due, and every demand for principal has been promptly met.

Nowhere has the hand of God been more apparent than in the institutional work. Graysville Academy, located in the Southeastern Union, serves as a training school for both unions.

The Southern Publishing Association

The publishing work was started in Nashville eight years ago, by the advice that came through the spirit of prophecy, saying: "In Nashville there should be established a printing plant." The Southern Publishing Association was first incorporated as a non-dividend-paying stock company, and so continued up to January, 1908, when a new company

was formed on a membership basis, under the General Welfare Act of Tennessee, known as "The Southern Publishing Association of Seventh-day Adventists."

This corporation purchased all the property, and assumed all the obligations, of the former association, and has since conducted the denominational publishing business for the South. In 1908 commercial work was abandoned.

In the early days of the Publishing Association, the financial losses were heavy; but gradually conditions have improved, until in 1907 the tide turned, and instead of a loss the association showed a gain of \$688.23 in operating. In 1908, the gain in operation was \$6,674.43. The present worth Jan. 1, 1909, was \$25,535.62. During the first four months of 1909, the liabilities have further decreased, and the prospects were never so bright at this time of year. Two branches have been established,—one at Fort Worth, Tex., and one at Atlanta, Ga.

The canvassing work is better organized than ever before, and the canvassers who stick to business are successful and of good courage.

The *Watchman*, formerly a weekly missionary paper, was changed in form and scope at the beginning of 1909 to a monthly magazine. This decision was reached on the advice of the president and leading members of the General Conference Committee. The magazine deals with present-day issues in the light of the third angel's message. So far, it has met with a cordial reception, and we hope that it will prove a great blessing to the general work, and be a financial strength to the association. We greatly need a good man for the department of circulation.

In response to a vigorous and continued call from the field for a missionary paper that could be scattered in large numbers by all our people, the *Gospel Sentinel* was launched early in the present year. We believe that this little paper, packed with the salient points of the message and furnished at twenty-five cents a year in clubs, is a step in the direction of scattering our literature like the leaves of autumn.

I am glad to say that the spiritual condition in the publishing house and in the other institutions is good, with abundant manifestations of the working of the Holy Spirit.

The Nashville Sanitarium

The sanitarium work in Nashville was pioneered by L. A. Hansen, and a splendid work was accomplished. This was later turned over to the Nashville Sanitarium Association,—a denominational corporation,—and the present sanitarium building was erected on a beautiful spot about two miles from the city, on the Murfreesboro Pike. Shortly after it opened for work, Dr. F. A. Washburn, the medical superintendent, was obliged to retire, on account of his health; and changes in the management and other conditions incident to the starting of a new institution made the work go hard in 1908. Dr. W. A. George, the present medical superintendent, and the new management, struggled with the perplexities; but notwithstanding all efforts, the loss in operating during 1908 was over \$5,000.

I am glad to say that the tide now seems to have been successfully turned.

If the patronage of the past three months continues, 1909 will not show a loss in operating.

Sister White and party made the sanitarium their headquarters during her recent visit to Nashville, and expressed approval of what has been accomplished. At present the building is full, and the patrons are pleased. A prominent minister of Nashville, whose wife has been at the sanitarium for several weeks, recently said: "I can not express my appreciation of what has been done for my wife in this institution; but you may count on me to be a walking advertiser for it."

Notwithstanding the help already given, the sanitarium still carries a heavy load of interest-bearing debt, which will take a long time for even a good patronage to wipe out. The management is striving faithfully to meet the counsel of God in this work.

Nashville Agricultural and Normal Institute

This school, though not owned by the denomination, is indorsed by the conference, and is working in harmony with the organization. This school was established at Madison, nine miles from Nashville, in 1904, but did not begin real work until the fall of 1905. The object of the school is to give a practical, all-round training for missionary work. With this end in view, in addition to Bible and the common branches, agriculture, horticulture, dairying, and trades, and industries are given greater prominence than in many schools. During the four years of its operation, the school has given employment, in the care of the farm, home, and sanitarium, to about 160 students and teachers, most of whom have earned their entire support. This school has been the means of establishing thirteen small farm schools in the rural districts, in which over 500 children are receiving instruction in present truth.

Madison is now prepared to take care of 50 students and 20 patients. The sanitarium has been opened not quite six months, and so far has met running expenses. The establishment and equipment of the school have not been without difficulties and perplexities; but it is now in a position to do a great work in furnishing competent laborers for the Lord's vineyard.

Intermediate Schools

Hazel Industrial Academy, at Hazel, Ky., under the ownership and control of the Tennessee River Conference, has just closed the most successful year in its history. The management is making a commendable effort to make the work self-supporting, and with a very slight increase of present facilities will be able to do so. The enrolment for the year was 43.

Pine Grove School at Amory, Miss., was started as a private enterprise by Brother M. T. Bellinger. Last year the entire plant was leased by the Mississippi Conference, and conducted as a conference school. It had a very successful year both spiritually and financially. The enrolment was 32.

Eleven church-schools have been in successful operation during the year, with an enrolment of about 140.

Health Food Factory

After months of careful, patient labor, the Nashville Sanitarium Food Fac-

tory is in operation. This enterprise is under the control of the Southern Union Conference, and is operated for the benefit of the cause. While the factory has only been running a short time, the quality of the foods and the prices seem to give general satisfaction; and if the opening volume of business is main-

until this school is put on vantage ground. The enrolment during the year was over 100, with an average of 75.

The Rock City Sanitarium

In January, 1908, the Southern Union Conference recommended the re-establishment of the sanitarium for colored

and voice. . . . The place you are now in is the nearest to the representation made to me of what we should have of anything that I have yet seen."

Hillcrest School Farm

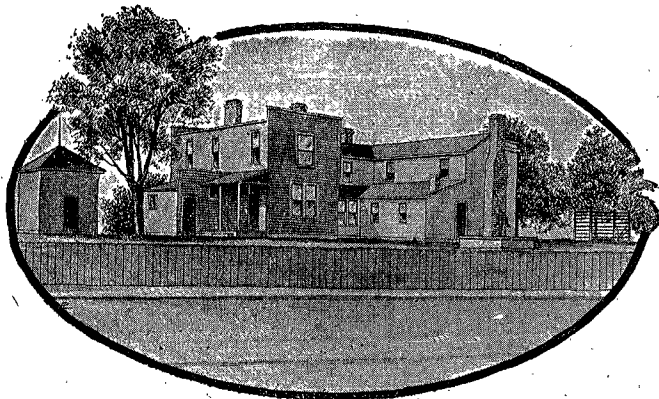
An industrial school for colored students, on the plan of the Madison School for white students, has been established about five miles from Nashville. A very suitable location has been secured, at a reasonable price, and faithful work has brought it to the place where a few students are in attendance, and the active work of training has begun.

Sister White also visited this place, and spoke most encouragingly to the workers, commending the location, what had been done, and the general plan. This school bears the same relationship to the conference organization as the Madison School.

The work is onward in the union, and the workers are of good courage. We are earnestly endeavoring to make the work in the South entirely self-supporting, and God is blessing the effort. We hope that next year two more of our conferences will step into the column of those who are not asking for direct appropriation from the General Conference.

The work for the white people will soon be not only self-supporting, but an increasing strength to the General Conference, so that all the help asked may go to the work for the colored people. Our "Africa at home" will always furnish abundant opportunity for missionary work. At present it would be great additional help if friends sending donations to the South would specify what branch of the work they design the offering to benefit. Earnestly do we in the Southern Union look and work for the blessed hope, thankful for a place and part in the sacrifice and fellowship of the last gospel message.

At the close of his report, Elder Mc-



SIDE VIEW, ROCK CITY SANITARIUM, NASHVILLE

tained, the financial success of the undertaking is assured.

Work for the Colored People

The work for the colored people in the South was pioneered by Elder J. E. White with the steamer "Morning Star" on the Mississippi and Yazoo rivers. The development of the work thus begun resulted in the formation of the Southern Missionary Society—a non-dividend-paying stock corporation under the laws of the State of Mississippi. In 1906 this work was taken over as a department of the Southern Union Conference. There being legal complications in the way of transferring the property of the Mississippi corporation to the Southern Union Conference, a new membership corporation, under the General Welfare Act of Tennessee, has been formed; and through this medium, property is being secured for the denomination.

During the last year, the number of mission schools has increased to 30, with a combined enrolment of 1,000 pupils. These schools touch the real negro problem in the South at its very foundation. Ex-Governor Hoke Smith said last month, at Atlanta, Ga., that the real problem of negro education is how to reach the six millions of that race who never get into the higher institutions of learning prepared for them, and are not fit to enter them. This is the class that the mission school reaches.

Oakwood Manual Training School

This school, located at Huntsville, Ala., is the only training school established by this denomination for the training of colored laborers. For years its equipment was of the most meager character; but during the last two years some modest buildings, including a boys' dormitory, a study hall, a silo, a potato house, a wagon shed, a cannery, and a small sanitarium, have been erected. The buildings are of the plainest; yet these increased facilities have brought joy to both students and faculty. There is still urgent need for a dining-room, a girls' dormitory, an orphanage, and better equipment for all the buildings. Some of these have already been planned and will soon be under way, thanks to the liberality of friends in all parts of the country.

The efforts should not be slackened

people in Nashville, and laid the responsibility for the work upon the Southern Missionary Society. After weeks of unavailing search for a suitable place to rent for the purpose, the present location was found. It seemed desirable in every way for the work, but was for sale, not for rent. After prayerful study and consultation, the property was purchased for \$3,650.

The place is located in a quiet, healthful neighborhood, with good water and plenty of shade. It consists of a plot of ground 107 x 210 feet, having thereon a ten-room house.

Possession was taken last September. A five-room annex has been added for bath-, treatment-, operation-, and ward-rooms. Although not complete, the institution is operating, and receiving a most encouraging patronage. Dr. Isbell-Blake, the medical superintendent, has a class in hydrotherapy in Meharry Medical College, where Elder Blake is studying medicine.



STUDENTS OF HUNTSVILLE SCHOOL

The Rock City Sanitarium already has the active sympathy of many influential workers for the colored people, the dean of Meharry permitting his name to appear on the stationery as a member of the advisory board.

Sister White looked the institution over and said: "I am glad that you have this place. The Lord has been hearing our prayers. . . . We thank the Lord for its advantages, with heart and soul

Vagh said: "I have just been handed the following note:—

"The Southern Union canvasser, a picture of whose home appeared on page 159 of the BULLETIN, took orders to the value of \$263 in three and one half days last week. This, so far as we know, is the best record made this year."

The chairman next called upon Elder

Cottrell, of the Pacific Union, who presented the following report:—

REPORT OF THE PACIFIC UNION CONFERENCE

Since the last session of the General Conference held in Washington, D. C., the Pacific Union Conference has been divided, and its territory now comprises the States of California, Nevada, and Utah and the Territory of Arizona. The total area in square miles is 467,933. The population is estimated at 2,620,000, an increase in four years of 651,049.

The field is divided into four organized conferences, two of which are mission fields, receiving the larger portion of their support from the treasury of the union conference. The total number of churches in our present conference territory at the beginning of this term was eighty-five; at the close of 1908, one hundred seventeen, an increase of thirty-two. The church-membership in 1904 was 4,438; in 1908, 7,440, an increase of 3,002. Number of companies in 1904, eighteen; in 1908, twenty-two, an increase of four.

Total number of Sabbath-keepers, Dec. 31, 1904, 5,120; in 1908, 7,712. This represents a growth in membership of over fifty per cent during the quadrennial term. While this growth is very encouraging, it has not met our highest expectations. There are seventy-eight church buildings, with an estimated valuation of \$220,775. The total tithe receipts for the term are \$394,128.77. The average tithe per capita for the quadrennial term is \$56.94.

There are fifty-four ordained ministers, thirteen of whom, on account of age or other infirmities, are not in active field work; twenty-two licentiates, and thirty-eight other missionaries, besides an average of one hundred eighty-four persons who are doing missionary work by placing the message of God's saving truth in the homes of the people through the printed page in the form of our denominational books and periodicals. The retail value of book and periodical sales is \$160,992.

There are one hundred sixty-four Sabbath-schools, with a total membership of 6,698, a gain in membership of 1925. There are at least 1,500 young people between the ages of fifteen and twenty-two years. The total Sabbath-school offerings are \$31,998.

Educational

The Fernando Academy and the Lodi Normal Institute, together with forty-three intermediate and church-schools located in various parts of the union conference, are usually well filled, and the educational work is progressing encouragingly. Our educational work represents a growth in enrolment of two hundred fifty-four. This is encouraging, but we have our hearts set on making it much greater in the next term.

It having been decided to remove the work of the Pacific Union College from Healdsburg to a more rural location, the school at that place was closed one year ago. Steps were taken immediately to locate elsewhere. At the urgency of the gift of prophecy, we have contracted to purchase a three-thousand-acre ranch located at Sonoma, Sonoma Co., Cal., on which to found an educational institution. The cost price of this property,

all told, will be \$51,000. We have raised by bonafide pledges and in cash more than \$50,000 with which to pay for this property.

Medical

We have four large, well-equipped sanitariums that are enjoying a greater or less degree of prosperity. The St. Helena Sanitarium, our oldest institution, after sailing many years over a turbulent sea, has been greatly prospered financially during the past term of four years. The sanitariums at Glendale, Loma Linda, and Paradise Valley are institutions that were established about the beginning of this quadrennial term, and are now becoming quite well known, and enjoy a good patronage during the tourist season. At the St. Helena, Glendale, and Loma Linda sanitariums regular training-schools for nurses are conducted, and workers are prepared for service in both the home and foreign fields.

The total assets of these institutions are \$447,277.93. It therefore requires diligence and faithfulness on our part to keep the knowledge of them before the public, in order to assure the necessary patronage for their financial prosperity.

There are a large number of our brethren in good standing located in this field who are practising physicians. Some of them are doing institutional work.

Publishing

All are familiar with the serious loss with which the Pacific Press Publishing Association met when its manufacturing plant and stock of publications were destroyed by fire. Through the providence of God the corporation secured a cash purchaser for its realty holdings in the city of Oakland, and this means, with the generosity of our brethren, enabled it to erect another building upon its site in Mountain View, which is far more convenient for a manufacturing plant than any it has ever had. This plant is now operated exclusively for our denominational work, and we are pleased to report that the volume of business is constantly increasing. During the past year the reorganizing of the publishing interests along corporation lines was completed, so that the work is now operated under a membership charter from the State of California, which places the absolute control of the corporation's interests in the hands of the denomination.

Contributions

The contributions from this union conference for the quadrennial term have been as follows:—

Foreign mission offerings, \$63,549; Sabbath-school donations to foreign missions, \$23,683; tithe paid to the General Conference, \$4,899.86; offerings made to the general work, \$9,011; the offerings of the Missionary Volunteer societies during the last two years to foreign missions, \$2,311.33. The grand total amount of offerings for foreign work is \$103,456.06.

Religious Liberty

The Lord has wonderfully blessed the united efforts of our brethren put forth in the Religious Liberty Department of the work. In the legislatures of California, Utah, and Arizona various Sunday bills were introduced, but all were defeated.

In California many of the brethren

took up the work of securing petitions to the legislature against religious legislation, with the result that over forty thousand names of individual voters were secured protesting against passing such bills.

The brethren who were stationed at Sacramento secured opportunities to be heard by the committees on the various bills to whom such measures were referred. The result of the combined efforts is forcibly expressed in the language, "The Lord hath done great things for us, whereof we are glad."

Seventh-day Adventists having heard, seen, tasted, known, yea, *known* from experience, the evil of religious legislation, the brethren acted as minute-men, and were rewarded, for at least two more years, with the continuation of their civil and outward religious rights. State religious laws, not being spiritual, can not affect the liberty of the inner life.

Being at liberty, we will ever have the liberty to petition congress and legislatures to enact no laws that will abridge even the smallest minority of citizens of any of their civil and outward religious liberty rights, both of which are God-given.

A United People

As the result of the gift of prophecy that has always been among us as a people, as manifest in Sister White, calling upon us to buy the Sonoma ranch for a college site, it became necessary for us to visit all the churches in the California Conference, present to them the situation in which we were all placed equally alike, the reasons for our being thus situated, and to solicit free-will offerings to the amount required to meet our obligation on the new property deal.

This gave us an unquestioned opportunity to present before each church in the conference, in a very definite way, the Bible authority for the gift of prophecy and its teachings among us. In all the churches visited I obtained, after a strong presentation of the Bible evidences pertaining to this gift and its teaching, a definite vote as to their faith and confidence in it. Even to my own surprise there was but one negative vote cast in all the churches I visited. In all my experience I have never before seen such a strong indorsement of this gift by the masses of our people. We have cause to thank God and take courage.

We are indeed thankful that God's prospering hand is so distinctly seen accompanying the labors of our brethren in all parts of the world. Surely the Lord has been leading the way all these years through the forests of sin, and he still bids us to move forward and occupy the entire field. In behalf of our workers and brethren generally I can say that I believe we are united in seeking for a still closer walk with our Heavenly Father, that we may not only continue to have his divine guidance and a larger measure of his grace, but that he may cause our daily lives to demand the outpouring of his Holy Spirit to fit us for still greater usefulness in his work until the gospel of the kingdom shall have been preached in all the world.

At the conclusion of Elder Cottrell's report, the meeting adjourned.

O. A. OLSEN, *Chairman*,
W. A. SPICER, *Secretary*.

TWENTY-FIFTH MEETING

May 27, 3 P. M.

Elder O. A. Olsen in the chair. Prayer was offered by Elder C. Santee.

SOUTH AMERICA

The chair stated that the time of the session would be given to reports from the South American Union Conference.

J. W. Westphal, president of the union, reported as follows:—

Review of the South American Union

A young brother who recently came to Brazil was going from the office to his lodging-place in the outskirts of the village late one evening. He heard something moving in the grass not far from the walk. He quickened his pace to the door of the house. But, horrors! the

schools on the most improved plans, with a curriculum that will compare favorably with those of other lands, may be found in most of the republics of our field. Common schools are rapidly spreading, and fast becoming general in Argentina in both town and country. There is a rennement of manners, elegance of appearance and dress, and a natural politeness not surpassed anywhere. Ignorance and superstition also are seen; but the ignorance does not always consist in not knowing many things, but in not knowing the truth. The superstition is the religion.

Buenos Aires, with its more than 1,100,000 inhabitants, is the fourth city of the New World, and the metropolis of the southern hemisphere. Because of

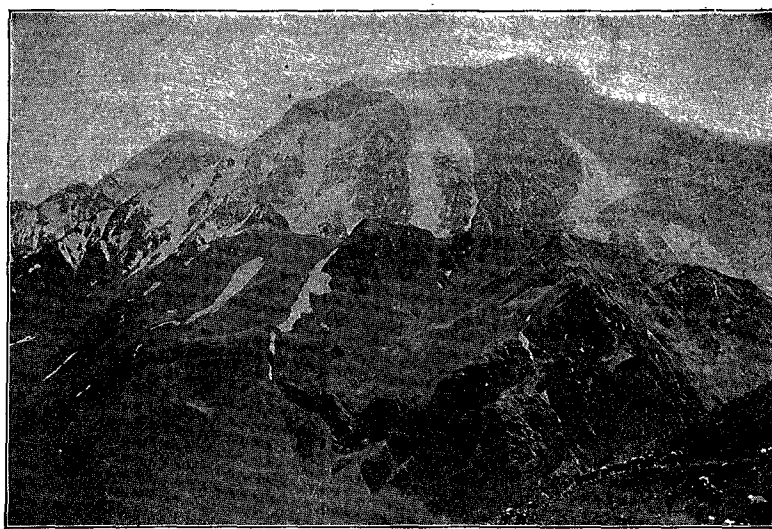
rectly for the people as in countries more densely populated, and it also makes the carrying forward of the work much more expensive.

DIVISIONS OF THE SOUTH AMERICAN FIELD

From the beginning of our work there were three divisions of the South American field, Brazil, River Plate, and the West Coast. In 1906, at the time of Elder Spicer's visit to South America, these were subdivided; the Argentine, Rio Grande do Sul, and Santa Catharina-Parana conferences were organized; the Chile-Bolivia and Uruguay organized mission fields were formed; and North Brazil, Sao Paulo, Alta Parana, Peru, and Ecuador were set apart as mission



SOUTH AMERICAN INDIANS



ACONCAGUA, IN THE ANDES, 22,427 FEET HIGH

door was locked. He called to the brother within to open the door quickly, for a tiger was following him. Investigation proved it to be a goat tied to a small stump, which it was pulling through the grass. This brother had read about South America. Perhaps he had seen the picture in the old geography of a monkey with his tail twined about the branch of a tree, with one hand firmly holding onto a vine, while with the other he is reaching down to an alligator in the water below; hard by is a boa-constrictor, encircling a tree, with fiery tongue darting; while in a thicket is a tiger ready to spring; and from this had formed his ideas of South America.

This man is not the only one who has had visions of the wild, unrefined, uneducated, and half-civilized condition of this field. All these animals exist; but if you were to go in search of them, you would be more certain to find them if you looked in the zoological gardens.

In South America there are more than forty millions of people gathered in groups of from less than one hundred to more than a million, or scattered over extensive plains, hidden among the many valleys of the lofty mountain ranges, or resting in the shades of the forests and groves. Forty millions of human souls, blood-bought and precious, to whom we are indebted to give the gospel message of life and peace!

Before the Pilgrim fathers landed at Plymouth Rock, the universities of Lima and Cordoba were annually graduating numerous students, according to the standard of the times. Well-equipped universities, normal schools, and high

the refinement of its manners and the gaiety of its society, it is known as the "Paris of South America." Montevideo, across the La Plata, is the beautiful city of the continent, and one of the beautiful cities in the world. Rosario, on the Parana, is called the "Chicago of South America." Rio de Janeiro, with its population of a million, is fast beginning to rank as one of the world's great capitals. Sao Paulo, Santiago, Valparaiso, Lima, La Paz, and Quito, are in no sense mean cities; and cities of from ten to fifty thousand inhabitants are numerous.

EXTENT OF TERRITORY

When Elder Allen went to Lima, Peru, recently, a brother endeavored to comfort him with the thought that he and his family would not be far from their relatives, who live in the republic of Panama. Panama is eighteen hundred miles from Lima, and it would take no more time, and cost no more, to go from San Francisco, Cal., to Hamburg, Germany, than to go from Panama to Lima. For one who has never traveled in South America it is difficult to realize the great extent of our territory. To say that it has an area of more than 6,000,000 square miles, a width of 3,200 miles, and our part of South America has a length of 4,500 miles, does not seem to make a lasting impression of its extent. Our work nearly encompasses this territory.

Immigrants to the number of some hundreds of thousands every year (200,000 to Argentina alone) make this a field of growing importance. The fact that it is so extensive makes it impossible for one man to do as much active work di-

rectly for the people as in countries more densely populated, and it also makes the carrying forward of the work much more expensive.

A year later, Chile and Bolivia were separated, the former being organized into a conference, and the latter made a mission field. Since then the North Brazil and Sao Paulo missions have been organized by the appointment of committees to assist the superintendents. These arrangements have been most beneficial and satisfactory to the work. Responsibilities have thus been divided, and those who have been in charge of the work have been brought into closer continual contact with the people. This has resulted in greater confidence, and a more careful organization and looking after details. Local interests have been more carefully guarded, and it has been possible to give a steadier and surer support to general interests. Under it the tithes and offerings have materially increased, and numerically and spiritually the work has grown and become more healthy.

STATISTICS

There are in our union 62 churches, with a membership of 1,836. Including those in companies and isolated, the total number of Sabbath-keepers is 2,673, a gain of 967 during the last four years. In 1904 the tithe was \$7,846.66; in 1908, \$23,208.19—a gain of \$15,361.53. The tithe paid during the four years was \$70,520.43, and the total tithe and offerings for the general work amounted to \$83,520.43. Including donations for special and local work, the amount given for this cause during this quadrennial period is in the neighborhood of \$100,000.

BRAZIL

Elder F. W. Spies, who is vice-president of the South American Union Con-

ference, and has special charge of the work in Brazil, will report for that field. A few statements will be in place from me.

This great country, having a territory as large as the United States, has 22,000,000 inhabitants. It is the only government of the New World where the Portuguese language is used. Rio de Janeiro, its capital, is the great Portuguese-speaking city of the world; having one million inhabitants. The work begun in behalf of the third angel's message in 1894 has grown until we have there two organized conferences, which have been self-supporting from the beginning of their existence in 1906, and with the surplus tithe have lifted in the German work, and two organized mission fields. The work began among the German colonists. At present it is making its principal conquests among the natives, and they are manifesting a commendable firmness in the truth, and are giving it a hearty financial support.

The publishing work has been enlarged and more firmly established. At the General Conference held in Takoma Park in 1905, we asked for \$5,000 for both the Brazil and the Spanish South American publishing work. Failing to secure this, serious problems presented themselves in doing what the conditions demanded. Property has been secured as a permanent home for this work, and we ask for means to place it in a position to work to advantage. The project of a central training-school, very much desired and needed, is receiving earnest consideration by the Brazil brethren. An appeal for means for this enterprise is also made. More field help is greatly needed.

CHILE

Chile has five ordained ministers, one of whom is engaged in school work. The only licensed minister is engaged in office work. Thus the preaching field force is limited to four persons. There are several canvassers holding missionary licenses. A strong effort has been made to get our literature into the hands of the people, with excellent results. The *Señales de los Tiempos* has been a large circulation. The results are seen in new interests, and new people, accepting the truth. The brethren are faithful and self-denying in the performance of their duties, and the tithe is steadily increasing. The conference was organized in 1907, composed mostly of native Chileans, and they have shown a commendable spirit of faithfulness to our principles and plan of organization. Elder F. H. Westphal has been the president from the first. Fire and earthquake visited our tract society and the small printing plant with annihilation, but both arose triumphant from the ashes. The tract society secretary has been overwhelmed with the work of the office, printing, and serving as local editor. The request for proper help — help that will develop into men who can bear responsibility — is urgent.

The school at Pua, though unfinished and poorly equipped, has been well attended, mostly by children. The brethren have gone to the limit of their powers to erect this school building, and they certainly have done nobly. What has been done will suffer if it is not finished. They should by all means have help to complete it, that it may fill a daily growing necessity. To this end they request a gift of \$3,000.

The brethren in Chile are desirous of having a medical worker in their conference. With the constituency that this conference has, it certainly seems as if the time has come for such help. Chile has 11 churches, 339 Sabbath-keepers, and the tithe last year was \$1,827.86.

PERU

Previous to the last General Conference, intermittent work had been done by canvassers and others in Peru, a liberal supply of seed had been sown in many places in the form of literature, principally the *Señales*, and a nucleus of believers had been formed at Lima, besides a few scattered Sabbath-keepers. The South Dakota Conference kindly gave us one of their laborers, Elder F. L. Perry, and his support, and he became the Peruvian Mission's first su-

perintendent. Effective work has been done in the circulation of our literature, and as a result believers have sprung up in different places. Some of these have never yet seen the living preacher, while others have had but little instruction. On the shores of Lake Titicaca there are about a dozen Aymara Indians, descendants of a great subject nation of famous Incas, who are keeping the Sabbath, indirectly as the result of our literature, directly as the result of the work of an Indian school-teacher who had received the Sabbath from our brethren at Puno. These have not yet been visited in their homes and instructed. Calls for help come from various places.



TEACHERS, CANVASSERS, AND PUPILS, PUA SCHOOL, CHILE

From the beginning Elder Perry has been assisted by a native, Julio Espinosa, and two years ago he received further help in the person of Ramon Beltran, a native Ecuadorian. The superintendent has felt obliged to leave on account of failing health, but we have received a valuable substitute in the person of Elder A. N. Allen.

A small tract society office has been developed, and of late a decided interest has been taken by a number in the canvassing work. This makes it necessary that a promising young person be supplied to take charge of the office, who might devote the remainder of his time to work in the city of Lima. Elder Allen would thus be left free to visit the scattered brethren, to instruct them more fully in the truth, and to lead his helpers in the field work and in developing the several interests. This is most important, and should not be delayed. As southern Peru is a field by itself, cut

ECUADOR

Brother T. H. Davis, who came to Ecuador in August, 1904, was our pioneer laborer in that republic. The Upper Columbia Conference generously supplied this field with a second laborer and his support in the person of Elder George W. Casebeer, who, on Ecuador's separation as a mission field, became superintendent. Two years ago Sister Davis died, and was laid away in the Ambato Cemetery to await the coming

of the Life-giver, as a herald of whom she had come to Ecuador. Elder Casebeer was called to take charge of the Chile School a little later, and Brother Davis to take charge of the canvassing work on the West Coast. Brethren William Steele and Octavio Navarette were sent to take their place, but the former was soon compelled to leave on account of the serious illness of Sister Steele, leaving Brother Navarette alone. Elder W. W. Wheeler came about February 1 of this year to supply his place, but as he has first to learn the language, he can not for the present do very effectual labor. These changes have necessarily impeded the work in this republic.

As in Peru and Bolivia, the people are fanatically Roman Catholic; and, as in Bolivia, very little Protestant, and no third angel's message, seed had ever fallen on Ecuador's soil before the arrival of these laborers. These great things were hardly to be expected at the beginning. One has been baptized; another, previously baptized, has identified himself with us; and several others (two at Ambato and two at Machola, near the coast) profess to keep the Sabbath, and some of them desire baptism. At Ambato the prejudice is wearing away, and the few meetings held there on our way to General Conference were well attended by interested listeners.

Brother Wheeler needs more help. He is desirous that a missionary physician should come to work on the plan of our Saviour, when on earth. The most urgent need is a few hundred dollars immediately for the purchase of small

tracts covering important points of faith for free distribution at an international exposition to be held in Quito, beginning August 10. This will afford an opportunity to sow the seeds of truth in the hearts of many in this dark land, and prepare the way for future labor. A considerable quantity of literature has already been circulated in some of the provinces of Ecuador.

BOLIVIA

Bolivia is the youngest, though not the smallest, child of the South American Union Conference, and the most neglected. On the subdivision of the several fields in 1906, it was part of the Chile-Bolivia Mission. When the former became an organized conference a year later, Bolivia was set apart as a mission field. Elder Eduardo W. Thoman, who had made a successful tour of the principal cities in the interest of *Señales de los Tiempos* some years before, and who consequently felt a special interest in, and burden for, the people of this republic, volunteered to make it his field of labor; and he has since been the superintendent and only laborer. Meanwhile he has also been the editor of the West Coast missionary paper, and had other translating work to do, so that only a fraction of his time could be devoted to his chosen field.

The situation calls loudly for a change. The high prices of living in Bolivia hardly justify retaining a man who can devote only a portion of his time to the work of the field, while editorial responsibilities require a closer touch with the Santiago office. He should be relieved from either the Bolivian or the editorial work, and the demands clearly indicate the former. Another should be sent to take charge of the Bolivia Mission, but he should not be sent alone. The nature of the country, the methods of travel, and the character of the people require that two should go together for mutual protection and encouragement and frequent counsel. As the result of work done, several profess to keep the Sabbath, but they have not fully identified themselves with us as yet.

WEST COAST PRINTING PLANT

This plant has done excellent work in disseminating the principles of truth on the West Coast, principally through the medium of the *Señales de los Tiempos*. It owns a good press, a good supply of type and ornaments, and an excellent paper-cutter, all purchased at a bargain after the Valparaiso earthquake and fire. In 1907 a property at Espiño, a suburb of Santiago, was purchased, and the publishing work moved to this place. This property has since been improved, but is still far from what is desired in room, conveniences, and appearance, that it may properly represent our message and work. One or two thousand dollars is needed to complete this plant.

THE INCA INDIANS

In the plateaus and mountains of Peru, Bolivia, and Ecuador, at an altitude of from 7,000 to 15,000 feet, reside some 5,000,000 Quechua and 500,000 Aymara Indians, the remnant of the once proud and populous Inca empire. From their ancient sun-worship they were by force of arms converted to the papacy; and for the mild though absolute rule of the Incas, they reluctantly exchanged the tyrannical yoke of the white man. For centuries they have known little else than degradation and oppression. Do-

cile, patient, and industrious by nature, it is not strange that they have largely lost their independence and self-respect, and have thought that they were born to be the slaves of others, to be tyrannized over and exploited by and for the benefit of their spiritual (not teachers, for they have never been taught) masters, and sometimes even by the civil authorities and uncivil white neighbors. The ignorance, superstition, and idolatry of the pagan African are not greater than that of the Roman Catholic pagan Indian of South America.

Is it not strange that practically no effort has been made by Protestants to evangelize these millions? Missionary efforts have been made in these countries in a small way, it is true; but they have been put forth in behalf of the Spanish-speaking white man. As far as the writer knows, the only work begun in behalf of the Inca Indians is only just launched by the "Regions Beyond Missionary Un-

work among these people has been started. This fund has now reached \$500; and it has been recommended that our South American youth make this the object of their gifts. To start the work will require several thousand dollars, and this enterprise will have to be financed indefinitely by the general work.

We believe that the time has come to begin this work in earnest. Missions are started for the negroes in Africa. Why should we delay in beginning a work among the neglected Indians of South America? This is a matter worthy of consideration by this Conference. The acceptance of the Sabbath by a number of Indians near Puno is an evidence that the Lord is going out before us, and in their experience we have a hint of the proper methods of labor in their behalf.

Although Peru forms the center of the Indian population, Ecuador and Bolivia have within their borders one half of



PRINTING-OFFICE, ESPEJO, CHILE

ion" in the vicinity of Cuzco, the ancient Inca capital, and by several American ladies in Ecuador. The Gospels, the Acts, and the Epistle to the Romans have been translated into the Quechua language; but the Indians have not been taught to read it, nor have there been missionaries to read it to them. This is a virgin territory in which the third angel's message may press to the front.

There have been signs of late of an awakening of the Indian. He feels his degradation. He is beginning to realize the wicked insolence, immorality, and selfish, covetous work and purpose of the priest, and is therefore losing confidence in the virtue of the church. He is beginning to appreciate that he has rights that no man may insolently trample underfoot. Knowing nothing of the gospel, he naturally seeks his goal in the securing of his civil rights. Men among them are educating themselves with the expectation of devoting their lives to the emancipation of their race. This is the time for the last message to do its educating, uplifting, emancipating work for this people.

Schools should be started on the plan of the schools among the negroes of Africa. Young men should be brought in, and taught, converted, and trained, that they may carry the message to the people of their own race. Faithful, patient, unselfish, self-sacrificing work must be done for them. Broad plans must be laid that will involve the carrying of the last gospel message to the entire race. Young men and women will find here a field that will call into requisition their youthful enthusiasm, endurance, adaptability, ingenuity, and Christian patience; and none who come should expect to turn their backs upon the field until the work is done. A fund to begin

this people, and our brethren in these several fields are equally interested in this question.

ARGENTINA

For more than four years Argentina has labored under the disadvantage of having no president to devote his time and talents to its interests. During most of this time the president of the union conference has also been the president of the River Plate or Argentine field. There is probably no union conference in the world, owing to our great distances, where such a doubling up of responsibilities would be attended with so much difficulty. It is keenly felt that the work has suffered under such an arrangement. Under these disadvantages the conference is still laboring to-day, although numerically and financially it is the strongest and most important South American field. The tithe for 1908 was over \$8,500. In the recent arrival of Elder Knight and two nurses, it has received valuable help. Besides Dr. Habenicht, there are 3 ordained ministers, and 3 other persons free for field work. The field is a large one, some 2,000 miles in length, and 1,000 in width. As soon as we have proper help, it should be divided into smaller sections, in order to accomplish the best results. The message is steadily making progress, and the truth is reaching out into new places. The brethren are giving a steady, hearty support to the work.

URUGUAY

This organized mission field, although weak numerically, has been more than self-supporting from the beginning of its separate history; and before this it was a strong support to the River Plate work, although the republic received but little help in return. It has anxiously de-

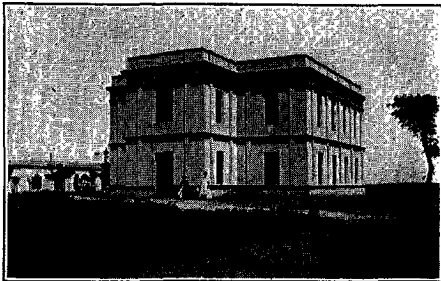
sired more laborers, and has recently received assistance in the arrival of two nurses. Besides the superintendent, Elder J. V. Maas, there is one licentiate, another having left public work to engage in church-school work. The work has been opened in several new places, and a number have been baptized during the last three years.

ALTA PARANA

Elder Luis Ernst has been the superintendent of this mission field, consisting of the republic of Paraguay and the territory of Misiones in Argentina, from the beginning. Owing to previous superficial work, the number of churches and members was diminished for a time, but the work has been materially strengthened. Souls are steadily coming into the truth, and in proportion to the help, the message is moving faster than in any other River Plate field. Most of the time the superintendent has been the only laborer. He now has the assistance of a licentiate and a local helper. The brethren are poor, but loyal, and they show a commendable spirit in supporting the work.

THE RIVER PLATE PRINTING WORK

At the time of the last General Conference our printing work began. It was an experiment to all. A year later, the



NEW SCHOOL BUILDING, ENTRE RIOS

property of Brother O. Opegard, located in Florida, a suburb of Buenos Aires, was purchased for about \$1,060, a bargain. The building has been enlarged and improved at a cost of at least \$1,000 more. Adjoining lots were purchased from Elder F. H. Westphal, at a cost of \$638, which was considerably less than the market value. The printing equipment was purchased without debt, but on the other property we have an indebtedness of about \$1,200. In the buildings of the printing establishment are the offices of the Argentine Conference, the union conference, and the River Plate Tract Society. The printing plant is small, having but one small press, and the most economical and best work can not be done, as a result. For two years two persons have been kept busy, but of late more help is required. A good practical printer has been secured in Brother Warren, of England. With proper help to push the work, there is no reason why an important work may not be done with our literature in the River Plate Field.

It seems clear that there should be at least one printing plant in Spanish South America, where heavier printing work should be done; and for some reasons Buenos Aires would seem to be the place to locate such a plant. For this purpose one or more large rooms should be added, and the proper press and other machinery secured. In considering this question, it should be borne in mind that we are at the southern circle of the globe, away from the great thoroughfares of

travel, so that an Adventist missionary, in traveling to or from the many mission stations, has never come near our shores.

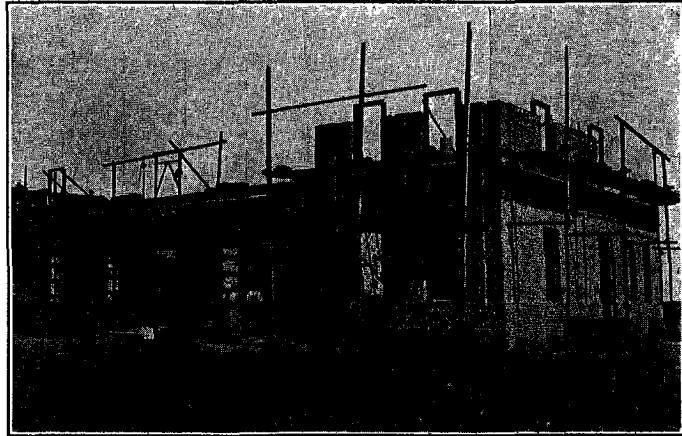
THE RIVER PLATE SCHOOL

To the school farm of forty acres, an eighty-acre tract has been added at an expense of about \$1,700. A new two-story school building, 50 x 50 feet, with

school has been more thoroughly organized, systematized, and graded. After the first six grades a four years' missionary course has been arranged for; and we hope in every way to raise the standard and extent of the work to be done.

SANITARIUMS

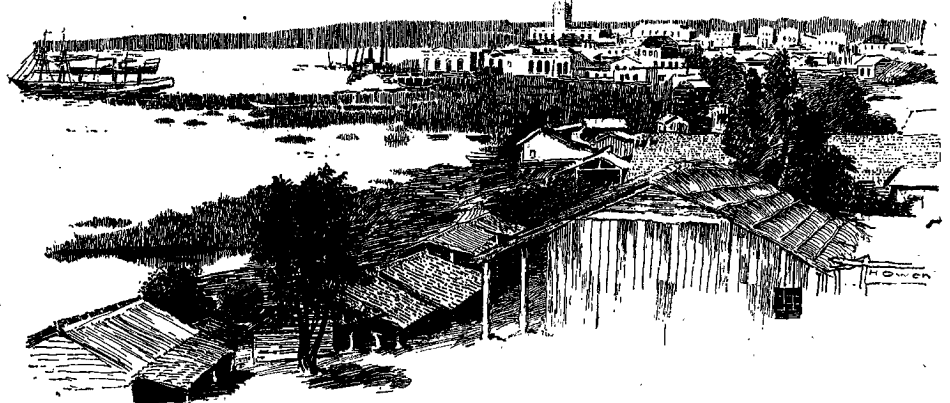
The first physician to come to South



SANITARIUM BEING BUILT IN ENTRE RIOS

an entrance 15 x 15 feet, has been erected. We found ourselves so cramped for room that this seemed an absolute necessity. It is not yet wholly completed, and it lacks seats and almost every equipment necessary to conduct a good school. For the first time in our experience all the teachers may conduct their work in class-rooms instead of in the dining-room, private rooms, and even in the entry. With the five additional living-rooms in the new school building, we find ourselves as cramped for room as ever, the attendance ever keeping in advance of our capacity to accommodate. The dining-room is overcrowded; and we find ourselves under the necessity of building a larger one, and completing the plan of the old building, which will add four or five students' rooms to our present capacity. Other minor improve-

America was Dr. R. H. Habenicht, at the close of 1901. He located with his family in the vicinity of our school in the province of Entre Rios, and intermittently engaged in medical practise. This practise steadily grew until it demanded all his time, and later the ever-increasing work grew entirely beyond his time and strength. In the meantime he received patients into his home, and the demands for room soon grew beyond his capacity to meet them. It was at this juncture that it was finally decided to erect a small sanitarium within two blocks of the school buildings, on property purchased for the purpose from Dr. Habenicht at a sacrifice to himself. At the same time it was decided to open sanitarium work in the school buildings during the summer vacation, hoping that the sanitarium building would be in a



HARBOR OF ASUNCION, PARAGUAY, 1,000 MILES UP THE RIVER PARANA

ments that will involve considerable expense, urge themselves upon us. Already there are a number of efficient laborers in the field as the result of the work of this institution, and in the providence of God it is surely destined to become an important, if not the most important, factor in preparing laborers for the finishing of the work in South America. The total indebtedness above liabilities is about \$3,000, the total value of the property, \$10,000.

For several years our teaching force has been entirely inadequate. Through the arrival of Prof. Walton C. John, who now has charge of the school, we received important help. The work of the

condition to receive the patients at the opening of the school.

The work was begun with results beyond our fondest hopes. Dr. A. L. Gregory, of Brazil, was called in, and both doctors had more than they could well attend to. Unhappily, because of a lack of funds and for other reasons, the new building was still far from completion at the opening of the school, and so the work must in a large measure drop for the present.

On the property purchased from Dr. Habenicht there is a brick building that will serve the purpose of a dormitory. When the new building is completed, the patronage we have had in the past in the

school building (during the vacation) will overcrowd its capacity.

A nurses' course has been begun, and it is hoped that the sanitarium will be a valuable auxiliary in the preparation of workers for the South American field.

RESOURCES

With the exception of \$2,000 given by the General Conference to the Chile School and printing plant; some "Christ's Object Lessons" given to each of the three fields,—Brazil, River Plate, and West Coast,—and a few donations raised by private means, all the South American institutions have been established with local funds. They have struggled with poverty and inconvenience at every step. It is only with the strictest economy of means, even to parsimony, that we have what we have. And while some of our institutions are already in debt, none of them are complete. In most cases the demands are urgent to enlarge even before the work begun is finished. As an illustration we give you our experience in the erection of the new River Plate school building. We first planned the building 35 x 50 feet, one story and entry. Before the building was begun, we found it necessary to enlarge to 50 x 50 feet. After it was well under way, we felt obliged to enlarge the entry, and build two stories. And, not yet finished, we have already been called upon to "lengthen our cords." When I tell you that we have no reception room, and no business office; that in a room 13 x 16 feet Professor and Sister Lude, with two children and children's maid, live and sleep, have all their things, and also the business office; that Professor John's family and all the students are equally crowded, it will be seen that the picture is not overdrawn. There is no complaint on the part of the teachers. They have been willing to sacrifice in the interests of those who wish to attend the school. But it is not justice to the teachers, the students, or to the work that the school represents, that this condition of things should continue. And is it not too much to expect that the River Plate Field, with a constituency of eight hundred, many of them very poor, should financially develop three institutions simultaneously,—a school, a sanitarium, and a publishing plant? We believe that these institutions should be placed on a reasonably equipped and solid footing, so that the liberality of our brethren in these fields may be turned in other directions. We have as yet practically no church buildings, and none in our cities. These and other things should at once be made the object of their endeavor.

It may be in place here to add that building, furniture, and machinery are not cheap in South America. Everything, from a nail to a railway engine, is imported, as is also all good furniture. In Argentina ordinary lumber sells for ten cents a square foot. Some of our buildings have been erected cheaply because they are cheap buildings, the brick-making and building having been done by teachers, students, and donated labor.

In view of these conditions, we earnestly ask and hope that the General Conference will give consideration to the needs of this great field. In making this request we would call attention to the fact that we are not engaging in untried experiments or untried adventures. The institutions are there, called into exist-

ence by necessity, and their needs and the needs of the work are there, compelling us to move forward.

CANVASSING WORK

The canvassing work in South America needs strengthening. We must have men who will give their time and talents to this, who will instruct and organize and lead out in it. Brother T. H. Davis has been chosen to take charge of this work on the West Coast. Our last union conference voted a request for two general men—one for Brazil, and the other for the River Plate Field. We should have these without delay. But owing to the great extent of the field, we should have others who will lead our local canvassers into the field, and help them to succeed.

LABORERS LOST AND GAINED

During the period covered by this report and up to the present time, 6 ordained ministers and 1 licentiate have left our field, one of the former apostatizing. Nine ordained ministers, and 10 other laborers, including a doctor, nurses, secretary, and printer, have come, a total of 19, making a balance in favor of the field of twelve laborers. Since nearly all who have come must learn the language before they can work to advantage, the immediate help received is more apparent than real.

YOUNG PEOPLE'S WORK

As yet little has been done in this work. We greatly feel the need of it, but men selected for the purpose are too busy with other pressing work, until there is left no time for this. There is hardly a question that it would be profitable in souls, and eventually in workers, could it receive proper attention. There should be one or more men who could devote their time to it.

MEDICAL WORK

In addition to the request for medical help for Chile and Ecuador, Peru and Brazil are also desirous of a physician and nurse, to prepare the way for more decided medical missionary work.

FURTHER DIVISION

In addition to the divisions suggested in the consideration of individual fields, with which this Conference can not deal, except in the way of providing more laborers, there are other divisions that are necessary and inevitable. A continent can not, in justice to itself, remain within the bounds of a single union. By the extent of its territory and the strength of its work, Brazil is entitled to a separate existence. The remainder of our territory is still large, and awkward to handle. Imagine North America as one union conference with 2,500 Sabbath-keepers scattered from Alaska to Panama and Maine, and you will get some idea of our situation. Even in this comparison the advantages would be in favor of the North American Union. With the passing of each year the perplexities increase. Yet I am constrained to believe that some tie of union, of counsel, and harmonious action, and mutual interest among its several parts, is desirable. These are matters that should be studied and decided on the ground.

THE "NEGLECTED CONTINENT"

It is now seventeen years since the message began its work in our field,—a field whose difficulties are varied, and many of them peculiar to the field, and which can not be appreciated from a dis-

tant and necessarily imperfect view. About ten years ago three missionary papers were begun—two Spanish and one Portuguese. Seven years ago two conferences were organized. We have to-day 4 organized conferences, 3 organized and 4 unorganized mission fields, and of these fields 4 are self-supporting. There are over 60 churches, and nearly 2,700 Sabbath-keepers. We have 3 publishing centers, 3 missionary papers, 3 small church papers, and a bi-monthly youth's paper just begun. There are 4 general school interests, and a fifth is planned. Sanitarium work has been successfully begun, and a sanitarium building is in process of erection.

Besides other laborers, there are more than a score of ordained ministers. Yet South America has never been visited but by a single General Conference representative, and this visit was limited to the Atlantic Coast. In 1906, Elder W. A. Spicer attended the South American Union meeting, and took a leading part in the organization of the South American Union Conference, and in further dividing and organizing our extensive territory. His counsel and help have been invaluable to our work, and remind us that more frequent visits and a more personal connection of the General Conference with our work would be a great help both to it and to us. We need a personal acquaintance with the men who stand at the head of the work, and with their policies and ideas. And they need to be acquainted with us, our plans and needs. At the time of Elder Spicer's visit the question of first importance was the division of the field and plans of organization. While this work is not yet complete, there are other important questions pressing themselves upon us to which we could give no attention then. In some of these we have had no previous experience; in all we need counsel and help.

At the close of Elder Westphal's report, a chorus of South American representatives (Brethren Habenicht, Town, Westphal, and Perry, and Sisters Habenicht, Town, Gregory, and Perry), sang a hymn in Spanish, "Mi Mano Ten, Señor" ("Take Thou My Hand").

(Report of twenty-fifth meeting concluded in next issue.)

CAUSES AND TREATMENT OF STOMACH DISEASES

May 25, 5:15 P. M.

DR. J. R. LEADSWORTH

It is quite difficult, when talking to a large audience, and trying to crowd a good deal of matter into half an hour, to lay down principles that are applicable to all. In fact, to deal with the cause and treatment of stomach diseases, one ought to have about five hours.

I am sure that I will not have to speak about the frequency of stomach disorders. You know that people generally accuse Adventists of being a poor, thin, dyspeptic lot of people; and I think there are sufficient reasons for that. In the first place, people are attracted to the message by its health principles. They recognize their need of something in the line of health, and accept these principles together with the others which we hold. As many of these are dyspeptics before the truth comes to them, they accept the reform almost as a necessity.

That is one reason so many Adventists have stomach disorders.

Another reason is that many of us think because we have left off the more injurious foods, such as tea, coffee, pork, pastries, etc., we can eat any quantity of good food without danger. I have been surprised here to see the way some people pile foods upon their trays, and I do not wonder at all that you sometimes find them suffering from various disorders of the stomach.

Then there is another reason, and that is that some do not live up to the health-reform principles. They live rather what is called "health deform," and consequently they can not hope to reap the benefits coming from a reformed dietary.

Another cause of stomach disorders is poor teeth. In my work, when people come to me and want advice and prescriptions in regard to stomach trouble, I at once ascertain whether or not they have good teeth; and if their teeth are poor, I say to them, "Go and get your teeth fixed, and then I will treat you; but it would be a waste of time and money to treat you before."

When I was in Germany some years ago, I learned that the people there say that the cause of so much dyspepsia in this country is the consumption of so much ice-cream, soda-water, and sweets. Americans also accuse the Germans of being a race of dyspeptics, saying that beer is the cause. But of the two I really do not know which is the worse. I do know that when I was in Berlin, a city of several million inhabitants, I heard of only one place where a person could get ice-cream soda. It would be a very small town in this country where one could not find ice-cream parlors and soda fountains. And they are well patronized, too. Iced drinks and iced foods are another cause of indigestion.

Still another cause of stomach trouble in this country is our strenuous way of living. We try to crowd into a few years what our forefathers occupied a score or more of years in accomplishing. You will find men to-day who are young in years but very old in experience. These men seldom take more than five minutes for lunch. I have gone to lunch-counters and timed them with my own watch. They will rush in, get a cup of coffee, doughnuts, or ham sandwiches, and a piece of pie or cake, gulp them down, and be off in five minutes.

Now, what are the causes and symptoms of gastric catarrh? Many people who have chronic gastric catarrh will tell you that they have frequent bilious spells. A bilious spell is what we call "acute gastritis;" and while it lasts, the person is unable to keep anything on his stomach, so he is compelled to fast for a few days. Then, as soon as he is better, he goes at it to make up for lost time, and soon brings on another of these spells. Generally such a course, if followed very long, will bring on a case of chronic gastric catarrh, or catarrh of the stomach. One of the symptoms of this disease is a sense of weight over the stomach. When a person complains of such a feeling, you may be almost certain he has chronic gastric catarrh. Many people think, because they have a great deal of gas, that they have this disease; but gas is not a sure symptom of this disease. There is naturally more or less air or gas in the stomach, and many people think because they can gulp out some air quite frequently, they have catarrh of the stomach. We call

this cribbing. When such people come to you for examination, they take delight in belching out before you to show you that they can always expel some of this gas. But they first have to swallow some air before they can belch; and if they continue, it becomes a habit with them.

If there is no food in the stomach, it naturally fills with gas, which passes through the membranes of the tissues. In an empty stomach, even though a person may have been fasting for several days, there will still be some gas. This gas simply fills what would otherwise be a vacuum. This should not cause the worry and anxiety that it does with many.

Another symptom of gastric catarrh is a ravenous appetite. A person with this disease can eat anything and at any time. I remember finding a patient who was visiting her sister in the West. This sister, knowing that her visitor had quite serious stomach trouble, used to remove from the table, early in the meal, those things that she thought she should not eat. But the dyspeptic would watch where these were placed, and in the night would get up and eat of them. She had such a craving for things that appealed to her eye, that she could not resist it.

Another common symptom of gastric catarrh is sleeplessness. A sufferer from this complaint usually wakes up at from two to four o'clock in the morning. The mind becomes very active, and he is unable to sleep again. This annoying symptom may later result in neurasthenia.

My time is so brief that I can give you only a few points on treatment. The first thing is to have the teeth in good order. Get a good set of grinders, and use them in thorough mastication of the food. Another thing we ought to practice more than we do is simplicity of living.

In the book "Ministry of Healing" we are told we should eat only two or three things at a meal. We have come to the conclusion that the providing of food need not be so great a burden as it is in many homes. For instance, we ought to use more unleavened bread.

There is no other organ in the body that recuperates so quickly and readily as does the stomach. In a large percentage of post-mortem examinations, it is found that at some time the subjects have had ulceration of the stomach, though they have known nothing about it. They are readily cured. It is necessary simply to regulate the diet. They should eat only a few things, masticate them thoroughly, and they will find that any ordinary stomach disorder can be overcome. There are some extraordinary disorders; but we shall not have time to speak of them at this time.

UNDERLYING PRINCIPLES OF OUR ORGANIZATION

F. M. WILCOX

(Abstract from a talk given at the Missionary Volunteer Department meeting, May 25.)

It has been said that order is heaven's first law. We see a demonstration of this in all the universe of God, in the movements of the heavenly bodies, the planets in their orbits, and of our own solar system, every planet circling around the sun, and all the different systems around God himself. We see it in the

vegetable world, in the different laws that regulate vegetable growth, every tree bringing forth its own kind. While there is variety, they are all bound together by one universal law. We see it in the animal creation, and especially in our own bodies. That probably is the best illustration of organization; for the apostle Paul uses it to show the organization that God has established in the church. There is a relationship of each part of the body to every other part, all acting under the direction of a common head, a common central power. This principle God incorporated in connection with his church in the world.

When man was created, God placed him under law, pointing out his duty to God and to his fellow men. When sin entered the world, the Lord gave the system of types and offerings regulating the sanctuary service, the order of the priesthood, and the order of the sacrifices. We have a system of organization in all that. Then in the New Testament dispensation, just as soon as Jesus Christ established his work, he established a church for carrying forward that work in the world.

The purpose of organization in connection with the work of God in the world is primarily to conserve the work of God, and to promote its advancement. This is the reason God has had a people bound together by a system of organization. That organization has grown with increasing demands.

When God gave the children of Israel a system of organization in the wilderness, it did not all come in a moment, because the people would not have been prepared to enter fully into such an organization. There came modifications as in the changes proposed by Jethro, the father-in-law of Moses, concerning the plan of governing Israel. In the New Testament church, after the first plan of church organization had been established, there arose a demand for advanced steps to be taken on the part of the apostles.

The value of organization is great. First, it gives a definite, united purpose to the people of God. Second, it gives concerted effort in the accomplishment of that purpose. Third, it gives greater volume, and that greater volume brings greater power into the movement. And fourth, it gives increased resistance against the attacks of the devil upon the people and truth of God.

True organization has several essentials. First, it should be a natural one, an outgrowth of the needs which exist. Second, it should be just as simple as possible to meet these needs. As in mechanics, so in the work of God, the simpler the organization, the greater the saving of energy. Third, the organization should be a practical one, which will produce results. It is results that the world wants; it is results that the church of God wants. Fourth, we should have an adaptable organization. We can not calculate accurately to-day what the needs of the work will be to-morrow. We need plans that will meet the growing needs of the work of God. Fifth, it should be a harmonious organization. As every part of the body is in harmony with every other part, so in the church there should be harmony between every department of its work.

So much on the general principles and organization of the general work. I will speak now a few words with reference

to the Missionary Volunteer movement. The originator of this movement is God himself. Organization comes from the Lord, and this particular work in which the young people are engaged is in response to his call. I read: "Young men and young women, can not you form companies, and as soldiers of Christ enlist in the work, putting all your tact and skill and talent into the Master's service, that you may save souls from ruin?" "Will the young men and young women who really love Jesus organize themselves as workers, not only for those who profess to be Sabbath-keepers, but for those who are not of our faith?" "Let them unite together upon some plan and order of action. Can not you form a band of workers, and have set times to pray together, and ask the Lord to give you his grace, and put forth united action? You should consult with men who love and fear God, and who have experience in the work, that, under the movings of the Spirit of God, you may form plans and develop methods by which you may work in earnest and for certain results."

Here an organization is called for. It is God's call to the young people for service. To what are they called?—They are called to organize, that they may more effectively work for others than in an individual capacity. To whom is this call given?—To the young men and women of the Seventh-day Adventist Church.

There comes a time in connection with this closing work when the Lord says the time has come for a definite plan of operation to be begun in behalf of the young people of this denomination. Past plans, methods, and policies have not ac-

complished that which the Lord designs to be accomplished by this people. God calls the people of this denomination to a new plan of work.

What shall be our relationship to this work and to this organization? I believe it should be one of loyalty. I can not disassociate these two ideas in my mind, that loyalty to this work means loyalty to the truths making up this message, and to the organization which the people of God have adopted for the conservation of these truths and carrying them to the world. Suppose for a moment a plan is adopted in a church and set in operation. Suppose the individual says, I do not like that general plan, and I propose to operate on a plan of my own. Suppose another takes this course, and another one, and another one, and that spirit becomes contagious. Finally you will have every one of that church operating on his own plan. Organization is broken down, and unity destroyed. This is contrary to the principle of organization. This is just as true of the plan of the general work. I believe, where a general plan is proposed and adopted by this people, every church and local and union conference should rally to the support of that plan and principle. Such united and loyal effort will bring force and power into the work of God. I quote:—

"I would rather give up almost any cherished opinion as to method and policy, in order to be united with others in carrying forward the work itself, than to hold to any certain method, and bring discord. There is an advantage in unity. Our workers, our people, feel the inspiration of doing the same thing as nearly as possible at the same time that

all other believers are engaged in that same work or study.

"One might wonder why it is necessary in drilling an army to teach men to make one certain motion all at the same time. They are not fighting, they are not accomplishing anything apparently, but after all as you watch a line of men, a thousand or more of them, standing absolutely in line, and at the word of the commander, you see every white-gloved hand come up at once, and you see that white line running away down the ranks, there is something that stirs your heart, something that gives you the impression of force, of definiteness, of aim and direction and unity, that means strength. That is why men of the world, in battles of the world, drill to do the same thing, to work together; for the benefit of it all comes in the crisis on the battle-field. It is that thing that keeps men from losing their heads and running wild.

"The doctrine of individualism is being preached to this denomination with all the energy from beneath. I thank God that the gospel of Jesus Christ is not a gospel of individual independence; it is a gospel of unity. The last stage of defeat on the battle-field is the cry, 'Every man for himself;' and then follows the rout. It is when men stand together, shoulder to shoulder, united, steady, that they can face the foe; but when it comes to individualism in the battle-field it is a rout. So in this work. Whatever may be the solution of the problems, I for one would wait any length of time to see the whole world-wide ranks come into line, rather than to press out of the ranks and have my own way for a little

HOW ABOUT THE CHILDREN?

Beginning April 1, 1909, the entire Sabbath-school will enter upon the study of the Life of Christ. This series of lessons should be the most interesting we have ever had, even to the children, as they may build the lesson, and tell the story as they build it.

"Bible Object Lessons." A book of fifty-two especially prepared lessons on the Life of Christ, with thirty original hymns and songs for the kindergarten; thirty-six beautiful full-page, half-tone illustrations and colored plate; fifty-two original pen drawings, showing how to use the kindergarten material when teaching the lesson. Over 50,000 children have been interested in the Life of Christ by use of "Bible Object Lessons." Why not give yours a chance? Single copies, cloth, \$2.00; board, \$1.50; postage, 16 cents extra.

The Kindergarten Outfit

Holds the children's attention.
Impresses the lesson—a child who builds a lesson seldom forgets it.
Minimizes the teacher's worry and trouble, leaving her mind free for teaching.
Makes Sabbath-school the children's delight.

The Kindergarten Material—Three boxes. No. 1 contains maple Cubes and Triangles; No. 2 contains maple Squares and Oblongs; No. 3 contains Miscellaneous Supplies—2 cones and 2 domes; 10 1-inch and 20 2-inch mounted orange sticks, representing people; 36 2-inch and 24 1-inch unmounted green sticks for outline and street building; 10 miniature sheep; crumpled green tissue paper to represent water. Single set, \$2; postage, 40 cents extra.

Chairs—Ornamental with bent rim. We include seven of these with the outfit—six for the children and one for the teacher. Single chairs, 50 cents for 11-inch; 60 cents, for 14-inch; freight extra.

Table—A round table 22 inches high; hard wood top, thirty-eight inches in diameter (will seat six to eight children, with the teacher); folding legs, and a drawer large enough to hold all the material needed for any lesson. Each, \$5.50; freight extra.

THE ENTIRE OUTFIT, including table, seven chairs, one book, one set materials, and \$12.50 "Portfolio of Blackboard Sketches," will be shipped for only

Freight charges to be paid by receiver. Shipped f. o. b. Battle Creek, Mich. Where the entire outfit is sent, mail or express charges are saved on the material and book, as these are placed in the drawer of the table.

The Kindergarten Outfit

1 Copy "Bible Object Lessons."
3 Boxes Kindergarten Material.
6 Children's Chairs.
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time."—*Mt. Vernon Convention Report*, pages 112, 113.

There is a difference between principle and method. I would stand against all the world for a principle of right. Every man must take that stand if he is true to God. But when it comes to method and organization, I will take the plan, the system adopted by my brethren, and will harmonize with that system, because a poor plan with united action is better than a good plan with divided effort.

A SONG SERVICE

On Tuesday evening the Foreign Mission Seminary Choral Society, under the direction of Brother Clemen Hamer, rendered a musical program, "The Holy City," by Gaul. Seventy-two voices composed the chorus. The program was much appreciated, from the introductory Scripture lines, "My soul is athirst for God, yea, even for the living God: when shall I come to appear before the presence of God?" to the closing chorus, "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints." "Before the mountains were brought forth, or the earth and the world were made, thou art from everlasting."

"ALLELUIA! AMEN."

OUT OF DARKNESS INTO LIGHT

In connection with Elder McVagh's report of the Southern Union Conference, Thursday morning, May 27, he related how one of the students at the Oakwood school came to connect with the institution. He said:—

"Weako Kiya, a student from Africa, the first son of the principal wife of a chief of the Kroo tribe, was reared in the midst of heathenism. His mother is the daughter of another tribe. During the earlier years of his life, no missionaries had entered the land of his peo-

ple. Not until his eighth year did he wear clothes, and not until after attaining his majority did he learn of the existence of white people.

"Weako has traveled considerably in the African interior, having visited lower Egypt and crossed the Sahara. So desirous was he of visiting the white man's country, that at about the age of thirty he walked for two and a half months, a distance of about 800 miles, in order to reach the West Coast seaport of Monrovia, the capital of Liberia. His passage to Liverpool, England, was paid with a quantity of coffee sufficient to fill a room 6 x 12 x 6 feet.

"Remaining in London for about six weeks, in the care of kind friends, he was sent on, via New York City, to Claflin University, Orangeburg, S. C., where he studied for about two years. Upon the death of his father, he returned to his home in Africa, but hastened back to America after a sojourn of about nine months. It was soon after this that his attention was called to the third angel's message; and now he is in attendance at the Oakwood School, with the full purpose of fitting himself for a life of service among his own people in Africa.

WASHINGTON (D. C.) SANITARIUM ASSOCIATION

A meeting of the constituency of the Washington (D. C.) Sanitarium was called according to appointment, May 27, at 10:30 A. M., G. A. Irwin in the chair. A full quorum was present.

On motion of F. Griggs, duly seconded, it was voted that the chair appoint a committee of five, on nominations and resolutions, to report at a future meeting.

The chairman named as this committee the following persons: G. B. Thompson, H. H. Burkholder, L. F. Starr, B. G. Wilkinson, W. H. Heckman.

On motion of B. G. Wilkinson, duly

seconded, the meeting adjourned to 10:30 A. M., June 3.

G. A. IRWIN, *Chairman*,
D. H. KRESS, *Secretary*.

A BIBLE-WORKERS' COUNCIL

As a large number of experienced Bible workers from various parts of the world are in attendance at the General Conference, a desire was expressed by them that council meetings be held. This resulted in appointments for such meetings.

Meetings have been held at 6:30 each evening. Nine meetings have been held. Pastor G. B. Starr was elected chairman, and Miss Addie Bowen secretary.

Attention was called to the fact that the Spirit of God has said that the Bible-reading work was a heaven-born idea, and that it should have a permanent place as a factor in the work, and should be included in plans for work and in the selection and employment of workers in this cause.

Being heaven-born, it was suggested that God calls persons to this specific line of work. It was also noted that those conferences and foreign fields reporting at this conference, which have employed the largest number of Bible workers, also reported the largest increase in membership.

Regret was expressed that this line of work had been largely dropped by a number of the conferences in the United States. It was hoped, however, that it would be speedily revived, and a higher standard raised.

Important Testimonies on city work and the condition of the large cities were read by the chairman.

Questions were answered including the best methods of reaching the higher class of homes and large apartment houses, visiting and working for clergymen, bringing people to decision, etc.

A good interest has been manifested by a large and increasing attendance, the tent being well filled each evening.

