

# The General Conference Bulletin

THIRTY-SEVENTH SESSION

VOL. 6

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No. 17

## The General Conference Bulletin

PUBLISHED BY

### The General Conference of Seventh-Day Adventists

DAILY EXCEPT SATURDAY  
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Terms, 50 cents for the Season

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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

### MEDICAL MISSIONARY DEPARTMENT

Seventeenth Meeting, June 1, 8 A. M.

E. G. Fulton, being asked to occupy ten minutes describing the work of the vegetarian, restaurants, cafés, and cafeterias, stated that vegetarian work is real missionary work, and constitutes an opening wedge for the entrance of the message. Many who inquire about food by so doing have their interest aroused in regard to spiritual matters. We always have reading matter. The Testimonies say that vegetarian restaurants should be established in all large cities. Twice the number of employees necessary to conduct restaurant work may be employed, and let them alternate between restaurant work and various lines of city mission work.

It is impossible to make a successful cook in two or three years. More interest should be taken in the education of cooks who can prepare food that is hygienic, and at the same time acceptable to those whom we want to reach through the restaurant work. We are attempting to get away from all "mock" dishes. We have been compelled to use these names more or less, otherwise our patrons would not partake of the dishes; but as fast as we can educate them, we are using names more in harmony with our principles.

Restaurants should be closed on the Sabbath. We have had definite instruction on that point, and have been blessed in following out the instruction. Some, it is true, will accuse us of being narrow, of attempting to starve them or forcing them to eat meat; but as a rule, when we have talked with them, they come to ad-

mire our principles. On Friday afternoon we have a number of the girls put up lunches for our patrons and our helpers. These they take for luncheon on the Sabbath.

Elder Starr: We have found in Australia that these lunches are a means of introducing our health foods in the homes.

E. G. Fulton: And I will say also that the restaurants are a great help to the sanitariums. Moreover, properly conducted restaurants pay well; but in order to do this, they must have good cooks

A paper by Dr. F. E. Braucht, entitled, "Relation between Medical and Business Departments of Sanitariums," was read by Dr. Leadsworth. In part, he said: "I think we are all aware that the relation is a very close one, and one in which the duties are very often likely to overlap; but I am of the opinion that in most cases no serious misunderstanding need arise, provided the medical and business heads consult much, and see to it that each knows exactly what the other is doing and planning. Each institution should have a purchasing committee. In



NASHVILLE SANITARIUM JUNIOR NURSES' CLASS AND INSTRUCTORS

and good service. It is my conviction that not one girl in forty knows how to set a table. Our work should be educational. We should have the very best service in America.

Dr. A. B. Olsen: I move that we ask Brother Fulton to prepare a manual on service. The motion was carried.

Dr. W. A. Ruble: I am very anxious to have this restaurant work started here in Washington and in other Eastern cities. We are behind the times in this matter.

Dr. W. A. George: We have had definite instruction that there should be restaurants started in all the large cities of the South.

D. E. Blake: Can we not have a demonstration here of correct service? It was moved and carried that we ask Brother Fulton to give before this body a demonstration of setting a table and a tray.

Dr. D. H. Kress: It is difficult to teach health principles when we have no place to direct people to get proper food. A restaurant could be made a great blessing in Washington.

Dr. A. B. Olsen: A properly conducted restaurant is genuine missionary work. I wish we could get more of them in this country and also in Europe.

the smaller institutions, this could be composed of the superintendent, the business manager, and the matron. In larger institutions, other heads of departments could be added. All money for the institution should be received and paid out through the treasury department; but no bills should be paid without the 'O. K.' of the head of the department for which the articles were purchased. It is a fact that the superintendent must be responsible for all medical and surgical work done in the institution, as the laws, as well as the patients, have made this so."

In discussing this paper, L. M. Bowen, business manager of the St. Helena (Cal.) Sanitarium, said: "In considering the underlying principles of business management, I believe we should start with the board of trustees. I believe the board should be made up of men who understand sanitarium work, and should have a policy outlining the work of the different departments. We should have men to fill positions who are consecrated men, and who can work together. All should understand what their duties are, and should counsel together regarding the work of the institution, even in small details. Under the board, I believe the business and medical departments can

be so organized that they will not conflict." Concerning a question in regard to advertising, he thought the board should settle such questions by fixing a policy for the institution to follow. In closing, he said, "I believe when it comes to a matter of precedence, we should favor the medical department."

L. A. Hansen stated it to be his opinion that the board should be the court of appeal in matters causing a difference of opinion.

Dr. W. B. Holden related instances showing that by closely urging the settlement of small items, the business manager can harm an institution to the extent of thousands of dollars, also that a superintendent should not make special rates with patients independently of the business office.

Dr. Ruble spoke of the need of the board's taking a sufficient interest in an institution as an essential toward success; and Dr. Henry Harrower emphasized the importance of good letter-writing and a knowledge of business methods as a factor in success.

### THE EDUCATIONAL DEPARTMENT

Fourteenth Meeting, May 30, 1909

Prof. B. G. Wilkinson read an intensely interesting and highly instructive paper on "How to Improve Our Bible Teaching."

He said, in part, that in its struggle against paganism, Christianity had to create a system of its own. The more advanced we are in the study of the Bible, the more advanced we are in Christian education. It is just as important to have the best methods in Bible teaching as it is to have the best methods in teaching other subjects. The Bible teacher should not be overworked, but should be given an opportunity to reach a high standard. There is a dearth of successful Bible teachers in our ranks. There is a great difference between teaching and preaching. It will never do to use the Bible in the schoolroom as a text-book for preaching. The teacher should be able to develop in the student the ability to bring forth truth from the Scriptures.

There are several chief methods of teaching the Bible. The first is the topical method, which seems to be the natural way the Holy Spirit takes to lead men into a knowledge of the truth. But this is not the best method for youthful minds.

Chapter-by-chapter study is the best method for those who want to learn how to study the Bible. It is most valuable to learn how to outline the chapters. Outlining gives a better grasp of the subject-matter, and compels the memory to do its duty.

Teaching by books of the Bible is a valuable method. It helps us to see things in systems. It cultivates the higher faculties, and makes clear the relation of parts to the whole. The strength or weakness of the Bible teaching in a college measures the strength or weakness of the entire work of the college.

Prof. H. C. Lacey led in the discussion of the paper. He emphasized the importance of improving the Bible teaching. The Bible teacher should be the best man on the faculty. He should be spiritually minded, intellectual, well educated, and not a fanatic. It would

be well if he possessed a knowledge of the original languages, and he ought to have the gift of teaching. He should make definite assignments, requiring constructive efforts on the part of the pupil. The study of the life of Christ should result in a masterful view of the events in their sequence. He ought to teach the main points in Bible doctrines, not harping upon his own special views. He should seek for symmetry of presentation, since the mind more readily grasps such an outline. There should be definite assignments—texts to memorize, propositions to arrange, outlines to construct, and charts and diagrams to make. Bible study, properly pursued, will give intellectual training, as well as spiritual understanding. There should be telescopic study first and microscopic study afterward. The subject should first be grasped as a whole, and then the details should be filled in. The differences and likenesses in related books should be carefully noted.

Elder R. S. Owen emphasized the importance of requiring texts to be committed to memory, leaving the results to the Holy Spirit.

Others followed with brief suggestions; and words of approval brought to a close one of the most enthusiastic and profitable meetings of the Council.

### Testimonies

#### FAITHFULNESS IN HEALTH REFORM

READ TO THE CONFERENCE BY MRS.

E. G. WHITE

May 31, 9:15 A. M.

I am instructed to bear a message to all our people on the subject of Health Reform; for many have backslidden from their former loyalty to health reform principles.

God's purpose for his children is that they shall grow up to the full stature of men and women in Christ. In order to do this, they must use aright every power of mind, soul, and body. They can not afford to waste any mental or physical strength.

The question of how to preserve the health is one of primary importance. When we study this question in the fear of God, we shall learn that it is best, both for our physical health and our spiritual advancement, to observe simplicity in diet. Let us patiently study this question. We need knowledge and judgment in order to move wisely in this matter. Nature's laws are not to be resisted, but obeyed.

Those who have received instruction regarding the evils of the use of flesh meats, tea and coffee, and rich and unhealthful food preparations, and who are determined to make a covenant with God by sacrifice, will not continue to indulge their appetite for food that they know to be unhealthful. God demands that the appetites be cleansed, and that self-denial be practised in regard to those things which are not good. This is a work that will have to be done before his people can stand before him a perfected people.

The remnant people of God must be a converted people. The presentation of this message is to result in the conversion and sanctification of souls. We are to feel the power of the Spirit of God in this movement. This is a won-

derful, definite message; it means everything to the receiver, and it is to be proclaimed with a loud cry. We must have a true, abiding faith that this message will go forth with increasing importance till the close of time.

There are some professed believers who accept certain portions of the Testimonies as the message of God, while they reject those portions that condemn their favorite indulgences. Such persons are working contrary to their own welfare, and the welfare of the church. It is essential that we walk in the light while we have the light. Those who claim to believe in health reform, and yet work counter to its principles in the daily life-practise, are hurting their own souls, and leave wrong impressions upon the minds of believers and unbelievers.

A solemn responsibility rests upon those who know the truth, that all their works shall correspond with their faith, and that their lives shall be refined and sanctified, and they be prepared for the work that must rapidly be done in these closing days of the message. They have no time or strength to spend in the indulgence of appetite. The words should come to us now with impelling earnestness, "Repent, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." There are many among us who are deficient in spirituality, and who, unless they are wholly converted, will certainly be lost. Can you afford to run the risk?

Pride and weakness of faith are depriving many of the rich blessings of God. There are many who, unless they humble their hearts before the Lord, will be surprised and disappointed when the cry is heard, "Behold, the Bridegroom cometh!" They have the theory of the truth, but they have no oil in their vessel with their lamp. Our faith at this time must not stop with assent to belief in the theory of the third angel's message. We must have the oil of the grace of Christ that will feed the lamp, and cause the light of life to shine forth, showing the way to those who are in darkness.

If we would escape having a sickly experience, we must begin in earnest without delay to work out our own salvation with fear and trembling. There are many who give not decided evidence that they are true to their baptismal vows. Their zeal is chilled by formality, worldly ambition, pride, and love of self. Occasionally their feelings are stirred, but they do not fall upon the Rock, Christ Jesus. They do not come to God with hearts that are broken in repentance and confession. Those who experience the work of true conversion in their hearts will reveal the fruits of the Spirit in their lives. O that those who have so little spiritual life would realize that eternal life can be granted only to those who become partakers of the divine nature, and escape the corruption that is in the world through lust!

The power of Christ alone can work the transformation in heart and mind that all must experience who would partake with him of the new life in the kingdom of God. "Except a man be born again," the Saviour has said, "he can not enter into the kingdom of heaven." The religion that comes from God is the only religion that can lead to God. In order to serve him aright, we must be born of the divine Spirit.

This will lead to watchfulness. It will purify the heart and renew the mind, and give us a new capacity for knowing and loving God. It will give us willing obedience to all his requirements. This is true worship.

God requires continual advancement from his people. They need to learn that indulged appetite is the greatest hindrance to mental improvement and soul sanctification. With all our profession of health reform, many of us eat improperly. Indulgence of appetite is the greatest cause of physical and mental debility, and lies largely at the foundation of feebleness and premature death. Let the individual who is seeking to possess purity of spirit bear in mind that in Christ there is power to control the appetite.

If we could be benefited by indulging the desire for flesh meats, I would not make this appeal to you; but I know we can not. Flesh foods are injurious to the physical well-being, and we should learn to do without them. Those who are in a position where it is possible to secure a vegetarian diet, but who choose to follow their own preferences in this matter, eating and drinking as they please, will gradually grow careless of the instruction the Lord has given regarding other phases of the present truth and lose their perception of what is truth; they will surely reap as they have sown.

I have been instructed that the students in our schools are not to be served with flesh foods or with food preparations that are known to be unhealthful. Nothing that will serve to encourage a desire for stimulants should be placed on the tables. I appeal to old and young and to middle-aged, Deny your appetite of those things that are doing you injury. Serve the Lord by sacrifice.

Let the children have an intelligent part in this work. We are all members of the Lord's family, and the Lord would have his children, young and old, determine to deny appetite, and to save the means needed for the building of meeting-houses and the support of missionaries.

I am instructed to say to parents, Place yourselves, soul and spirit, on the Lord's side of this question. We need ever to bear in mind that in these days of probation we are on trial before the Lord of the universe. Will you not give up indulgences that are doing you injury? Words of profession are cheap; let your acts of self-denial testify that you will be obedient to the demands that God makes on his peculiar people. Then put into the treasury a portion of the means you save by your acts of self-denial, and there will be that with which to carry on the work of God.

There are many who feel that they can not get along without flesh meats; but if these would place themselves on the Lord's side, resolutely resolved to walk in the way of his guidance, they would receive strength and wisdom as did Daniel and his fellows. They would find that the Lord would give them sound judgment. Many would be surprised to see how much could be saved for the cause of God by acts of self-denial. The small sums saved by deeds of sacrifice will do more for the upbuilding of the cause of God than larger gifts will accomplish that have not called for denial of self.

Seventh-day Adventists are handling

momentous truths. More than forty years ago the Lord gave us special light on health reform, but how are we walking in that light? How many have refused to live in harmony with the counsels of God? We as a people should make advancement proportionate to the light received. It is our duty to understand and respect the principles of health reform. On the subject of temperance we should be in advance of all other people; and yet there are among us well-instructed members of the church, and even ministers of the gospel, who have little respect for the light that God has given upon this subject. They eat as they please, and work as they please.

Let those who are teachers and leaders in our cause take their stand firmly on Bible ground in regard to health reform, and give a straight testimony to those who believe we are living in the last days of this earth's history. A line of distinction must be drawn between those who serve God, and those who serve themselves.

I have been shown that the principles that were given us in the early days of the message are as important and should be regarded just as conscientiously to-day as they were then. There are some who have never followed the light given on the question of diet. It is now time to take the light from under the bushel, and let it shine forth in clear, bright rays.

The principles of healthful living mean a great deal to us individually and as a people. When the message of health reform first came to me, I was weak and feeble, subject to frequent fainting spells. I was pleading with God for help, and he opened before me the great subject of health reform. He instructed me that those who are keeping his commandments must be brought into sacred relation to himself, and that by temperance in eating and drinking they must keep mind and body in the most favorable condition for service. This light has been a great blessing to me. I took my stand as a health reformer, knowing that the Lord would strengthen me. I have better health to-day, notwithstanding my age, than I had in my younger days.

It is reported by some that I have not followed the principles of health reform as I have advocated them with my pen; but I can say that I have been a faithful health reformer. Those who have been members of my family know that this is true.

We do not mark out any precise line to be followed in diet; but we do say that in countries where there are fruits, grains, and nuts in abundance, flesh meat is not the right food for God's people. I have been instructed that flesh meat has a tendency to animalize the nature, to rob men and women of that love and sympathy which they should feel for every one, and to give the lower passions control over the higher powers of the being. If meat eating was ever healthful, it is not safe now. Cancers, tumors, and pulmonary diseases are largely caused by meat eating.

We are not to make the use of flesh meat a test of fellowship, but we should consider the influence that professed believers who use flesh meats have over others. As God's messengers, shall we not say to the people, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God"? Shall

we not bear a decided testimony against the indulgence of perverted appetite? Will any who are ministers of the gospel, proclaiming the most solemn truth ever given to mortals, set an example in returning to the flesh-pots of Egypt? Will those who are supported by the tithe from God's storehouse permit themselves by self-indulgence to poison the life-giving current flowing through their veins? Will they disregard the light and warnings that God has given them? The health of the body is to be regarded as essential for growth in grace and the acquirement of an even temper. If the stomach is not properly cared for, the formation of an upright moral character will be hindered. The brain and nerves are in sympathy with the stomach. Erroneous eating and drinking result in erroneous thinking and acting.

All are now being tested and proved. We have been baptized into Christ, and if we will act our part by separating from everything that would drag us down, and make us what we ought not to be, strength to grow up into Christ, who is our living head, will be given us, and we shall see the salvation of God.

Only when we are intelligent in regard to the principles of healthful living, can we be fully aroused to see the evils resulting from improper diet. Those who, after seeing their mistakes, have courage to change their habits, will find that the reformatory process requires a struggle and much perseverance; but when correct tastes are once formed, they will realize that the use of the food which they formerly regarded as harmless, was slowly but surely laying the foundation for dyspepsia and other diseases.

Fathers and mothers, watch unto prayer. Guard strictly against intemperance in every form. Teach your children the principles of true health reform. Teach them what things to avoid in order to preserve health. Already the wrath of God has begun to be visited on the children of disobedience. What crimes, what sins, what iniquitous practices, are now being revealed on every hand! As a people, we are to exercise great care in guarding our children against depraved associates.

#### Health Reform to Be Taught

Greater efforts should be put forth to educate the people in the principles of health reform. Cooking schools should be established, and house to house instruction should be given in the art of cooking wholesome food. Old and young should learn how to cook more simply. Wherever the truth is presented, the people are to be taught how to prepare food in a simple, yet appetizing way. They are to be shown that a nourishing diet can be provided without the use of flesh meats.

Teach the people that it is better to know how to keep well than how to cure disease. Our physicians should be wise educators, warning all against self-indulgence, and showing that abstinence from the things that God has prohibited is the only way to prevent ruin of body and mind.

Much tact and discretion should be employed in preparing nourishing food to take the place of that which has formerly constituted the diet of those who are learning to be health reformers. Faith in God, earnestness of purpose,

and a willingness to help one another, will be required. A diet lacking in the proper elements of nutrition, brings reproach upon the cause of health reform. We are mortal, and must supply ourselves with food that will give proper nourishment to the body.

#### Extreme Views

Some of our people, while conscientiously abstaining from eating improper foods, neglect to supply themselves with the elements necessary for the sustenance of the body. Those who take an extreme view of health reform are in danger of preparing tasteless dishes, making them so insipid that they are not satisfying. Food should be prepared in such a way that it will be appetizing as well as nourishing. It should not be robbed of that which the system needs. I use some salt, and always have, because salt, instead of being deleterious, is actually essential for the blood. Vegetables should be made palatable with a little milk or cream, or something equivalent.

While warnings have been given regarding the dangers of disease through butter, and the evil of the free use of eggs by small children, yet we should not consider it a violation of principle to use eggs from hens which are well cared for and suitably fed. Eggs contain properties which are remedial agencies in counteracting certain poisons.

Some, in abstaining from milk, eggs, and butter, have failed to supply the system with proper nourishment, and as a consequence have become weak and unable to work. Thus health reform is brought into disrepute. The work that we have tried to build up solidly is confused with strange things that God has not required, and the energies of the church are crippled. But God will interfere to prevent the results of these too strenuous ideas. The gospel is to harmonize the sinful race. It is to bring the rich and poor together at the feet of Jesus.

The time will come when we may have to discard some of the articles of diet we now use, such as milk and cream and eggs; but it is not necessary to bring upon ourselves perplexity by premature and extreme restrictions. Wait until the circumstances demand it, and the Lord prepares the way for it.

Those who would be successful in proclaiming the principles of health reform must make the Word of God their guide and counselor. Only as the teachers of health principles do this, can they stand on vantage-ground. Let us never bear a testimony against health reform by failing to use wholesome, palatable food in place of the harmful articles of diet that we have discarded. Do not in any way encourage an appetite for stimulants. Eat only plain, simple, wholesome food, and thank God constantly for the principles of health reform. In all things be true and upright, and you will gain precious victories.

#### Diet in Different Countries

While working against gluttony and intemperance, we must recognize the condition to which the human family is subjected. God has made provision for those who live in the different countries of the world. Those who desire to be co-workers with God must consider carefully before they specify just what foods should and should not be eaten. We are to be brought into connection

with the masses. Should health reform in its most extreme form be taught to those whose circumstances forbid its adoption, more harm than good would be done. As I preach the gospel to the poor, I am instructed to tell them to eat that food which is most nourishing. I can not say to them, "You must not eat eggs, or milk, or cream. You must use no butter in the preparation of food." The gospel must be preached to the poor, but the time has not yet come to prescribe the strictest diet.

#### Loss in Neglect of Health Reform

Those ministers who feel at liberty to indulge the appetite are falling far short of the mark. God wants them to be health reformers. He wants them to live up to the light that has been given on this subject. I feel sad when I see those who ought to be zealous for our health principles not yet converted to the right way of living. I pray that the Lord may impress their minds that they are meeting with great loss. If things were as they should be in the households that make up our churches, we might do double work for the Lord.

#### Conditions of Answered Prayer

In order to be purified and to remain pure, Seventh-day Adventists must have the Holy Spirit in their hearts and in their homes. The Lord has given me light that when the Israel of to-day humble themselves before him, and cleanse the soul-temple from all defilement, he will hear their prayers in behalf of the sick, and will bless in the use of his remedies for disease. When in faith the human agent does all he can to combat disease, using the simple methods of treatment that God has provided, his efforts will be blessed of God.

If, after so much light has been given, God's people will cherish wrong habits, indulging self and refusing to reform, they will suffer the sure consequences of transgression. If they are determined to gratify perverted appetite at any cost, God will not miraculously save them from the consequences of their indulgence. "They shall lie down in sorrow."

Those who choose to be presumptuous, saying, "The Lord has healed me, and I need not restrict my diet; I can eat and drink as I please," will ere long need, in body and soul, the restoring power of God. Because the Lord has graciously healed you, you must not think you can link yourselves up with the self-indulgent practises of the world. Do as Christ commanded after his work of healing, "Go, and sin no more." Appetite must not be your god.

The Lord gave his word to ancient Israel, that if they would cleave strictly to him, and do all his requirements, he would keep them from all the diseases such as he had brought on the Egyptians; but this promise was given on the condition of obedience. Had the Israelites obeyed the instruction they received, and profited by their advantages, they would have been the world's object-lesson of health and prosperity. The Israelites failed of fulfilling God's purpose, and thus failed of receiving the blessings that might have been theirs. But in Joseph and Daniel, in Moses and Elijah, and many others, we have noble examples of the results of the true plan of living. Like faithfulness to-day will produce like results. To us it is written, "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people:

that ye should show forth the praises of him who hath called you out of darkness into his marvelous light."

#### Self-Surrender Brings Rest

O how many lose the richest blessings that God has in store for them in health and spiritual endowments! There are many souls who wrestle for special victories and special blessings that they may do some great thing. To this end they are always feeling that they must make an agonizing struggle in prayer and tears. When these persons search the Scriptures with prayer to know the expressed will of God, and then do his will from the heart without one reservation or self-indulgence, they will find rest. All the agonizing, all the tears and struggles, will not bring them the blessing they long for. Self must be entirely surrendered. They must do the work that presents itself, appropriating the abundance of the grace of God which is promised to all who ask in faith.

"If any man will come after me," said Jesus, "let him deny himself, and take up his cross daily, and follow me." Let us follow the Saviour in his simplicity and self-denial. Let us lift up the Man of Calvary by word and by holy living. The Saviour comes very near to those who consecrate themselves to God. If ever there was a time when we needed the working of the Spirit of God upon our hearts and lives, it is now. Let us lay hold of this divine power for strength to live a life of holiness and self-surrender.

### Conference Proceedings

#### THIRTY-FIRST MEETING

May 31, 5:30 P. M.

(Including under the one number three meetings of the Conference, held in the Seminary Chapel.)

MINUTES OF MEETING, MAY 27, 7:30 P. M.

O. A. Olsen in the chair.

Prayer was offered.

The chair called for reports, and the Committee on Reference presented the following report:—

*Whereas*, A. T. Jones has appealed to this Conference against an action of the General Conference Committee taken at Gland, Switzerland, in May, 1907; therefore,—

*We recommend*, That A. T. Jones be granted a hearing on his appeal, and that he be given one hour to make his statement, the General Conference Committee to be granted one hour for replying, and that each side be granted a further fifteen minutes for the purpose of closing up their respective statements.

The report was unanimously adopted.

Inasmuch as the chairman, O. A. Olsen, was a member of the General Conference Committee concerned in the appeal, it was suggested that another chairman should be elected, and C. W. Flaiz was elected by the meeting to act in that capacity. W. T. Bartlett was elected secretary.

The chairman, C. W. Flaiz, made a few remarks, and A. T. Jones then presented his statement.

As stated by himself, his appeal was based on the claim that "without any notice or information of any kind to me that any question was to be raised or any



action taken in reference to me; and wholly in my absence in every sense; and without my having any kind of a chance to be heard; your Executive Committee tried my case, found me guilty, condemned me, executed their judgment upon me, sent to me their official notice to that effect; and then, without waiting for any reply from me as to whether I would repent or not, further executed their judgment by publishing it to the denomination and to the world."

In support of his appeal, A. T. Jones presented a lengthy paper. After reading for one hour, time was called by the chairman, but by the consent of the meeting the speaker was allowed to finish his argument, which occupied a further forty-five minutes.

At the close of the paper the meeting adjourned to 7:30 P. M., the same place, on the 29th inst.

C. W. FLAIZ, *Chairman*,  
W. T. BARTLETT, *Secretary*.

#### MEETING HELD MAY 29, 7:30 P. M.

The Conference convened in the Seminary chapel at 7:30 P. M., May 29, according to appointment. C. W. Flaiz in the chair. I. H. Evans led in prayer. Minutes of the previous meeting were read and approved.

In view of the fact that the statement of A. T. Jones had occupied more than the hour first agreed to be given to it, the Conference decided that A. G. Daniells, speaking for the General Conference Committee, should be granted a length of time equal to that taken by A. T. Jones.

A letter was read, by consent, from A. T. Jones, making a correction in his statement of the 27th inst.

A. T. Jones then requested the privilege of making a further statement, which was granted.

A. G. Daniells then made his statement in reply. He made reference to circumstances relating to the connection of A. T. Jones with the denomination since 1901, and presented facts to prove that on several occasions various members of the General Conference Committee had sought to show to A. T. Jones that he was out of harmony with his brethren, and pursuing a course entirely opposed to the one previously followed by him. In the year 1906, at a conference held in Berrien Springs, the whole situation had been set before A. T. Jones in the clearest way. Various published utterances of A. T. Jones were also referred to, which made it plain that his attitude toward the organized work of the denomination was a hostile one.

In view of these facts, A. G. Daniells claimed that it was not true that A. T. Jones had been condemned "without having any kind of a chance to be heard," and that when the action of the General Conference Council was finally taken in Gland, it had become an unavoidable necessity, and the only reasonable step that could possibly be taken.

Following the statement of A. G. Daniells, a few remarks were made by A. T. Jones, and a short further answer was made by A. G. Daniells.

It was then moved and seconded that the meeting adjourn, and the motion was carried.

C. W. FLAIZ, *Chairman*,  
W. T. BARTLETT, *Secretary*.

#### MEETING HELD MAY 31, 5:30 P. M.

C. W. Flaiz in the chair. Prayer was

offered by Wm. Covert, after which minutes of the previous meeting were read, corrected, and approved.

The chair called attention to the fact that the previous meeting had adjourned without taking any action on the appeal before it, and asked for some expression of the mind of the Conference thereon.

C. H. Edwards remarked that the hearing on the appeal had been full and deliberate. Two days had intervened between the statement of A. T. Jones and the reply of A. G. Daniells, and now another two days had given them time to weigh the matter in their minds. He moved that the decision of the Conference be as follows:—

*Whereas*, A. T. Jones has appealed from the action of the General Conference Committee at Gland, Switzerland, in May, 1907, by which he was requested to return his ministerial credentials to that committee; and,—

*Whereas*, A. T. Jones has stated fully before this Conference the ground of his appeal, and an answer to his statement has been made by A. G. Daniells before the Conference; we find,—

1. That the declared reason for an appeal from the said action of the General Conference Committee is that the action was taken without giving the appellant any opportunity to make any statement in his own behalf.

2. That the reply to this claim shows that at various times individual members of the General Conference Committee had interviewed A. T. Jones, endeavoring to show him the extent to which he was departing from what they considered to be the right course, and that at the session of the Lake Union Conference held in Berrien Springs, Mich., in May, 1906, the question of his published utterances and his attitude toward the denomination was fully considered, A. T. Jones being present by invitation, and that at his request he was given opportunity to state his position, which he did.

3. That the action at Gland, Switzerland, was not taken arbitrarily, or apart from other steps in the case, but as the logical and necessary conclusion of these steps.

4. That the action was not in the nature of a condemnation for heresy, but a protest against an inconsistent course, sufficient evidence of which was found in "public utterances and published statements."

5. That in view of the facts here recited, the General Conference Committee was justified in asking for the return of A. T. Jones's ministerial credentials without granting any further hearing, and that they were justified in publishing this action in the church paper in order that all the members of the denomination might understand the true status of the case.

R. F. Andrews, speaking as one of the oldest ministers in the denomination, was in entire accord with the motion, and seconded it.

By request of the meeting the motion was slowly re-read, and then put to vote. It was carried without dissent.

W. W. Prescott moved, That the records of the meeting of last Thursday evening (the 27th), and of last Saturday evening (the 29th), and of this meeting, be made as of one meeting, in three divisions, and that this meeting be the regular number following the meeting held in the tent this afternoon. The proposal was accepted.

Meeting adjourned to meet in the tent at 7:45 P. M.

C. W. FLAIZ, *Chairman*,  
W. T. BARTLETT, *Secretary*.

### THIRTY-SECOND MEETING

May 31, 7:45 P. M.

J. O. Corliss in the chair. Prayer was offered by G. B. Starr.

The chairman stated that the time of this meeting would be devoted to the presentation of reports from the Indian Mission Field, and that Elder J. L. Shaw, the superintendent of that field, would lead out in making the report.

### REPORTS FROM INDIA AND BURMA

J. L. Shaw then presented the following review of the field:—

#### The India Mission Field

"And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God." Rom. 9:26.

India, called the "Land of Desire," the "Cradle of False Religions," is the most stupendous fortress and citadel of ancient errors and idolatry in the world, the home of the Hindu, the Mohammedan, the Animist, the Parsi, and the Jain, and the birthplace of Buddhism. Yet two hundred years of Christian missions in this dark land are bearing fruit. India, with other Eastern lands, is awaking from her millenniums of slumber. At least some are learning of the true God and salvation through a risen Saviour, and Indians once shrouded in darkness, are following the golden gleams of light streaming from the uplifted cross.

The Indian Mission Field is that part of Southern Asia comprehended in the peninsula of Hindustan, the province of Burma, and the island of Ceylon, having an area in square miles of 1,807,453. From the northwest frontier of India, joining Afghanistan, to the border of China, lying to the east, is a distance of 2,500 miles, and from the snow-capped Himalayas in the north, to Cape Comorin in the south, is 1,900. The population, according to the last census, is 297,638,046. Though comparatively small in area, being no larger than that portion of the United States east of the Missouri River, her population forms one fifth of the human race.

There she lies in her need, shut away from the larger world,—a land of nations, nation after nation, of differing language, customs, and habits, crowded each in its narrow confines, presenting a spectacle of painful poverty, woeful need, and awful darkness, rightly called the "Gibraltar of Heathenism."

Notwithstanding many difficulties, the cause of present truth has not entered India without a purpose, and at least some encouraging results are apparent. From three languages, in which work was begun a few years ago, we have reached out to eight. Four years ago there was one organized church in the field; now, there are six, representing four different nationalities. The number of Sabbath-keepers, though only 230, has been about doubled since the last General Conference. The tithe paid in the field in 1904 was rupees 6,600 (about \$2,200). In 1908 it was rupees 10,500 (about \$3,500). Our Sabbath-school donations also have been nearly doubled.

There has been an increase in the number of workers and the amount of appropriation as well. Four years ago we had 26 foreign workers, and 13 local workers. The Indian Mission Field now has 33 foreign and 28 local workers, and the Mission Board appropriation has been more than doubled.

#### NATIVE WORK

The work in India, up to two years ago, had been conducted very largely in English, new workers coming to the field being only sufficient to maintain our limited staff of laborers from the ever depressing conditions of the climate and the increasing needs of English work. At the general meeting at the close of 1906, a new policy was inaugurated for native work. Up to that time the large

king. Not only that, but their course was marked out for them as far as possible, and time was set for examinations. This plan has been carefully adhered to and very far-reaching results will follow the effort of the Indian missionaries in making language learning their first concern.

We have thus far, including the English, opened up work in eight different languages. Some of our workers have gotten far enough along to get fairly into the work, while others are still spending most of the time in the study of the language. We have workers engaged in work among the English, Bengali, Hindustani, Burmese, Tamil, Marathi, and Santali peoples.

These various nationalities are located

them, the majority gave up. Some, nevertheless, have proved faithful, and a few of them are in the work.

In January last a general meeting was held at Gopal Gunge for the benefit of our Sabbath-keepers in East Bengal. Quite a number of earnest Bengali brethren came together, and an excellent meeting was held. Some of these brethren came a long distance under trying circumstances to attend the meeting. Traveling in East Bengal is not easy. The country is broken up by many rivers and small streams. Railways are impracticable, and traveling must be done largely by boat. A large number of Hindus from the surrounding villages attended our evening meetings. They manifested a deep interest in the question of Christ's



WORKERS WHO ATTENDED THE BLENDED CONFERENCE, DECEMBER 25 TO JANUARY 4, LUCKNOW, INDIA

share of our work was conducted in English, and very specially for English-speaking people. Workers came to the field often expecting to work for the natives, but so great was the need for recruits in the slender English force that it seemed necessary for them to begin work at once in the tongue they knew, with the thought of acquiring a vernacular language at the same time.

This seemed a pleasing plan, and not a few earnest missionaries purchased their first books in Hindustani, hired a "pundit," and began with zeal to grapple with Sanscrit corruptions, while at the same time working from eight to ten hours a day in the tropical heat of India at the routine work in English assigned them. Some held out for a longer and others for a shorter length of time, but none, so far as the writer knows, achieved much success. It is true a very small minority afterward made progress which, when given full time for language study, was continued and turned to advantage; but the larger share, those who carried the heavier responsibilities in the work, after a few months, still retained their lesson-books to admire and peruse with ardent, earnest desire to master, yet with flagging energies unequal to so great a task.

At the conference of workers held at the close of 1906 it was unanimously decided to give workers attempting a language their whole time for the underta-

as follows: the Bengali and Santali, in Bengal; the Hindustani, mostly in north India; the Marathi, in the Bombay Presidency; the Tamil, in the extreme south; while the Burmese occupy their native land, Burma. The English-speaking folk are widely and sparingly scattered throughout the empire. Five of these tongues are called leading languages, and comprise anywhere from fifteen to eighty millions each; yet they are but five of the more than a score of languages which number their people by the million. Besides these there are more than a hundred other languages and dialects, among which not even an entrance has been made.

#### IN BENGAL

Our work in the vernacular began among the Bengali people, and we now have three centers of work in this tongue, Calcutta, Gopal Gunge, and Karmatar. In Calcutta a Bengali church has been organized with seventeen members. About three years ago, at Gopal Gunge, Brother L. G. Mookerjee and wife bought land, built a comfortable home, and put up other buildings at their own expense, and began work. They were well received by the people, and about seventy began keeping the Sabbath. Unfortunately, however, failing health made a change to America necessary, and the people not getting fully settled in the truth and having little to encourage

second coming, and besought us to remain longer. There is nothing which appeals more strongly to the Hindu than sin, its consequences, and hope of help in Christ. One stalwart Bengali exclaimed, in his own tongue, "I am a sinner, my heart is evil, ask your God to give me a new heart." We knelt upon the grass, and pleaded with God to change his heart. It was arranged at this meeting for Brother A. G. Watson to locate his family at Gopal Gunge and labor.

At Karmatar considerable effort has been put forth without very encouraging results. Dispensary work has been done for sick people in surrounding villages, and a favorable impression has been made. Miss Samantha Whiteis spent a number of years in this work. The reasons for the small results realized at Karmatar have been the ignorance of the people, and the inability of the workers to speak the language, which is a heterogeneous mixture of different tongues. Miss Burroway is now able to work advantageously. At our last visit to the station we were glad to see the first convert present himself for baptism. More than eight years' work, with but one convert, may appear very discouraging; however, it must be borne in mind that the continuity of our work has been broken into; then, too, the people are timid, and rarely accept Christ as individuals, but rather as families or com-

munities. This is due to the barriers of caste, which, when broken by their becoming Christians, separate them from their relatives, their homes, and their inheritance. Caste and the purdah (the seclusion of the women) are awful barriers to the advancement of Christianity in India. Were these fetters broken, how many timid souls in all parts of India, knowing of Christ, would gladly make outright confession!

The orphanage and printing-office work have consumed most of the strength of our workers at Karmatar. But now most of the orphans are reaching the age where they can help themselves. A number of the older boys and one or two of the girls have worked in the Watchman Press, thus earning their own living.

We believe that in the not far distant future there will be an ingathering of souls at Karmatar; ignorance, caste, and superstition must give way to the gospel of Christ. Many are favorable, the heaven is working, and sometime we confidently look to see a break come and numbers accept Christ.

#### HINDUSTANI PEOPLE.

Our work among the Hindustani people, of whom there are more than eighty millions, began a little less than four years ago when Brother L. J. Burgess and wife returned to India. Previous to that time some tracts had been printed in Hindi, and circulated in and about Calcutta, but no worker had been given time or opportunity to acquire the language. Through the efforts of Elder Haskell and wife and other good friends in America, Brother and Sister Burgess were given their whole time to the study of the Hindi, and afterward Urdu, which are the two branches of the Hindustani language. God's blessing has rested upon these workers in a very definite way as they have quietly labored among the people. They are now able to conduct services and do regular work. Thus far most of their effort has been for native Christians of various denominations, and though naturally some opposition has been manifested on the part of other missionaries, a number of reliable Indian people have accepted the truth, and have since been assisting in the work among their own people, mostly in the distribution and sale of literature.

Two editions of a booklet entitled, "The Everlasting Gospel," have been printed in Hindi amounting to 50,000 in all, and an edition of 20,000 of the same in Urdu has been printed. These are having a very encouraging sale at the hands of Hindustani workers. Aside from these, a number of tracts on present truth have been translated and printed.

Three years ago people in the Garwhal district, Northern India, very urgently requested us to open a school in their neighborhood; this has finally been made possible. The government has granted land, and the people have freely donated what they could toward a building, and are now helping Brother Burgess put up a small house. The interest and good will of the people can be judged from the following extract from a letter from Sister Burgess:—

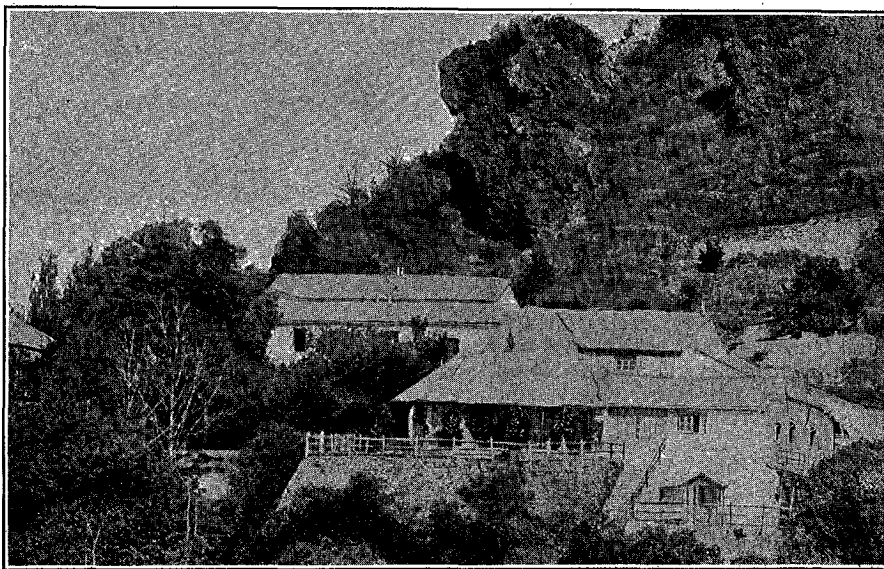
"We came here about a week ago, and are encamped on the proposed site of the school. Every day that we stay only confirms us in the conviction that the Lord has led us in this move. The place is about twenty-five miles from the railway terminus, reached by ekka (two-

wheeled ox-cart) and pony. It is right in the heart of the mountains, about seven thousand feet high. On every side are forests of pine-trees, making the air fragrant with their odor. To the north, seeming but a few miles distant, though in reality probably fifty or one hundred, we have the most magnificent view I have ever seen of the snows, stretching away as far as the eye can reach. Near the place is a spring of sweet, clear water, issuing out of the mountain-side. It seems in every sense in harmony with the instruction given through the spirit of prophecy in reference to the location of schools. There are villages all around, and the people seem most happy that we are among them. Just this morning we had a visit from the young man, who, while on a visit to Almora at the time we were there, learned of us, and sent a delegation to plead for a

welfare. Scarcely a day passes but some one brings us in an offering of some kind from his poverty. Some days I have received three or four seers (six or eight quarts) of milk, and they will not take a penny for anything they bring. Just to-day a poor man brought us about eight annas worth of ghee (16 cents' worth of melted butter), which of course meant much to him. I am sure the Lord keeps a record of it all, and will repay them."

The Garwhal district has the advantage of being located in the Himalaya Mountains, where the climate is cool and bracing, so that workers stationed there will not become broken down from the incessant heat which prevails upon the plains in the hot season.

We have three lady workers just getting into the Hindustani work. Misses Bertha Kurtz and Bertha King have



THE MUSSOORIE SANITARIUM

school. He told us that they did not simply want a school where they could be fitted for government positions, but they wanted one that would be instrumental in dispelling the darkness from their minds—they wanted an 'asmani' (heavenly) school.

"With this school we hope to combine our training-school for Hindustani workers for the plains; instead of taking them to Mussoorie, where so many English interests are centered. Here we can have industrial work connected with the school, which will be a great advantage. While we have but one acre given us, we can rent at a very low rate whatever we want for agricultural purposes.

"In the hills all the buildings are made of stone. If we had to dig all the stone out of the mountains, and then transport it to the spot on the heads of men and women, it would be a very long, tiresome job. On the very site given us for the school there was formerly a very large stone house, which has fallen to pieces, and the stones are all there, only waiting to be used. So the work of building will be comparatively easy. We hope to get up a small building before the rains begin, and then, as the need demands, add to it, utilizing student help and the help of those who are in training from the plains. The people of the district have expressed their intention of raising three hundred rupees to help in the work of building.

"It would touch your heart to see how solicitous the people here are for our

been putting in most of their time on the language, and will soon pass their second year examination. Mrs. Alice O'Connor, who has had more experience with Urdu, is opening up a school for girls at Dehra Dun. So our work is slowly moving on among the great mass of Hindustani people.

#### BURMA

Efforts thus far in Burma have been mostly for English-speaking people located in and about Rangoon. Very encouraging results have followed the efforts of Brethren Hansen, Votaw, Cook, and other workers who have labored in the city of Rangoon. A thriving little church has been organized, and additions are being frequently made. A brother is in attendance at this Conference who recently accepted the truth at our meeting hall in Rangoon. Several earnest Burmese people have also accepted the truth, and are very faithful in doing what they can to disseminate it among their fellow countrymen.

In October last the first general meeting for our people in Burma was held. The attendance was excellent, a good spirit prevailed, and souls found freedom in God. In northern Burma two or three families have accepted the message. One brother is a prosecuting attorney, having considerable influence in those parts. He is enthusiastically teaching what he has learned. Through his efforts a very favorable opening for a school among the Buddhists in those parts was found; land can be obtained at

a nominal price, financial assistance is promised, and a goodly number of pupils assured, at the same time giving us opportunity to teach our peculiar tenets. The most successful mission in Burma is carried on through the medium of mission schools.

At Moulmein, Burma, Dr. Ollie Oberholtzer is located. She spent most of her time the past two years on the study of Burmese, while at the same time doing medical work. Having no one to place with her, she has unfortunately had to work alone. As our workers become acquainted with the different languages of Burma, we feel certain that the cause of present truth will the more rapidly advance. Brother Robert Beckner, who has recently gone to Burma, has taken up the study of Burmese.

We have not yet been able to open up work among the Karens, who perhaps are as hopeful a race of people, so far as the accepting of Christianity is concerned, as are to be found in the Indian Mission Field. Large numbers of them have already accepted Christianity.

Some literature has been gotten out in Burmese on leading lines of the message. Burma as a whole presents a very encouraging mission field.

#### TAMILS

We made our first visit to the home of the Tamil Sabbath-keepers eighteen months ago. In company with Elders Enoch and James we were given a very cordial and enthusiastic reception. These needy people did all they could to make us feel that our coming among them was the fulfilment of a long-cherished desire. The reception was so whole-hearted that at first we could scarcely credit it. We are glad to say that the same warm-hearted sympathy has existed up to the present time. No doubt the fact that we are Sabbath-keepers has been a cord which has drawn us toward them. They number about 1,000.

The impression has gained ground among our people in America that we had made a great ingathering among the Tamil Sabbath-keepers, and that they had become Seventh-day Adventists as a body. But Seventh-day Adventists are not usually made that way. In the report of our first visit, as well as in subsequent articles which have appeared in the *Review and Herald*, it has been distinctly stated that these people are not Seventh-day Adventists, and their points of difference, as well as those upon which they agree with us, have been stated. They are holding to some Judaistic and Hindu ideas; yet they are Sabbath-keepers, and so far as they understand the question of Christ's second coming, they have assented to our teaching. Up to the present time, however, our workers have been at a great disadvantage, not knowing the Tamil language, which by the way is said to be the most difficult Indian tongue. Brother J. S. James and wife are making progress in their study, and in time we believe will become able to teach the Bible in Tamil. Miss Belle Shryock, who has recently joined them in the work, is also studying Tamil. It is difficult, however, for workers to give as much time as they would like to language study with so much other work to be done.

A year ago a dispensary was opened among the Tamil Sabbath-keepers. The result of this is to farther win the confidence of the Sabbath-keepers as well

as surrounding Hindus and Christians of other denominations. It is very interesting to see scores of people filing into our little dispensary to get what medical assistance our workers are able to give them. From fifty to a hundred are treated daily. The pity of it is we have such meager facilities. There is but one small room, with a bamboo partition through the center, one side being for the men and the other for the women. Upon an earthen floor, with no benches, chairs, beds, or other necessities, our missionaries are doing what they can for the needy sick. Nor have they been content with treating patients in the dispensary, but have gone on many occasions to the homes of the people. The lives of several, taken with cholera and ill in other ways, have been saved, and lasting friends been won. At one of the Sabbath services, among the other donations on the table in front of the pulpit was a rupee, the giver having made this



TAMIL PATIENTS WAITING FOR TREATMENT AT DISPENSARY, TINNEVELLI, SOUTH INDIA, FROM SIXTY TO NINETY A DAY

thank-offering for his child, who, owing to the successful treatments of Brother James, survived an attack of cholera. This rupee thank-offering represented four or five days' wages, and, more than that, it represented the poor man's feeling of appreciation.

#### PRESENT POSITION OF TAMIL SABBATH-KEEPERS

Ever since our entry among the Tamil Sabbath-keepers a controversy has been going on among them. Some have been more favorable to our points of truth than others. This has kept up a continual controversy, and we have feared that at any time a break might come. It has been our endeavor to stay this off until our workers become better acquainted with the Tamil language, and able more fully to instruct those who are inclined toward our views. In a letter recently received from Brother James, I quote the following, which may give you their present attitude:—

"The controversy among the Sabbath-keepers is still going on, the majority endeavoring to win over a very small minority to our side, so they may take their stand for us as a unit. Of course, such a thing is hardly possible; but if such a thing should take place, it is easy to see what we would have to do to put them on a firm foundation of Bible truth before accepting them. It seems to me this situation argues in sentorian tones for a man to come and help me. It is something terrific to stand alone in a time and place like this. It seems to me so much is involved in it in many ways that our brethren on the General Conference Committee ought to make a special effort to send a man and his wife right out. I am praying that the Lord will stay this crisis until help reaches me, for

I feel wholly incapable to meet it alone. If, after the crisis is over, a large number should adhere to us, we should be somewhat prepared to take them in hand, and get them under our control. The other churches about here are on tiptoe with expectation over the affair, and you may be sure they will miss no opportunity during the time of disorganization to gain as many to their communion as possible."

Elder G. F. Enoch has undertaken work among the Maranthi people, of western India. Having his time only for language study he has been able to make excellent progress, completing the first year's work in seven months. He has just found what seems a suitable location for a mission. Miss Edythe Ayers is also studying the Marathi. W. A. Barlow, who for a number of years labored among the Santali people, has been taking a furlough in England. A few faithful Santali Christians have, in his absence, been doing some little work among their fellow countrymen in the hill country of western Bengal.

#### SANITARIUM WORK

The medical work, though passing through severe difficulties, has nevertheless made progress, and we are thankful to acknowledge the prospering hand of God. For a number of years sanitarium work was carried on in the city of Calcutta. The trying climate and heavy rent made it necessary for us to seek a different location. The nurses found it difficult to do continuous work, in the sickly city of Calcutta, and maintain their strength. Several failed in health. Two graves in the Calcutta cemetery mark the resting place of two nurses, Dorna Humphrey and Mrs. Ellen Brain Jewell. Because of the unfavorable conditions prevalent in Calcutta, it was decided to move the sanitarium to Mussoorie, in the mountains, where the climate is healthful and bracing. A building was accordingly rented, and work begun. Though it has been in operation only a portion of last year, we are glad to report that at the close of the year the running expenses had been met, and the small building occupied by us was well filled with patients the most of the time. Our nurses are able to work and keep their health, rents are less, and patients make much more favorable recovery than upon the hot plains below. Our facilities, however, are altogether inadequate for the work. We need a property of our own and buildings suitable for a sanitarium. At the India biennial meeting in January the resolution was passed asking that an appropriation of \$15,000 be made with which to buy land and put up buildings. Treatment-rooms are still conducted in Calcutta, and have been doing well, as has also the sanitarium health food factory located there.

#### MOUNTAIN REST HOME

Through the friendly offices of the *Signs of the Times* an effort was made three years ago to raise funds with which to buy a mission in the mountains to be used as a training-school and rest home for the workers. Appeals were made through the *Signs of the Times*, and a liberal response was made. The money was raised and shortly after that at Mussoorie, in the Himalayas, a suitable property was purchased, costing \$8,000. It consists of twenty-three acres of land, and a substantial house, fairly well furnished. Our location is in the



outskirts of the station, on the spur of the mountain. As our land includes the entire spur, we are apart by ourselves, yet only a short distance from the native part of the city. This home has proved a veritable life-saving station to workers coming from the heated plains below. Again and again missionaries have come to Mussoorie much debilitated by the heat, some with malaria and other diseases incident to the tropics. After a stay in the tonic climate of the hills their strength has returned, their health has improved, and they have gone back to their work with courage and energy. The effort of our people in purchasing this, the first and only property owned by this people in India, answered an urgent call, and provided a great need. We feel deeply grateful to God for the Mountain Rest Home.

#### PUBLISHING WORK

Present truth is now printed in some form in six languages of India. There are tracts and pamphlets in English, Bengali, Santali, Hindustani, and Tamil. Our English paper is the *Oriental Watchman*, which has had a wide cir-

north-central part of India. Our facilities for printing during the past two years have proved altogether inadequate to the work, and a large share of our printing has been done by outside firms. With so many languages in India in which to print the message, it behooves us largely to increase our facilities for getting out the printed page. We should have a well-equipped office for meeting the growing needs of the field.

#### OUR NEEDS

The greatest need is men and women to strengthen the out-posts before lone laborers fail in health, frustrating the progress of the work. The publishing work needs helpers. Aside from this, funds are needed with which to build a sanitarium, provide proper facilities for the publishing work, and homes for missionaries. If such help as this is sent to us, it will provide for the work already begun. But what we have undertaken is as nothing compared with the great work before us. We have as yet only skirted about the coast-line, and discovered a few bays and inlets. The tremendous undertaking of preaching the

inent ones with an aggregate population of 114,000,000 which are as yet untouched, among whom an adequate force must soon be stationed, to learn the languages and begin the promulgation of the truth of the third angel's message, and develop a corps of workers from the field; and,—

"Whereas, The powers from beneath are rapidly leavening the minds of the people, as manifested (1) in the wide circulation of infidel literature; (2) in the political unrest; (3) and in the tendency of a small part of the population toward anarchy; and doors are rapidly closing, making mission work more difficult year by year; therefore,—

"Resolved, That the missionary conference here assembled, as representatives of the General Conference, standing face to face with these unwarned millions, do hereby memorialize the General Conference in its thirty-seventh session, assuring that body that the help already sent has been most timely, and that we heartily appreciate the efforts already put forth to warn these millions; and further, with the solemn burden of the work still undone resting heavily upon us, we have been greatly encouraged by the great interest recently shown in the cause of missions, and we most earnestly pray that this interest shall steadily increase until sufficient men and means are speedily supplied to meet the situation, and finish the work in India, the great Gibraltar of Heathenism."

To meet the needs of India and answer this memorial will require, at the lowest estimate, 60 workers, including wives and single workers.

To provide a sanitarium, a publishing house to supply literature in the many languages, to build homes for the missionaries called for in localities where no suitable homes can be rented, and to place these workers in the field, and start them in the work, will require \$75,000.

Brethren, India is waiting, away yonder, in its need. For these souls Jesus gave his life. In his name we present the burden of India's millions before this Conference, praying God to enable his people to make response.

Following Elder Shaw's general report, H. H. Votaw, of Rangoon, was called upon to give an account of the work in Burma. His report follows:—

#### Burma

Politically a part of the British empire in India, known to many as Further India, in our work a part of the India Mission, Burma is yet in many respects as different from India as is China. Lying as it does between two great empires, the Indian and Chinese, Burma has developed a peculiarity of nationality all its own. The people of Burma differ radically from the people of India. While the latter are Aryans, the former are Mongolians. In India the curse of caste dwarfs and stunts the effort toward enlightenment which the more progressive would make. In Burma there is no caste system. In religion India is servant to Hinduism and Mohammedanism, while Burma is one of the strongholds of Buddhism, having shrines which are the most sacred in all the Buddhist world, and to which come pilgrims from all lands where Buddhism has its devotees.

#### THE PEOPLE

The Burmese people are known as the



PATIENT AND BAGGAGE APPROACHING MUSSOORIE SANITARIUM

ulation for a number of years in all parts of India, Burma, and Ceylon. It has probably done more than any other agency in English for the propagation of the tenets of the faith we hold. Faithful canvassers have gone from station to station wherever English-speaking people were to be found, taking subscriptions and selling books. It has been through many difficulties that the work has gone forward. Under the burning sun in malarious districts, often with unsuitable food, our canvassers have worked.

Miss Anna Orr, who is now returning to America after seven years in India, has spent most of her time traveling over India and circulating English literature. A grand work has been done at the hands of our faithful agents, of which eternity alone will reveal the far-reaching results.

Literature in the vernacular has been mostly in the form of tracts and pamphlets. It has been proved that even in India, where the people are so poor, papers and pamphlets can be sold. We have printed as many as 50,000 copies of one booklet. These have been taken by native brethren, and most of them sold at a price which about pays for the material.

A Bengali periodical is now being started. Its first appearance is as a quarterly, with the expectation of increasing it to a monthly journal.

The little printing-office formerly located at Karmatar, was moved in January last to Lucknow, a large city in the

everlasting gospel in India is one of the greatest problems which the Seventh-day Adventist denomination is facing at the present time. With 300,000,000 people before us, bound by heathenism, caste, and superstition, living in a trying climate, speaking no less than 147 different languages, we find ourselves undertaking a work the magnitude of which is altogether beyond our ability to grasp. Believing, as we do, that we are in the last generation, that in the next few years God's last call will be sounded throughout this vast country, with its teeming millions, it behooves us to greatly extend our work, and lay broader plans than heretofore.

The following Memorial to the General Conference was drawn up at the recent biennial meeting of the Indian Mission Field:—

"Whereas, The unfailing word of prophecy has clearly pointed out that this threefold message will be preached to every kindred, nation, tongue, and people in this generation; and,—

"Whereas, This is a great empire of many nations and tongues, there being no less than 147 distinct tongues, 23 of which are spoken by more than one million people each, and we have as yet been able to make but a very small beginning in Hindi, Bengali, Tamil, Burmese, and Marathi; and further,—

"Whereas, The small force of workers in each of these languages is in imperative need of being strengthened by additional workers, and besides these five great nations there are eight other prom-

"Irish of the East," because of their unfailing humor; and they captivate the hearts of all travelers by their unbounded hospitality. Because of the fear of defilement the native of India can offer no hospitality at his board, while in Burma you are almost forced to eat and drink in every home to which you may go. I have frequently had the unpleasant experience of endeavoring to partake of the hospitality of a half-dozen families during a single forenoon, after I had partaken of a hearty breakfast before starting on my visiting. I am convinced that this country has had more books written describing it than any other country of its size in the world. The titles given to these books, such as the "Silken East," "Golden Burma," "The Soul of a People," "Under Eastern Skies," "Told on the Pagoda," "The Land of the Gold Umbrella," show the charm of the land, and the peculiar spell it casts upon the transient as well as the permanent resident.

The Burmese are a proud race. Some of the titles assumed by the late king show their arrogance. Although possessed of such a limited kingdom, the last king of Ava—as the king of Upper Burma was designated—assumed the proud titles, Lord of the White Elephant, Lord of the Golden Umbrella, Ruler of the Universe, etc. And this overweening pride, persisted in to the last, eventually cost him his kingdom.

But it is not in the province of this report to dwell upon those features of the people and the land, interesting as they are, which are not directly a feature of our work.

#### OUR WORK

It is now nearly four and one-half years since we first sighted the shores of Burma. As our ship dropped anchor in the harbor of Rangoon, and we went ashore, we were impressed, as others have been, "that every one had tried to see how fantastically he could array himself, or had gone to the other extreme, and had not arrayed himself at all." Rangoon, the metropolis and chief port of Burma, is one of the most progressive and cosmopolitan cities in the East. Representatives of nearly every nation of both Europe and Asia may be seen here every day, each arrayed in the costume peculiar to his own country. A perfect babel of voices is to be heard. However, the novelty of it all soon passes, and we are oppressed, almost to discouragement, by the knowledge that they are ignorant of the message which is so dear to us,—unwarned concerning the most momentous event of the ages.

Some work had been done in Burma before we arrived there. Brother H. B. Meyers had sold our books to the English-reading community in all the larger towns, and some meetings had been held in Rangoon. There were three Sabbath-keepers at the time of our arrival. By the blessing of the Lord, this number has been increased to something more than sixty; but we have lost two by death, one from apostasy, and a number have moved from the land. We have still in Burma about fifty adults who are thoroughly in harmony with us in all points, and whose lives give evidence of the working of God's Spirit. Further, we have a number of promising youth whom we believe will yet be of service in giving the message to their own people. We have no "rice Christians."

That our people are not inspired by mercenary motives should be proved by the following illustration of the sacrifices which they make for the truth. Brother Maung Maung, before he began the observance of the Sabbath, commanded a salary of rupees 250 (which is the equivalent of \$80 of our money) a month. With us he earns twenty dollars a month, and serves our cause in a multitude of ways. He is a mechanical draftsman of marked ability, an architect, a photographer, and is especially apt in giving this message. Our other Burmese worker, Brother Hpo Hla, had been for nearly twenty years in the employ of the Church of England, and besides his regular salary he was given the privilege of sending his children to the boarding-school free of charge, and was able to

from the treasury of the mission to aid in paying it. Now that our numbers have increased, we receive more than enough each month to pay the rent, and have been enabled to equip our hall with all necessary furniture.

Besides these regular sources of income we have received donations enough to enable us to print good-sized editions of each of six different tracts, and to pay about \$300 toward the purchase of some property for a permanent mission home.

#### LITERATURE

The tracts to which we have just referred are all either 8 or 16 pages in size, except one which had 22 pages. Shortly before I left for the Conference, we received from the press a booklet of



GROUP AT A BAPTISM, INSEIN, BURMA

earn extra money by private tutoring. When he accepted this truth, he devoted all his attention to teaching the Burmese language to young Englishmen, and for more than a year supported himself before we asked him to join our force of workers. When we finally hired him it was at a salary considerably less than he had formerly earned, with no allowance for the education of his children.

The tithe, which was naught when we arrived, has now risen to about \$100 a month, and this exclusive of the tithe of the workers. While the population of the province of Burma is only one thirtieth of the whole Indian empire, our tithe for the past year amounted to almost one half of all the tithe received by the treasury of our Indian Mission.

Our Sabbath-school donations have risen until for the quarter ending March 31, 1909, we received from the Rangoon Sabbath-school alone \$36. From the three Sabbath-schools in Burma our average quarterly collection is about \$60, and all of this is devoted to missions.

By the blessing of the Lord we have been able to raise the sum of \$20 every month for the rent of our meeting hall in Rangoon. It was a severe test of our faith to follow what was the manifest leading of the Lord, and undertake this responsibility, when we had but three Sabbath-keepers besides the workers. But God's leading hand has never failed us, and each month this rent has been paid, and not one cent have we received

80 pages, dealing with health principles, and selling for 8 cents. This has been well received. The cost of producing the booklet was slightly more than 3 cents a copy. This is our first attempt to sell literature in the vernacular, and we feel sure that it portends good things. The Buddhist is a vegetarian in theory, if not in fact, and we have been able to present the principles of health reform which we as a people hold, and they have been well received.

At the present time our greatest need is more workers. We have need of some financial aid, but men are needed most. Four or five openings should be met at once.

First, there is a great need for treatment-rooms to be opened in Rangoon. From the experience of those who have done medical work in the past we are convinced that treatment-rooms would be self-supporting almost from the time of their inception. We have rooms for which we need pay no additional rent in which the work could be begun. A consecrated man and his wife for medical missionary work are urgently asked for.

Second, Dr. Oberholtzer has lived alone for more than two years, and faithfully endeavored to teach the message by the ministry of healing while engaged in language study. It is not right that she should be left thus alone. Brethren, would you like to know that your sister was 12,000 miles away from

all that she held dear, living *alone*, battling *alone* against the deep-seated ignorance and superstition of heathenism?

Third, we need a qualified school man—one who has been educated in the "university of hard knocks." Some of the most prominent Buddhists of Upper Burma have besought us to start a school for their youth, where manual training shall be given. The mission schools of other denominations are missing their privileges by following the government curriculum for the sake of government grants-in-aid. So much is required by the government before this financial help is given, that the schools are unable to give anything like adequate instruction in Christianity. The people who are calling for us are willing to help to the best of their ability in a financial way. They have promised to work in every way they can to make the school a success. May God impress

were traversing a narrow foot-path on the mountain-side. At a convenient place on a ledge of rock the father left his children while he went elsewhere. A tiger was seen approaching. Seized by fear, the children, to save themselves, cast a pig over the cliff to the approaching tiger. "Thus," they say, "we sacrifice to the demons only because we fear them, not that we would worship them."

Already thousands have turned to Christianity, and it is not strange, since they have such a favorable predilection for the gospel. The Baptists claim some 40,000 communicants among them, I am told. Other missions also have flourishing congregations. They make excellent Christians, and the change for good which Christianity has made, and is making, in them is witnessed to in emphatic terms by all who are in a position to speak intelligently.

The Karens number about three quar-

servants are being endued with power. Scarcely noticing those things which are common to all countries, such as railways, by which it is now possible to go from Rangoon to Ava in eighteen hours, a journey that required six long weeks in the days of Judson; or steamships, which carry us from the door of our country to the "Silken East" in a month (Judson spent over six months when he made the voyage); or the printing-presses which abound in the land, and enable us to educate the people by literature in their language,—passing these, I say, we stand face to face with the deep-rooted belief of the people of all religions that a Redeemer is about to appear. The Hindu is expecting a God to appear in the flesh; the Buddhist tells us that it is almost time for another incarnation of the Buddha, and the Moslem is sure that Isa Messi, Jesus the Messiah, shall soon return to correct the evils now practised by mankind.

All India is aquiver to-day, on tiptoe with expectancy and anxiety. Do you not agree, brethren, that ours is the message that is needed? Can you not thank God again and again that to us has been committed a gospel commission as comprehensive as the love of God; a gospel fitted to the needs of every nation, kindred, tongue, and people; a message which answers the heart's longing of every honest soul in every land, "from Greenland's icy mountains to India's coral strand;" a message which proves to be "the power of God unto salvation," breaking the shackles of the poor heathen, raising him from the service of "dumb idols to serve the living God," and delivering "them who through fear of death were all their lifetime subject to bondage"? This glorious advent message meets the expectancy of all India. Let us be true. Let us pledge again our best service. In heartfelt humility and contrition of soul for our past unbelief, let us arise to finish the work. Let not the curse of Meroz be ours.

And since I have seen the marvelous manner in which news travels in India, I am persuaded that the message can be quickly given. It is a matter for continual marvel to us how rapidly events of all sorts become known to the illiterate millions of India.

But one thing that I have ever seen seems to me to be a fit illustration of the swiftness with which the knowledge of happenings of the day are passed from mouth to mouth. How distinctly I remember that day, years ago, when, with blanched faces, the dwellers in a little frame house, set far out on the prairie, began to labor with eager, feverish haste to protect the home from the dreaded prairie fire! But the rolling, bounding flames gave little time. The fire was driven by the wind, and what was the puny work of man to stop it? Christ has compared the working of the Spirit to the blowing of the wind. So when the Spirit of the Lord of hosts has breathed upon his people, and the nations, I am sure that the message will sweep across India in mighty triumph, burning away every barrier which Satan has erected to stay its progress. Let us be ready against that day.

Again these Macedonian calls stirred mightily the hearts of all.

The meeting adjourned.

J. O. CORLISS, *Chairman*,  
W. A. SPICER, *Secretary*.



WORKERS AND BELIEVERS, RANGOON, BURMA

some strong young man and wife to volunteer for this work.

Fourth, I must speak in terms the strongest that I can command in regard to the crying need of laborers to begin work among the Karens. I feel sure that no yet unentered territory presents so strong a plea for help, and it is a question in my mind whether any call for help which has been or shall be presented at this Conference is deserving of more immediate consideration than this plea. Ever since we have lived in Burma, we have written and pleaded for some one to come to give this glorious message to the simple-minded hill folk of the mountains of Burma. Possessing such traditions as they do, they are peculiarly susceptible to the influence of the gospel. Many have speculated concerning the folk-lore of the Karens. Where and how did they obtain it? It is jealously guarded, and handed down from generation to generation. In outline, if not in absolute detail, it agrees with the Scriptural narrative, including the account of the forming of woman from the rib of man, the fall, the flood, etc. "Because that when they knew God, they glorified him not as God," the knowledge of their Creator was withdrawn from them, not, however, without the promise being left to them that the knowledge of the true God should again be brought to these whom he had temporarily cast off. "White foreigners," coming in ships, were to be the bearers of the good tidings. Those who have not yet accepted Christianity represent their present condition by the following illustration: A father and his children

were traversing a narrow foot-path on the mountain-side. At a convenient place on a ledge of rock the father left his children while he went elsewhere. A tiger was seen approaching. Seized by fear, the children, to save themselves, cast a pig over the cliff to the approaching tiger. "Thus," they say, "we sacrifice to the demons only because we fear them, not that we would worship them."

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The Karens number about three quar-

ters of a million, and are divided into three main tribes. They live almost entirely in the hills, or the low land immediately adjacent. Whoever begins work for these people must expect hard work, for it is difficult to visit their mountain villages; but surely the results will pay abundantly. O that God might lay upon some strong young men and women the burden of this work! Who will become the apostle of this great message to these hungry souls? Would it not be worth more, far more, than the sacrifice it demands, to be able to stand with the redeemed of this people on the sea of glass, and join with them in the song of Moses and the Lamb? My soul has long been burdened as I think of the Karen still waiting for the truth. I have promised before God that I will leave nothing that lies in my power undone in my efforts to secure some one to begin this work.

Before closing I feel that I must share with you some of the things which I have learned from my sojourn in the East—things which should bring good cheer to the heart of every one who is longing for the speedy return of the blessed Saviour. I am sure that the Lord of all the earth has set his hand to the task of doing a short work, and cutting it short in righteousness. Whenever we turn our eyes, we see evidences that the harvest of the earth is ripe. All about us are those things which indicate that God is leaving the nations without excuse, and is preparing the honest in heart to receive this great message speedily. The instruments for giving it quickly are complete, and his

## THIRTY-THIRD MEETING

June 1, 10:30 A. M.

G. A. Irwin in the chair. Prayer by Dr. H. F. Rand.

New delegate seated: Dr. W. B. Holden, of the North Pacific Union.

A legal meeting of the Washington Training College was called, and adjourned.

The Conference hour was given to reports of the Medical Missionary Council. Dr. W. A. Ruble, secretary of this

ation, 31 still exist; and the roll has been swelled until the number of recognized institutions is now 80, scattered almost all over the world.

## Distribution of Sanitariums

Ordinarily we speak of our sanitariums as those under denominational supervision, and private sanitariums. Of the former, there are 44, distributed as follows: In Australia, 4; in New Zealand, 1; in India, 2; in Japan, 1; in South Africa, 2; in Palestine, 1; in Nor-

comes about principally through readjustment in the naming of a few sanitariums, some of which have been known as denominational in the past, having been placed with those privately owned.

It may be a surprise to some to learn that the net gain of twenty of our largest sanitariums the past year, counting the losses of some with the gains of others, was \$18,980.37, or an average of about \$1,000 apiece. The monetary valuation of our institutional work is but a small part of its worth.

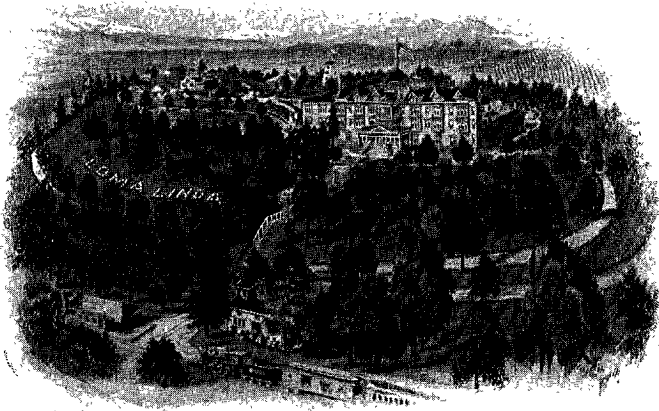
## Sanitarium Helpers

There are, in all our sanitariums, 966 nurses in training. It should be remembered that all of these meet the entire expense of their training by labor while learning. The source of their support is almost entirely from outside the denomination, through the patients who attend the sanitariums. Ordinarily, a year of training in our other educational institutions costs about two hundred dollars for each student. Their support comes very largely from our own people. This item alone of educating our own young people in our sanitariums aggregates a quarter of a million dollars annually.

There were in our institutions last year 1,843 helpers. Estimating their weekly wages at \$6, an average taken from eight of our institutions, this would amount to \$564,016 in wages annually, or more than half a million dollars. A tithe of this, paid by such helpers, is \$56,401.60, besides offerings, which result from wages drawn entirely from outside sources. The support of all these Seventh-day Adventist laborers is derived directly from self-supporting missionary work.

## Number of Patients

Another item of great importance, although often overlooked, is that of contributions to our denominational work by those outside the denomination, through fees paid to our sanitariums by those receiving treatment. The number of patients in our institutions the past year was 21,731. The average length of residence in these sanitariums, as reported by 25 of our principal institutions, is five and one-seventh weeks. A



LOMA LINDA SANITARIUM, CALIFORNIA

department, presented his quadrennial report, as follows:—

## REPORT OF THE MEDICAL MISSIONARY DEPARTMENT

## Foreword

The Medical Missionary Council, as a department of the General Conference, was organized at the session of that body four years ago. During this period, many obstacles have been met in the way of establishing the Council as an integral part of denominational work. How well they have been overcome can hardly be judged after so short a time; but from evidence given below, we have great reason for thankfulness to God for his prospering hand in this department.

The trying experience of the past few years has been instrumental in causing a much wider dissemination of health principles. It has caused us to turn our attention to building up this branch of the work in many places. It has given opportunity for a hundred competent men, in as many widely separated places, to develop their God-given privilege of building up enterprises to the glory of God and the uplifting of humanity.

The past quadrennial period has taught us many valuable lessons; but we are looking to the present Conference to plan the future of this department so that much greater progress shall be made in medical missionary work.

At the beginning of the General Conference four years ago, the president, in his opening address, said:—

"From an early period in our history, medical missionary work has been a prominent feature of this cause. To the one little institution established in 1867, have been added 51 sanitariums, 29 establishments known as treatment-rooms, and a large number of hygienic restaurants. Hundreds of persons, as physicians, nurses, and health and temperance workers, are now devoting their lives to the promotion of this important phase of the third angel's message."

Of the 51 sanitariums then in oper-

way, 1; in Denmark, 2; in Germany, 1; in Switzerland, 1; in Ireland, 1; in England, 2; and in the United States, 25. Of the private sanitariums, there are 36, of which 2 are in South Africa, 1 in Scotland, 1 in the West Indies, 1 in Japan, and 31 in the United States.

## Statistics

A glance at the financial condition of our sanitariums for the past four years is of interest. The sanitariums reported at the last session of the General Conference by the statistician, had assets to the value of \$807,405.05. The present worth, at that time was \$276,687.11, or about a quarter of a million dollars. A similar report at the end of 1908 shows a valuation of over two and one-half millions; namely, \$2,766,346.50. The gain for the year 1908 was \$422,062.85.



BOULDER-COLORADO SANITARIUM

The sanitariums under conference supervision, as stated, number 44, against 40 a year ago. Private institutions now number 36, as compared with 24 a year ago. The valuation is as follows: Gain of conference institutions in 1908 over 1907, \$152,885.49; gain of private institutions during the same period, \$269,177.36. This is a gain of 8.19 per cent in denominational, and 56.38 per cent in privately owned institutions. This seeming disproportion of gain between denominational and private institutions

moderate estimate of the amount paid each week would be \$20. This means an annual income from the world of \$2,235,190.

The amount of charity work reported by 27 of our sanitariums last year was \$58,796, or \$2,174 apiece.

I am well aware that we can not estimate the worth of this branch of our work in dollars, or its strength in men; but the enumeration of these is a great stimulus to enthusiasm in any work, and without either, we could do little.



**Class of People Attending Sanitariums**

We have been reminded many times that the instruction to go out into the highways and compel them to come in, is a command to make a special effort for the more favored class of society. In no branch of our work is there a better opportunity to reach this class than through the medical work. We can not reach these people by our camp-meetings. They will not attend our services in tent, hall, or local church. We can not get to them with the printed page, neither can our Bible readers approach them. It is a well recognized fact that the patronage of our sanitariums is largely made up of people from the higher walks of life. There is rarely a time when an institution of any size has not as patients, governors, senators, lawyers, and ministers, as well as people who stand high in the financial world. In response to a question sent to our various sanitariums, it appears that there have been 243 of such influential people in 33 of our various institutions the past year. It will be granted by all that this class is a difficult one from which to gather converts to the message; but those who attend our sanitariums certainly receive a knowledge of the truth, and we have the assurance that many who have been taught the truth of the third angel's message will later accept it. Fifteen of our sanitariums report 141 who have received the message through the influence of the sanitariums.

**Periodicals and Literature**

We recognize that we have not been as prolific in the production of medical literature as we ought. Nevertheless, we have at present seven health journals, with a combined circulation of 135,000 copies a month. The growth of *Life and Health* has been steady. In 1905 the circulation was 16,000 copies a month. In May, 1909, 50,000 copies were printed, and the edition was soon exhausted, so that no more could be had. This list is growing rapidly. The English *Good*

"The Practical Guide to Health," by Dr. F. M. Rossiter; 668 pages; price, \$3 to \$5; sales, 5,000.

"School of Health," by Dr. A. B. Olsen; 400 pages; price, \$1.25; sales, 15,000.

"Health for the Millions," by Dr. A. B. Olsen; 256 pages; price, 65 cents; sales, 6,000.

"Colds," by Dr. G. H. Heald; price 25 cents; sales, 10,000.

4. "Chronic Constipation" .....Kress

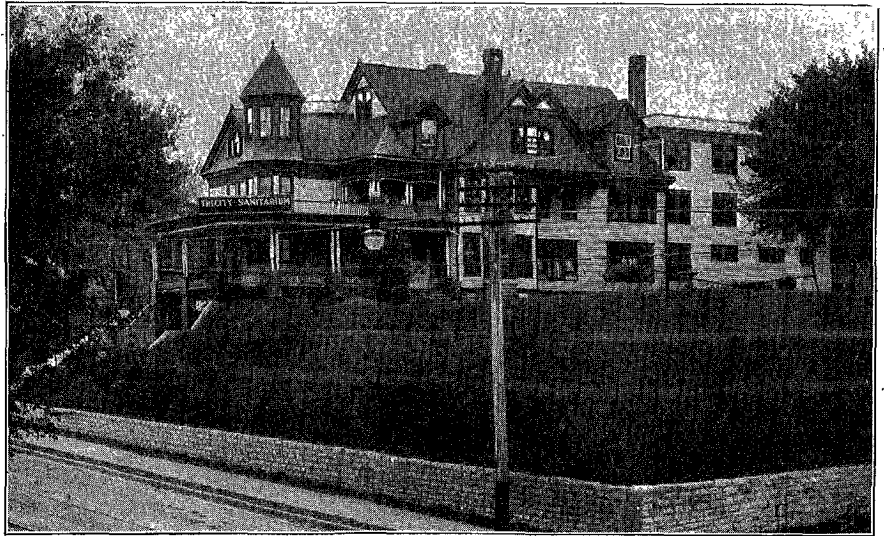
5. "Medical Use of Alcohol" ....Heald

A second series, called *Life and Health Leaflets*, comprises a series of small, envelope-size tracts selling for one-fourth to one-half cent. These are:—

1. "Alcohol and Disease" .....Kress

2. "Liquor, Poverty, and Crime" Ruble

3. "Counting the Cost of Alcohol"



TRI-CITY SANITARIUM, MOLINE, ILLINOIS

"Health; How to Find It When It's Lost; How to Keep It When It's Found," by B. Franklin Richards; 240 pages; price, \$1.

"Ministry of Healing," by Mrs. E. G. White; 544 pages; price, \$1.50; sales, about 22,000.

"Vegetarian Cook Book," by E. G. Fulton; 266 pages; price, 75 cents.

"A Friend in the Kitchen," by Mrs. Anna L. Colcord; price, 25 cents and 50 cents; sales, 160,000.

For years we have felt the need of tracts and leaflets on health topics. At the last General Conference, a commit-

.....Ruble

4. "Is Alcohol a Food?" .....Kress

5. "The Cure for National Intemperance" .....Kress

6. "Patent Medicines" .....George

7. "Simple Treatment of a Cold" .....Heald

8. "Some Effects of Tobacco Using" .....Cummings

9. "Pointed Facts about Tobacco" .....Heald

10. "Pure Air in the Home" Merritt

A third series is published by the Pacific Press, as follows:—

"Patent Medicines" .....Rand

"Physical Effects of Tobacco" ....

.....M. L. Edwards

"Simple Treatment for Common Ailments" .....M. L. Edwards

"Food Chart—Home Use" .....M. L. Edwards

"Revised Dressing for Health" .....M. L. Edwards

"Healthful Dress" ....Dr. Wood-Starr

"Choice Thoughts on Dress" .....E. G. White

"Signing the Pledge" .....E. G. White

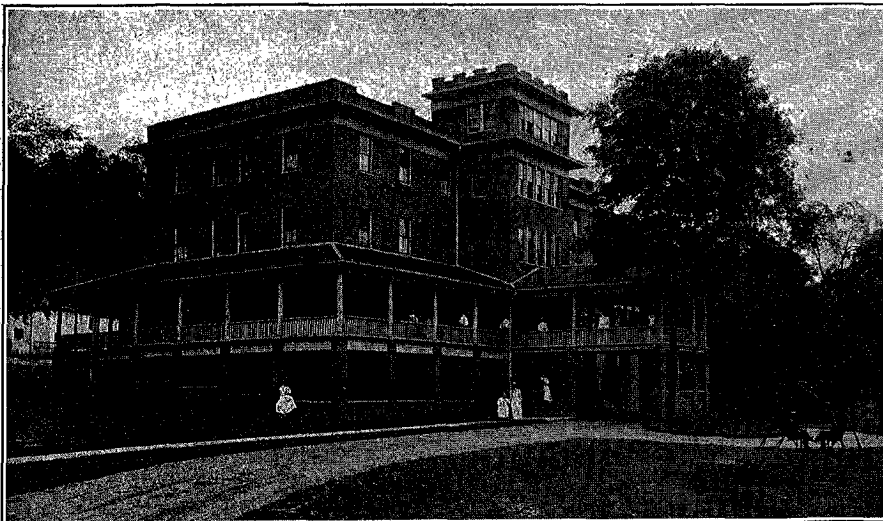
In Australia are published a number of health pamphlets, as follows: "Food and Health," "Dietetic Errors," "Tobacco Habit," "Diabetes," "Consumption, Its Cause and Cure."

The German book, "Christian Temperance," having 192 pages, and selling for 40 cents, has met with a sale of 50,000 copies. In the Russian, 5,000 copies of the same book have been sold, and in other European languages, 12,000.

"Secret of Health," a pamphlet of 16 pages and selling for 2½ cents, has met with a sale, in the German, of 5,000 copies; in French, 6,000; in Dutch, 5,000; and in Danish, 5,000.

**Medical Missionaries Sent Out**

It is coming more and more to be realized that every one who goes to a foreign country should have a knowledge of medical work sufficient to enable him to relieve the more common ailments of humanity. During the past four years,



WABASH VALLEY SANITARIUM, LA FAYETTE, INDIANA

*Health* has a circulation of 45,000 copies a month; German *Good Health*, 17,000; French *Good Health*, 6,000; Dutch *Good Health*, 5,000; Danish *Good Health*, 5,000; and the Australasian *Good Health*, 7,000 copies.

Our medical books consist of the following:—

"Home and Health," by E. R. Palmer; 600 pages; prices, \$3.50 to \$5; sales, 10,000.

tee was appointed to prepare such leaflets or have them prepared. Accordingly, three series have been started. The first is the *Life and Health Series* of booklets, four and three fourths by seven inches in size, varying in price from three fourths of a cent to five cents. These are as follows:—

1. "Tobacco Using" .....Heald

2. "Tobacco Habit" .....Kress

3. "Diet and Endurance" Leadsworth

we have sent out 53 medical missionaries, physicians and nurses, as follows: To India, 18; China, 6; Japan, 7; Korea, 2; South Africa, 3; South America, 7; West Indies, 4; Mexico, 1; other countries, 5.

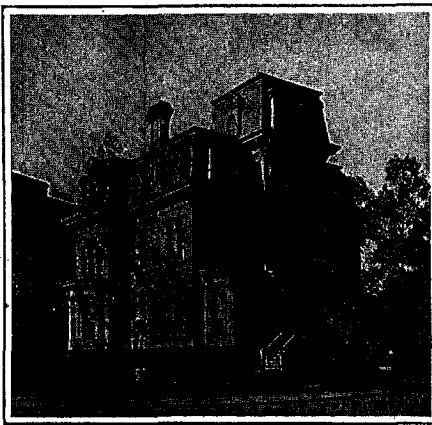
### Education Necessary

We recognize the need there is for educating three separate classes of workers in our institutions:—

First, well-qualified nurses. It is coming to be recognized more and more that our force of well-prepared nurses is entirely inadequate to meet the demands made upon us. We have not in the past appreciated the necessity there is for well-educated young people in every branch of our work. Every parent should recognize the obligation resting upon him to give his child the very best education obtainable in our schools. In selecting young people for our nurses' training-schools, we experience great difficulty in finding those who have the preliminary qualifications required for entering such courses. These requirements should be made higher than they are at present. Then our nurses should be given a very thorough course in nursing, which will prepare them not only to meet the highest requirements of an institution, but to go out and do evangelistic work, to take charge of treatment-rooms, or to accept responsibility in some foreign country. Every one of the nurses' courses connected with our various institutions should be strengthened. In addition to this, we are in need to-day of at least three post-graduate schools connected with our various larger sanitariums, where our nurses may receive advanced training beyond what has heretofore been offered in our regular courses, which will fit them for greater responsibilities. We should have one such school in the western part of the United States, one in the eastern, and one in Australia. This would be but a beginning. It ought to be one of the matters accomplished by this Conference to provide for such schools.

Second, the requirements for those contemplating a medical course are being made higher and higher from year to year by the leading medical institutions of this and other countries. This makes it obligatory upon us to provide a preliminary education far beyond what has been necessary heretofore. We are instructed in the Testimonies that our different union conference schools should give this preparatory work. We should be able to select from the best of the young people in our schools those who have had a college course leading to a degree, and recommend them to take medical studies that will prepare them for our sanitariums and for recognized medical practise in other countries. This line of work should be systematized. We have need now for more well-qualified physicians than we can supply. Since we have no educational institution in the denomination where a medical training can be secured, there is a crying need for a home where our medical students may be cared for under proper influence in close proximity to a medical school of high standing in which our young people may secure the necessary medical education. On account of there being greater demands made upon those who take the medical course than upon any other class of our people, owing to the fact that they must have four or five

years of education in addition to the ordinary college course, there should be a fund provided from which worthy young men and women who are well recommended by proper persons in responsible positions, may draw for their support while taking their medical course. The amount drawn should be returned to the fund, either by the persons enjoying its privileges or by the conference in which such persons labor after their graduation. Unless we can do this, there is no way in which we can bring about this important part of the education of our young people under proper influence. During the past quadrennial period, 7 of our physicians have secured credentials for practise in other countries through examinations,—2 in South America, 1 in Japan, and 4 in England. It may not be understood by all that several very difficult examinations must be passed by our medical workers in se-



WASHINGTON BRANCH SANITARIUM

curing the privilege of practising medicine in almost any foreign country.

Third, there is great need of a course in our institutions looking toward qualifying efficient matrons, business managers, and cooks for our institutions. Few realize the difficulty experienced in securing such workers. Our larger institutions should give special attention to this matter. Just here I might mention the necessity of concerted action among our institutions in the matter of securing helpers to man them. Each manager of an institution, and sometimes the individual members of the board, seem to imagine that their institution is the most important in the denomination. When a vacancy occurs, either of superintendent or other helper, they too often overlook the rights of others, and begin to negotiate with the physician in charge or helper in another institution. This should not be. Such negotiations should be made with the board, or at least, it should be ascertained whether such negotiations would be agreeable to the institution with which the worker is connected. We naturally think the work with which we are connected is the most important of any, and desire the very best workers in the denomination to connect with it. Each institution, however, is but a part of the whole work, and we must think not upon the things of our own alone, but upon those of others also.

It would be a pleasure to recount the many thrilling experiences of our medical missionaries in the widely distributed fields over which they are scattered, as Dr. Riley Russell in Korea, Dr. W. C. Dunscombe and others in Japan, Drs.

Selmon and Miller in China, Dr. H. C. Menkel and his companions in India, Dr. R. H. Habenicht and his associates in South America, Dr. A. A. John and others in Mexico, and still others in various places; but the limited time at our disposal will not permit.

### Medical Missionary Councils

During the past four years, five of these meetings have been held, where subjects of special importance to this branch of the work have been considered. The first was held at College View in 1905; a second was here in Washington two years ago; a third was conducted at Portland, Ore., during the summer of 1907; followed by one at Loma Linda in the fall of the same year. Last summer the North Pacific Union Conference held a meeting at St. Helena. These councils have all been well attended by both physicians and nurses in our organized work, as well as by those in private practise; an excellent spirit has prevailed in each, and great benefit has been derived from them. We shall hold a three days' council at the close of this General Conference, from June 6-8, at which time medical subjects of especial interest to our physicians will be considered. We shall give the time entirely to considering such methods of dealing with disease as are used in our various institutions.

### Work of the Secretary

One of the greatest difficulties in this department is to secure men who will give up medical practise in order to attend to the routine duties connected with the secretaryship of the department. For more than a year after the preceding General Conference, we were searching for some one to do this work. Finally Dr. J. E. Froom was secured. He did very effectual work for a number of months, but finally connected with an institution in the West, and it was necessary to secure another man for this work. It has been my privilege to be connected with this department in the capacity of secretary since October, 1906. During about one half of this period, I have given my time almost entirely to the work of the department. I have visited a large number of our institutions in the United States during the past two years and a half, having made two trips to the Western Coast, three into the New England States, and two into Canada. The past sixteen months, I have been in charge of the Washington Branch Sanitarium in the city. It has been decided that the secretary shall hereafter give his entire time to the work of the department, paying especial attention to the providing of help for our sanitariums in the way of physicians, nurses, and other workers. For the past few months, a field secretary has been provided, whose duty shall be to visit our various camp-meetings and churches, and as opportunity offers, hold health lectures in connection with Chautauquas and other public gatherings. An office secretary has also been provided, who has attended to a considerable part of the correspondence. If it be agreeable to this General Conference, this arrangement will be continued, with possibly the addition of another secretary for field work. As stated below, however, there is need of several men who shall give their attention to general medical missionary work in this country and abroad, and we trust that provision

will be made in this Conference to meet this need.

### Some Needs of the Medical Missionary Work

First, we recognize the need there is of a greater consecration to the work of carrying the gospel to the world in this generation, and a more concentrated effort in making this department a powerful factor in that work. In no other department is there such a tendency to separate from a united effort in this direction. Has not the time come when we should put all our energies into a united effort to finish this great work?

Second, we need the prayers and support of all our people in making this department the efficient right arm of the message. Distracting influences have come in, tending to shake confidence in this work; but with the help of our people and the blessing of the Lord, this branch of the work may still triumph, and be a most powerful factor in carrying the message.

Third, our sanitariums might be far more efficient in reaching the people, and at the same time aided financially, if our members would take a more lively interest in arousing among their neighbors an interest in health subjects, and in recommending their friends and relatives to spend some time in one of our institutions when in need of medical attention and treatment.

Fourth, some plan should be inaugurated whereby the indebtedness of our sanitariums may be obliterated. "Ministry of Healing" has been donated for this purpose; but so much enthusiasm has been expended upon disposing of the thousands of copies of "Christ's Object Lessons" for the relief of the schools, that it seems well-nigh impossible to organize another such campaign on "Ministry of Healing." Between twenty and twenty-five thousand copies have been sold, which has been of some benefit to these institutions; but a more vigorous effort must be made in order to roll the reproach of debt from our sanitariums.

Fifth, the department should be strengthened by providing a number of public lecturers who will attend camp-meetings and other public gatherings, as well as Chautauquas, giving lectures on popular subjects pertaining to healthful living. These should be accompanied by one or two nurses who can demonstrate healthful cookery, hold schools of health, and help the people generally. Support for such a work must be provided in some way. More complete organization of the department is imperative. Men who can give time to the interests of the department at large should be secured or released for this work. We need at least three general men who can give their entire time to this work, and one such man in each union conference.

Last, but not least, is the need experienced by those who are endeavoring to provide sanitarium facilities for the colored people of the South. Three centers are in course of preparation to meet this requirement,—a sanitarium has been purchased at Nashville, another is being built at Huntsville, and a dispensary furnished at Atlanta. Those having the burden of this work have been struggling under the load too long already. The Medical Department has undertaken to awaken an interest in these institutions among our people, in

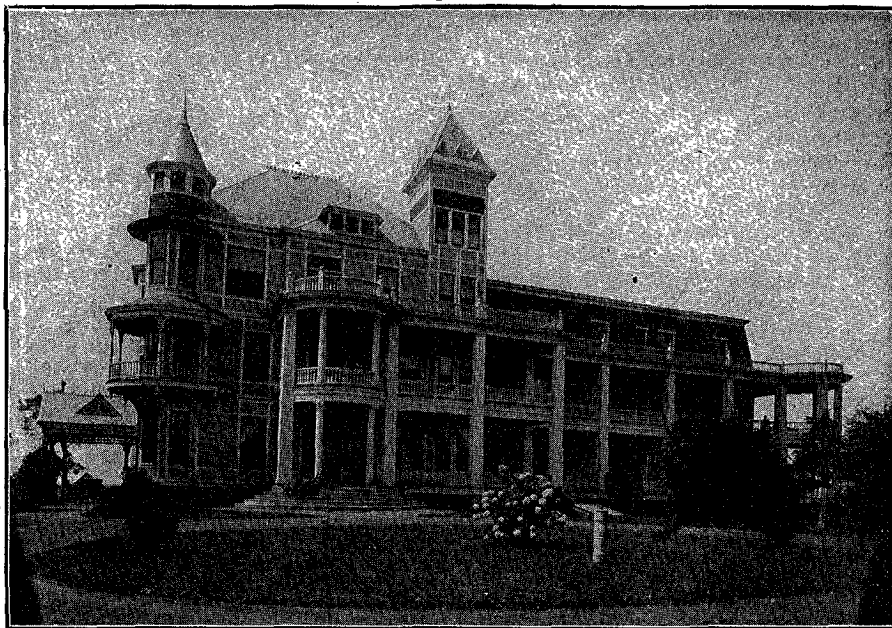
order to secure sufficient means to place them in a position to do efficient work for the colored people. Mention of this matter has been made in the columns of the *Review and Herald*, with the following result: The Washington Memorial church has raised \$112 for this work; the Takoma Park church, \$120; the Takoma Park Young People's Society, \$50; South Carolina, \$75; the young people of Portland, Ore., \$100; and the medical section of the Conference, \$85. The Eighth Street church (Washington, D. C.) has furnished a room, as have also the St. Helena Sanitarium, and the young people of Maine.

### Conclusion

We are grateful to God for his pro-

work in the Southern Union Conference. At Nashville, Tenn., we have a sanitarium for the white people, also the Rock City Sanitarium for colored people; at Madison, Tenn., about nine miles from Nashville, there is a small sanitarium in connection with the school; and at Huntsville, Ala., is a sanitarium for colored people not quite ready to be opened. This represents the extent of our institutional medical work.

The South is filled with opportunities. Much may be done, in many communities, for all classes. There are a few places where treatment-rooms have been started. The spirit of prophecy has pointed out the opportunity that exists for a large and important work to be



NASHVILLE SANITARIUM, MAIN BUILDING

tecting and prospering hand that has been over this branch of the work during the past, and would here dedicate ourselves more fully to strengthening the right hand of the message, and making it a power in helping to carry the closing message to every kindred, nation, tongue, and people in this generation.

W. A. Ruble: We will now listen to several of our medical missionary workers from different parts of the field, who will speak about five minutes each. First, Dr. George, who has been acting as chairman of the Medical Missionary Council.

### In the Southern Union

Dr. W. A. George: I represent at the present time the Southern Union Conference, as medical secretary; and I wish to say a few words in regard to that field, and in regard to opportunities to carry on medical missionary work in various parts of the South. There is one thing especially that makes this field more difficult than most other fields—and what I say of the Southern Union is true of the Southeastern and the Southwestern unions as well. This is the fact that we have to have two classes of workers—one for the whites, and another for the colored. This necessitates providing for two institutions instead of one in those communities where we wish to do this class of institutional work.

There are several centers for this

done in a humble, quiet way, by families who can settle in needy communities in various parts of the South, and there live the truth, and, when occasion requires, teach the principles of healthful living. And not only do we need missionary families who can teach by precept and by example, but we also need consecrated nurses who can work among the higher classes, in the homes of the people in the cities and elsewhere. We need nurses who can start treatment-rooms in the cities of the South. The rich and the poor are to be reached by this means, and helped to better things physically and spiritually.

Dr. H. M. Jump [Ohio]: Our Heavenly Father has blessed the medical work in Ohio. We can not boast of large sanitariums, but we have a few small ones. I would particularly notice the one at Mount Vernon, known as the College Springs Sanitarium. Testimonies have pointed out the value of arranging, if possible, to have small sanitariums connected with our larger training-schools, in order that opportunity may be afforded students to receive instruction in hygiene, simple treatments, etc., in order that they may be fitted to do acceptable service as medical missionaries, while laboring as colporteurs and teachers and evangelists in all parts of the earth.

The Mount Vernon institution also graduates nurses, giving them the advantages of a full course. We have endeavored to unite the healing of the sick

with the preaching of the message. In the churches and at our camp-meetings much instruction has been given in the care of the sick, in hygiene, in dietetics, and other health subjects.

We have in Ohio something that I regard as a great help to the medical missionary work; namely, an organization known as the Ohio Medical Missionary Association. All our twenty-six medical workers are members of this association. Unless you have tried it, you have no idea as to the help that such an association will bring to you as a conference medical secretary.

At our annual camp-meetings, we have that we need in order to present before our people in a practical way the blessings of health reform. In the large tent, lectures are given; a small tent is also provided for the physician in charge, where any one desirous of medical counsel can meet the physician. Another tent is fitted up for giving all necessary treatments to those who are afflicted. Competent nurses are employed to give these treatments, and to give such instruction and general help as necessity may require. These nurses devote all their time to this line of the work at the camp.

I am glad that we can have the help and instruction of a General Conference medical missionary secretary; and I wish to thank him publicly for his counsel and encouragement to our State conference department; and we feel to thank our Heavenly Father for the many rich blessings he has been continually showing upon us.

L. A. Hansen (of the Southeastern Union Conference): What Dr. George has said regarding the needs of the Southern Union Conference will apply with force, as he said, to the rest of the South. We have a big work before us in the Southeastern Union along medical missionary lines; but we have some conditions that are very favorable. In the first place, there is on the part of those at the head of the work there, a recognition of the true place that medical missionary work should occupy in this message. The Union conference executive committee and the local committees are in favor of doing all they can for the work. At our camp-meetings last year, ample time was given for a study of health principles, and very good interest was shown by all.

We have several centers in which work is now being done, Graysville (Tenn.) probably having the largest sanitarium. There is also work being done at Chattanooga, Knoxville, and Atlanta. The sanitarium at Atlanta has been under way for a number of years as a private institution owned by Dr. Curtis. Not long ago, however, it was taken up by the conference and is now doing a creditable work. Sanitarium work for the colored people is also being undertaken there.

In Orlando, Fla., we have an excellent sanitarium. Work is also being done in other parts of that conference.

At Graysville we have an ideal location, according to the light given by the spirit of prophecy. We have there also the Southern Training-school, and that institution and the sanitarium work hand in hand. The boards of both institutions are composed principally of the same men, and in planning for the work of both institutions, the best interests of both are considered. The students in the school who wish to take the nurses' course step right into the sanitarium

training class and go on with their work. Our physician has also conducted a special class at the school for those who do not want to take the regular nurses' course. The sanitarium is able to supply work for a number of the school students, and several are doing work in both institutions. We think that is a very desirable condition.

#### The Work in New England

Dr. W. E. Bliss, M. D., then reported as follows for the New England Sanitarium:—

Although the Atlantic Union Conference comprises the States of New York, Vermont, New Hampshire, Maine, Massachusetts, Connecticut, and Rhode Island, and includes several of the largest cities in the United States, we have thus far only one denominational medical institution.

Few, if any, of our sanitariums are so ideally located as the New England Sanitarium, which is situated in a large, beautiful park consisting of several thousand acres reserved by the State. Here, within six miles of Boston, the largest and busiest city of all New England, one can find rest and quiet, away from the noise, smoke, and bustle of the city, and yet near enough to enjoy all its advantages.

We have two main buildings for our patients, and three large cottages for our helpers. Our equipment for the treatment of the sick is complete in every department. Last summer new bath-rooms and gymnasium were completed at a cost of \$13,000. Our main building has been made much more attractive, and we are able to accommodate about one hundred patients, besides a large number who could be placed in tents. The patronage has been very good the past few months.

Our religious services are probably somewhat different from those in other places, as we are dependent for our church organization entirely upon our sanitarium family. It has been gratifying to us to see the interest our patients have taken in these services, many of them taking an active part in our prayer and social services, which are held regularly every Friday night. We have appreciated the remarks made by so many of our patients concerning the spirit that pervades the institution.

We have three classes of nurses, there being about forty in the three classes. Many of them have entered with the idea of preparing themselves for service in foreign fields, and it is our desire to live so near the Great Physician that we may be able to help them in choosing for their life service the openings in the great and needy fields that are yet to be reached with the gospel for this time.

Besides the work at Melrose there are several private medical enterprises in this union, conducted by faithful Seventh-day Adventist physicians. Dr. Mary Sanderson has a small institution at Springfield, Mass., with accommodations for about fifteen patients. She has treated during the last year about one hundred patients, and has employed from four to six nurses. Dr. Sanderson reports that all are of good courage, and that much good has been accomplished.

Dr. Ball, who is located in Rutland, Vt., has an extensive private practise. He states that he has many opportunities of teaching these truths to the people. Dr. Bradford conducts a small private

institution at New Bedford, Mass. Brother Cross has conducted treatment-rooms in Portland, Maine, for several years.

In conclusion we would say that we will be glad to come in closer touch with our people in this union who are interested in our medical work. We want our young people to train for this great, closing work, and we are always glad to talk to you about any who need the help we are able to give.

#### In the Pacific Union Conference

J. R. Leadsworth, M. D., then spoke for the work in the Pacific Union Conference:—

I am often asked, "Why do you have so many sanitariums in California?" Now, when you understand that California is the health resort of the whole United States, you will see that there is a good reason why we have so many institutions there. People of leisure and means come from all parts of the country to our State; they come to our institutions, and as they are in no hurry, they sit down and inquire about our peculiar tenets. There is no field in the United States where such opportunities are offered to reach the better class as in Southern California.

The St. Helena Sanitarium is the oldest institution in our conference. It is doing an excellent work, and is training a large number of young people. I am sure that in the course of a year or so the Foreign Mission Board will hear from this part of the United States. We have a large number of intelligent young people who have no other desire than to prepare to go to some needy field.

We are carrying on dispensary work in San Francisco. In connection with the church we have treatment-rooms, and these are presided over by missionary nurses, who give the people treatments for small amounts, according to their ability to pay. The influence of this work is a strong factor in drawing people to our church.

We have three institutions in Southern California. Near San Diego we have the Paradise Valley institution; this is well organized, and is training a good class of young people for the work. About seven or eight miles north of Los Angeles we have the Glendale Sanitarium, only twenty-five minutes' ride from Los Angeles, the Mecca of Southern California. About sixty miles east of Los Angeles, we have the Loma Linda Sanitarium. The meaning of the word "Loma Linda" is "Hill Beautiful." This institution is located on a knoll, in the center of orange groves. When we left to come to this Conference, we could see acres and acres of orange-trees, which were covered with both fruit and blossoms. About the sanitarium are also acres of roses.

This institution also has a class of young people who have come there from different parts of the Middle West to prepare for efficient work in the mission fields.

#### Medical Missionary Work in India

Elder J. L. Shaw, director of the Indian Mission, then spoke of the work in that field:—

We have a very large field for medical missionary work in India, representing one fifth of the human race. When we

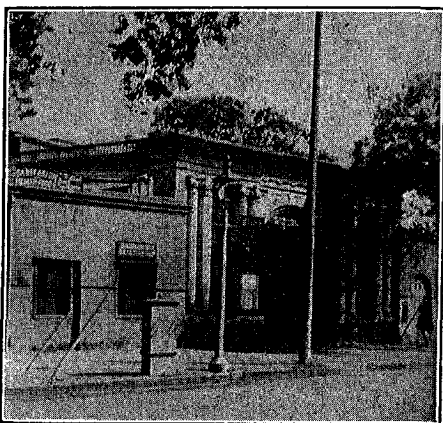


count up the proportion of those who are ill, and the amount of sickness, I suppose we have from one third to one half of the sick people of the world. We have all kinds of diseases, from a boil to the bubonic plague, with everything in between.

The people have a great desire for medicine. If one will give them something in a bottle, that is what they want; and the bigger the bottle, and the stronger the medicine, the better it suits them. We have had difficulty in combating this idea. At our dispensaries the people continually want medicine.

We have medical work started in four different places,—at Calcutta and Mussoorie for the English-speaking people, and at Karmatar and Tinneveli for the natives.

The medical work started in India ten or twelve years ago, when Dr. Place and others started out and began work in Calcutta. The work has encountered many



CALCUTTA TREATMENT ROOMS

difficulties, but we are thankful to God that some progress has been made. At first we endeavored to get down into the sickly part of India, where the sick people are; but we are now trying what we believe to be a better plan. We are endeavoring to get the better classes up into the mountains, where the nurses can keep their health, and where the sick will have a better opportunity to get well. I believe that as we go forward with this plan, a strong work can be built up in the mountains, where the climate is bracing, where nurses and workers will have a better opportunity to make the institution a success.

In conclusion I want to say, India is a mighty field for medical missionary work. Educate your young men and women, give every one that goes to the field some sort of medical missionary training, for they meet the sick on every hand.

#### The Work in Great Britain

Dr. A. B. Olsen, of The Hydro, Caterham, England, said:—

From different speakers we have already listened to descriptive and statistical reports of our European health institutions. Taking the liberty of trying to outline some of the principles as I interpret them, on which we are attempting to found and carry out medical missionary work in the European field, I will mention a few.

As medical missionaries, we must always look to Christ, the great Physician, the Healer of the nations. Of our Master Medical Missionary it is written, "He went about doing good." That sums up, in our opinion, the work of the medical missionary. He has a large mission.

That mission does not pertain to the body alone. In truth, it pertains more to the soul than to the body; for the body is only the temple of the soul.

In our medical missionary work, we recognize three classes of health evangelists: (1) Doctors; (2) nurses (matrons, cooks, etc., as far as possible should be nurses); (3) other workers—health magazines and book canvassers and others engaging in any branch of health work.

Consider all of these medical missionaries or health evangelists working for health, the healing of body, mind, and soul. God has given us an all-round, full, complete, missionary work. We have to show the people that sin is the real cause of sickness, whether of body or soul. Let us not forget, then, that, as medical missionaries, we have to treat a sin-sick body as well as a sin-sick soul.

As medical missionaries, we require not only thorough and efficient training and experience in matters pertaining to health and disease, all of which is necessary, but still more we need the power of God working in and through our lives. We need more prayer, more intercession with God for divine love, for wisdom and skill in dealing with our afflicted brethren and sisters.

We believe in true divine healing. We look to Christ, the great Physician, as the only healer. To obtain true success our lives must be linked with his.

We have a large number of nurses in the European field engaged in medical missionary work. This is especially true in Germany. We have there eighty or more nurses engaged in field work. We have a few graduates in mission fields from the Caterham Sanitarium.

I am opposed to professionalism. I want to be known as a medical missionary rather than as a professional man. I am in full accord with the idea that the genuine medical missionary physician or nurse is a medical missionary evangelist.

#### Europe and East Africa

L. R. Conradi, speaking for these fields, said:—

I regard the medical missionary work as the right hand of our work. We have experienced this. We started our sanitarium work small; but at the present time we have about 200 nurses educated, and about 100 in the field. Our sanitarium would not be able to employ more than from 20 to 25 nurses; but we find, as our nurses become indeed missionaries, not simply skilled in their profession, but also in the work for souls, they find abundant work everywhere. Our nurses at the present time are found not only throughout the German empire, in Austria Hungary, in Russia, but we have quite a number of nurses in Palestine, in German East Africa, in British East Africa, and in Abyssinia. We are thankful to see, wherever they go, the blessing of God attending their work.

Brother Shaw spoke of India. Last October, when I was in East Africa, I found three hundred persons in one neighborhood without any medical help, save our two nurses there. Indeed, this appeals to us to-day. We are thankful for the great interest our people take in our sanitarium work. We printed a ten-thousand edition of "Ministry of Healing." That is now all sold, and we have printed another edition of ten thousand, which our people are now selling.

This helps us in every way. It brings the great truths of this message in our health work before the people, and it brings financial returns to us. It is indeed a cause of rejoicing to us to realize that even one of the queens of Europe has the book and has studied these principles. She was willing to write a preface to the book, and she said, "If you do not like it, I will write another. I want your people to come to this country, and establish sanitarium work." I think the time is coming indeed when what the spirit of prophecy has said will be fulfilled, and the medical missionary work will be found to be the right arm of this message. May God bless it to this end.

I am thankful to say that we have at least six young men at the present time in German universities ready to finish their medical course. Better than all this, a number of them are indeed missionaries even while they are pursuing their studies. They are getting some other young people interested in the truth, and some have accepted it.

#### In the Neglected Continent

R. H. Habenicht, M. D., representing our medical work in South America, spoke as follows:—

I am glad to have the privilege of saying a few words in regard to our medical work in South America. We have a field there that is certainly very needy. In the large cities of South America, there are a number of physicians; but out in the country, and in the smaller cities and towns, there is a crying need for help in this line.

The city of Parana, the capital of our province, has 50,000 inhabitants, and only 5 physicians; the city of Victoria, with 20,000, has 2 physicians; Diamante, twelve miles from us, has 1 physician. We have ten railroad stations in the neighborhood having from 500 to 4,000 population, without a single physician. We have from 70,000 to 100,000 population, included in villages of from three to five thousand population, without a single physician to help them. We are located in the midst of this community.

When people in that part of the country wish a physician, they go to the doctor's office; they are ushered in, but before being allowed to see the physician, they must pay the usual fee. If one asks a physician to go out in the country, the physician replies, "I will go, but I must have my pay before I go." Perhaps the man has not the money with him, and he goes back home. If he returns with the money, he gets the doctor; but by that time the patient may be dead.

The qualifications of physicians in South America are exceedingly difficult. American physicians are really prohibited. I am the first American physician to receive any recognition whatever, and I have only a provincial license. The national license is impossible to North American physicians.

On passing my examination in the province, we began our work, and it grew rapidly. We received the people into our home, and taught them the truth the best we could. We carried the message to them wherever we went. We used our medical work to open up fields, and the Lord gave success in preaching the truth, so that churches were organized as the result. Our work has grown until we have not been able to care for the people who come to us.

Mrs. Habenicht and myself, being the

only workers in this line, were often rushed day after day, until it may be we would not go to bed during a whole week. I have sometimes traveled sixty miles in a wagon to see a patient, and upon returning home have found as high as ten wagons waiting for me, with their patients, or a wagon waiting to take me off again fifty miles or so in another direction. Sometimes Mr's. Habenicht would be called to attend some other person while I was away, and the children would be left alone until one of us returned. And when we got back, the people were filling the house, as high as eighty coming in one day.

So we have worked, and the Lord has given success in bringing the message to the people. We can count a goodly number who are to-day rejoicing in the light of present truth because of what we are trying to do in our medical work.

Our home was used to receive the people; but during last summer vacation we turned our school building into a sanitarium. Within ten days every room was filled, until we did not have a place to take another. Sometimes we had fifteen in one room.

We had to give the treatments ourselves, because we had no nurses. Our doctors here would feel shocked if I should tell them of conditions under which we have had to do some of the most critical operations for the saving of life. One case I will mention. In getting ready to perform an operation, which required the opening of the abdominal cavity, we had to prepare at the patient's home. As we began cleaning up, we took out from under the bed three ducks' nests, and one goose's nest. But we do our best, and make it a practise never to begin on a surgical case without asking God to bless us in the work. And God does bless in it.

We need help in our work. Nurses can work there. The Lord will open the way before them. But they must have the language. We are trying to build a small sanitarium, and must have nurses to help us. The five who recently came to us from the United States are now in school studying the language. Why can we not have a half dozen or ten of our bright young people who have finished their ordinary school work here, who will come down and join us there, and study nursing, and at the same time learn the language? At the same time they will get a drill in treating the diseases of the country, which are very different from what they are here.

I hope your interest will be awakened in our field, and that you will give us the help we need so much. If we can once get onto our feet, we shall be able to run. During the last summer we had something like twenty hands at work on the sanitarium building, and we had twenty-five to thirty patients. Our income from the work was sufficient to pay all our expenses at the time we had so many workmen.

Every branch of the work is a part of one great whole, and we are all to work together to place the work where God intends it shall stand. May we have your prayers and assistance in the work to be done in South America so that when the work is finished, we shall see a great number of precious souls gathered around the throne of God as a result of our work?

### Report of Medical Work in Australia

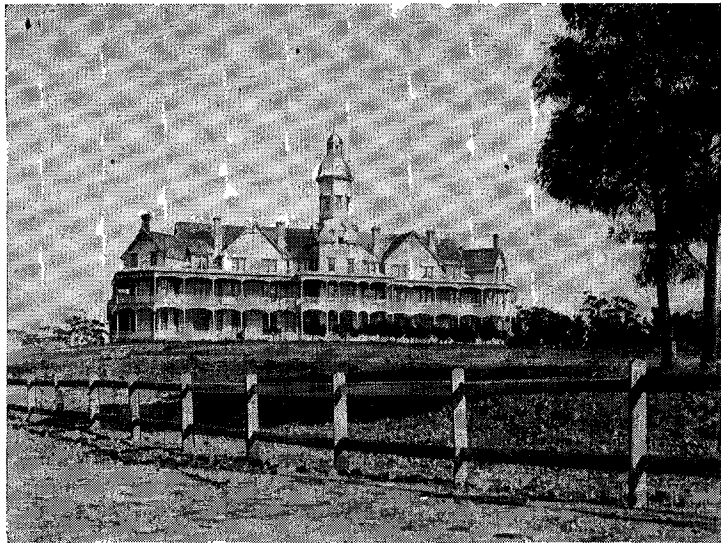
A. W. Semmens, of Australia, reported for that field. We can give but a summary of his remarks here:—

Fifteen years ago last January, my wife and I left Battle Creek, via New York and England, for Australia. We are deeply grateful to God for the manifold blessings and experiences that have attended us from that time to the present; and that God has kept us faithful to the message. On the journey to Australia we were able to relieve one lady passenger by suggestions as to treatment, and by the end of the voyage she had accepted the truth. She is now one of our laborers.

#### FIRST WORK

Our first work began in the Australasian Bible School, located at St. Kilda, Victoria. Here we had many varied experiences. The health reform was not so far advanced as it now is, nor was it

Several physicians at different times connected with the work, later going into private practise. In 1899 we were transferred to Adelaide, where we opened a small institute that has been a blessing to the work. By the united efforts of the conference laborers and the medical branch, many accepted the light of the message. In 1900 the Drs. Kress arrived in Sydney to unite with the medical work. The institution which had been continued at Summer Hill was closed after a short time, and they opened work in the Retreat, Cooranbong, near Sydney, continuing there until the building of the Sydney Sanitarium at Wahroonga. This building was completed in 1902. Dr. M. G. Kellogg was the builder and architect, and Brother and Sister Burden did much in getting the work started. On the call of the Drs. Kress to come to Washington in 1907, the Drs. Richards, of England, were invited to



WAHROONGA SANITARIUM, NEAR SYDNEY

so clearly understood. Later we labored in tent and Bible work in Sydney, under the direction of J. O. Corliss, doing much work among the sick. We did not then understand why we could not enter upon strictly medical work; we know now. God was training us, that we should not be one-sided workers, but have an all-round experience.

#### BEGINNING OF HEALTH WORK

In August, 1896, a small Health Home was opened in Ashfield, a suburb of Sydney. This home consisted of a cottage of seven rooms. The equipment was modest,—a bath-tub, shower, fomentation cloths, gas ring, and massage table. With these we did much effective work. At this time I became acquainted with a physician who was much interested in rational methods of treatment, and who did much to further our work.

Soon this property was sold. In January, 1897, after much prayer and searching, we secured a house of 14 rooms. The brethren were not over-sanguine as to its success, somewhat afraid that we would become involved in debt. Sister White stood by us to encourage us in the work, and having given \$125 to help in the beginning at the other place, now gave \$100 more and also rented one room in the building. Elder and Sister Haskell furnished a room, and others helped in the work. By the blessing of the Lord, difficulties were overcome, and as the patients increased, we were able to furnish the home and pay our way.

take charge of the work at Wahroonga.

The spirit of prophecy has said: "The medical missionary work promises to do more in Australia than it has in America to open the way for the truth to gain access to the people. May the Lord's people now heed the invitation of God's opening providence, and realize that it is an opportune time to work."—*Unpublished Testimony, March 3, 1899.*

This medical work in Australia has done much for the sick and suffering, in spite of the difficulties it has to contend with.

The Sydney Sanitarium is the training-school for medical missionary nurses, working to supply the islands of the sea. A few weeks ago I received a large order for nurses from Elder Fulton, of the East Indies. He wrote asking me to supply him 100 nurses. I only wish we could.

We have supplied over 20 for the work, and have 37 now in training. We shall have 12 more beginning in November.

The Christ Church Sanitarium, New Zealand, opened in 1896 by Dr. Braucht, and now under the management of A. Brandstater, is still doing a good work.

A new sanitarium was opened in Adelaide, in 1908, under the supervision of Dr. James. It is still too young to report much progress, but we trust it will have success, and that God's blessing will rest upon the work.

The café work is in active progress in

Sydney, Melbourne, Adelaide, and New Zealand.

The Australasian *Good Health* is also doing good work.

In conclusion I would say that God has wonderfully blessed this work during this fifteen years, though much more might have been done. We have lived to see it grow from 2 workers to 100, besides 4 institutions, 6 cafés, and a health journal. Thousands have been enlightened in regard to these body- and soul-saving principles.

We are deeply grateful to God for the privilege of being entrusted to sound this precious gospel of health in Australia, and that God, through this entering wedge, has wrought such a glorious work in that land. To him be all the glory.

We have a sanitarium lying idle in Samoa. This ought not to be. We need a consecrated medical missionary physician and wife to connect with that institution. There is one stipulation, however,—that he speak German. That institution should be made a training-school for native nurses to go to the islands. We trust that just the right man can be found.

#### Japan

F. W. Field said a few words with reference to conditions and prospects for the medical work in Japan:—

Since studying the situation, we are satisfied that we can not expect to carry on this line of work in the same way that you might carry on successful medical work in such a field as Korea, China, and others that might be mentioned, and for this reason: There is in Japan to-day a very thorough system of education, including schools for medical education, and these are turning out well-trained doctors by the thousands, who are scattered all over the country. Recognizing the situation, we are satisfied that the best way to carry on the medical missionary work is to follow the methods similar to those followed in this country. For that reason we are planning to enlarge our institutional work, by building a small sanitarium near Tokyo. The little sanitarium in Kobe, under Dr. Noma, is doing a good work, and the institution is bringing people into the truth. We are not calling for a large number of doctors and nurses from the home field with which to do this medical work, because if we can have this institution established, where we can train nurses and young people to go out in the field as medical missionary evangelists, we can do the work more effectively.

W. A. Ruble: We have several others to report, but our time is up. Some of these have reported, or partially reported, in other meetings.

G. A. Irwin: Before adjourning the Conference there is a little matter of business that must be attended to. The secretary will read the minutes of the thirty-first meeting for approval.

The secretary read the minutes of the thirty-first meeting.

M. A. Altman (England): I move that the minutes be approved by vote of the delegation.

F. W. Field (Japan): I second the motion.

The motion was carried unanimously. The meeting adjourned.

G. A. IRWIN, *Chairman*,  
W. A. SPICER, *Secretary*.

### THIRTY-FOURTH MEETING

June 1, 3 P. M.

Elder G. A. Irwin in the chair. Prayer was offered by Elder W. J. Stone.

On motion to adopt, the partial report of the Committee on Plans (Resolutions 28 to 30), on page 213 of the BULLETIN, was taken up.

Resolution 28 (on advanced normal diplomas) was read, action being deferred until the secretary of the Educational Department should be present.

Resolution 29 (on the study and circulation of the book "Education") was read.

G. B. Starr read a portion of a letter from a lady connected with the educational work in Australia, the wife of one of the members of a scientific party now on an expedition toward the South Pole. In the letter she spoke appreciatively of the book "Education." The lady is now keeping the Sabbath.

Chas. Thompson: I sincerely hope that this resolution will not simply be passed and then forgotten. I fear a great many of our own people fail to appreciate this wonderful book, for in the homes where I visited, I find that it is not generally in the library. The chapter called "The School of the Hereafter" is the most wonderful piece of literature I have ever perused.

Professor Griggs: I wish to suggest a verbal change in the wording, changing "possess themselves of" to "secure."

The change was accepted and the resolution was adopted.

G. A. Irwin: The educational secretary is now here. We deferred Resolution 28 until his arrival.

Frederick Griggs: There was a little amendment to be made to that, but I do not have it with me just at the present time. I move that this resolution be laid on the table.

The motion carried.

Resolution 30 was read, as follows:—

#### "CHRIST'S OBJECT LESSONS"

*Whereas*, "Christ's Object Lessons" was given for the relieving of our schools from indebtedness; and,—

*Whereas*, It has already accomplished a great work in this direction to the extent of securing some three hundred thousand dollars; and,—

*Whereas*, It has been some seven or eight years since we conducted a general campaign with this book; therefore,—

30. *Resolved*, That the Department of Education be instructed to organize and vigorously prosecute such a campaign, similar in purpose and plan to that formerly undertaken for our advanced and intermediate schools, and that we urge our conference committees everywhere to heartily co-operate in this undertaking.

W. F. Fitzgerald (England): I would like to inquire how much is included in the word "everywhere."

Professor Griggs: I would suggest that it means wherever there is need of its being done.

W. F. Fitzgerald: The only reason I raised the question was, that we have just prosecuted a general campaign in Great Britain, and are hardly prepared to enter another at once.

O. A. Olsen: I am glad to see this. Over in the Australasian field we took our quota for the Avondale School. The New Zealand Conference was the first one to finish, and the other conferences followed. Then there was need of more

schools. New Zealand started out. They raised about \$10,000 in cash, and then set themselves to sell 6,000 copies of "Object Lessons," and they have done it. West Australia is now selling an edition for their own school. The Victoria Conference has passed a motion to sell a 10,000 edition for a new school enterprise.

J. W. Lair: If it means that we are to do what some of our conferences did in the last campaign, I am opposed to it. I was in West Virginia when this campaign was launched, and I remember the experience that conference went through by purchasing the books, and leaving the conference in debt. Now it seems to me the plan that ought to be inaugurated is a cash basis,—the conference order books only as it receives orders for them.

F. Griggs: This does not say that the same plan is to be inaugurated. It says it is to be similar. The real thought of the resolution is that the book shall be used in an energetic way; that earnest campaigns shall be made for the benefit of the schools now in debt, and the establishment of other schools. It does not, however, contemplate the idea of these funds being applied to the establishment and development of church-schools. All methods of conducting such a campaign should be taken under consideration, and where we failed before, improvement should be made at this time.

G. B. Starr: Could not this resolution embrace those ideas? We are in harmony with that, but I think a good many are opposed to the idea of a wholesale, general campaign with that book. In many cases they have finished their work for "Christ's Object Lessons," and are working for "Ministry of Healing." In places where there are schools which have debts, and it is necessary to have a campaign, they could do so. I would like to see this amended, and therefore move that Resolution 30 be amended by inserting the expressions, "where needed," and, "where indebtedness still exists."

F. Griggs: If that latter idea of "where indebtedness still exists" is brought in, and it applies to union conferences, it will have a pretty general application, and the words are almost unnecessary. This does not mean that we should make some of the mistakes which may have been made at that time; but it does mean a thorough, earnest, and enthusiastic effort with the book which has been given for the purpose of relieving our schools from indebtedness. We are coming into very perilous times financially as well as spiritually, and if our schools are hindered in their work in these times, it will mean a great deal of delay and hindrance to the advancement of the cause.

A. G. Haughey: We have had some rich experiences in handling "Christ's Object Lessons." In West Michigan we enjoyed this whole experience of selling our quota.

Chas. Thompson: It seems, from the discussion, that in order for a school to enter into the campaign, it must be in debt. I wish to inquire whether a school that is not in debt may share in the benefits of the campaign in its territory?

The Chairman: I understand so. Also, it may be used for the starting of new school enterprises. It seems to me that Elder Olsen, in his remarks, explained the real workings of it.

B. F. Kneeland: I understand, then,

that this resolution does not apply where States have already sold their quota of "Object Lessons."

The Chairman: No, not unless they desire to do something in addition to what they have already done.

B. F. Kneeland: I speak of this, because we have already inaugurated another campaign for the sale of "Ministry of Healing."

The Chairman: Then you would not be obligated by the passage of this resolution.

A. R. Ogden: The real motive is to encourage the continuous sale of the wonderful book, "Object Lessons," which the people everywhere should have.

F. Griggs: I am afraid that the object of this resolution is not fully understood. Now it is not the idea of this resolution that there should be desultory campaigns with this book, but, rather, that a general campaign be entered into, similar in purpose to that which was conducted formerly. We must plan carefully a well-organized campaign, and see to it, if possible, that our schools are freed from debt.

The vote resulted in 48 for and 28 against the resolution.

At this point an address to the President of the United States, to be presented by a deputation, was read and adopted. It will be printed after presentation.

G. A. Irwin: We will now proceed to the recommendations found on page 243 of the BULLETIN.

H. R. Salisbury moved the adoption of Resolutions 31 to 38, inclusive.

Resolution 31 was read as follows:—

#### NORTH AMERICAN NEGRO DEPARTMENT

*Resolved*, That in carrying out the provision of the constitution creating a North American Negro Department of the General Conference, the following be a working basis:—

(a) That the work for the colored people in the Southern, Southeastern, and Southwestern union conferences be organized on a mission basis in each union.

(b) That, as the work for the colored people develops, local missions may be organized in these union missions.

(c) That a strong effort be made to quickly place the truths of the message before the colored people of the South in the most effective ways, especially by the use of suitable literature, evangelistic work, and mission schools.

W. A. Westworth (Southeastern Union): I think we should not let this pass without a statement or two. While the needs of the work for the colored people have been presented to us over and over again, a great many of our people have come to think that the call from the South is an old, old song. Nevertheless, with us it is a very live issue. This morning when the servant of the Lord said, in emphatic tones, "God has not forgotten the South," I could not but say, "Amen." A great many have thought that it was pretty near time when the South was left out of the count. As I said in my report, while we would not turn away one penny or one man from the great foreign mission fields, I hope that the people of this denomination will wake up to the fact that we still have a great mission field at our very doors. I believe this department would be a great help to our work in the South, and I want to see it organized.

Sydney Scott: I appreciate the remarks, and concur with the speaker. The relations between the races in the South are becoming wider and wider. Seventh-day Adventists are not responsible for it, neither am I responsible for it. The conditions are to be met, and they have to be met in a common-sense way. I hope that this department work will meet the condition, and yet I have had some doubts about it. It is in my mind a question of representation. The relation between the colored and the white man in the South is becoming a serious question. In the South our people are losing confidence in the white man. It is just as well to handle this question without gloves. If this departmental work is carried out on a plan that will give a just representation to the negro churches, then I say "Amen" to the plan. If it will be one-sided, then I say "No" in the loudest tone.

I believe there ought to be a department, but there ought to be a just and fair representation in that department from the local mission clear to the head. I object to the expression "North American Negro Department" for several reasons. First, every man who is acquainted with the conditions in the South and the conditions in the North, knows that the term "Afro-American" is less misleading than "North American," from the fact that you are legislating for the people in the territory where slavery existed. In order to make it North American, you must go over into Canada and Mexico. In these places there is no necessity for it. Therefore I would like to see the term Afro-American substituted for North-American.

Mrs. M. C. Hairston: I am not a delegate, but may I ask a question? I am interested in this resolution.

G. A. Irwin: If there are no objections. (None were offered.)

Mrs. M. C. Hairston: A question of such vast importance, it seems to me, should represent the Negro people all over the United States. Different churches should have been notified that this question was coming up, and the people given ample time to consider this matter, and send their delegates here before this Conference, and lay their plans before it. I am a member of a church in the District of Columbia with perhaps seventy-five or eighty Negro members. We knew absolutely nothing about this matter. We heard as a rumor that some of the colored people would ask for a department, but we could not find out anything about it, until we heard that this department was established. My people here objected, and I really would like to know who authorized these few men to come here and speak for the Negro people all over the United States. It seems to me that it is perfectly absurd. I emphatically protest against a Negro Department, and wish very much, if it were possible, to have it annulled. Still, as it has been done, I do not think it would be fair for this world's Conference to adjourn without knowing that there are Negroes that protest against it. Thank you.

T. H. Branch: I am glad to say I believe with all my soul that this is the right thing in the right place at the right time. I have been in this truth for sixteen years. I worked hard before I went to Africa seven years ago, and today I will agree with you that of all the work we have done in this country, with the assistance of the white brethren,

there are not over a thousand colored people in the truth to-day. Our hands have been tied. Now this department will loosen our hands so we can work for our own people, and if you do not pass it, you will tie up our feet as well as our hands.

We are not here to work for any men or set of men. I want to work for the salvation of souls, whether or not you pass this resolution. We have started work for the colored people in Colorado, and our mission there is doing good work. I believe that if the colored people would step aside, not away from, the white brethren, and with peace and harmony on both sides work directly for their people, we should have numbers of people in the truth in a short time, like the Germans and other nationalities. Now let us use common sense, and remember that Christ has given to every man his work. As a people our work is to carry the gospel to all nations in this generation. "We must dig deep into the Word of God, so we will know God by the representation of Jesus Christ, and drop every thought of things, except the salvation of the souls of those who sit in darkness and the region of death." "It is much easier to find a score of men wise enough to discover a truth than to find one intrepid enough in the face of all opposition to stand stiffly for the truth."

I am led by the Spirit of God to work for my people. And I will work for them either in the Conference or out of the Conference, but in harmony with the Conference. I ask you in the name of the Lord to create this department.

J. K. Humphrey: I am interested in the Negro race because I am a Negro. I indorse this resolution with all my heart. As stated before on this floor, I have been studying the situation. I have never been down South, but I know something of the Southern conditions. I therefore approve of this department for the work. I think something ought to be done for the North as well as the South. Of the eleven millions of colored people in the United States, three and one-half millions are in the North and seven and a half millions are in the South. Among them scarcely anything is being done. As I studied the situation, I found that the other nationalities were getting along first-rate; and as we hear their reports, we find the work is growing. It encourages you to listen to these reports of how the work is going among the Germans, Danes, Scandinavians, and others; but when it comes to the Negroes, do you hear anything? I can but think of the time when the Negroes were leading the world. They did it, history shows it. They were a bad people, and God overthrew them; but God is saving this people as individuals now, and I pray that this department that has been proposed, not because of color (while that may be one of the indirect reasons) but primarily to foster the work among the Negro people, may be created. Let us take away the color basis; we should not look at it that way. God does not look at it that way. I believe that the Negro has a soul, and that God desires he should be saved. And I feel that a better step could not have been taken than to put this work on a departmental basis, in order that more efficiency may be given to this work throughout the country, and a greater work be done in the future than in the past. A few will raise objections.



There has never yet been in the history of the world a movement or a work of reform, but that some one or some set of people would arise to oppose it. But I do hope that the delegates will see the force of this truth, and will pass this resolution.

W. H. Green: I simply want to reinforce what I said the other day. I hope that nothing but the consideration of facts will in any way hinder any person from carrying forward this recommendation. It is true that we have not called upon our people throughout the broad land, in order to ascertain their views as to plans. They could not all come here; and so, under the circumstances, a few of us have met here, and have considered this matter carefully. We have solemnly subscribed our names to this paper, and have sent it in to you, without any request having come from you. I believe the department ought to be maintained, and we pledge our support to it. I want to say one thing more, and that is this: I notice that almost every man under the heavens seems to be proud of the fact that he belongs to his race. If there is one thing I have never been ashamed of, it is that I am a Negro.

J. M. Campbell: I wish to say that I am heartily in favor of the Negro Department. I have done everything I could do to help in formulating plans for this, and I hope to do everything possible to make the work a success in this department. I expect to use all my efforts when I get back home to educate the people up to this department.

J. W. Manns: I am from Florida. I am heartily in favor of this Negro Department. I believe it will be better for the work of the Lord among my people.

M. C. Strachan: I would like to place myself on record as being heartily in favor of the plan of establishing the Negro Department. The term used, North American Negro Department, meets my mind. I believe that this department is really the child of necessity, and the produce of the ever-increasing and prevailing conditions which surround the Negro in America.

W. S. Connolly: I do not like to differ with any one, and this is the first time that I have been obliged to differ with the brethren of the General Conference. The Testimony says the less that is said about this matter the better, and if nothing is said about it I think it is better. What will the great mass of the colored people think? It will be harder to work for them. The man outside is going to say you are doing it for the color.

Now I speak as a disinterested party in every sense of the word. I belong to the British West Indies, where every man is given a man's chance, and judged on his merits as a man. If I am not satisfied with the treatment accorded to the American Negro, I can, without the least discomfort, wend my way to a more congenial clime. But it is because of a true desire to be the means, in God's hands, to give, in perfect harmony and accord with you, the gospel to perishing souls, that I have been a sojourner in your land for six years. For the past four years I have been coming in daily contact with the greatest number of the most respectable and highly cultured Negroes in the world. The Howard University has undoubtedly some of the choicest intellectual Negroes to be found in America.

Now what will the cultured Negroes of this country think of this action? They will want to know what is the real reason for a separate department in your church. I appeal to you, brethren, not to be swayed by the counsels of these half-cultured representatives of the Negro race, now sitting in this Conference, but that you deal with the question more broadly, recognizing the social aspect of this whole question, and legislate accordingly.

Were it a fact that the Negro spoke some language other than the English, there would be some basis for establishing this proposed department, as we have established departments to take charge of the work among the Scandinavians, the Germans, and so on; but it is a fact that the Negroes of America have acquired a mastery of the English language, and know none other; hence to legislate to the extent of creating for them a separate department, means that we are discriminating where no discrimination is called for.

G. A. Irwin: Now, Brother Connolly, this is a courtesy accorded you by the delegation, as you are not a member of the delegates, and I trust that you will not abuse the courtesy.

W. S. Connolly: Well, I will just close up my remarks now. Friends, what I want to say is this, that I do not see where this department is necessary, because, if the Negro could not understand the English language, then I would see the necessity for the department; but since he can understand the English language, I do not see the necessity for that department at all.

Sydney Scott: I think one ounce of common sense is worth more than one pound of enthusiasm without judgment. I hope no one will get the wrong impression that our colored brethren that are here are not in favor of the department. I am in favor of it; and every colored brother among our ministers in the denomination is in favor of it, so far as I know.

Mention has been made of the Foreign Department, for peoples speaking other languages. I want to tell you, brethren, the condition in the South regarding the Negro—the color line—is stronger than language, and it makes some departmental plan a greater necessity. Now if you do not believe that, live down there thirty-seven years as I have. I am fully in harmony with this resolution, and I would like to have it called the "Afro-American Department." Then it would be confined to the territory where slavery existed, instead of stretching to territory where it did not exist. I fear the other term might some day lead to some to propose the plan in places where there is no need, as in Canada or other parts.

Page Shepard: Brethren, facts are stubborn things. It occurs to me that Europeans have given the gospel to the world. You read in the Bible that Ethiopia shall stretch forth her hands. I do not think they ever rejected those who came to bring the gospel to them, because they were white. To my mind there is no great issue over who is to be the head of the department. What we see in this department is the answer of God to this people to finish the work.

A. G. Daniels: Just a word with reference to the name. I think that if this matter should be referred to the Committee on Recommendations they would give

respectful attention to the suggestion to change it to "Afro-American."

Now just one word with reference to the working of the department. It is not understood that this department will operate in every State and line people up in a departmental way. That isn't the idea at all. But it is to set on foot a well-defined movement in behalf of the larger work for a class of people. I can not understand why there is objection to such a movement. It is beyond my comprehension, and I think the majority of these Negro brethren who have spoken to this have manifested wise discernment and discrimination, that they see, not a movement to side-track a people, but they see a movement for the betterment and the uplifting of a people. Now that is the sole purpose of it, and these colored brethren who have spoken in favor of it know that that is the case, and we all know it; and I do not believe any gentlemen in Howard University, or any other university, are going to denounce us because we have set on foot a movement to help and assist to uplift a part of our fellow men. Now our other departments are launched for precisely the same purpose, and our brethren in those departments bear testimony to the benefit and the help this departmental effort has been in behalf of those people.

L. A. Hansen: As Brother Scott said, there is a condition that means more than a question of language that necessitates this. We are considering the mission phase of this question, and this is a mission resolution. The question of representation will come into it, but, brethren, sitting as a whole Conference here, we can not deal with it wisely. It may be settled in different ways in different parts of the Southern field.

G. A. Irwin: The chair has no disposition to cut off debate, but I would like to call the attention of the delegates to the fact that our time is running by rapidly.

U. S. Willis: I believe if this measure is adopted, it will be a step in the right direction. I believe it is a step to put the work on a definite basis, that we may accomplish something, and as for me I am heartily in favor of it.

W. H. Sebastian: I am in perfect harmony with the step for a department for the colored people. I have confidence in my white brethren. I do not see any use of carrying this to extremes. The Scripture says, "Let all things be done decently and in order," and I believe it is in perfect harmony with the Scripture and the Testimonies that we should have a department.

D. E. Blake: I am a West Indian. I have lived twenty-one years in the West Indies. The remainder of my life I have spent in the United States. I had the privilege of spending some time in the North, and for about five years I have been in the South. I can sympathize with my brother from the fact that his experience is quite limited. I have had five years of Southern life, and I have become well acquainted with the conditions in the South, and I know if he had spent half of the time I have in the South, he would take the same position as I have. People who have not been in the South do not understand the conditions as they are, and so I feel to sympathize with them. I believe one of the very best things that could ever be done for the advancement of this work is the step that has been

taken. I believe it is of God. We have prayed since we have been on this ground that the Lord would bring something about that would cause an advancement of our work among the colored people of the South. It is true there are many well-educated colored people in Washington and other cities. But when they cross the Mason and Dixon line, they adapt themselves to the changed conditions. So, brethren, I heartily approve of the move in the creation of the Negro Department. I believe it is of God, and I believe that God will cause those not in harmony with it to see that it was a good move.

J. K. Humphrey: It is evident that this matter is not clearly understood. I do not believe it will ever be clearly understood by all. But I believe the work is going to advance. I may not be highly cultured, but I have the knowledge that causes me to appreciate the power of God's Word. I hope that the brethren will see that they are advancing the work of God by creating this department.

The question being called, the resolution was adopted unanimously.

T. H. Branch: We desire to thank this General Conference for the establishment of this department.

L. A. Hansen: I move that the question of the name of this department be referred to the Committee on Plans.

Sydney Scott: I second the motion.

The motion prevailed.

G. A. Irwin: We will now listen to a further report from the Committee on Plans and Finance.

G. Dail then read a

#### Further Partial Report of the Committee on Plans and Finance,

as follows:—

#### FINANCIAL POLICY—1909 APPROPRIATIONS

Believing the hour has come, through the providences of God, that this denomination should quicken its pace in giving the message to all the world in this generation,—

39. *We recommend*, The following financial policy for the ensuing four years:—

(a) That the Executive Committee of the General Conference make appropriations annually to mission fields, equitably distributing the money raised, proportionate to the needs of the fields.

(b) That for the year 1909, the following apportionment of funds for the support of what is known as the "evangelistic work" be made:—

Australasian Union Conference.	\$ 8,500
Canadian Union Conference....	6,000
China Mission .....	42,000
European Field .....	10,000
Indian Mission .....	26,000
Japan Mission .....	11,000
Korean Mission .....	8,000
Hawaiian Mission .....	600
Mexican Mission .....	8,000
South African Union Conf.....	23,000
South American Union Conf....	18,000
Southeastern Union Conf.....	6,000
Southern Union Conf .....	6,000
Southwestern Union Conf .....	4,500
West African Mission .....	3,000
Western Canadian Union Conf.	6,000
West Indian Union Conf .....	19,000

Total appropriations for the evangelistic work for 1909, \$205,600

#### \$300,000 FUND

40. *We recommend*, That the General Conference Executive Committee at once start what shall be known as the \$300,000 Fund for institutional work and missionary homes in foreign fields, a certain portion of this money to be raised each year during the succeeding quadrennial term, and to be apportioned approximately on the following basis:—

(a) To specified fields,—	
China .....	\$100,000
Japan .....	50,000
Korea .....	25,000
India .....	50,000
Mexico .....	15,000
South America .....	35,000
Russia .....	5,000
Abyssinia .....	3,000
Latin Union School .....	5,000

Total .....

(b) The balance of the \$300,000 to be apportioned by the Executive Committee of the General Conference to such fields as stand in greatest need.

(c) That the Executive Committee of the General Conference shall from time to time designate which field shall receive a per cent of its apportionment, so that local committees can gauge their expenditures on a cash basis and prevent embarrassment to the general treasury.

(d) No field shall expend its appropriation faster than it is raised, unless previously arranged with the Executive Committee of the General Conference.

(e) The Executive Committee of the General Conference is hereby authorized to change the apportionment of any field, at any time, as conditions may demand.

(f) This apportionment for institutional work shall not be considered a debt, but is a united effort on the part of this people to raise this amount for the upbuilding of the work in foreign lands.

#### TEN-CENT-A-WEEK PLAN

41. *We recommend*, That the ten-cent-a-week plan be adopted by our people, and that each conference endeavor to raise no less than this amount for the world-wide work of the General Conference, in addition to the \$300,000 Fund, for foreign institutions and missionary homes; and that the following funds be included as making up the ten-cent-a-week offerings: annual offerings, mid-summer offerings, Sabbath-school offerings, and specific offerings for foreign missions, when not designated for a specific purpose for which no appropriations have been made.

#### REMITTING FUNDS

42. *We recommend*, That our people be encouraged to send their offerings to missions through their local church treasuries, rather than to forward donations direct to missions or to individuals; and that isolated believers remit their offerings to missions through their state conference or mission field treasury.

43. *We recommend*, That all funds be passed from the respective treasurers through the regular channels monthly.

#### SHARING CONFERENCE TITHE

*Whereas*, There is most urgent need of reapers to gather the harvest in the great destitute mission fields; therefore,—

44. *Resolved*, That our local and union conferences be urged to curtail their expenses wherever expedient, and that they be invited to definitely appropriate from one fourth to one third of their

total tithe receipts to the support of the work in the regions beyond.

#### G. C. A. AND G. C. C. INDEBTEDNESS

45. *We recommend*, That the General Conference Committee be hereby authorized to apply on the debts of the General Conference Corporation and of the General Conference Association, 5 per cent of the general funds, when conditions of the treasury will warrant.

#### SABBATH-SCHOOL OFFERINGS TO MISSIONS

*Whereas*, Our Sabbath-schools need the blessed inspiration of a real burden for mission fields, while opportunities to spread the message in foreign lands are multiplying faster than their means; therefore,—

46. *We recommend*, That our Sabbath-schools give all their donations to missions, providing for their expenses in some other way; and, further,—

47. *We recommend*, That each conference pay the entire expenses of the Sabbath-school departmental work without drawing upon the Sabbath-school offerings given by the schools for missions.

#### PAPER FOR THE BLIND

*Whereas*, There are about 80,000 blind persons in the United States and Canada; and,—

*Whereas*, There is being published by our people a paper for the blind, known as the *Christian Record*, at College View, Neb., containing the message of present truth; therefore,—

48. *We recommend*, That our union and local conferences endeavor in their respective territories to place the *Christian Record* in the hands of such blind persons as understand the systems used in its publication.

#### MISSIONARY VOLUNTEER DEPARTMENT

Recognizing the great need of a special work to be done for and by the thousands of youth among us, and also the good results that have already come from the establishment of the Missionary Volunteer Department,—

49. *Resolved*, That we heartily approve of the action of the General Conference Committee in the establishment of this department, and of the earnest efforts that have been put forth to inspire our young people with high purposes, and to organize them for service.

#### SPIRITUAL LIFE

Recognizing that the greatest need of our young people is a deep spiritual life, that they may meet the approval of God in their own lives, and be able to lead others to Christ,—

50. *Resolved*, (a) That we recognize a change of heart and the reception of the Holy Spirit as fundamental in all our work for the youth; and,—

(b) That to this end earnest evangelistic effort be carried forward in their behalf.

#### PERSONAL WORK

51. *Resolved*, That in planning work for our young people we emphasize personal work as fundamental, and the basis of all lines of Christian work; and that, to this end, we encourage the formation of small bands for prayer and definite effort.

#### EDUCATIONAL FEATURES

Recognizing the importance of our youth being thoroughly grounded in the truths of the Scriptures, and in the history and principles of the advent movement; and recognizing the necessity of our young people storing their minds with valuable information,—

52. *Resolved*, That we heartily approve of the Standard of Attainment, Missionary Volunteer Reading Course, the preparation and selection of suitable literature for the young, and other educational features of the Missionary Volunteer work.

#### SOCIETY LESSONS

53. *We recommend*, That the Missionary Volunteer Department prepare a series of society lessons embracing the doctrines peculiar to our faith, and also other fundamental truths of the Scriptures, and that they be published—

(a) In pamphlet form as a text-book.

(b) As a series in the *Youth's Instructor*, with suitable notes and helps for study.

(c) In such foreign languages as may seem advisable.

#### LEADERSHIP

*Whereas*, The success of our Missionary Volunteer work depends very largely upon proper leadership; and,—

*Whereas*, This labor for the salvation and training of our youth is missionary work of the highest order; therefore,—

54. *Resolved*, That our conferences make special efforts to secure the very best talent for this important work, and that the churches be encouraged to use great care in the selection of local leaders.

#### PLAN OF ORGANIZATION

55. *Resolved*, That the present plan of organization be recommended to all our union and local conferences, as the general plan for the upbuilding of this important department of our work.

#### JUNIOR WORK

Realizing the great importance of the

early training of our children in the Lord's work,

56. *Resolved*, (a) That, first of all, parents be encouraged to associate their children with themselves in study and missionary work.

(b) That we encourage the organization of Junior Missionary Volunteer societies only in church-schools, and in large churches where home conditions seem to demand it, and suitable leaders can be obtained.

(c) That in any church where there are children, a Junior leader may be appointed, who will plan especially for the spiritual interests of the children, and enlist the co-operation of the Sabbath-school workers and the Missionary Volunteer society in work for them.

(d) That children who love the Lord and unite in this work either in a separate society or in connection with the Missionary Volunteer society, be reported as Junior members.

#### CAMP-MEETING WORK

Recognizing the great opportunities offered at our annual camp-meetings for the salvation of souls, and for the training of our people in all lines of Christian work; therefore,—

57. *We recommend*, That diligent effort be made at these meetings for the salvation of our children and youth, and for their development as Christian workers; and we urge those who have this work in charge,—

(a) To make wise plans for the meetings and attendance.

(b) To organize the Christian young people into bands for prayer and personal work.

(c) To follow up the work diligently

so that the results may be permanent.

#### FINANCE

*Whereas*, There is a great educational and spiritual value to our youth in rendering definite assistance to foreign missions; and,—

*Whereas*, The Foreign Mission Seminary Endowed Scholarship Fund is greatly needed to assist in quickly preparing workers for the field; therefore,—

58. *Resolved*, That our conferences be encouraged to complete this fund as soon as possible.

59. *Resolved*, That the General Conference Missionary Volunteer Department keep prepared a list of definite opportunities to help advance the cause, and that the department co-operate with the local conference workers in choosing such of these opportunities as may seem best adapted to the local field.

#### LITERATURE FOR YOUNG PEOPLE IN OTHER TONGUES

60. *Resolved*, That, as far as possible and necessary, the Young People's Missionary Volunteer Department co-operate with the foreign departments in America, and with other fields, in producing literature, society lessons, etc., in other languages aside from the English.

#### Distribution of Labor

At the close of this report, the Committee on Distribution of Labor presented a partial report as follows:—

*We recommend*,—

1. That in harmony with the request of the delegates from the Australasian field, Elder J. E. Fulton take the presidency of the Australasian Union Conference, made

## Religious Liberty Tracts

THERE are now completed fifteen inexpensive Religious Liberty Tracts, which quite effectively present the principles of religious liberty upon the following subjects:—

NO.	PAGES	PER 100
1. Principles Too Little Understood.....	8	\$.50
2. Sunday Laws .....	8	.50
3. Logic of Sabbath Legislation .....	8	.50
4. The Civil Sabbath .....	12	.75
5. Civil Government and the Church.....	4	.25
6. Religious Liberty—What Eminent Authorities Say .....	12	.75
7. The Church's Greatest Need To-day....	4	.25
8. Church Federation .....	12	.75
9. Limits of Civil Authority .....	4	.25
10. A Vital Question—Is the Sabbath a Civil Institution? .....	8	.50
11. What Are Works of Charity and Necessity? ..	4	.25
12. "Backward States" .....	8	.50
13. Alexander Campbell on Moral Societies. 24	1.50	
14. William Lloyd Garrison on Sunday Laws 8	.50	
15. Sunday Mail Reports .....	12	.75

One each, post-paid ..... \$ .09

#### RELIGIOUS LIBERTY POST-CARDS

The Religious Liberty Post-cards are facsimiles of some of the best cartoons which have appeared in *Liberty*, and have been heartily welcomed by all lovers of religious liberty as a means of spreading the principles of this important subject.

There are ten different cards in the complete set, printed in assorted colors.

Single set, post-paid ..... \$ .10

Five or more, each ..... .06

REVIEW AND HERALD PUB. ASSN.

New York City WASHINGTON, D. C. South Bend, Ind.

## Temperance Leaflets

A SERIES of leaflets, envelope size, containing pointed arguments against the use of alcohol and tobacco, and ably presenting the temperance question in all its phases. Handy, cheap, and effective:—

NO.	PRICE EACH
1. Alcohol and Disease .....	\$.00½
2. Liquor and Poverty .....	.00½
3. Counting the Cost of Alcohol.....	.00½
4. Is Alcohol a Food? .....	.00½
5. The Cure for National Intemperance.....	.00½
6. Patent Medicines .....	.00¾
7. Simple Treatments for a Cold.....	.00½
8. Some Effects of Tobacco Using.....	.00½
9. Pointed Facts About Tobacco.....	.00¾
10. Pure Air in the Home .....	.00½
One of each, post-paid .....	\$ .05

#### LIFE AND HEALTH SERIES

A series of tracts, large size (4¼ x 7 inches), treating fully the great temperance question. Each tract is written by a physician who has made a study of his subject. Thus the physical as well as the moral side of the question is presented. The following numbers are now ready:—

NO.	PRICE EACH
1. Tobacco Using .....	\$.01½
2. The Tobacco Habit .....	.05
3. Diet and Endurance .....	.05
4. Chronic Constipation .....	.01½
5. Medical Use of Alcohol.....	.00¾

One each, post-paid ..... \$ .12

REVIEW AND HERALD PUB. ASSN.

New York City WASHINGTON, D. C. South Bend, Ind.

vacant by the removal of Elder O. A. Olsen.

2. That in harmony with the request of the delegates from the Western Canadian Union, Elder H. S. Shaw take the presidency of that Union Conference, made vacant by the resignation of Elder E. L. Stewart.

3. That we concur in the recommendation of the Columbia Union Conference that Elder W. D. McLay take the presidency of the West Virginia Conference.

The meeting now adjourned.

G. A. IRWIN, *Chairman*,  
W. A. SPICER, *Secretary*.

### OUR FIRST MEETING-HOUSE

[As we have been representing the growth of this work, and giving pictures of institutions in other lands, we have felt that a word about our first meeting-house would be appreciated by our readers. We have asked Elder Haskell to speak of that first church building.]

The accompanying cut represents the first church building ever owned by Seventh-day Adventists. It is located about three miles south from Washington Center, N. H. We inherited this building, as many of the company that met for worship in it embraced the doctrine of the second coming of Christ in 1844; and when they afterward embraced the Sabbath, they took the church building with them.

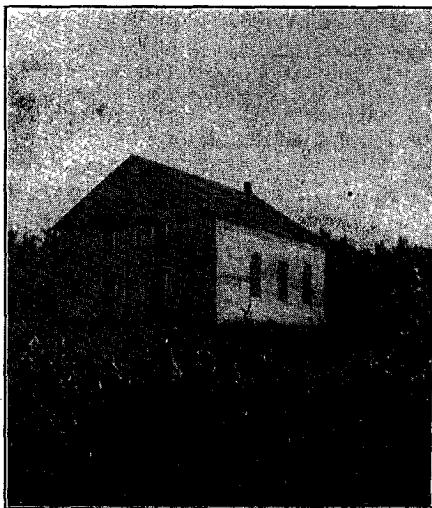
As to the details of how the Sabbath truth came to them, and who were the first ones to embrace it, there may be a slight variance in relating the particulars; but the old church building for more than half a century has borne witness to the fact that the Sabbath was accepted by that company. I will relate the story which was told me by Mrs. Rachel Preston, whose funeral sermon I preached more than thirty years ago.

Mrs. Preston's daughter was married to Cyrus Farnsworth, who afterward became elder of the Washington Seventh-day Adventist Church. Mrs. Preston was a Seventh-day Baptist, and before the passing of the time in 1844 she went to visit her daughter, Mrs. Farnsworth. She naturally took with her some of her seventh-day Sabbath reading-matter. She told me that she was much disappointed because the people were so deeply interested in the coming of the Lord that they would not listen to her. She thought after the time when

they expected the Lord to come had passed, they certainly would read her publications; but even then they did not seem to be interested. Because of this lack of interest, she felt sad indeed.

Finally, one Sunday during the service, one member got up, and said he had been studying the Bible, and was convinced that the seventh day of the week was the Sabbath, instead of the first day, and that he was going to keep it. He was followed by another, and then another, until a small company took their stand to keep the seventh-day Sabbath. Thus was formed the first company of Seventh-day Adventists.

Others in different places began to



keep the Sabbath about this time. Among them was Captain Joseph Bates. As soon as Brother Bates accepted the light on the Sabbath, he at once longed to give it to the earnest company of Adventists at Washington, and drove quite a distance to visit them. He arrived on Friday afternoon, and as soon as the greeting was over, he said to Brother Farnsworth, "I have new light." Brother Farnsworth replied, "It is the Sabbath?" "Yes," replied Brother Bates. Then he was informed that the little company at Washington had kept one Sabbath. This company in Washington took peaceable possession of their old meeting-house and have occupied it ever since.

S. N. HASKELL.

We wish all our readers might look into the faces of the missionaries as they present their earnest pleas for help.

God has placed a burden upon his servants, which is very manifest in the manner in which they plead for the millions in the dark lands from which they have come. And the hearts of all at this great Conference are being touched by these pleas.

The weather is delightful, and the health of the camp, so far as we have heard, excellent.

But few are leaving the camp, while others are still coming. All seem to be very anxious to remain until the close of this great Conference. A good omen.

More than once we have heard brethren remarking upon the promptness of the large congregations gathering at the meetings. Very seldom has a meeting opened late.

Notwithstanding several very sudden changes in the weather, there having been some quite cool nights, during rains, the health of the campers in general is good. But very little sickness has been reported.

The West Indian Union Conference is holding a regular session of its conference during the time of the General Conference at this place. Enough of their committee and others are present from that field to enable them to do this.

The newspaper press has continued to give liberal space to reports of the Conference. The Washington dailies have had their reporters frequently on the grounds, gathering news. The General Conference Committee appointed a Conference press committee, Brethren J. S. Washburn, S. B. Horton, J. S. Wightman, and W. A. Colcord, who have rendered good service in supplying news to Washington and outside papers.

One can not fully appreciate the tremendous amount of work being accomplished during the time of this Conference. Union conference presidents are having almost daily conferences with their committees, planning for the work in their respective fields. Several minutes at the close of the morning Conference session every day are occupied in announcements of the meetings of various committees for the work of the day. Every hour is packed full of hard, earnest work.

