

THE General Conference Bulletin

THIRTY-EIGHTH SESSION

VOL. 7

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No. 1

THE GENERAL CONFERENCE BULLETIN

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Adventists

DAILY EXCEPT SATURDAY

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Editorial committee: W. A. Spicer, C. P. Bollman,
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DAILY PROGRAM (Except Sabbath)

	A. M.	
Devotional Meetings (in sections)	6:00 — 6:45	
Breakfast	7:00	
Bible Study	8:30 — 9:30	
Conference	10:00 — 12:00	
	P. M.	
Dinner	12:15	
Conference	2:30 — 4:00	
Departmental Meetings (in sections), Mission- ary Talks and Other Services (in big tent) ..	4:30 — 5:30	
Lunch	6:00	
Public Service	7:30 — 9:00	

DELEGATES TO THE GENERAL CONFERENCE

May 15 to June 8, 1913

The following list comprises the dele-
gates to the General Conference. Other
names may be added later:—

Atlantic Union Conference

DELEGATE AT LARGE.—W. B. White.
REGULAR DELEGATES.—R. D. Quinn,
W. H. Holden, C. H. Edwards, F. W.
Stray, C. J. Tolf, M. M. Hare, J. K.
Humphrey, J. G. White, F. M. Dana,
Geo. B. Starr, H. W. Carr, H. C. Hart-
well, J. F. Piper, J. E. Jayne, W. E.
Bliss, C. L. Kilgore, L. W. Graham,
B. F. Machlan, Pearl L. Rees.

Central Union Conference

DELEGATE AT LARGE.—E. T. Russell.
REGULAR DELEGATES.—A. T. Robinson,
M. B. Van Kirk, C. G. Bellah, Dr. H. A.
Green, H. A. Morrison, J. F. Simon,
F. F. Byington, C. R. Kite, J. S. Rouse,
M. A. Altman, W. F. Kennedy, W. H.
Clark, J. W. Christian, B. L. House,
J. D. Shively, Geo. A. Williams, Lars
Nielson, E. E. Farnsworth, P. G. Stanley,
Mrs. F. A. Washburn, E. A. Curtis, N. T.
Sutton, H. Osterloh, D. U. Hale.

Columbia Union Conference

DELEGATE AT LARGE.—B. G. Wilkin-
son.
REGULAR DELEGATES.—R. T. Dowsett,

N. S. Ashton, E. G. Salisbury, I. D.
Richardson, R. T. Baer, R. H. Mar-
tin, J. L. McElhany, A. J. Breed,
H. M. J. Richards, R. E. Harter, S. D.
Hartwell, A. R. Sandborn, H. W. Smith,
E. K. Slade, W. W. Miller, J. J. Marietta,
R. G. Patterson, W. J. Venen, W. J.
Stone, B. F. Kneeland, W. A. West-
worth, F. H. Robbins.

Lake Union Conference

DELEGATE AT LARGE.—Allen Moon.
REGULAR DELEGATES.—O. J. Graf;
C. A. Russell, J. B. Blosser, A. N. Ander-
son, J. H. Haughey, B. B. Smith, Wm.
Guthrie, D. P. Wood, T. W. Steen, O.
Montgomery, C. N. Sanders, F. A.
Loop, G. E. Langdon, H. E. Moon, Dr.
F. J. Otis, J. J. Irwin, E. F. Peterson,
E. A. Bristol, E. F. Ferris, C. F. Mc-
Vagh, S. B. Horton, A. J. Clark, R. U.
Garrett, W. H. Thurston, Byron Post,
J. H. Hoffman, P. L. Larson, Edgar
A. Von Pohle, J. B. Clymer, E. E. Gard-
ner, H. A. Boylan.

Northern Union Conference

DELEGATE AT LARGE.—Chas. Thomp-
son.
REGULAR DELEGATES.—G. W. Wells,
A. R. Ogden, C. M. Babcock, C. J. Bu-
halts, F. E. Painter, W. W. Ruble, M. L.
Andreason, C. W. Heald, W. H.
Edwards, J. J. Reiswig, M. J. Fritz, S. E.
Jackson, Carl Svenson, J. W. McComas,
J. G. Lamson, W. D. Parkhurst, O. O.
Bernstein.

North Pacific Union Conference

DELEGATE AT LARGE.—C. W. Flaiz.
REGULAR DELEGATES.—H. W. Decker,
P. A. Hanson, Lewis Johnson, H. W.
Cottrell, F. S. Bunch, A. M. Dart, W. F.
Martin, M. E. Cady, W. R. Beatty, J.
Riffel, E. C. Kellogg, C. M. Everest, J. F.
Beatty.

Pacific Union Conference

DELEGATE AT LARGE.—E. E. Andross.
REGULAR DELEGATES.—E. E. Farns-
worth, H. H. Hall, F. M. Burg, J. A.
Burden, Elmer Adams, P. J. Wolfson,
G. W. Reaser, J. F. Blunt, G. A.
Thomason, Claude Conard, H. G. Lucas,
Frank Lane, Nis Hansen, J. A. L. Derby,
E. J. Hibbard, C. C. Crisler, J. W. Mc-
Cord, D. D. Comstock, J. H. Behrens,
C. L. Taggart, W. M. Adams, C. W.
Irwin, J. J. Ireland, A. G. Christiansen.

Southeastern Union Conference

DELEGATE AT LARGE.—C. B. Stephen-
son.
REGULAR DELEGATES.—W. H. Will-
iams, H. M. Hiatt, V. O. Cole, L. T.
Crisler, W. H. Heckman, W. H. Bran-
son, Stewart Kime, C. V. Achenbach,
M. C. Strachan, J. W. Manns.

Southern Union Conference

DELEGATE AT LARGE.—S. E. Wight.
REGULAR DELEGATES.—R. W. Parmele,
E. L. Maxwell, C. S. Wiest, A. L. Miller,
B. W. Brown, J. S. Washburn, M. F.

Knox, C. D. Wolff, E. H. Rees, N. B.
King, J. H. Lawrence, G. E. Peters.

Southwestern Union Conference

DELEGATE AT LARGE.—G. F. Watson.
REGULAR DELEGATES.—W. A. Mc-
Cutchen, David Voth, J. I. Taylor, V. B.
Watts, J. W. Norwood, T. W. Field,
A. F. Harrison, C. B. Hughes, C. E.
Smith, Chas. L. Collison, N. H. Conway,
J. W. Davis, E. H. Wilcox, G. C. Jenks,
I. T. Reynolds, W. M. Cubley.

Canadian Union Conference

DELEGATE AT LARGE.—M. N. Campbell.
REGULAR DELEGATES.—M. C. Kirken-
dall, W. J. Tanner, O. K. Butler, W. J.
Blake, F. W. Johnston, B. B. Noftsgier.

Western Canadian Union Conference

DELEGATE AT LARGE.—H. S. Shaw.
REGULAR DELEGATES.—J. G. Walker,
C. A. Burman, O. E. Sandnes, A. C.
Gilbert, J. I. Beardsley.

Australasian Union Conference

DELEGATE AT LARGE.—J. E. Fulton.
REGULAR DELEGATES.—B. F. Machlan,
G. S. Fisher, A. H. Piper, A. W. Ander-
son, L. D. A. Lemke, D. H. Aymes.

British Union Conference

DELEGATE AT LARGE.—W. J. Fitz-
gerald.
REGULAR DELEGATES.—W. C. Sisley,
W. A. Shafer, W. T. Bartlett, Mrs. W. J.
Fitzgerald, Mrs. W. C. Sisley, Mrs. W.
A. Shafer.

Central European Union Conference

DELEGATE AT LARGE.—O. E. Reinke.
REGULAR DELEGATES.—F. Prieser, H.
Böx.

Danube Union Conference

DELEGATE AT LARGE.—J. F. Huener-
gardt.
REGULAR DELEGATE.—H. Meyer-
Baertschy.

East German Union Conference

DELEGATE AT LARGE.—H. F. Schu-
berth.
REGULAR DELEGATES.—G. Durholf, W.
Prillwitz, Dr. Glette, Sister A. Langen-
berg, Peter Gaede, Mrs. P. Gaede.

Latin Union Conference

DELEGATE AT LARGE.—L. P. Tieche.
REGULAR DELEGATES.—C. E. Rentfro,
W. G. Bond, Mrs. W. G. Bond, Mrs.
C. E. Rentfro, Miss Lola Casals.

Russian Union Conference

DELEGATE AT LARGE.—J. T. Boettcher.
REGULAR DELEGATES.—J. Sprohge,
K. A. Reifschneider, Th. Babienko, Mrs.
Th. Babienko, Miss Helen Gaede.

Scandinavian Union Conference

DELEGATE AT LARGE.—J. C. Raft.
REGULAR DELEGATES.—O. J. Olsen,
Mrs. F. Anderson.

West German Union Conference

DELEGATE AT LARGE.—J. G. Ob-
länder.

REGULAR DELEGATES.—R. G. Klingbeil, M. H. Wentland, J. Wibbens, Mrs. J. G. Obländer, Mrs. M. H. Wentland, Mrs. G. Dail, Mr. Reith, Miss A. Rau.

Siberian Union Mission

REGULAR DELEGATE.—J. F. Ginter.

Syrian Mission

DELEGATES AT LARGE.—L. Krug, Mrs. L. Krug.

British East African Mission

DELEGATE AT LARGE.—A. A. Carscalen.

South African Union Conference

DELEGATE AT LARGE.—R. C. Porter.

REGULAR DELEGATES.—M. C. Sturdevant, F. B. Armitage, H. S. Beckner, Mary Robertson.

South American Union Conference

DELEGATE AT LARGE.—J. W. Westphal.

REGULAR DELEGATES.—J. Ernst, F. H.

General

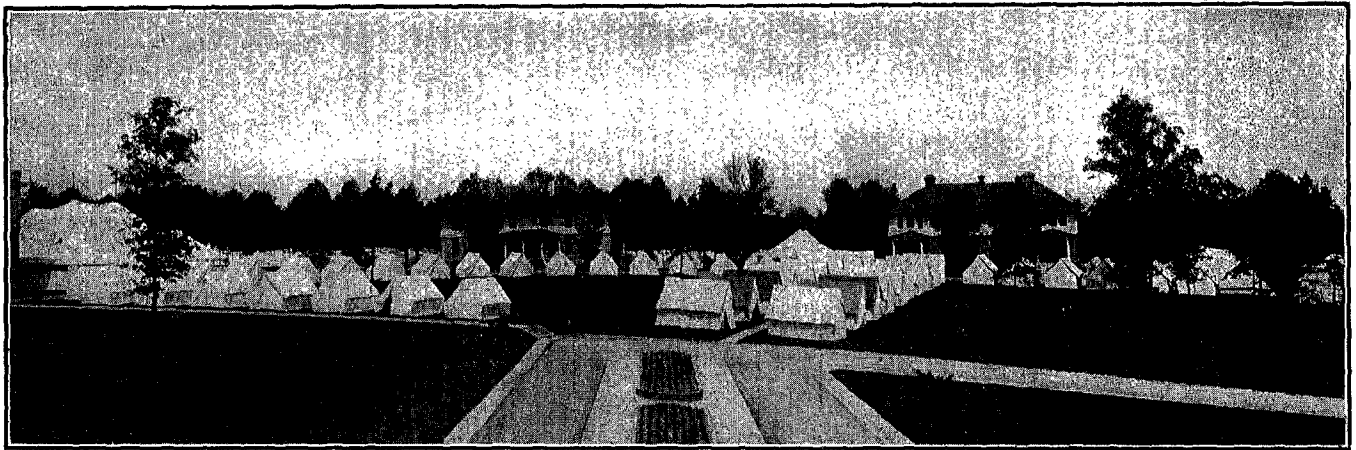
DELEGATES AT LARGE.—A. G. Daniells, L. R. Conradi, I. H. Evans, W. T. Knox, G. I. Butler, O. A. Olsen, S. N. Haskell, W. C. White, W. C. Sisley, C. H. Jones, W. A. Spicer, Guy Dail, G. B. Thompson, N. Z. Town, H. R. Salisbury, W. W. Prescott, M. E. Kern, A. J. Haysmer, J. H. Schilling, G. F. Haffner, L. H. Christian, S. Mortenson, F. C. Gilbert, G. G. Roth, E. R. Palmer, F. Griggs.

Seated as Delegates by the Conference in Session

G. A. Irwin, J. N. Loughborough, J. O. Corliss, R. A. Underwood, Dr. W. A. Ruble, M. C. Wilcox, L. M. Bowen, C. C. Lewis, E. G. Fulton, H. G. Childs, G. E. Nord, J. W. Mace, Dr. A. B. Olsen, I. J. Hankins, R. G. Ryan, J. C. Rogers, S. M. Konigsmacher, B. J. Cady, Miss E. M. Graham, E. C. Widgery, C. A. Thorp, Theo. Valentiner, G. A.

pointed hour. We have abundant reasons for thanksgiving and praise to thee, as we have sung. Help us to realize that it is because of thy goodness and mercy that we are still here. We thank thee, Lord, for what thou hast done in gathering out a people when thy last solemn message for the world is going forth; thy hand hast wrought in what we see. We remember our faithlessness, our lack of energy, and that we might have been farther advanced if there had been that consecration that thou didst require. The enemy was determined to hinder the work; but we thank thee, Lord, that out of the efforts he has made to defeat the cause, thou hast enabled thy people to gain experience, and thou hast blessed, and that the work has thus far advanced.

"We think of that time when the work was starting, when there were but a few, when, before thy servant ac-



GENERAL VIEW OF THE CAMP FROM THE WASHINGTON SANITARIUM

Westphal, W. C. John, Geo. Casebeer, O. Oppgaard.

Brazilian Union Conference

DELEGATE AT LARGE.—F. W. Spies.

REGULAR DELEGATES.—John Lipke, W. Ehlers.

West Indian Union Conference

DELEGATE AT LARGE.—U. Bender.

REGULAR DELEGATES.—D. E. Wellman, H. C. Goodrich, J. B. Beckner, William Steele, Geo. M. Brown, F. G. Lane, E. C. Boger, H. C. J. Walleker, Philip Giddings, A. F. Haines, E. C. Wood, H. H. Cobban, N. H. Pool, H. Fletcher.

Asiatic Division

DELEGATES AT LARGE:—

China: W. C. Hankins, Dr. H. W. Miller, F. A. Allum, J. P. Anderson.

Japan: F. H. DeVinney, H. F. Benson, T. H. Okhira.

Korea: C. L. Butterfield, Miss M. Scharffenberg.

Philippine Islands: L. V. Finster.

East Indies: G. F. Jones, R. W. Munson.

India Union Mission

DELEGATES AT LARGE.—J. L. Shaw, J. S. James, G. G. Lowry, Miss Della Burroway, L. J. Burgess, R. A. Beckner, Dr. H. C. Menkel.

Miscellaneous Fields

DELEGATES AT LARGE:—

Hawaiian Islands: C. D. M. Williams.

Mexico: G. W. Caviness, J. A. P. Green.

West Africa: D. C. Babcock.

Bahama Islands: W. A. Sweany.

Grauer, C. J. Boyd, C. P. Bollman, R. Hook Jr., L. A. Smith, K. C. Russell, L. A. Hansen, C. S. Longacre, W. E. Howell, T. E. Bowen, Mrs. L. F. Plummer, Miss M. E. Erickson, Meade MacGuire, F. M. Wilcox, W. W. Eastman, M. S. Reppe.

Total Number of Delegates

Delegates from the United States and Canada	225
Delegates from abroad	195
General	26
Grand total	356

Conference Proceedings

FIRST MEETING

May 15, 10 A. M.

THE first meeting of the thirty-eighth session of the General Conference of Seventh-day Adventists was called in the large tent, at Takoma Park, Washington, D. C., 10 A. M., May 15, 1913, Elder A. G. Daniells, president, in the chair.

After a song of welcome from the choir, the congregation joined in singing the Doxology. Elder O. A. Olsen read as a Scripture lesson the sixty-sixth psalm. Elder J. N. Loughborough, who was a delegate at the organization of the General Conference fifty years ago, offered the opening prayer:—

"O Lord, our Heavenly Father, we thank thee that so many who have been adopted into thy family are permitted to assemble on this encampment at this ap-

cepted this truth, there were only about two hundred in the world that we knew of that were in sympathy with the message. O Lord, what hast thou not wrought with the humble efforts of thy people! Indeed, we could say in that day, 'By whom shall Jacob arise, for he is small?' O Lord, we thank thee that thou hast forgiven the mistakes, and that thou art granting abundant blessings to thy consecrated servants. Thou art here by thy Spirit to help in this meeting. O Lord, if ever we needed thy help and blessing and divine guidance, it is now during this Conference. O Lord, thou art ready to counsel, and thou hast told us through instruction given that if God guides in the plans that are laid, as we go forth to execute them, every effort will be a success. So, Lord, we pray for divine guidance. May it not be that we are happy to meet friends here, and make this simply an occasion of visiting; but may this be made an occasion of each one earnestly seeking God, that God may guide, that his Holy Spirit will indeed be granted to each one. Grant it, O Lord, to Brother Daniells, as president of the General Conference; grant it to the brethren of the different committees. O Lord, grant wisdom, we pray.

"Guide all through this conference; guide in the work throughout the field. We remember the time in the past when it seemed hard to find openings, but, Lord, thou hast opened the way all over the earth. Why should any now stand idle, at the eleventh hour, and the work almost consummated? Lord, we want the strength which thou hast given us still to be used to thy glory. We are

J. N. Loughborough: My experience in the third angel's message goes back farther than that. I remember when we did not have a conference at all. A few days more it will be sixty-one years since I began preaching the third angel's message. It so happened that the first day that I ever saw Sister White—thirty minutes after I was introduced to her—I saw her in heavenly vision, and that was the first I ever heard of it. I said, "Vision, what's that?" We were praying for a sick man, and he was healed, and I knew the power of God was there, and Brother White said, "Ellen is in vision." "Ellen in vision!" I thought. I did not know anything about visions, but I was right there. As I have said many times, it was wonderful that God introduced me to this thing as he did, and there has not been a man among Seventh-day Adventists aside from Elder James White, who has had as many privileges along this line as I had in the earlier years of the message. For this I am profoundly grateful to God.

In those earlier years I had no thought that God would let me live to be a boy again, but in his providence he has permitted me to live to be over eighty-two years of age. I am living on God's time now, and I want this time spent just as he wants it spent.

Brethren, I am glad to be here. When this Conference was planned, I said to my daughter over in California, "Daughter, I should like to be there. I should like to meet these brethren that I have seen in different parts of the world, but I do not know as I shall be there." Soon afterward my son-in-law came over from a session of the union committee, and said, "You are appointed as a delegate." "As a delegate!" I said. "Why, they would better send some younger man over there who can come back and use what he gets." But I came, and am here today.

They told me long ago, when I was traveling with Sister White, and we taught that the message would go into all the world, into the different nations and nationalities, "Why, prejudice will come up between you, and you will all go to pieces." Well, I went around and saw some of the pieces, about four or five years ago. I saw the Basutos in Africa, and the Germans, and other nations. And today, bless your heart, there are about seventy different pieces in the different parts of the world, and they are most wonderfully stuck together. There are lots of pieces, and I tell you they are very useful for this message. There is no disunion among these pieces, and, by the grace of God, there will be none here.

S. N. Haskell: I did not know before that Brother Loughborough began to keep the Sabbath a year before I did. I thought he began to keep it the same year I did, but he has kept it for sixty-one years and I have kept it for sixty. I am very thankful for what we see here this morning. While we were sitting here and Brother Olsen was speaking, I was thinking of the time when there was not a single German Sabbath-keeper in our ranks, and there was not a French Sabbath-keeper either. There may have been some, but I did not know of any. There were two girls here in the East who began to study, one French and the other German, in order that they might correspond with the French and with the German, and so open up the

work with these nationalities. Both of these sisters sleep in Jesus today; but before they had fairly begun to learn the language the Lord had gone out before us, and individuals from the German, and from the French, and the Danes, and the Norwegians, and the Swedes, began to embrace the truth. And now what do we see?

Now the truth that began so small and was apparently so feeble, has encircled the earth, and it has been demonstrated that God can do something, that he has done something. The nations of the earth are to be lighted up with the glory of the third angel's message; and the end is not yet. The whole earth will be lighted with the glory of God, as the waters cover the sea, in every part of this earth, in every neighborhood, not only in the countries, but everywhere. The spirit of prophecy, that has been our headlight from the beginning, has declared that these words will be spoken: "Here are they that keep the commandments of God, and have the faith of Jesus." So I am thankful for what I see here this morning, that there are so many of the different nations on the face of the earth that have assembled here.

But few individuals can go back to the time where Elder Loughborough began and saw the rise, step by step, of the truth that has come up. The Sabbath truth has arisen like the sun, and it never will set. It will reach its highest meridian at the very close of the work of the third angel's message. As long as eternity lasts, so long will be God's great memorial, and his people will observe it in the kingdom of glory. Now it seems to me that a person must be very blind that cannot see the hand of Providence that is over his work from the very beginning, and how step by step God has brought it up; and he will carry it through until there will be a glorious consummation in a very short time. May the Lord help us, brethren and sisters, to be all true, and to be saved finally in the kingdom of God. I praise the Lord for what he has done for me, and it is my prayer that my heart may ever be in harmony with the work of God here upon the earth, and that finally, with the people of God, I may be translated, and may ever be with the Lord.

A. C. Bourdeau: I feel to thank the Lord this morning for the privilege of meeting with so large a company of believers in the present truth. I love the message; I have loved it for many years. I was interested in the first angel's message in 1844, and heard speakers on that message, and on the coming of the Lord. It is nearly fifty-eight years since I embraced the Sabbath and the present truth, and the Lord has greatly blessed me ever since. I have never doubted any point of present truth as it has been presented to God's people all the way along. It is the most glorious message that ever was proclaimed upon earth.

I very well remember when I could count all the ministers in the cause of present truth on the fingers of my hands, and now what do I see? O, what hath God wrought!

I well remember, when I embraced the truth, our brethren thought that the proclamation of the third angel's message would be confined largely to the United States. And so when, in those days, I met with a well-educated gentleman from France who assured me that

he knew of some in that land keeping the seventh day and believing in the soon coming of the Lord, I rejoiced, and wrote an article for the *Review*, suggesting that the truth for this time would be proclaimed in many lands. Good old Brother Hutchins, who is now sleeping in Jesus, upon reading this article, said, "How could you write this way, —that the message is going to many lands?" Said I, "I believe it will;" and brethren, I thank God today for what is being accomplished in all parts of the world. I praise his name that we are all well able to go up and possess the goodly land.

L. R. Conradi: I am very grateful indeed this morning to meet again with so many of our people. I am thankful to tell you that there are some thirty thousand of our people today in the European Division who are praying for this Conference. Years ago we hardly dared to hope that there would be so many. Today they do not come by hundreds, but they come by thousands. [Voices: Thank the Lord!]

I am so pleased today to tell you that we have indeed a gospel, a message, that is not of men, but it has in it the power of God. Within the last few months it has been my privilege to meet not only Protestants who have been brought to this truth, and to greater light, but also Roman Catholics and Greek Catholics, and even Mohammedans. I was present but a few months ago at a baptism down in heathen Africa. One Sabbath we baptized fifty-one. I thought, as the fifty-one men were baptized—they were mostly young men—that our brethren had done pretty well for that quarter; but this morning news reached me that since then twenty-four more have been baptized in the same quarter, making seventy-five young people converted and brought to the knowledge of this truth direct from heathenism; and they are not only brought to a knowledge of this truth, but more than this. When I was talking to some twenty-five teachers, I asked how many of them would be willing to go into the interior hundreds of miles farther and preach this message, and *every hand went up*. They were all ready to go as missionaries. I thank the Lord that whether our faces are black or white our hearts are touched by the same Holy Spirit, we are cleansed by the same blood of Jesus Christ, we are united into one body by the same faith and by the same love and the same power of this message, and it is this united power that is helping us to carry the truth to the very ends of the earth.

I am thankful to have a part in this movement, and while I can not speak of sixty years, but have to come down to something over thirty years, yet I say the Lord is in it; it is God's work, and he is simply showing us the beginning of a great work. But O may we at this time, I with you, all get the eye-salve of the Holy Spirit, that we may fully realize the power of this message and expect great things from God. To this end I want to consecrate myself fully to him and to his service.

I. H. Evans: I am glad to bring to this Conference the greetings of our brethren in the Asiatic Division of the General Conference. We have a mixed multitude over there of about six hundred twenty-five millions of heathen. Among them we have a very few brethren and sisters scattered among the various nationalities; but when they accept

nearing the consummation of the hope, and we want our hearts filled with thankfulness at the prospect that it will not be long until victory will turn on Zion's side. Soon we shall see our blessed Saviour, and those heavenly chariots. And, Lord, may it be the happy lot of each one of us to be so consecrated to thee that that blessed angel that has guided us through life, will, at thy coming, come to carry us to the heavenly portals, to join in the joys and the blessings of heaven. We ask it in Jesus' name."

S. N. Haskell (praying): "Heavenly Father, we continue to call upon thee because thou art God, and we would offer thee our united tribute of praise and thanksgiving for thy care that has been over us, and for what we have seen accomplished in the world with the truth that thou hast given thy people in these last days. And now we pray in a special manner that thou wilt come very near to us, that thou wilt grace this Conference with thy presence from the beginning to the close. O God, make manifest thy power, and let thy Holy Spirit do its office work upon every heart. Thou hast encouraged us to believe that thou art more willing to give thy Spirit to those who ask thee than parents are to give good things to children; and we ask, O God, at the very beginning of this Conference, that thou wilt come specially near, and that thy blessing may rest on the people assembled here. Bless the officers of the Conference, those bearing responsibilities. We ask God to be with them in a special manner. Bless those who come to represent the interests of the work from the different nations of the earth. We thank thee, O Lord, that we live to see the time when this truth, which began so small, and was so despised by the wisdom of this world, has encircled the earth, and has found its way among so many peoples, nations, and tongues. And now we ask, Lord, that thou wilt come near this gathering of thy people in a marked manner.

"We remember many years ago when thy people were assembled from different parts of the world on the day of Pentecost, that thou didst meet with them, and pour out thy Spirit upon them; and that event marked an impetus in thy work that never had been seen before. So we pray that this gathering of thy people may give this cause an impetus it has never seen before. O God, we ask that thou wilt walk in this encampment, in every room; bless in every part of the field. We remember those at their homes that are praying for the success of this Conference. We ask, God, that thou wilt bless them, and we pray, precious Saviour, that thou wilt reveal thyself to thy people.

"Accept us now, we pray. We ask God to be in every service of this Conference. Direct every individual who may act a part in this Conference. Hear the cry of thy people, not only from this Conference, but from every part of the world, and hasten the time when thou wilt gather out a people for thy name, that will finally stand on Mount Zion, to praise thy name throughout a never-ending eternity.

"We now commit ourselves to thee. Forgive us of our sins, we pray thee. Cover our backslidings, O God. Finally, when the work is over, and thou dost gather thy people, save us with them, we

ask through Christ, our Redeemer. Amen."

A. G. Daniells: We will sing No. 895.

"Joy to the world, the Lord will come!
Let earth receive her King;
Let every heart prepare him room,
And heaven and nature sing."

A. G. Daniells: I am sure there are many grateful hearts here this morning, and among them my heart is one. I feel happier and more thankful this morning than I can express in words for God's mercy and blessing to us and for this hour. Months ago, when we began in earnest to prepare for this meeting, as I thought of the great numbers who would leave their homes and start to this place over the seas and over the land, and thought of the shipwrecks and the railway disasters, and of all that might happen unless the Lord cared for us, sometimes I almost trembled, and many, many prayers were offered in behalf of our brethren and sisters who were to come to this Conference. As I thought of the great amount of work required, the many things to be looked after, the large expense, and all of that, it seemed like a great undertaking. But the work has been done, the expense has been met to a large extent, we have made our journeys, and here we are this morning without any serious mishaps, or serious inconvenience so far as I know. No one has reported to me any wrecks along the way or loss of life. The most serious word that has come to us has been the affliction of our dear Brother G. A. Irwin (detained by sickness on the way to the Conference).

Now, dear friends, I believe that all this watch-care of the Lord calls for the deepest gratitude. I believe that it is proper that the first thing we do in this meeting at the opening is to express to our Father in heaven before one another our great obligations to him, our indebtedness and our gratitude for what he has done for us individually, and our determination to consecrate our lives, our means, our service, our time, and our all, to God entirely, for the finishing of his work. This is what appeals to me here this morning.

I am so glad to meet the brethren and sisters from all parts. I have attended a number of General Conferences, but I must say that never have the faces of my brethren and sisters seemed so dear to me as they have right here upon this ground. My heart is full of love for my fellow workers in home and foreign fields. I am glad to be associated with this body of men and women. I am glad to be connected with a people who have a conscience, who fear God, who want to do right and to serve him in this world. I would rather be joined with this people and this movement than to be connected with anything in the wide world, and I feel that all that surrounds me, and all that I am associated with, calls for the full surrender of my life to God the rest of my days, and I feel to make it, and to give it.

I want to say at the start before this large congregation that I feel under great obligations to our brethren who accepted at the start the responsibilities of preparing for this meeting. Elder Knox took the main burden in the matter of making provision. Elder Wight and Elder Charles Thompson stepped in next, and these three men have been supported by union and local conference presidents, and by a splendid band of

students in the Foreign Mission Seminary. These people have worked hard and conscientiously, and they have worked with a purpose, and an intelligence that has enabled them to despatch their work and to get things in order. Brother Fulton has kindly come to us from Los Angeles, Cal., leaving an important business interest. He has come here to help us take care of the people, to provide food, and has worked day and night with a band of workers who have been deprived of their sleep and are working very hard. Our locating committee have worked day and night. O my dear friends, I cannot tell you what a pleasure it is to be associated with men and women who are willing to do, and who have the resourcefulness to do and to get things provided as they have here for us. Our electrical work, our plumbing, our carpentry work,—all the mechanical work on this ground has been done by our own men, and largely by the students in the Seminary. These are temporal matters, but I believe it is our privilege to recognize all these blessings that come to us. I am grateful to all these helpers for all this toil of the past month.

And again I say, I am grateful to our God for caring for these brethren who have come from the ends of the earth, and from our own land; and, brethren, I believe that right now, at the beginning of this meeting, we should ask God what he would have us do, with the purpose and the intention of obeying the word he may speak to us, wherever he may call us, whatever he may have for us to do. Whatever the sacrifice may be, if we know he requires it, we should make the full surrender of life to him today; then I believe we can consistently expect his blessing in full measure during this Conference,—not only can we expect it, but it will be given.

We are going to spend some time at the opening in giving opportunity for expressions of gratitude and praise and thanksgiving by those who feel this in their hearts. We desire that the time will be occupied with short, brief words, telling how you stand with God; and what appeals to you this morning as we open this meeting.

O. A. Olsen: I certainly wish to join in the utterance of praise and thanksgiving to God this morning for what we have seen and experienced of his wonderful leadings from the very beginning of this great work. I am glad today for the privilege of having spent fifty-five years of my life in connection with this precious truth, and it rejoices my heart today to see the foundation, and the great principles upon which this message started out, stronger and firmer and more solid than at any time in the past. It has weathered the storms and the opposition that have come, and God has given most wonderful victory in every effort; and today we see representatives from all the leading parts of the earth here, representing the work among these nations.

I thank God, too, that it was my privilege to be among the early ones of foreign nationalities that accepted this truth and have had a part in it. I am thankful today to meet my brethren from all parts of the earth. I rejoice in this message. Brethren and sisters, there is nothing else to me in this world but the finishing of this work, and to this I dedicate all the remaining powers of my being, to his glory, through Jesus, my Lord.

that I shall remain at home and reserve what strength I have to help in the work of bringing my writings into book form, so that they can be published for the people."

As father's and mother's names have been mentioned here several times this morning, I thought it proper to bring you this word of greeting, and to answer the question which a thousand will ask me, "How is Sister White's health?" Mother is eighty-five years old. She feels the infirmities of age, but she is not suffering with sickness. She is comfortably well. Almost every pleasant day she rides out for an hour or two. Usually she devotes an hour or two to reading and writing, from day to day. Very frequently, as I visit her in the morning, I find the *Review* in her hands, and she says, "What a wonderful paper! what an interesting report of our work!" and in connection with various reports in the *Review* she often comments on the progress of the work in many lands.

Mother's courage is good. She has no fear of the future. She expects to rest in the grave a little while before the Lord comes, but she has no dread. Her only anxiety is to use day by day what strength God gives her, in a way most acceptable to her Master.

Again I say, brethren and sisters, I thank God for the privilege of meeting with you once again.

A. G. Daniells: There are hundreds who would like to testify, but we must change the form of the meeting. I thought we might sing one verse of No. 343:—

"Jesus, I my cross have taken;
All to leave and follow thee;
All things else I have forsaken,
Thou henceforth my all shall be."

A. G. Daniells: As the minutes of our previous session were read as the days went by up to the last day of the conference, it will not be necessary to read them at this time. So we will ask the secretary, Elder W. A. Spicer, to read the roll of delegates. I thought it would be well for each delegate to stand as his name is called. Just rise in answer to your name, so that all may see who are present.

At this point the secretary, W. A. Spicer, called the roll of delegates. Very nearly every delegate was present to answer to his name. Among others not present, all regretted that Elder Geo. I. Butler could not respond, being detained in Florida.

A. G. Daniells: We have a number of new union conferences to unite with the General Conference, and we shall ask those in charge of these unions, the presidents, to speak a few words with reference to their unions. The first is the East German Union Conference, of which Brother H. F. Schuberth is president.

H. F. Schuberth: The East German Union Conference sends greetings to the General Conference, and 6,000 members ask for admission into the General Conference. We were organized in 1909.

Upon motion of I. H. Evans, it was voted to receive the East German Union into the General Conference.

A. G. Daniells: The second is the West German Union Conference. Elder J. G. Obländer is the president.

J. G. Obländer: We now have over 5,000 members in the West German Union Conference, and they send their

greetings to the General Conference, and we ask also for admission into the General Conference. We were organized over three years ago, in 1909.

Upon motion of O. A. Olsen, it was voted to accept this union.

A. G. Daniells: The Central European Union Conference is next. Elder Reinke is president.

O. E. Reinke: The Central European Union has 3,031 members, and they send their greetings to the General Conference assembled, and ask for admission into the body. The conference was organized in July, 1912.

It was voted that their request be granted.

A. G. Daniells: The Danube Union Conference is the next. The president of the union, Elder J. F. Huenergardt, will speak regarding the field.

J. F. Huenergardt: The members of the Danube Union send their greetings to the General Conference and ask for admission. The conference was organized in July, 1912, at Budapest. The total membership at present is 1,725.

Upon motion, it was voted to accept this union.

A. G. Daniells: The next is the Siberian Union Mission field, to be admitted as such.

L. R. Conradi: As Brother Perk, the president of the union mission field, is at present in Manchuria, I wish to speak in behalf of that field. The Siberian Union Mission field was separated from the Russian Union Conference a year ago. This mission field takes in all of Siberia; it has three missions, and a membership of 1,100. They desire admission into this Conference.

It was voted to receive this union mission into the General Conference.

A. G. Daniells: The next is the Brazilian Union Conference. Elder F. W. Spies is the president.

F. W. Spies: The Brazilian Union Conference, as its name indicates, comprises the United States of Brazil, a small territory a little larger than the United States of America, with over 23,000,000 inhabitants. We have 1,512 Sabbath-keepers there now. These were organized in December, 1910, into a union conference. Our brethren there send greetings to this body, and respectfully request to be admitted as a union.

It was duly voted to grant their request.

A. G. Daniells: The India Union Mission field is next; Professor J. L. Shaw is the superintendent.

J. L. Shaw: The India Union Mission was organized at Lucknow, October, 1910. Its territory comprises India and Burma, about two-thirds the size of the United States. It is divided into five mission fields, consisting of Burma, Bengal, North India, West India, and South India, with about 500 Sabbath-keepers in the conference. The missionaries in India are looking toward this Conference; they send their greetings to you, and are praying for you and this meeting. They ask your prayers in behalf of the work which they are doing. They wish to be received into this Conference.

Upon motion it was voted to receive this union mission.

A. G. Daniells: The next is the Levant Union Mission field.

L. R. Conradi: As Brother E. E. Frauchiger, the superintendent, is not here, I will say that the Levant Union Mission

field takes in now what remains of Turkey, Greece, and Bulgaria. The membership at present is 363. They were organized in 1911.

It was voted to accept this union.

A. G. Daniells: We are glad to receive these great foreign fields into fellowship in this great work.

We have a recommendation with reference to electing additional delegates to this Conference. The General Conference Committee cannot appoint delegates except those who are working in mission fields who are not in organized union conferences, but we can bring to the delegates here recommendations with reference to additional representatives to the Conference. The secretary will read a list of names which we wish to ask you to consider at this time and act upon if you think best.

W. A. Spicer: Reading:—

G. A. Irwin, J. N. Loughborough, J. O. Corliss, R. A. Underwood, Dr. W. A. Ruble, M. C. Wilcox, L. M. Bowen, C. C. Lewis, E. G. Fulton, H. G. Childs, G. E. Nord, J. W. Mace, Dr. A. B. Olsen, I. J. Hankins, R. G. Ryan, J. C. Rogers, S. M. Konigsmacher, B. J. Cady, Miss E. M. Graham, E. C. Widgery, C. W. Thorp, Theo. Valentiner, G. A. Grauer, C. J. Boyd, C. P. Bollman, R. Hook, Jr., L. A. Smith, K. C. Russell, L. A. Hansen, C. S. Longacre, W. E. Howell, T. E. Bowen, Mrs. L. F. Plummer, Miss M. E. Erickson, Meade MacGuire, F. M. Wilcox.

The following names were added to this list: W. W. Eastman, M. S. Reppe.

It was voted that the president, and the three vice-presidents act as presiding officers for the session.

It was voted that the following persons act as pastoral committee for the session, to arrange for the order of meetings:—

A. G. Daniells, I. H. Evans, L. R. Conradi, E. W. Farnsworth, G. B. Thompson, J. W. Westphal, E. E. Andrews, J. E. Fulton, R. C. Porter, W. C. White.

The daily program was adopted, as appears on the first page of the BULLETIN.

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

SECOND MEETING

May 15, 2:30, P. M.

A. G. Daniells in the chair.

R. A. Underwood offered prayer.

A number of new delegates were seated, whose names appear in the printed list.

A. G. Daniells presented his report, as follows:—

A REVIEW OF THE QUADREN- NIAL TERM

Necessary Preparation for the Finish- ing of the Work

To the delegates of the thirty-eighth session of the General Conference of Seventh-day Adventists, Greeting.

As we gather here today for the opening of this session of our General Conference, we greet the largest number of delegates from our world-wide field ever assembled in the history of our cause. And with us are a large number of our brethren and sisters who, at their own personal expense, have come to this meeting to be with us in our deliberations, and to receive with us the inspira-

this message, they become what we are—one in Christ—and they believe the very truths that have called us together here. If our brethren from Korea and Japan and China, the Philippines and the East Indies could be here, and you could hear what they would say, they would tell you how much God has done for them, how glad they are that they have found this precious truth, how it has made them better men and better women, how it has opened up to them a new life, and how they are trying to get ready for the coming of the Lord.

It is a great privilege for us to be here in this assembly and enjoy the blessings we are sure to obtain if we seek God. At the beginning I want to place myself in a receptive attitude where I can receive from the Lord a fitting up to do better service for him than ever before. I hope and pray that this meeting will be the very best that has ever been held by our people. We must expect large things from God. It is time that we put every sin out of our hearts and be filled with the Holy Ghost, that we may finish this great work. To this end we must put our shoulder to the great effort of getting rid of sin and inviting the presence of God to fill our hearts, that he may use us mightily in this closing work.

W. T. Knox: I esteem it a great privilege at this time to express my gratitude for God's wonderful goodness and the many blessings bestowed upon his people, and upon me.

As I listened to the speakers that occupied the time at the beginning of the meeting, and heard of the wonderful way in which God has blessed and prospered this cause, I felt that while I could not look back into those years in actual experience with them, yet in the quarter of a century in which I have known this truth I can say that God has been as wonderful a Guide in the past quarter of a century as he was in the first quarter of a century that was spoken of by them. His dealings with this people in the past twenty-five years have truly been the dealings of a merciful and long-suffering God, abundant in power and grace. The progress of the work in the past twenty-five years has certainly been far beyond the expectation of his people. He has done more than we in those days asked or thought. As we take up the writings of the people in those days and see what their plans and purposes and ambitions and desires were concerning this work, what they planned in giving this message to the world, we can see that God has gone far beyond their highest expectations, and one of the results is this meeting here this morning. I am so glad that God has gathered out a people from almost every nation, kindred, tribe, and people that today are rejoicing in the third angel's message. I feel to thank him for the many ways in which he is making it possible for this people to give this truth to the world, for the multiplying of open doors that are being reported to us by our brethren in foreign fields. I feel to thank him for the degree of prosperity that he is giving to his people, temporal prosperity, and the willingness he has sent to their hearts to give of their means to support the work in the openings that are before us. I do rejoice today that by the eye of faith we can see the close of this work, when soon every nation shall have had this message preached to them for a witness.

Now, I desire right at this very beginning of the meeting to consecrate myself together with all the energy which he may give to me, and to devote myself and all that he may make me to the one, the only work, that remains for me,—the work of the third angel's message. With others, I trust and believe that this will be the most blessed meeting to all his people who come here to meet him. May it be from the very beginning a continual seeking and finding of God by his people, is my prayer.

A. G. Daniells: We do not want the brethren in the body of the congregation to think that the meeting is only for these on the platform. Brother Munson, don't you want to say something?

R. W. Munson: Fifteen years ago, I went to Battle Creek to find health. The young brother that started me there is in this audience today, Brother George Stevens, of this conference. I met him in Chicago, where I went to get the relief which I had failed to get from doctors and medicines. I did not find it there, either; but I did find Brother Stevens. He went to Battle Creek, and later came to my home town, Toledo, Ohio, where I met him in the health-food store. He told me of his experience, how he found the truth and also his health. I was skeptical. I could not believe that the good things he had told me were true. But the Lord in his providence led me to Battle Creek. I found my health there, and I found something more than I expected to find,—I found this glorious truth.

I was a minister of the Methodist Episcopal Church for fourteen years, and the first two weeks I spent in Battle Creek I took no interest whatever in the doctrinal teachings of this people. But the Lord used Sister S. M. I. Henry to open my eyes to the truth. She told me her experience, how she had been a Methodist for more than fifty years, how Bishop Fowler and Dr. Edwards, and many others, had failed to convince her that Sunday was the Sabbath. She had been led to investigate, and she could not find in the New Testament any authority for keeping Sunday. After she told me her experience, I went away, and I thought, "Now Sunday either is or is not the New Testament Sabbath." Well, in two weeks I was satisfied on the question. Dr. Kellogg invited me to act as assistant chaplain of the sanitarium, and a very happy year it was. My family was with me. I had five children. After a year I was so much better that I was able to go back to the East Indies, to Sumatra. We have all of us been in the very jaws of death many times during the last fourteen years.

I want to say this, that I rejoice in this message. I love it more and more, and I cannot show my appreciation of it more than by telling you that I have dedicated my children—three sons and two daughters—to the work of this message. My prayer has been for many years that God will give them a part in the work, and if he please, a place in his everlasting kingdom.

I am so glad to be here today. This is my first General Conference. It has been fourteen years since I left the shores of America, and to meet these dear brethren whose faces I have never seen is a great privilege.

I will close with one word more. I would rather be a doorkeeper in the house of the Lord, in this message, than

to have the highest honors that the world can give me. I want you to pray that the Lord will use me in some humble way in leading hungry souls to a knowledge of the Lord Jesus. I can testify that he is able to save to the uttermost all who come unto him.

J. O. Corliss: I am pleased with what I have learned from the last speaker. It seems that I am related to him as sort of grandfather, for I remember well when I gave Sister Henry her Bible studies every afternoon at 4 o'clock in the parlor of the sanitarium. I remember how she cried like a child when the Sabbath truth was broken to her. And she was an instrument in bringing the truth to our dear Brother Munson. I also remember very well the visits I had with him in their home there, and I am very glad to know that the truth has been going through these instrumentalities to different people in the world.

I can look back to the time when there were very few people in the truth. I know that there were a few men who were preaching this message when I embraced it. My first knowledge of the truth brought me in contact with the home of old Father Howland in Topsham, Maine. It was there that I had my first opportunities of Sabbath meetings.

I thought as I heard these other brethren speak that I would not say a word. But I had the privilege of laboring with Father Bates. I shall never forget those days. He taught me how to pray. I had prayed a good deal before that, but I had never learned how to talk with the Lord as I did after I had been with Father Bates. That good old soul would bow down there in my presence and talk with the Lord just as if he was a friend of his and had hold of his hand. Brethren, I love to think of those days and my association with such men as Joseph Bates and J. N. Andrews. Although my hair has grown white in this message, my heart is just as young as it ever was. If there is one purpose in my heart today, it is that I may be faithful to the end. I do long to live until the Master shall come. I have had visions of that time, and of the glory when the Lord shall come and gather his people home. How I long to be with those who shall meet him with joy when he comes!

W. C. White: I praise God for his mercy, love, and truth which have brought us the fellowship of his Son. I thank him and praise him for his guidance and his providence which have brought us together, and which permit us to enter into counsel and unite in prayer together as to how we may successfully and more faithfully fulfil that blessed mission he has given us—the privilege of being coworkers with him in winning souls to his kingdom.

I am glad for the privilege of meeting my brethren from foreign lands. I am thankful to God that he has given me a part in this precious work which has called us together.

I bring you greetings from mother, and from her family, and from her helpers. Her last words to me with reference to the Conference were: "Tell our brethren to be of good cheer. Tell them to have faith in God and to expect great things, to undertake great things, and in his strength to go forward. Tell them not to fear or to look back. My prayers will be with them. Tell our brethren I feel perfectly clear that it is God's will

sults. This brought the printing-office, the school, the sanitarium, and organization. But all these were designed by the pioneers to be only tools in their hands to hasten the work.

It was no thought of those who launched these administrative and institutional features that they could take the place of the evangelical work that had been carried forward, but the tendency has ever been for these features to paralyze evangelical work. The formal, business, and mechanical duties, needed in the carrying on of the organized work and institutions, can be performed without special spiritual attainments; whereas, successful evangelical work can not be done without much study of the Word, earnest prayer, and the abiding presence of the Holy Spirit. For these reasons the tendency is to swing toward the formal, mechanical, official part of the work, to the neglect of the more spiritual and purely evangelical phase.

Some of us cannot forget the earnest, pressing call that came to us through the spirit of prophecy at the last General Conference to turn to the cities in strong evangelical work. Should not this Conference, in response to that call, take a stand for stronger evangelical effort everywhere?

3. Stimulate greater activity in home missionary work.

In the vicinity of the home of every believer in this message there are men and women to be won to Christ by a good Christian life and by judicious missionary effort. If the lives of our people are what they should be, their neighbors will respond to their efforts to unfold the truth to them. And this effort will bring as great joy and blessing to those who make it as it will to those for whom it is made. We should at this time launch the greatest home missionary movement ever known among us.

One of the many other important questions to come before this Conference for action will be the improvement of the finances and administration of our institutions.

In this age evangelical and institutional work are very closely, if not inseparably, connected. It is essential that we hold true conceptions of the place, the purpose, and the value of our institutions. An institution is more than ground, buildings, furniture, and equipment. A very important part of an educational institution is its staff of teachers and its student body, and still more, the efficient, patient labor of teachers, and the steady intellectual and moral development of young men and women under the ceaseless care of teachers,—this is part of an educational institution. The teacher, the lesson, the new ideal formed, the ambition awakened, the association of student life,—these are of greatest value.

The same principles apply to our publishing houses and sanitariums. It is not the financial investment nor the losses and gains, but the purpose, the daily work, and the results obtained that constitute their value to the cause of God. In view of the great service all our institutions have already rendered, and are now more than ever prepared to render, we should at this Conference adopt such measures as will give them an efficient administration and place them on a good financial basis.

Having done all we know how to do to come into harmony with the Lord's purpose, we should with all our hearts pray for the baptism and abiding presence of the Holy Spirit. This is more important than all else. Without this all other efforts will fail. When Jesus returned to heaven after his resurrection, he sent the Holy Spirit to make real to men what his death on the cross had made possible. There can be no efficient substitute for that divine Spirit. Learning, eloquence, long experience, material equipment, busy activity, cannot take the place of the Holy Spirit in the work of God. I feel deeply impressed that this meeting should mark the beginning of more earnest, importunate prayer for the presence and mighty working of the Holy Spirit in all our work.

W. A. Spicer presented his report, as follows:—

THE OUTLOOK IN THE FIELDS ABROAD

WHAT the prophet saw in vision on the isle of Patmos, we see with our eyes today,—the last message of the "everlasting gospel" flying to every land and nation, bringing forth the predicted fruitage in a people keeping "the commandments of God, and the faith of Jesus."

This report aims but to point toward the wondrous panorama of the closing work that is passing before our sight from year to year. There is less call at this Conference than ever before for any detailed survey of the mission fields in the secretary's report. Four years ago seventy-nine delegates gathered here from lands outside of North America. In this session we have welcomed over a hundred, with many other visiting representatives from over all the seven seas.

The "sure word of prophecy" demands a truly world-wide work under the advent movement. This gathering of the fields bears witness that these scriptures are fulfilling before our eyes.

Here are men whose field of labor calls them to preach the message within the arctic circle. Others come from shores washed by antarctic currents. Here are brethren from Africa to tell of advancing missionary frontiers, and of regions yet beyond where many tribes and tongues are still "waiting in the wild." Asia's millions—half the world—are represented by the largest delegation we have ever seen from the Orient; and fitly so, for the last four years have been the years of organization and growth in the Far East. And Europe—vigorously expanding Europe—has the most cheering reports of its history to present. Up from South and Central America, from Australasia, and from the islands of the seas, the representatives of the great advent movement of the prophecy have come to tell what their eyes have seen and their ears have heard of the progress of the message in the uttermost places of the earth.

These delegates from abroad represent 48,054 Sabbath-keepers of many tongues and peoples. Those figures are more than the total membership of the denomination eighteen years ago, in 1895, and are an increase during the four years of 15,549, growth of nearly 4,000 a year. This is a fruitage over which all who have made the gifts of sacrifice for mis-

sions—conferences and people—rejoice together with a foretaste of that joy that is coming by and by when all the sheaves are gathered home.

During the last year—to borrow one item of the European report—the European Division took into the church 5,484 new members. This is more than the membership of the entire denomination in 1869 and 1870, when a little company of Sabbath-keeping Adventists in Europe sent Elder J. Erzberger to America to find our people and to invite us to send workers across the Atlantic.

Truly the message is speeding on. During these last four years 372 new missionaries have been sent out from America, Europe, and the colonial unions into the mission fields. This is adding to the force at the rate of nearly one hundred missionaries a year. It is a wonderful record, measured by the average of other missionary societies with much greater income. It is almost incomprehensible how these numbers can be kept going forth year after year. The figures of the treasurer's report show how the growing faith and liberality of the believers have followed fast after the advancing work. The Lord is surely making his people willing in this day of his power.

The reports from the fields will tell of new missions established and new tongues praising God for the light of the threefold message. In states and provinces and islands never touched by the feet of any messenger of this movement four years ago, we now hear of companies of believers.

The statistical report shows 2,777 evangelistic laborers in the fields outside of the United States in 1912. This is more than we had in all the world ten years ago, the total for 1903 being 2,708. Now the total is 5,101. For the first time in our history the fields outside of the United States have a slight majority of the evangelistic force. This growth of the laboring staff is in the right direction, and the American conferences rejoice to see it, and have labored for it.

To these fellow workers not with us here, who are battling away on the firing line in this and other lands as we meet together in General Conference, we send the word of greeting today. Our hearts are with them, and we crave no blessing here that we do not ask the Lord to pour also richly upon their souls. And for those in the lonely places of earth, amid darkness that can well-nigh be felt, we ask a special grace as they preach the message of the blood that cleanses from all sin.

"O missionaries of the blood! Ambassadors of God!

Our souls flame in us when we see where ye have fearless trod.

At break of day your dauntless faith our slackened valor shames,

And every eve our joyful prayers are jeweled with your names."

Enough of figures. But these figures demonstrate that the power of God is in the preaching of the third angel's message. Nothing else can account for such growth of the work in all lands, in the face of every earthly influence. It is the blessed power from on high that brings these thousands of new voices every year to join in lifting yet higher

tion and spiritual uplift which all are hoping this Conference will bring.

The members of the General Conference Committee most heartily greet the delegates from all the fields, and we all unite in extending a cordial welcome to our people who have been pleased to come to the Conference.

Nor must we forget the thousands of our associate workers and fellow believers in all parts of the world, who will be with us in spirit, in prayer, and all good wishes. Truly this interest is mutual. We most sincerely pray that this Conference will bring new courage, hope, and consecration to them as well as to us.

The quadrennial period which closes with the opening of this Conference session has been crowded with evidences of God's love and care for his people, and of his presence in the work they have endeavored to do for him. In the many terrible disasters at sea and in the frequent railway wrecks on land, not one of our workers has perished, nor has any been seriously injured. In the destructive fires, storms, and floods that have wrought havoc in so many places, only two of our people, so far as we know, have lost their lives, and our losses in property have been small. There has been some sickness among our workers in the foreign fields, and a few dear ones have fallen in death; but when we remember that we are scattered over nearly all the world, living and working in the most unhealthful climates and in daily contact with the most deadly diseases, we feel that truly God's protecting care has been over us. We have enjoyed a large measure of liberty in the proclamation of the message committed to us, notwithstanding the difficulties under which we labor in many lands where freedom of conscience is not recognized. For these and many other blessings too varied and numerous to mention, we praise and magnify the Lord. Truly we may all say with the psalmist:—

"I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth. He will not suffer thy foot to be moved: he that keepeth thee will not slumber. Behold, he that keepeth Israel shall neither slumber nor sleep. The Lord is thy keeper: the Lord is thy shade upon thy right hand. The sun shall not smite thee by day, nor the moon by night. The Lord shall preserve thee from all evil: he shall preserve thy soul. The Lord shall preserve thy going out and thy coming in from this time forth, and even forevermore." Ps. 121: 1-8.

Progress of the Movement

As those in charge of the different phases of our work will present clear, full reports, this address will, with the exception of a few brief statements, omit the usual review of the work in general.

The reports to be rendered at this Conference will all record progress. They will show greater advancement in the last four years than during any similar period in our history. The number of Sabbath-keepers has increased from 97,579 to 114,206, a gain of 16,627. This is one of the largest gains we have ever made in any four-year period.

We shall all be encouraged by the reports from our representatives who are

here from other lands. From these we shall see that this movement has taken firm root in all parts of the world, and that in the foreign countries where it has been established the longest, it is making great strides. But if we consider the shortness of the time and the urgency of the work committed to this people, surely none can feel satisfied with this gain. One of the most important questions to be considered at this Conference is how we may achieve greater success in persuading men and women to take their stand for the truth, how we may make far greater conquests in soul-winning endeavor. This is the goal, the supreme purpose, of all gospel service. Whatever of success may attend our activities in various phases of the work, we can never be satisfied with anything less than leading men to obey God. At the same time we must thankfully recognize the value of faithful service, whether those labored for obey or not.

Our secretary will present a cheering review of the triumphs of this cause in many mission fields. This review will give convincing evidence that the gifts of workers and means made by our people in the United States to other countries have not been lost. It will also show that the conditions we now face in all these fields testify that the hour has surely come to give this advent message to all the world.

The treasurer's report will show a great increase in tithes and offerings. The tithes for the year 1912 exceed those for 1908 by more than five hundred thousand dollars, a gain of more than fifty per cent. In other words, the increase in the annual tithe during the last four years amounts to more than half the sum we paid in 1908, at the close of sixty-five years of steady growth. Some may wish the exact figures. The total tithe for 1908 was \$1,101,396.47; the total for 1912 was \$1,653,624.54. Gain, \$552,228.07.

The increase in offerings to foreign missions is even greater, amounting to practically one hundred per cent. For the year 1908, preceding the last General Conference, the offerings to foreign missions were \$308,045.68. The amount contributed during 1912 was \$595,004.76, a gain of \$286,959.08, only \$22,000 less than the total offering for 1908. Thus in 1912 we added to our offerings to missions an amount almost equal to all we were giving in 1908.

This record will surely encourage the hearts of all God's loyal, self-sacrificing people. And it is the more gratifying because there is every reason to believe that this increase is permanent. It is the result of systematic giving. Each member gives a stipulated sum weekly throughout the year.

Our representatives who have come from mission fields to this Conference will tell of the great help and encouragement this increase of gifts to their fields has been to them and their associates. We are all well aware that of itself money can accomplish nothing; but when it is given by men and women who love God and his cause, and is expended in heathen lands by consecrated workers in earnest efforts to save the lost, money is of great value. It occupies an important place among the facilities to be used in doing the Master's work. Moreover, it brings spiritual blessings to the giver,

so that every loyal Christian must rejoice to see money flow freely into the treasury of God's cause.

The Future Outlook

As we review the development and progress of the cause to the present time, one serious question will surely force itself upon the minds of all regarding the future; namely, What can be done to hasten this work to its close? We have long looked for the end of the reign of sin, and we want to see it come. Our faith lays fast hold of the promise of our Saviour that "this generation shall not pass till all these things be fulfilled."

From all that can be seen about us, it seems as if the one thing that stands between us and the end is our unfinished work. If this is true, the one question that looms above all others at this Conference is this: What is called for at this time to quickly finish this work? what measures shall this Conference adopt? what personal consecration shall we and all our people make? what service shall we render from this day on that will make it possible for the Lord through us to "finish the work, and cut it short in righteousness" in fulfilment of his promise? Rom. 9:28.

Personally, I may say that of late this question has pressed me hard. I shall not in this address attempt to give it a full answer, but there are some steps that seem absolutely necessary to be taken in order to hasten this movement to its close. Some of these I shall venture to suggest here:—

1. The development of a stronger and more efficient ministry. This is all-important. A strong ministry means a strong, triumphant religious movement. The call in our work for strong, earnest, successful preachers is growing more imperative every day. It has become serious, and this Conference should adopt some practical, effective measure for the immediate and steady development of strong, successful ministers.

2. Place greater importance and value upon evangelical work.

The preaching of the gospel is the fundamental part of gospel work. It precedes all other phases of that work. It is that which, more than any other kind of effort, makes disciples, and adds to the church such as are being saved. All other features of gospel work are built upon this. All the administrative and institutional work of the church springs from the results of preaching the gospel. However good and important the administrative and educational work may be, it never can successfully take the place of purely evangelical work. That must go on, or the other departments, which spring from its results, will become of none effect in advancing the cause of Christ.

The pioneers of this movement laid great stress on the proclamation of the gospel as it was revealed to them in the threefold message of Revelation 14. This led to the most earnest, prayerful study of the Word, and to a close and constant association with the people. Their preaching convinced hearers, and led many of them to accept the message. As they pressed forward with their work, and believers were added to their numbers, they began to feel the need of agencies which they could use to multiply their forces, efficiency, and re-

of dialects and the uttermost tribes are being reached by the living words; and wherever the inspired Word goes, the way of the Lord is being prepared. Some years ago an Englishman, Robert Arthington, left by will \$4,500,000 to be used in giving to "every tribe of mankind that has them not, accurate and faithful copies of at least the Gospels of St. John and St. Luke, together with the book of the Acts," with provision that a few in every tribe be taught to read these sacred pages. "He was one of those," says a newspaper, "who believed that Christ would return to reign on earth when the gospel had been preached to every nation or tribe." God, the living God, has many agencies for the accomplishment of his work. The promise is sure: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." There is to be no failure. We know the divine certainty of the things wherein we have been instructed. Beyond our comprehension as it is, the stupendous and overwhelming fact is that God is finishing the work of all the ages before our eyes today.

Great and important events are following one another swiftly. In the populous Orient changes that ordinarily would have required the workings of half a century we have seen wrought in the last year or two, opening more widely than ever the doors of access. The two thousand missionaries gathered in the great World's Missionary Congress in Edinburgh, in 1910, gave voice to their deepest conviction as to the times in which we live in the message addressed to all Christendom:—

"The next ten years will in all probability constitute the turning-point in human history, and may be of more critical importance in determining the spiritual evolution of mankind than many centuries of ordinary experience."

The world's crisis is upon us.

The fathers in the faith of this advent message expected that the end would have come ere this. Our slowness of faith has delayed the progress. And, too, the field of the work was larger than at first apprehended. The horizon has lifted and lifted as the cause moved forward. But now all lands are compassed. It remains only to fill in the gaps and enter the vacant spaces within the outer lines. Our horizon now is the circumference of the earth itself. The uttermost parts have been reached, and we wait on the power of the living God, who has made bare his holy arm in the sight of all the nations; and whenever he wills it, all the ends of the earth shall see the salvation of our God. Thank God, we do not have to figure out by statistical records how long it will take us to finish the work. He is the one to finish the work and cut it short in righteousness. He has the almighty power, and all the nations to him are but as the little dust in the balance; and every soul is within hearing of the voice of his Spirit. Now it is only to give to him our all in service and in resources, and he who fed the multitude with the few loaves and fishes will miraculously multiply our store for the supplying of the world's great need.

The journey is almost over, and just before lies the shining city at the end of the pathway of the advent people. It

is the same city for which Abraham looked. The faithful of all the ages have looked for it. The pioneers in the advent movement who have fallen in death saw by faith this celestial city just before. There is no consciousness to those who sleep in death, no passing of time. It will be to every generation of the faithful as if the believer had but closed the eyes in the last sleep, and the next instant, to the consciousness, come the resurrection and the Saviour with the innumerable company of angels escorting all the ransomed to the city of God.

But we shall not all sleep. At last the time has come when but a few more years shall roll, a few more seasons come, and every eye shall see the glory of the coming of the Lord. "You have preached the soon coming of the Lord these many years," says the doubter, "why do you keep on preaching it?" Because he is quickly coming, we reply. What are a few years more or less in the perspective of eternity? It is said that Whitefield preached over three hundred sermons on the text, "Ye must be born again." When asked why he preached so often from the same text, he replied, "Because ye must be born again." So the swift approach of the second coming of Christ in power and glory is to be the key-note of every message, because "he is near, even at the door."

The heavenly city with the mansions prepared is no mere dream of enthusiastic hearts. "I John saw the holy city," cries the prophet. The Lord showed it to John that he might tell us that he saw it there. It is there, with the pure river of water of life clear as crystal, flowing from the throne of God and of the Lamb. A few more journeyings to and fro in the service of the King of that fair country, and we shall drink at the fountainhead with all the faithful. That is the hope that will lighten the load and make jubilant our feet till every land has been reached and every nation and tongue has heard the message.

"It is but a fancy of longing hearts," says the doubter; "only as the beautiful mirage of pools and waving palms that floats before the eyes of the traveler in the desert lands." So the Christian's hope has ever seemed to unbelief. But well we know by the sure word fulfilling before our eyes that now the consummation of the Christian's hope is at last to be realized. It is no vanishing mirage that floats before faith's vision. As Isaiah's prophecy of the closing work puts it (according to the margin of the Revised Version), "The mirage shall become a pool, and the thirsty ground springs of water. . . . And a highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for . . . the redeemed. . . . And the ransomed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their heads: they shall obtain gladness and joy, and sorrow and sighing shall flee away." Isa. 35:7-10.

At last the time to favor Zion, "yea, the set time, is come."

Praise the Lord, it is true; it is true. It is not a dream. That highway is cast up. The ransomed of Jehovah are coming with singing from all the ends of the

earth. May God clothe his people with power for the last work of witnessing that is to usher in the long-expected day.

The Chair suggested the need of a few standing committees, requesting the pleasure of the Conference as to how they should be secured.

Upon motion of O. A. Olsen, seconded by G. B. Starr, it was voted that the standing committees be appointed by the General Conference Committee.

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

Departmental Meetings

PUBLISHING DEPARTMENT

First Meeting

SURROUNDED by a very neat display of our publications from the Review and Herald, Pacific Press, Southern Publishing Association, Australia and Great Britain, Hamburg, Germany, China and Japan, Latin Union, Mexico and South America, Scandinavia, Finland, together with charts showing the remarkable growth of our publishing work during the past four years, representatives of this department met for the first meeting at 4:30 P. M., Thursday, May 15. N. Z. Town, secretary of the Publishing Department, extended a hearty welcome to all present.

In referring to some of the encouraging features of the publishing work, Elder Town read a brief report of the first meeting of its representatives held at Battle Creek, Mich., twenty-three years ago. At that time nothing at all had been done in the book work outside of the United States. He also gave a report published in 1890, of six agents who had gone to England, and who in one hundred forty hours sold \$17.22 worth of books. From this beginning the work in that and other countries has developed into the system of colporteur work which is now going on to certain success. Brother Town stated that sixty men and their wives have been sent to foreign fields to connect with the Publishing Department during the past four years.

The meeting was thrown open, and Brethren C. H. Jones, E. R. Palmer, M. L. Andreason, W. C. Sisley, managers of our leading publishing houses, spoke. All these men have had long experience with our publishing work, and expressed their confidence in its continued growth, and assured the representatives present of their earnest prayers for the work in the world-wide field.

By vote, Brother C. H. Jones was appointed chairman for the daily meetings throughout the session; and J. R. Fern, secretary. It was also voted that the secretary of the Publishing Department should appoint a committee on plans, consisting of seven, of which he shall be a member.

REPORTS from other departmental meetings did not reach us in time for publication in this issue. It is hoped that a brief summary of the discussions of the various council-meetings may be given our readers from day to day. These departmental meetings are a very important feature of the Conference, and they should be faithfully reported.

the glad cry of the coming of the Lord.

Our trust is not in the numbers, nor in the rising column of gifts for missions, but in the living God, who can save with many or with few. Yet as the New Testament church rejoiced to see the thousands added to the church, and the resources of the believers laid upon the altar, so we thank God and rejoice at the evident tokens that he is finishing the work in our day, and cutting it short in righteousness.

Many have no doubt visited the Sabbath School Department exhibit, and looked at the maps of the world there displayed, with the blue stars marking the places where the Sabbath-schools gather from Sabbath to Sabbath round the circle of the earth. Those star points have been multiplying before our eyes in a wonderful way. These maps remind one of that picture given us in the book "Gospel Workers" many years ago:—

"Would that every one of you could have a view that was presented to me years ago. In my very girlhood the Lord saw fit to open before me the glories of heaven. I was in vision taken to heaven, and the angel said to me, 'Look!' I looked to the world as it was in dense darkness. Again the word came, 'Look ye!' And again I looked intently over the world, and I began to see jets of light like stars dotted all through this darkness; and then I saw another and another added light, and so all through this moral darkness the star-like lights were increasing. And the angel said, 'These are they that believe on the Lord Jesus Christ, and are obeying the words of Christ. These are the lights of the world; and if it were not for these lights, the judgments of God would immediately fall upon the transgressors of God's law.' I saw then these little jets of light growing brighter, shining forth from the east and the west, from the north and the south, and lighting the whole world."

Thank God for every jet of light. Few as these even yet are, they now belt this dark earth with a line of sparkling light. From the time that the rising sun of a new Sabbath wakes our brethren in the islands of the mid-Pacific—where the day has its spring—there is not an hour of the twenty-four that the Sabbath sunrise, passing westward round the earth, is not calling Seventh-day Adventist believers forth to the blessed duties of God's holy day of rest. "From the rising of the sun even unto the going down of the same," says the Lord, "my name shall be great among the Gentiles."

"We thank thee that thy church unsleeping,

While earth rolls onward into light,
Through all the world her watch is keeping,

And rests not now by day or night.

"As o'er each continent and island
The dawn leads on another day,
The voice of prayer is never silent,
Nor dies the strain of praise away.

"The sun that bids us rest is waking
Our brethren 'neath the western sky,
And hour by hour fresh lips are making
Thy wondrous doings heard on high."

And it is one people, one fellowship, in all the earth, one Lord, one faith, one baptism, one "blessed hope," one key-

note in the sounding of the message. Others may have a church South and a church North, a work in one continent independent of all others; but with us it is one field, the world that God so loved, and one work, the message of the prophecy to every nation and tongue. And it is one people, the people of the prophecy, keeping "the commandments of God, and the faith of Jesus." We are one in faith and hope and organic relationship, however many army divisions or regimental brigades the nature of the work may make expedient for quickly getting over the field. This earth may be rent with war and strife, and political and racial rivalries may put up many a troublesome barrier; but till the work is done and the blood-washed throng marches in through the gates into the city, the advent people of the prophecy shall be one. "For our citizenship is in heaven; from whence also we wait for a Saviour, the Lord Jesus Christ."

In the expanding work we have seen the mission growing into the conference, the conferences into the union conference, and here and there the unions into divisions. As in Ezekiel's vision, it is "as it were a wheel in the middle of a wheel;" but thanks be to God, the same life-giving Spirit of power is in the wheels, and the hand of Omnipotence is plainly seen guiding and controlling in every part.

The progress of our work sends us continually to the atlas or the encyclopedia, to learn where this new station is, or what that new language may be in which the truth is sounding. We are learning a new geography these days in keeping pace with the onward sweep of the message. Tribes whose names we had never heard a few years ago are today yielding fruitage in precious souls redeemed. It is coming to pass as promised long ago,—

"I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth." Isa. 43: 5, 6.

We are seeing it done. In places far beyond our reach hearts are being stirred up to search for the truth for this time. Again and again we have had evidence of this. Only a few days ago Elder A. N. Allen reported that on a recent trip among the Andean foot-hills, in northern Peru, he had learned of a group of Sabbath-keepers who had for years kept the light of the Sabbath truth shining amid Catholic darkness, knowing nothing of any Sabbath reform movement in the world. The little group had died off, but their testimony may yet yield fruitage to the message. It reminds us of the aged father in Spain, who told his daughter that some day the true gospel and the true Sabbath would come to Spain, that word long after his death leading the daughter to recognize this message when our workers came with it to her door. In every land the Holy Spirit is turning true hearts toward the light for these last days. The Lord is surely searching out his scattered sheep, and the gathering call is sounding away beyond any knowledge of ours.

Representatives of this cause are now to be found all up and down the world's highways. Men cannot easily run away

from the sound of the message. They may go to the uttermost part of the earth, but it is there. An incident illustrating this came to Sister F. W. Spies, of Brazil, some time ago. Last summer she told me that she was traveling up the Brazilian coast by steamer, and found herself sitting on deck alongside an aged Norwegian sea captain. He had left his ship at Buenos Aires to go into a hospital, and now as a passenger on a liner he was making his last voyage home to die among his people. As they talked, he said to Sister Spies:—

"Many years ago a man sold me some religious books in Liverpool, as I was sailing from that port. They were strange books, teaching doctrines different from the general teaching of the churches. They disturbed me, and I put them away. Later I read them again. They upset me. The end of it was that I finally threw them overboard. Years after that my ship was off Pitcairn Island, and I stopped to get water and fresh fruits. And, will you believe it? I found that the people of that island believed the same doctrines taught in those books. They all set in to try to convert me to these teachings. That was years ago. But since I have been sick and must soon die, do you know I have kept thinking more and more of the things taught in those books?"

"And now," Mrs. Spies said to him, "I must tell you something more of those books. I belong to the people who printed them, and who are preaching these doctrines in all parts of the world." Thus once again, on the Brazilian coast, the old sea captain heard the truths of the "blessed hope."

So up and down the earth the words of truth are running to and fro, their sound following men over land and sea with the call to prepare to meet the Lord.

There remains still much land to be possessed. This must spur us on. In all the entered fields are vast regions unworked. And the A B C of our unentered fields is still suggestive enough. In the list of fields untouched, A may stand for Arabia, Afghanistan, Abyssinia, the Anglo-Egyptian Sudan, and Annam, with many millions. B stands for Baluchistan, Bechuanaland, Bhutan, the Bismarck Archipelago, and it would have stood also for populous Borneo a few months ago; but our Malaysia Mission has just sent a worker there. C stands for Colombia,—the only unentered South American state,—for Ceylon, Cyprus, Crete, and the great Congo State of Africa.

Yes, there is a vast field beyond us yet. This is no place to rest. But it is a source of refreshment and courage to see how remarkably the Lord has blessed in planting the standard in nearly all the great countries of the world. And he is sending his Word by the Bible societies along the remotest byways. Last year, for instance, the British society published the Gospels in whole or in part in eight new languages. Such language-names as Dabida, Beta, Kiwai—wholly unknown to most of us at least—show how the smallest tribes are now being reached. Dabida on this list means that a dialect of British East Africa speaks the inspired words of God for the first time. Beta is one of the tongues of Borneo; and Kiwai, a dialect of the Fly River region of New Guinea. Thus the least

Report of Work Conducted by Seventh-day Adventists

1	2	3	4	5	6	7	9	10	11	12	13	14	
Country	Area in sq. miles	Population	Form of Government	Entered Field	Income from the Field	Ordained Ministers	Licensed Ministers	Physicians		Laymen (Miss. Licen.)	Wives of Missionaries	Unmarried Women	Total Foreign Missaries(a)
							Men	Women					
Africa													
Algeria	343,500	5,232,000	Fr. Colony	1906	\$ 284.63	1	1	..	..	..	2	1	5
Basutoland	10,293	460,000	Br. Protect.	1899	105.70	..	1	..	..	..	1	..	2
British East Africa	117,000	4,000,000	Br. Protect.	1906	146.50	3	..	..	..	3	3	..	9
British South Africa	26,450	1,650,000	Br. Prov.	1906	348.44	1	..	..	..	2	2	..	5
British West Africa	30,000	1,000,000	Br. Colony	1894	779.79	2	1	1	..	..	4	..	8
Canary Islands	2,850	358,564	Sp. Colony	1911	592.93	..	..	..	..	1	1	..	2
Egypt	400,000	11,206,359	Br. Rule	1899	378.87	1	..	..	..	4	3	..	8
Eritrea	88,500	450,000	Italian Col.	1907	191.44	1	1	..	..	1	2	2	7
German East Africa ...	384,180	7,000,000	Ger. Protect.	1903	1,293.51	4	10	1	..	5	10	1	31
Nyasaland	43,608	950,000	Br. Protect.	1902	295.89	..	3	..	..	3	2	1	9
Rhodesia	435,000	1,500,000	Br. Protect.	1894	14,834.13	3	3	..	..	5	8	3	22
Totals (11)	1,881,381	33,806,923			19,251.83	16	20	2	..	24	38	8	108
Asia													
China	4,277,170	433,553,030	Republic	1902	2,500.00	13	7	4	1	7	25	4	61
India	1,766,642	313,323,981	Br. Empire	1895	7,901.67	11	8	1	1	14	32	13	80
Japan	147,655	46,732,138	Monarchy	1896	907.30	4	1	..	..	7	6	..	18
Korea	71,000	10,000,000	Jap. Prov.	1904	1,500.00	3	3	1	..	1	6	2	16
Persia	628,000	9,500,000	Monarchy	1911	73.87	..	1	..	..	..	..	..	1
Siberia	4,833,496	5,727,000	Rus. Prov.	1909	5,175.34	..	..	..	..	..	..	..	..
Syria	109,509	3,318,000	Ottoman Div.	1898	589.57	1	..	..	..	2	3	1	7
Turkey	760,500	19,472,000	Ottoman Div.	1899	606.05	..	..	..	..	..	..	..	..
Turkestan	257,134	3,898,000	Rus. Div.	1903	800.00	..	..	..	..	..	..	..	..
Totals (9)	12,851,106	845,524,149			20,053.80	32	20	6	2	31	72	20	183
Australasia													
Australia (aboriginal work only)		2,000	Br. Colony	1911	100.00	..	1	..	..	..	1	..	2
New Zealand (Maori work only)		39,850	Br. Colony	1899	.....	..	1	..	..	..	1	..	2
Totals (2) .....	.....	41,850			100.00	..	2	..	..	..	2	..	4
Europe (Southern)													
Austria-Hungary	241,333	45,000,000	Monarchy	1900	5,351.52	6	9	..	..	1	..	14	30
Balkan States	111,100	12,964,469	4 Monarchies	1903	6,536.87	1	..	..	..	1	1	..	3
Belgium	11,373	6,694,000	Monarchy	1901	2,049.67	1	4	..	..	..	..	4	9
France	207,654	39,252,245	Republic	1901	3,194.56	..	..	..	..	..	..	..	..
Greece	25,014	2,631,952	Monarchy	1903	188.21	1	1	..	..	..	2	..	4
Ireland	32,605	4,457,000	Br. Rule	1901	2,608.95	1	1	..	..	1	..	1	4
Italy	110,646	33,640,000	Monarchy	1903	59.34	1	1	..	..	..	..	..	2
Portugal	34,254	5,423,132	Monarchy	1904	363.31	2	..	..	..	..	..	..	2
Russia	3,814,161	146,282,000	Monarchy	1886	32,671.05	4	1	..	..	..	5	1	11
Spain	190,050	19,700,000	Monarchy	1903	689.62	2	..	..	..	1	..	..	3
Turkey	65,000	6,000,000	Monarchy	1903	987.30	1	2	1	..	1	4	..	9
Totals (11)	4,843,190	322,044,798			54,700.40	20	19	1	..	5	12	20	77
Pacific Islands													
British New Guinea	90,540	350,000	Br. Colony	1908	299.54	1	..	..	..	..	1	1	3
Cook Islands	142	12,000	Br. Colony	1894	309.49	..	1	..	..	2	3	..	6
Fiji Islands	7,435	125,000	Br. Colony	1889	790.89	1	..	..	..	2	3	1	7
Friendly Islands	390	22,000	Br. Colony	1895	350.27	1	1	..	..	2	2	1	7
Hawaiian Islands	6,449	193,000	U. S. Poss.	1895	1,449.08	1	..	..	..	1	2	..	4
Java	50,554	32,000,000	Dutch Poss.	1906	1,000.00	..	..	..	..	1	2	..	3
New Hebrides	5,300	75,000	Br. & Fr. Poss.	1912	169.40	1	..	..	..	1	2	..	4
Norfolk Islands	13	1,000	Br. Poss.	1895	318.99	..	1	..	..	2	2	..	5
Philippine Islands	127,853	9,000,000	U. S. Poss.	1906	400.00	2	..	..	..	2	3	..	7
Pitcairn Island	2	153	Br. Poss.	1890	115.45	..	1	..	..	1	1	..	2
Samoa	2,701	40,000	Ger. & U. S.	1895	476.51	..	1	..	..	..	2	..	3
Singapore	1,550	572,249	Br. Colony	1904	1,263.75	2	..	..	..	1	3	..	6
Society Islands	637	30,500	Fr. Colony	1893	490.00	1	1	..	..	..	..	..	2
Sumatra	161,612	3,500,000	Dutch Poss.	1899	868.67	..	1	..	..	1	1	..	3
Totals (14)	455,178	45,920,902			8,302.04	10	6	..	..	16	27	3	62
South America													
Argentina	1,135,840	6,800,000	Republic	1894	16,528.09	5	1	2	..	11	16	3	38
Bolivia	505,400	2,000,000	Republic	1907	350.00	..	1	..	..	1	3	..	5
Brazil	3,218,991	21,624,000	Republic	1894	16,866.72	6	3	..	..	..	2	..	11
Chile	307,620	3,500,000	Republic	1895	5,453.05	3	..	..	..	1	4	..	8
Ecuador	116,000	1,500,000	Republic	1906	200.00	1	1	..	..	2	2	1	7
Paraguay	98,000	650,000	Republic	1906	2,200.00	..	..	..	..	..	..	..	..
Peru	695,733	4,559,550	Republic	1906	1,538.69	2	1	..	..	2	4	1	10
Uruguay	72,210	1,103,040	Republic	1906	2,700.00	1	..	..	..	1	2	4	8
Venezuela	364,000	2,646,835	Republic	1911	200.00	1	..	..	..	1	1	3	6
Totals (9)	6,513,794	44,383,425			46,036.55	19	7	2	..	19	34	12	93

Report of Work Conducted by Seventh-day Adventists in Non-Christian and Non-Protestant Countries

Compiled by H. E. Rogers, Statistical Secretary, Washington, D. C.

THIS is the second report dealing specifically with the work conducted by this denomination in non-Christian and non-Protestant countries. This report shows that the denomination is carrying forward work in sixty-eight countries of the classes designated, supporting laborers in these lands who speak eighty-four languages and dialects, and issuing publications in sixty-eight languages for circulation in those countries. The total number of foreign missionaries is 599, and of native helpers, 882, a total force of 1,481. There are 170 main stations, and 199 sub-stations; 507 churches, with 18,287 adherents; sixteen training schools, with an enrollment of 706; 63 head schools, and 135 out-schools, with an enrollment of 7,924; total foreign teachers 68; native teachers, 261.

The income from the mission field during 1912 was \$161,650.38, to which was added from the home base, \$444,428.23.

Some of the items in this report can not be compared with those in the annual statistical report, since the scope and field covered by the two reports are different.

Languages Employed Orally in Non-Christian and Non-Protestant Countries	
Aimara	Croatian
Amharic	Czech
Appolonia	Dutch
Arabic	Esthonian
Armenian	Fijian
Baila	Finnish
Bengali	Flemish
Bohemian	French
Burmese	Fukienese
Bulgarian	Galla
Chassu (Kipare)	German
Cantonese	Greek
Chimanyika	Hakka
Chinyanja	Haklo
Chiswina	Hawaiian
Chitonga	Hindi

Hungarian	Russian
Italian	Ruthenian
Japanese	Samoan
Javanese	Santali
Java-Malay	Servian
Kafir (Xosa)	Sesuto
Kavirondo	Shanghai
Karen	Sintebele
Kichiroba	Slavonian
Kijita	Slovakian
Kikiden	Spanish
Kisanki	Suaheli
Kisukuma	Syriac
Kitimbarn	Tagalog
Korean	Tahitian
Lettonian	Tamil
Lithuanian	Tartar
Malay	Temne
Mandarin	Tigrinya
Marathi	Tongan
Maori	Turkish
Mende	Urdu
Persian	Wageia
Polish	Yao
Portuguese	Zulu
Rarotongan	
Rumanian	Total, 84

Languages used in work in Christian lands, in addition to foregoing:—	
Danish-Norwegian	Welsh
English	Yiddish
Icelandic	Total, 7
Laplandish	
Swedish	Grand total, 91

Languages in Which Publications are Issued	
Amoy	Chinyanja
Arabic	Chitonga
Armenian	Croatian
Armeno-Turkish	Dutch
Battak	Esthonian
Bengali	Fijian
Bohemian	Finnish
Bulgarian	French
Burmese	Garhwali
Cantonese	German
Chassu (Kipare)	Greek

Greco-Turkish	Ruthenian
Hawaiian	Samoan
Hebrew	Santali
Hindi	Servian
Hungarian	Shanghai
Ilocano	Sintebele
Italian	Sesuto
Japanese	Slovakian
Java-Malay	Slavonian
Kafir (Xosa)	Spanish
Kavirondo	Suaheli
Korean	Tagalog
Lettonian	Tahitian
Lithuanian	Tamil
Malay	Tigrinya
Mandarin	Tongan
Maori	Turkish
Marathi	Urdu (Persian)
Niue	Urdu (Roman)
Polish	Wendic
Portuguese	Wenli
Rarotongan	Zulu
Rumanian	
Russian	Total, 68

The following are issued in Christian lands, in addition to foregoing:—

Danish-Norwegian	Welsh
English	Yiddish
Icelandic	Total, 7
Laplandish	Grand total, 75
Swedish	

Notes on Table 1

- a Columns 7 to 14 give the number of "foreign" missionaries; that is, workers sent from the home base into mission territory.
- b In column 18 is given the total of foreign workers and native helpers. This total includes the foreign teachers indicated in column 31, and the number of native teachers given in column 32.
- c Duplicate languages are eliminated, so that the grand total gives the correct number. For a list of languages in which work is conducted orally and also publications issued, see elsewhere in this report.

Summary 1 — Area, Population, Workers, and Percentages, by Divisions

1	2	3	4	5	6	7	8
Division	Countries	Area	Population	Total workers	Population for each worker	Percentage of population	Percentage of workers
NON-CHRISTIAN AND NON-PROTESTANT							
Africa	11	1,881,381	33,806,923	268	126,145	2.17	4.72
Asia	9	12,851,106	845,524,149	527	1,604,410	54.52	9.27
Europe (Southern)	11	4,843,190	322,044,798	288	1,118,211	20.76	5.07
Pacific Islands (a)	16	455,178	45,902,752	102	450,615	2.06	1.80
South America	9	6,513,794	44,383,425	201	220,813	2.89	3.54
West Indies and Mexico	12	1,047,868	24,824,661	95	261,312	1.60	1.67
Totals	68	27,592,517	1,316,546,708	1,481	888,958	84.90	26.07
CHRISTIAN							
Australasia and South Africa (b)....		3,559,822	10,304,312	307	33,564	.67	5.40
North America		7,888,207	99,002,503	2,484	39,856	6.38	43.72
Northern Europe		711,149	124,782,679	1,410	88,498	8.05	24.81
Totals	18	12,159,178	234,089,494	4,201	55,722	15.10	73.93
Grand totals	86	39,751,695	1,550,636,202	5,682	272,910	100.00	100.00

(a) Including work for natives and aborigines in New Zealand and Australia. (b) Including only work in Christianized portions.

Report of Work Conducted by Seventh-day Adventists

I	2	3	4	5	6	7	8	9	10	11	12	13	14
Country	Area in sq miles	Population	Form of Government	Entered Field	Income from the Field	Ordained Ministers	Licensed Ministers	Men	Women	Physicians Laymen (Miss. Licen.)	Wives of Missionaries	Unmarried Women	Total Foreign Missionaries (G)
West Indies, Central America, and Mexico													
British Honduras	7,562	41,007	Republic	1900	200.00	..	..	..	..	I	I	..	2
Costa Rica	18,400	345,090	Republic	1899	200.00	I	I	..	..	..	..	..	2
Cuba	44,000	2,028,282	Republic	1905	1,511.91	2	..	..	..	3	5	I	11
Guadeloupe	687	190,000	Fr. Colony	1911	.....	I	..	..	..	..	..	..	I
Guatemala	48,290	1,842,134	Republic	1908	390.10	..	..	..	..	2	3	..	5
Haiti	10,294	1,500,000	Republic	1905	681.70	I	..	..	..	..	I	..	2
Mexico	767,005	15,000,000	Republic	1893	1,898.87	I	I	3	I	11	2	2	21
Nicaragua	49,200	600,000	Republic	1901	250.00	..	I	..	..	..	..	..	I
Panama	33,800	400,000	Republic	1905	4,550.00	3	..	..	..	2	2	..	7
Porto Rico	3,435	1,768,012	U. S. Poss.	1901	1,873.18	I	I	2	2	2	2	..	10
Santo Domingo	18,945	610,000	Republic	1910	150.00	..	..	..	..	I	..	..	I
Spanish Honduras	46,250	500,136	Republic	1891	1,500.00	I	I	..	..	3	I	3	9
Totals (12)	1,047,868	24,824,661			13,205.76	11	5	5	3	25	17	6	72
Summary													
Africa	11	1,881,381	33,806,923		19,251.83	16	20	2	..	24	38	8	108
Asia	9	12,851,106	845,524,149		20,053.80	32	20	6	2	31	72	20	183
Australasia	2	.....	41,850		100.00	..	2	..	..	..	2	..	4
Europe (Southern) ..	11	4,843,190	322,044,798		54,700.40	20	19	I	..	5	12	20	77
Pacific Islands	14	455,178	45,920,902		8,302.04	10	6	..	..	16	27	3	62
South America	9	6,513,794	44,383,425		46,036.55	19	7	2	..	19	34	12	93
W. Indies & Mexico ..	12	1,047,868	24,824,661		13,205.76	11	5	5	3	25	17	6	72
Grand Totals ...	68	27,592,517	1,316,546,708		\$161,650.38	108	79	16	5	120	202	69	599
Income from home base					\$444,428.23								

HISTORY OF THE SABBATH

REVISED AND ENLARGED

THIS splendid volume by Elder J. N. Andrews, which was so highly prized by our people during the early years of this denomination, and which was the means of persuading many to accept the Bible Sabbath, has just been reissued in its revised and enlarged form.

For several years Elder L. R. Conradi, who has had access to the large libraries in Europe, has been making a thorough research in the ancient histories with regard to the Sabbath question. The information thus gained has been carefully prepared for this book, thus adding greatly to its completeness. It is a mine of useful information on the Sabbath question.

This book treats the Sabbath question from both the Biblical and the historical standpoint. Every passage of Scripture which has any connection with the Sabbath is carefully examined. The prophecies relating to the change from the seventh to the first day of the week and the history showing how and when the change was made, combine to make the study of this important subject one of great interest and profit. The various steps by which the change was made are given in detail; also the scriptures showing that the Sabbath will finally be exalted and restored to its proper place by the people of God.

A copious index enables the reader readily to find any passage of Scripture, or the statement of any historian.

The revised edition contains over 800 pages. Standard edition, full cloth binding, \$1.50
Thin paper edition, flexible leather binding, \$2.50

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REVIEW AND HERALD PUBLISHING ASSOCIATION
TAKOMA PARK, WASHINGTON, D. C.

in Non-Christian and Non-Protestant Countries—1912 (Table 1)

15	16	17	1	9	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38
Ordained Natives	Other Native Helpers	Total Native Helpers	Total Force in the Field (b)	Main Stations	Sub-Stations	Organized Churches	Baptized Members	Total Adherents	Sabbath-Schools	Pupils in same	Training Schools	Pupils in same	Head Schools	Out-Schools	Pupils in same	Foreign Teachers	Native Teachers	Languages in (c) which work is conducted orally	Languages in (c) which publica- tions are issued	Mission Printing Plants	Hospitals or Dispensaries	Mission Boats	Added last year
..	..	..	5	3	..	..	22	22	3	40	..	..	..	..	..	..	..	3	3	..	..	..	1
..	1	1	3	1	..	..	4	5	1	22	..	..	1	..	20	..	1	2	1	..	..	..	..
..	..	..	9	2	..	2	65	65	1	65	..	..	2	..	500	3	5	1	1	..	..	1	41
..	..	..	5	2	..	2	59	102	3	102	..	..	1	3	87	3	4	1	1	..	..	..	41
..	9	9	17	2	3	3	143	143	3	125	1	50	1	5	135	2	7	4	1	..	1	..	..
..	..	..	2	1	..	..	2	2	1	2	..	..	..	..	..	..	..	1	1	..	..	..	..
1	4	5	13	2	2	1	17	31	2	65	..	..	..	..	..	..	..	3	..	..	..	..	10
..	..	..	7	1	..	1	6	6	1	30	1	24	1	..	24	3	..	3	..	..	..	..	..
..	42	42	73	12	18	4	131	131	4	131	..	..	30	18	3,260	12	35	2	2	..	..	1	24
..	61	61	70	1	1	2	204	484	2	330	..	..	1	38	1,485	6	61	3	1	..	..	..	243
..	42	42	64	4	7	4	250	316	9	412	4	191	4	22	683	9	41	7	4	..	..	..	71
1	159	160	268	31	31	19	903	1,307	30	1,324	6	265	41	86	6,194	38	154	30	15	..	1	2	431
2	130	132	193	10	26	14	700	1,000	35	800	2	120	3	20	350	5	25	6	5	1	1	..	..
..	78	78	158	13	4	8	352	352	26	777	1	21	8	10	712	3	34	9	8	1	6	1	..
2	40	42	60	2	2	7	240	281	14	239	1	25	..	..	..	1	3	1	1	1	1	..	..
..	42	42	58	4	5	5	450	625	20	600	1	50	..	7	165	2	14	1	1	..	..	..	7
..	..	..	1	1	..	..	1	1	..	..	..	..	..	..	..	..	..	4	..	..	..	..	..
10	22	32	32	10	6	64	1,077	1,077	64	1,416	..	..	..	..	..	..	..	2	1	..	..	..	520
..	2	2	9	1	2	2	34	36	5	35	..	..	..	..	..	..	..	1	1	..	..	..	7
2	11	13	13	2	4	1	117	117	12	117	..	..	..	..	..	..	..	2	1	..	..	..	20
2	1	3	3	1	1	6	179	179	7	185	..	..	..	..	..	..	..	1	1	..	..	..	..
18	326	344	527	44	50	107	3,150	3,668	183	4,169	5	216	11	37	1,227	11	76	27	19	3	8	1	554
..	..	..	2	1	..	..	2	2	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	2	..	..	..	2	2	..	..	..	..	..	..	..	..	..	1	1	..	..	..	..
..	..	..	4	1	..	..	4	4	..	..	..	..	..	..	..	..	..	1	1	..	..	..	..
..	3	3	33	10	13	24	1,349	1,349	48	1,150	..	..	..	..	..	..	..	3	3	..	..	..	144
6	20	26	29	5	3	28	503	517	16	364	..	..	..	..	..	..	..	4	4	..	..	..	130
..	..	..	9	1	..	6	139	139	6	142	..	..	..	..	..	..	..	2	2	..	..	..	31
4	18	22	22	4	16	10	312	312	25	615	..	..	..	..	..	..	..	1	1	..	..	..	50
..	2	2	6	2	..	..	11	11	2	11	..	..	..	..	..	..	..	1	1	..	..	..	2
1	2	3	7	2	4	6	144	144	9	87	..	..	..	..	..	..	..	1	1	..	..	..	27
..	4	4	6	1	4	3	84	84	5	72	..	..	..	..	..	..	..	1	1	..	..	..	12
..	2	2	4	2	..	2	53	53	2	45	..	..	..	..	..	..	..	1	1	..	..	..	22
15	114	129	140	19	50	150	4,168	4,168	150	4,817	..	..	..	..	..	..	..	7	8	..	..	..	498
..	7	7	10	1	..	1	114	114	7	78	..	..	..	..	..	..	..	1	1	..	..	..	19
1	12	13	22	3	3	3	189	189	11	189	1	15	..	..	..	..	..	5	7	1	..	..	..
27	184	211	288	50	93	233	7,066	7,080	281	7,570	1	15	..	..	..	..	..	27	30	1	..	1	935
..	1	1	4	1	1	1	8	8	1	9	..	..	1	..	20	..	..	1	1	..	..	..	1
..	..	..	6	1	..	1	15	26	2	26	..	..	..	..	..	..	..	1	1	..	..	..	..
1	13	14	21	2	5	12	250	320	17	320	1	30	1	3	50	3	3	3	2	..	..	3	44
..	..	..	7	1	2	1	18	25	2	17	..	..	..	..	..	..	..	2	1	..	..	..	..
..	..	..	4	1	..	1	42	43	1	40	..	..	..	..	..	..	..	6	6	..	..	..	4
..	10	10	13	1	2	5	40	73	5	75	..	..	1	1	39	2	3	3	2	..	..	..	..
..	..	..	4	1	..	1	4	4	1	4	..	..	..	..	..	..	..	2	2	..	..	..	..
..	..	..	5	1	..	1	40	52	1	57	..	..	..	..	..	..	..	1	1	..	..	..	10
..	..	..	7	1	..	1	80	110	4	85	..	..	..	..	..	..	..	1	2	..	..	..	10
..	..	..	2	1	..	1	60	124	1	124	..	..	..	..	..	..	..	1	1	..	..	..	..
..	1	1	4	1	..	1	8	13	1	13	..	..	..	..	..	..	..	1	1	..	..	..	4
..	6	6	12	2	..	1	62	118	2	118	..	..	1	..	28	..	1	3	3	..	..	..	13
..	..	..	2	2	..	2	21	49	2	49	..	..	..	..	..	..	..	1	1	..	..	..	..
..	4	4	7	1	..	1	11	18	1	56	..	..	1	..	66	1	3	1	2	..	..	..	6
1	35	36	98	17	10	30	659	983	41	993	1	30	5	4	203	6	10	27	26	..	..	3	92
3	35	38	76	2	4	23	968	1,000	37	1,183	1	110	..	..	..	3	3	2	2	1	1	..	125
1	2	3	8	1	..	1	10	15	1	15	..	..	..	..	..	..	..	2	2	..	..	..	3
..	24	24	35	5	4	30	1,512	1,688	91	1,901	..	..	..	8	154	..	9	2	2	1	..	..	176
2	16	18	26	1	..	18	500	598	41	598	1	40	..	..	..	2	3	4	4	..	..	..	35
..	2	2	9	1	..	1	11	22	1	22	..	..	..	..	..	..	..	1	3	..	..	..	10
2	6	8	8	1	..	6	218	218	11	256	..	..	..	..	..	..	..	1	1	..	..	..	..
..	9	9	19	1	1	4	144	177	18	354	..	..	..	..	..	..	..	2	2	..	1	..	20
..	6	6	14	1	1	3	85	85	5	90	..	..	..	..	..	..	..	1	1	..	..	..	2
..	..	..	6	1	..	1	20	20	1	28	..	..	1	..	10	..	1	1	1	..	..	..	2
8	100	108	201	14	10	87	3,468	3,823	206	4,447	2	150	1	8	164	5	16	16	18	2	2	..	373

EDITORIAL BRIEFS

As this first issue of the BULLETIN goes to press, the opening day of the thirty-eighth session of the General Conference closes. It has been a good day—a day of inspiration and blessing, of encouragement and good cheer.

THE general spirit of many in attendance seems to be one of personal consecration, of deep heart-searching, and of an intense eagerness to learn that which will be of profit in soul-winning service. This is as it should be. Pleasant as are the associations, the renewed friendships, and the long-planned-for reunions at such large gatherings, there is much to be gained by subordinating the social to the spiritual. To those who seek first the kingdom of God, will come the purest and most abiding joy in Christian fellowship.

As during the opening meeting some of the pioneers in the message testified of their confidence in God's leadership and of their joy over multiplying evidences of progress, many hearts were touched. The Spirit of God was present in melting, subduing power. One delegate who for more than a decade has been isolated in far away heathen lands, was overheard remarking that he could scarcely refrain from weeping aloud with joy because of the privilege he had of hearing once more the voices of these tried servants of God. Strong is the love that binds together the hearts of the workers; great is their joy as they assure one another of their conviction that the end of all things is near at hand, and that soon they shall see their returning Lord.

WE are indebted to H. E. Rogers, B. P. Foote, H. Mayer, Miss Mertie Wheeler, and E. F. Albertsworth for our excellent verbatim reports of Conference proceedings. Our force is large enough so that by having one report for fifteen minutes and then write out what has been taken while another takes the report, the entire proceedings are ready for the printers almost as soon as the meeting adjourns.

THE reception committee reported at noon Thursday 612 family tents pitched; about twenty-one hundred people located in tents; three hundred in rooms off the grounds and a hundred or more in buildings on the grounds, making a total of twenty-five hundred visitors. There are about six hundred Sabbath-keepers in and around Washington; thus making to date practically thirty-one hundred people in attendance at the conference. Still others will be in later.

WE shall give BULLETIN readers a few views of the camp and of groups of workers from the fields abroad. It has been arranged for Brother E. R. Button to take these photographs for the benefit of those not with us.

TAKOMA PARK always looked good to us but was never prettier than now. Our second page picture gives a general view of the Seminary grounds and a portion of the camp.

It has been arranged for the Bible workers to hold a meeting for conference and study at the time of the department meetings.

A NOTICEABLE feature of our quadrennial meetings is the whitening hairs of all our older brethren. But each Conference brings us four years nearer the glorious consummation of our hope, the coming of our Lord in the clouds of heaven to reap the harvest of the earth and to crown with eternal life his faithful people.

A REQUEST

ANY news item concerning the General Conference session seen in any newspaper will be appreciated if sent to Press Bureau, care of General Conference, Takoma Park, D. C.

FULFILLING PROPHECY

THE general reports of the president and the secretary appearing in this issue, reveal a marvelous development of the cause of present truth in fields abroad. Only a few short years, comparatively, have passed since the first worker was sent from the shores of America to proclaim the third angel's message in other lands; yet now we are told by the brethren that the number of evangelical laborers in other lands exceeds the number in the home field. In this rapid extension of the cause of God into lands across the seas, our brethren in North America greatly rejoice.

Even at the time of beginnings in mission work, the brethren rejoiced over what they could see developing. Shortly after our first missionary to Europe, Elder J. N. Andrews, reached Switzerland, he testified of his strong faith in God's power to cause the light of present truth to shine upon every nation, tongue, and people; and in the little lights already appearing he discerned evidences of the fulfilment of the prophecy of our Saviour that this gospel of the kingdom should be preached in all the world as a preparation for the second advent.

One of the tried leaders of those earlier years, Elder James White, when he heard of the first-fruits of our work abroad, wrote confidently of the glad day soon to dawn when the message would be heard in many lands. "Those who accept fully and intelligently the position of Seventh-day Adventists upon the messages of the fourteenth chapter of Revelation," he wrote in 1875, "will see in the extension of the message to the nations, and the providential hand of God in the work, evidences of the soon accomplishment of the great work of the last message, and consequently of the soon coming of Christ, which rank highest among the signals that that day is at hand. Prophecy must and will be fulfilled. The last warning to prepare must be given. The coming of Christ and the last judgment hastens on."

That which a few years ago was wholly a matter of faith, is today becoming a matter of sight. On every hand we see God at work. And yet, as Elder Spicer points out in his report, "there is a vast field beyond us yet. This is no place to rest." By faith alone can the hitherto unentered portions of the earth be penetrated and prepared for the coming King. That which is to

be accomplished in the future must be undertaken with strong faith, and, as emphasized by Elder Daniells in his report, with the help of our God-fearing brethren and sisters throughout the churches. God's work in the earth can be carried forward successfully, and finished, only as ministers and consecrated laymen unite whole-heartedly in soul-saving effort.

One of the serious problems confronting the European Division and the India Union Mission, is the evangelization of the Moslem world. Only through faith in the power of Jehovah to intervene miraculously, can our workers face with courage the forbidding Mohammedan lands, and hope for a harvest of souls. But the mighty God who is making bare his holy arm in the sight of all the nations, will honor his servants who in humble trust advance in his name. He will give them souls for their hire, as they look to him in confidence, pleading his promises in behalf of the nations still in darkness; and he will enable them to finish with joy the work of carrying the gospel to every creature. Then—

"Hope will change to glad fruition,
Faith to sight, and prayer to praise."

THE SERMON

Thursday, May 15, 7:30 P. M.

AFTER the singing of several spirited songs by the congregation and a few selections by the choir and the seminary male quartet, Elder Daniells spoke to a large assembly of people that filled the entire pavilion to overflowing. He chose for his text Luke 4:13, the theme of Jesus' first public discourse.

According to the speaker the central thought in the mind of Jesus as he quoted that prophecy was that his claim to the Messiahship rested on the fact that he fulfilled prophecy. This is the highest kind of evidence, and it virtually amounts to a demonstration. In matters of religious interest the human mind demands convincing evidence, and every true religious movement must rest on just such evidence. Several instances were adduced from the Scriptures showing that God's messengers—John the Baptist, the apostles, and others—have repeatedly and regularly rested their messages on the fulfilling of prophecy.

On the basis of these facts Elder Daniells very forcibly set before his hearers the practical truths of this theme as applied to ourselves and our message. We must in a fuller and in a more universal sense say with conviction and with the unction of the Spirit, "This day is this scripture fulfilled in your ears."

He next called attention to the fact that the leading features of the three-fold advent message have been and are being fulfilled before our very eyes and the eyes of the whole world. Is not then the evidence upon which our message rests as convincing as in the case of Jesus' own message? Witness the mighty, world-embracing sweep of our missionary work. Here our faith rests as we face a gainsaying world. Let us be optimistic and have faith in God and in his message. The glorious issue is the coming of Christ. The finishing of the work is the one condition of this happy consummation, and the receiving of the Holy Spirit is the one only means to this end. All heaven is set to accomplish God's purpose in the earth in co-operation with his believing people.

in Non-Christian and Non-Protestant Countries — (Table 1 Cont'd)

15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38
Ordained Natives	Other Native Helpers	Total Native Helpers	Total Force in the Field (b)	Main Stations	Sub-Stations	Organized Churches	Baptized Members	Total Adherents	Sabbath-schools	Pupils in same	Training Schools	Pupils in same	Head Schools	Out-Schools	Pupils in same	Foreign Teachers	Native Teachers	Languages in (c) which work is conducted orally	Languages in (c) which publica- tions are issued	Mission Printing Plants	Hospitals or Dispensaries	Mission Boats	Added last year
..	..	..	2	..	1	..	12	12	1	13	..	..	..	..	..	..	..	1	1	..	..	..	..
..	..	..	2	1	..	1	15	15	1	15	..	..	..	..	..	..	..	1	1	..	..	..	..
..	3	3	14	4	1	3	84	94	5	100	1	30	2	..	56	7	2	1	1	..	..	..	..
..	..	..	1	1	..	..	2	3	1	3	..	..	..	..	..	..	..	1	1	..	..	..	1
..	1	1	6	1	..	1	35	35	1	40	..	..	..	..	..	..	..	1	1	..	..	..	..
..	4	4	6	1	1	4	206	236	10	231	..	..	1	..	30	..	2	3	3	..	..	..	49
..	12	12	33	1	2	4	248	289	9	183	..	..	2	..	50	1	1	1	1	1	1	1	..
..	..	..	1	1	..	1	23	23	1	25	..	..	..	..	..	..	..	1	1	..	..	..	..
..	2	2	9	1	..	11	507	507	12	525	..	..	..	..	..	..	..	1	1	..	..	..	..
..	..	..	10	1	..	1	30	35	2	35	..	..	..	..	..	..	..	2	2	..	..	..	5
..	1	1	2	..	..	1	10	10	1	10	..	..	..	..	..	..	..	1	1	..	..	..	..
..	..	..	9	1	..	4	163	163	9	171	..	..	..	..	..	..	..	1	1	..	..	..	30
..	23	23	95	13	5	31	1,335	1,422	53	1,351	1	30	5	..	136	8	5	15	15	1	1	..	85
1	159	160	268	31	31	19	903	1,307	30	1,324	6	265	41	86	6,194	38	154	30	15	..	1	2	431
18	326	344	527	44	50	107	3,150	3,668	183	4,169	5	216	11	37	1,227	11	76	27	19	3	8	1	554
..	..	..	4	1	..	..	4	4	..	..	..	..	..	..	..	..	..	1	1	..	..	..	..
27	184	211	288	50	93	233	7,066	7,080	281	7,570	1	15	..	..	..	..	..	27	30	1	..	1	935
1	35	36	98	17	10	30	659	983	41	993	1	30	5	4	203	6	10	27	26	..	..	3	92
8	100	108	201	14	10	87	3,468	3,823	206	4,447	2	150	1	8	164	5	16	16	18	2	2	..	373
..	23	23	95	13	5	31	1,335	1,422	53	1,351	1	30	5	..	136	8	5	15	15	1	1	..	85
55	827	882	1,481	170	199	507	16,585	18,287	794	19,854	16	706	63	135	7,924	68	261	91	75	7	12	7	..

“God’s Two Books;

OR

Plain Facts About Evolution, Geology, and the Bible”

Just issued. By George McCready Price, professor of Geology and Physics, Loma Linda (Cal.) Medical College; author of “Illogical Geology,” etc.

Not long ago a clergyman in Wisconsin wrote to us in a taunting way, “Do you know of any college, or even high school, that amounts to anything, which is not teaching the doctrine of evolution?”

In our own minds we had to sadly confess that this teaching has become well-nigh universal throughout the civilized world. While not all teach the evolution of man from the lower animals, there are comparatively few to-day who doubt or question the long, successive ages of the modern evolutionary geology. The truth about geology is vital, and should be understood by all.

In a recent number of “Nature” (Jan. 19, 1911), the foremost botanist of England says that the modern evolutionary theory “had its roots in Lyell,” the founder of modern geology; and he quotes another leading scientist to the effect that had it not been for Lyell and his theories of geology, “we should never have had the ‘Origin of Species.’”

The present volume gives a summary, in easy, readable language, of the wonderful discoveries that have recently been made in the rocks of Europe and America, which have done so much to confirm the Bible record. To give but one instance: Just east of the Rocky Mountains, extending over one hundred miles in the southern part of Alberta, and running nearly another hundred miles down into Montana, is a tract of country, now known to be over a thousand square miles in area, where what are called pretty nearly the “youngest” rocks are underneath, and almost the very “oldest” are on top, and yet these rocks have every physical appearance of having been deposited just as we find them. But if they were really deposited in this order, the writings of Darwin and all his followers are only so much waste paper, and the evolution theory becomes a piece of elaborate nonsense. This is only one of the many modern discoveries mentioned in this book,—discoveries which are compelling some of the best scholars of our time to acknowledge that there must be something radically wrong with this system of geology that has so long been contradicting the first chapters of the Bible.

“GOD’S TWO BOOKS” is well illustrated, giving the portraits of most of the scientists mentioned in the book, with diagrams, pictures of fossils, etc. 184 pages; cloth, \$1.

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mercy, forgiving iniquity and transgression, and by no means clearing the guilty. . . . Pardon, I beseech thee, the iniquity of this people according unto the greatness of thy mercy, and as thou hast forgiven this people, from Egypt even until now."

In this plea, Moses referred to a former experience, when, in the face of open rebellion on the part of Israel, he had besought God in their behalf. While Moses had been communing with God for forty days and forty nights on the mount, apostasy had developed in the camp of Israel. In an agony of spirit over their waywardness, he had besought God most earnestly to forgive and to heal. "This people have sinned a great sin," he acknowledged, "and have made them gods of gold. Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written." Ex. 32:31, 32. So great was Moses' love for those who had sinned, that he was ready to lay down his own life in their behalf.

It was in connection with this experience that Moses was given a glimpse of the glory of God. Hidden in a cleft of the rock, the man of faith beheld his Lord, "merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty." Ex. 34:6, 7.

"Moses made haste, and bowed his head toward the earth, and worshiped. And he said, If now I have found grace in thy sight, O Lord, let my Lord, I pray thee, go among us; for it is a stiff-necked people; and pardon our iniquity and our sin, and take us for thine inheritance." Verses 8, 9.

In response, the Lord promised to renew his covenant-relationship with Israel, which had been broken at the foot of Sinai through apostasy. And it was on the strength of this promise given at the time the glory of the Lord passed before him, that Moses afterward pleaded the long-sufferance, the mercy, the willingness to forgive, revealed by his God. His strong faith was recognized and honored. "The Lord said, I have pardoned according to thy word," and he added in this connection the wonderful assurance to which I am calling your special attention: "As truly as I live, all the earth shall be filled with the glory of the Lord." Num. 14:20, 21.

You will recall that the face of Moses shone when he descended from the mount after beholding the Lord of glory. We have no record of any such token of divine favor at the time of his first return from the mount. It was after he had passed through special experiences, that he revealed somewhat of the glory of God in his own countenance. And, brethren, may we not expect that God will reveal himself in a marked manner through his chosen light-bearers, as they yield themselves fully to him and to his service? Those who love souls more than they love themselves, those who are jealous for the honor of God's name in the earth, will be found at this time giving the loud cry of the third angel's message. They will be heard proclaiming the message, "Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." The basis of their

message will be the commandments of God and the faith of Jesus. They will permit in their lives nothing that can separate them from the source of their power. And as they travel from place to place, in every land, their faces lighted up with the glory of God, the truths they proclaim will be accompanied by a power so convincing that all the regions of the earth will be lightened with the glory of God. Then shall the end come.

May God hasten that glad day, foretold by Moses, by Isaiah, by Jeremiah, by John the Revelator, and by many other holy men of old, whose records of God's purpose concerning the nations of earth we may trace with great profit. That we all may share in the proclamation of the loud cry, and in the joys of the redeemed, is my prayer, for Christ's sake. Amen.

Conference Proceedings

THIRD MEETING

May 16, 10 A. M.

L. R. CONRADI in the chair.

O. A. Olsen offered prayer.

A number of delegates not present at the first day's session responded to the roll-call.

By action of the Southwestern Union committee, the following names were added to the list of Southwestern Union delegates: J. W. Dancer, C. S. Lightner.

By vote of the Conference, J. Vuilleumier, of the French Canadian work, was seated as a delegate.

W. T. Knox was called upon to render his report as treasurer, which appears on pages twenty-three to thirty.

Following the reading of the written report, the treasurer led the session in a study of the financial statements which are a part of the report, these tables appearing in this number. Many amens were heard as the splendid figures were read, showing how the believers are standing by the cause of God with their means.

The treasurer also presented the financial statements of the General Conference Corporation and the General Conference Association. The report of the auditor, R. T. Dowsett, was read. It was voted that the reports be adopted. As supplementary to the regular financial statements, the treasurer presented the figures of tithes and offerings in all the world by decades since 1863. He stated that the amount of tithes for each of the five decades, has been as follows:—

First decade	\$ 176,826.03
Second decade	505,136.60
Third decade	1,837,915.94
Fourth decade	4,342,193.08
Fifth decade	11,086,438.41
Total	\$17,948,510.06

The amount of offerings has been as follows:—

First decade	\$ 8,552.57
Second decade	56,700.86
Third decade	496,467.01
Fourth decade	1,271,527.24
Fifth decade	5,936,924.82
Total	\$7,770,172.50

The grand total of both tithes and offerings amounts to \$25,718,682.56.

Following the report, the congregation united in singing, "Praise God, from whom all blessings flow."

I. H. Evans was then called to the chair, and L. R. Conradi, vice-president

for the European Division, was asked to present his report, which is as follows:—

REPORT OF THE EUROPEAN DIVISION, 1909-13

Nor the expiration of certain prophetic dates, nor extraordinary phenomena in nature, nor great events in political and social life, should constitute the most striking signs of the second advent of Christ, though they are all to be associated with it, but the finished gospel work in all the world. "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." The same thing was true concerning the first advent of Christ: there were prophetic dates, to be sure; there were political and social events, as signs of the first advent; but the telling sign was the powerful preaching of John the Baptist and then of Jesus and his coworkers. Of the coming Messiah, God spoke as follows through his prophet: "Behold my servant, whom I uphold; mine elect; . . . he will bring forth judgment to the Gentiles. . . . He shall bring forth judgment unto truth. He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law." "I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house." "It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth."

In full accordance with these prophecies, the first advent of Christ not only marked a wonderful revival among the honest in heart of ancient Israel, but, above all, set on foot the great missionary movement among the Gentiles. This movement shook the world's empire, pagan Rome, to its very foundations, and gathered out a strong and united body of Christians, who kept the commandments of God and the faith of Jesus.

When the Gentiles longed to see the promised Messiah, then Jesus knew that the hour of his glorification in all the earth had come. When his soul had travailed for years unceasingly, then he prayed: "I have glorified thee on the earth: I have finished the work which thou gavest me to do." And while he was dying on the cruel cross, he exclaimed, "It is finished." So shall the mystery of God be finished in the last days by the preaching of the everlasting gospel "to every nation, and kindred, and tongue, and people," as "a witness unto all nations," and gathering out from all nations even unto the ends of the earth a strong body of believers through its ministry, who keep the commandments of God and the faith of Jesus, and who, by hard, earnest missionary toil, prepare the way of the Lord. From this divine standpoint, let us review the work in the European Division: What has God's power wrought in the last four years? How far has the message gone? What needs to be done yet ere the glorious advent of our Lord might be truly expected?

THE General Conference Bulletin

THIRTY-EIGHTH SESSION

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DAILY PROGRAM (Except Sabbath)

A. M.	
Devotional Meetings (in sections)	6:00 — 6:45
Breakfast	7:00
Bible Study	8:30 — 9:30
Conference	10:00 — 12:00
P. M.	
Dinner	12:15
Conference	2:30 — 4:00
Departmental Meetings (in sections), Missionary Talks and Other Services (in big tent) ..	4:30 — 5:30
Lunch	6:00
Public Service	7:30 — 9:00

THE DEVOTIONAL MEETING May 16, 6 A. M.

THIS morning a goodly number were present in the large pavilion to offer prayer, praise, and song to the God of all grace. Elder E. W. Farnsworth led the meeting. He said he had long since learned that it is safe to allow the Holy Spirit to preside in such a meeting as this, and, in fact, in all meetings. "Let the Holy Spirit be the chairman in all our meetings," he said. After a few helpful remarks, Brother Farnsworth turned the meeting over to the people. Several brief, earnest prayers were offered, interspersed with song.

As usual, the meeting then took the form of testimony. The first to speak was Elder Loughborough, who testified of the great blessing that had come to him recently, especially through the ministry of the spirit of prophecy.

One sister spoke of this gathering as the greatest convention of Israel since the days of Nehemiah, who led out in the work of reform and the restoration of Jerusalem. Her hope and plea is that Israel of today may go forward and fully restore spiritual Jerusalem. Another sister expressed great joy over being permitted to be at this meeting, especially since she has been isolated for five years.

A young man, an Israelite by birth, but now one in the spirit and in loving

faith in Jesus, spoke of having been a follower of Hackel in Germany. On coming to New York he saw the truth of Christ lived and beautifully illustrated in the godly walk of one of our brethren. This was the compelling evidence that led him out of all his darkness and despair into light and liberty. He and his family, he said, are full of joy in believing.

Many expressed thankfulness in believing that the triumph of God's truth in the earth is just before us. It was a good meeting.

Bible Study Hour

"THE EARTH WAS LIGHTENED WITH HIS GLORY"

May 16, 8:30 A. M.
S. N. HASKELL

I WILL call your attention this morning to some facts regarding the Bible, as an introduction to a few remarks I wish to make on the enlightenment of the earth with the glory of God.

In the Book of books there are no meaningless words. God has a wise purpose in every expression that he has inspired holy men of old to record. His words are spirit, and they are life; every word is pure; not one is unimportant.

The central theme of the entire Bible is Christ and his mediatorial work in behalf of mankind. Like the red thread running through an English navy-rope, the teaching of the inspired writers regarding Christ and his love for the human race, appears throughout.

Let us study a few scriptures that reveal to us God's purpose to fill the earth with a knowledge of his glory, as the waters cover the sea. In Rev. 18:1-6 we read that the earth is to be lightened with the glory of God in the time of the end. A voice is to be heard crying "mightily with a strong voice, saying, Babylon the great is fallen, is fallen." That this enlightenment of the nations is to take place in the last days, is made plain by the context, particularly verse 24. Notice, also, that it is *one* voice that is lifted in warning. It is *one* people, united in the bonds of Christian love, speaking as the oracles of God, proclaiming *one* message that calls out from among the nations a people prepared for their Lord.

In the fourteenth of Revelation a similar message is introduced, in the eighth verse. The second angel's message is, "Babylon is fallen, is fallen." This message is connected with that delivered by the first angel,—the proclamation of the everlasting gospel "unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." That which is to lighten the earth with the glory of God, is the proclamation of this gospel. Then it is that we shall see the

fulfilment of the scripture foretelling that in the last days the attention of the world will be called to those "that keep the commandments of God, and the faith of Jesus."

My dear brethren and sisters, it is the commandments of God and the faith of Jesus that will be proclaimed throughout the earth, by a united people speaking as one voice, in the loud cry of the third angel's message. Whether those who are seeking for light and truth are living in China, in the darkest portions of Africa, or in Mohammedan lands, all will hear the same message of salvation, and will be called to exalt the commandments of God and the faith of Jesus.

Let us trace for a few minutes the significant history of the promise that the whole earth is to be lightened with the glory of God. One of the earliest references to this is found in the fourteenth chapter of Numbers, where we read, "All the earth shall be filled with the glory of the Lord." The context reveals a most interesting story. The children of Israel were hesitating, doubting, murmuring, because of the evil report of the ten spies concerning the goodly land of promise. The people had reached the point of rebellion. Terrified and confused, they thought only of the "land that eateth up the inhabitants thereof," and the "men of great stature," in whose presence the ten unfaithful spies had been in their own sight "as grasshoppers." They forgot the promises God had given them of deliverance. They forgot that even the giants, entrenched though they were in their strongholds, were to be driven out of the land by hornets. They thought only of their own safety, and of their seeming inability to cope with the difficulties of the conquest; and they rebelled against God and against his chosen leaders.

"The Lord said unto Moses, How long will this people provoke me? and how long will it be ere they believe me, for all the signs which I have showed among them? I will smite them with the pestilence, and disinherit them, and will make of thee a greater nation and mightier than they." Num. 14:11, 12. In response, Moses pleaded the honor of Jehovah. "The Egyptians shall hear it," he said; "and they will tell it to the inhabitants of this land. . . . If thou shalt kill all this people as one man, then the nations which have heard the fame of thee will speak, saying, Because the Lord was not able to bring this people into the land which he swore unto them, therefore he hath slain them in the wilderness." Verses 13-16.

In his love for the erring, and in his own noble self-forgetfulness, he continued his argument, pleading the promises God had made concerning his chosen people. "I beseech thee," he urged, "let the power of my Lord be great, according as thou hast spoken, saying, The Lord is long-suffering, and of great

Difficulties to Surmount

War, rumors of war, great strikes, famines, earthquakes, and financial and political crises of all sorts, have darkened the horizon of the European Division during the last four years. But again and again the Lord of hosts has held the four winds to avoid a general outburst.

The greatest empire, where laws for a while seemed to become less severe, has turned the wheel of progress more and more backward, and curtailed our privileges, so that, since the spring of 1910, no conference of any sort could be held there. Not only are our members deprived of all these benefits, but in a number of places, even their Sabbath meetings were forbidden. Our gospel workers were hindered, and in some cases their meeting-halls closed, and they placed on trial and imprisoned. For three years our people along the Volga have been suffering from continual droughts and famine. In many parts none but orthodox Christians can secure farm land, and thus quite a number of our people have almost been forced to emigrate.

The Levant Union Mission has greatly suffered from the long war and its new military laws, enlisting now also Christians, who were hitherto exempt. Help must also be rendered there to some of our poorer people, many of whom are suffering on account of the war. In the Balkan States our workers meet with great difficulties, not only because of the late war, but on account of the intolerant attitude of these governments to the free preaching of the word.

Preaching is still prohibited in Austria, and workers have had to flee from place to place, some even suffering imprisonment. The new military laws on the Continent throughout, exempting barely any, have their effect on our young people, and it takes much faith to persuade them to remain at their post, and, as brave soldiers of Christ, face all difficulties. If the patience of the saints is needed anywhere in our work, it is in the European Division, with its many perplexing issues.

Gospel Support

The Lord has indeed been true to his promise, and increased the income of our division in keeping with our ever-growing needs. At our last General Conference our report stated that Europe, with its 450,000,000 of people, was self-supporting. Appropriations had still to be granted to the immense territories in Asia and Africa, which contain another 150,000,000. Two years ago, at Friedensau, the European Division attained its full age, and shouldered the financial responsibility of all its territory in Asia, Africa, and Europe. None of the ninety-four gospel organizations are in debt; most of them have sufficient means ahead to meet the necessary advances from their own treasury; about half have deposits for emergencies.

Eighteen conferences in the West and East German and the Central European Unions have paid a second tithe since Jan. 1, 1913, to the European subtreasury; eleven others pay it to their union treasury. All the German and Swiss conference organizations are pledged to turn their surplus into their union treasury, and they in turn to the subtreasury. Only such close cooperation in financial

matters has enabled the European Division not only to shoulder existing responsibilities, but to push with vigor into new unopened fields and to constantly strengthen the work already begun.

Our tithe has not only increased in proportion to our growing membership, but from an average of \$9.38—which was paid annually per member in 1908—it has now advanced to an average of \$12.61 for each member in 1912. The vast difference in the tithes paid by our several fields can be seen from the fact that, while the German unions give between \$14 and \$15 per member annually, and the British, \$13.61, the Russian Union sinks as low as \$6.57, and Siberia \$3.96. The increase of tithes has enabled us to advance the standard of wages to meet the growing expenses of living.

The offerings and the income of the subtreasury have been about doubled during the last four years. In 1909 our expenses amounted to \$53,000, and we then had to receive appropriations amounting to \$9,543; in 1910 our income had increased to \$62,000, and the appropriations were \$6,961; in 1911, with \$81,000 income, we received \$4,792 appropriations; and in 1912, with an income of about \$100,000, no appropriations whatever were necessary from the Mission Board. Including the \$10,000 appropriations in 1909 our income amounted to \$53,000. Without any appropriation in 1912, it passed \$100,000. All our conferences and unions are paying their five per cent toward the Sustentation Fund; a reserve fund of \$5,000 has been created; and at present quite a sum can be turned annually into the regular mission funds. Our offerings per member have increased from \$1.85 in 1909 to \$3.15 in 1912. Here also the same diversity is seen as in the average tithe. The West German Union averages as high as \$4.41; Siberia, as low as 90 cents. A few conferences and union districts are on the honor roll, having reached the 10-cent-a-week standard. But it will take quite an effort, in view of the smaller earnings in many portions of our division, to attain the 10-cent-a-week standard throughout. Comparing the average income of the European with the American, 10 cents a week in the European Division would more than equal 15 cents a week in North America.

General Meetings

With the constant extension of our division and the multiplication of our organizations, the general work at the head office has greatly increased. All felt grateful for the visits of our American brethren, and the marked feature of all our European meetings was the biennial council at Friedensau in the summer of 1911, where about three thousand of our people, and most of our European workers, were in attendance. The help rendered by Elders Daniells, Spicer, Olsen, and others at some of the annual meetings has been greatly appreciated. Our union presidents, and the medical, educational, and publishing staffs of our institutions, have also rendered efficient help at the general meetings, but it is becoming very evident that the secretary and the general superintendent of the division do not suffice any longer to represent the General Conference interests throughout this enormous field,

and another efficient helper ought to be secured.

During the four years three trips had to be made to General Conference Committee sessions in North America, one four months' trip to South America, one three months' trip to Russia, Levant, and Abyssinia, a two months' trip to eastern Russia and Persia, and a five months' trip to eastern Africa. Several visits have been made annually to union meetings, winter union committee meetings, and many of the local meetings. Any spare time between has been more than filled up by urgent literary work. During the thousands of miles of travel by land and sea, fast and slow, through cold and heat, rain and sunshine, the Lord has upheld his servants by his strong arm, and made these trips fruitful to the work at large.

The Institutions in the European Division

Union centers are located at Watford, Gland, Hamburg, Friedensau, Skodsborg, and Christiania. There are also institutions at Caterham, Copenhagen, and Nyhyttan. Of the twenty-nine conferences, only the three Scandinavian hold real estate. Friedensau and Hamburg serve at present five unions and one union mission, with a membership of 21,000. During the last four years no new institutional center has been created in Europe proper, but the existing ones were all enlarged and improved. New buildings have been erected at Watford, Gland, Hamburg, Friedensau, Skodsborg, and Nyhyttan, and an addition has been built at Christiania. In East Africa nine new stations were bought and built, making our completed stations thirteen. Ten more are in course of erection. Two good sailboats were also secured.

Comparing 1908 with 1912, we find that the investment of real estate and buildings has risen from \$546,000 to \$740,000 and the inventories from \$251,000 to \$410,000, or a total of \$797,000 against \$1,150,000, a gain of \$353,000. On the other hand, the institutions show a marked advance in earning capacity. In 1909 the gain was 46,000; in 1910, \$59,000; in 1911, \$104,000; and in 1912, \$123,000, or a total of \$332,000. Besides these net earnings, legacies and donations have added another \$194,000, increasing the total present worth from \$609,000 to \$1,135,000, or a gain of \$526,000. Thus, though our institutions have invested \$335,000 more in the four years, this has been covered, within \$18,000, by the increased earnings, while the legacies and donations left a margin of \$176,000 to lower the liabilities. In 1902, when the European Division worked up the first financial statement, our total liabilities were \$240,000, against \$290,000, the present worth. Then the Scandinavian Union had \$138,000 liabilities and a present worth of only \$59,000; today, their liabilities are \$240,000 and their present worth \$224,000. All considered, we have surely every reason to praise the Lord for the general prosperity he has granted our institutions, and that the last year has proved to be the best.

Our Educational Interests

There are at present schools at Watford, Friedensau, Skodsborg, Gland, and Nyhyttan. The first two have nine months' school, the others, only six

The Best Harvest of Souls

The great aim of all gospel work is to win an untold number of precious souls, every one of which is worth more than all the treasures of this world. It is not only for a warning that the everlasting gospel is to be preached, but that a rich harvest of souls may be reaped out of all nations, tongues, and peoples, to walk by living faith in the commandments of God. On looking at the development of the work in the European Division during the last four years from this point of view, we can truly praise the Lord, as during this time there has been yielded the best harvest of souls we have ever had. A short retrospect might elucidate this. Nearly twenty years passed after 1844 before a General Conference could be organized with a membership of 3,500 and an annual income of \$8,000. Six conferences in the free Protestant country of the United States constituted this whole General Conference. Twenty years passed, and this number had increased, chiefly in the same country, to 17,000 with an income of \$100,000. Only 800 members, or but one-twentieth part of the total number in the world, were now to be found in the most favorable Protestant countries of Europe, and they contributed \$1,800, or one sixtieth of the entire means. In 1902, or about 60 years after the commencement, the denomination numbered altogether 73,000 believers, with an income of \$800,000. It was at this time that the European Division first took shape, having 8,200 members, or one ninth of the entire number in the world, and an income of \$65,000, or one twelfth of the total. Ten years more elapsed; the members have in this short period increased from 8,200 to 28,300; the tithe, from \$59,000 to \$325,000; the offerings, from \$8,500 to \$85,000. The members have more than tripled, the tithe more than quintupled, and the offerings decupled. The European Division now constitutes one fourth of the total membership and finances. If we compare the three quadrennial periods, the result is as follows: The net gain from 1900-04 was 4,000 souls; from 1904-08, was 6,300 souls; from 1908-12, 11,000 souls. At the close of 1908 our total membership was 17,360, but our gross gain during the last four years alone amounted to 17,870. More were gained since the last General Conference than our membership of the previous thirty years amounted to. Our finances increased in like proportion. The total tithes and offerings from 1900-04 amounted to \$295,000; from 1904-08, to \$633,000; and from 1908-12, \$1,246,000; they doubled every fourth year. The present membership of the European Division equals that of the total General Conference in 1889, and our present-day finances are the same as the whole General Conference reported as late as 1895.

Increase of Organizations

With the growth and extension of the work, the organization must keep pace. The first conference in Europe was organized in 1880; in 1887 there were four; in 1898, only five; and when the German and British Unions were organized, in 1902, there were only ten conferences in Europe. Since 1908 the unions have increased from five to eight; the union missions, from one to two;

the conferences, from twenty-four to thirty-nine; the mission fields, from twenty-eight to forty-five, and the total organizations, from fifty-eight to ninety-four, or a total of thirty-six in four years. The East and West German, Central European, and Danube Unions, and the Siberian and Levant Union Missions, have been organized since our last session, as well as fifteen new conferences and seventeen mission fields. These ninety-four organizations not only bind together the believers of one strong nation speaking the same language, but many stronger and weaker nations, who are more or less hostile to each other, and therefore need frequent general meetings, where a large representation of all can meet and consolidate.

Again, some twenty of these organizations, on account of diverse circumstances, cannot have regular meetings, and should by all means benefit by such a general meeting just outside of their own border. To have such a meeting in North America alone deprives most people of its privileges, on account of the expense, distance, and difference in language. The divisional committee therefore appreciates it all the more that plans have already been considered by the General Conference Committee to fully perfect the European divisional organization, and thus secure a representative meeting for Europe.

Gathered Out of All Nations, Tongues, and Peoples

It was comparatively easy to gain a firm hold in the freer Protestant countries of Europe, and yet years passed by ere this object was gained. As our work extended to intolerant Catholic and Mohammedan countries, stringent laws against all sorts of propaganda were met. Religious prejudice of the worst kind, lack of native workers and suitable literature, were difficulties that towered up before us like the walls of Jericho. But strange to say, the countries where the difficulties seemed greatest, the outlook the worst, and where the work was commenced the latest, have outstripped the more favorable countries, such as Great Britain, Scandinavia, and Switzerland, where the work was begun first.

The largest membership in the European Division is found in the German Empire. This empire is now divided into 17 conferences, belonging to three unions, with a membership of 12,100. The mighty Russian Empire, with its great Asiatic possessions, comes next. It has 5,500 members, 17 organizations, 2 unions, and 1 union mission field. Then follow the three Scandinavian kingdoms, with 8 organizations and 3,100 members. Great Britain has 6 organizations and 2,350 believers. Strange to say, Austria-Hungary, where the work is of so recent growth, has already 3 unions, 11 organizations, and 1,970 members. Switzerland follows, with 2 conferences and 1,300 members. It has two separate unions, on account of the different languages. Holland and Belgium come as the seventh, with 410 believers; the four Balkan States, with 400; the French Republic, with Algeria, having 390 members; Turkey, 340; Spain, Italy, and Portugal, 280; and East Africa, 220. In the Protestant sections of the European Division, there are about 16,000 believers; in the Roman Catholic, 6,100; in the Greek Cath-

olic, 5,800; in the Mohammedan, 340; pagan, 220.

Preaching is now being carried on in German, English, Russian, French, Swedish, Danish, Norwegian, Finnish, Icelandic, Dutch, Flemish, Welsh, Spanish, Italian, Portuguese, Polish, Estonian, Lettonian, Livonian, Bohemian, Hungarian, Slavonian, Croatian, Roumanian, Bulgarian, Servian, Turkish, Arabic, Armenian, Greek, Swaheli, Chassu, Kavirondo, Wasinaki, Majita, Tigrene, and Wasekuma, or nearly forty languages and dialects, while there are believers who speak many other tongues.

Territorial Extent of the Work

From Iceland's snowy mountains to Africa's sunny fountains this gospel of the kingdom is being preached. A belt of churches and companies of believers stretches all around the Old World, from Lisbon on the Atlantic to Vladivostock on the Pacific. The truth is fast penetrating virgin pagan soil in equatorial Africa, and is forging its way into the Moslem centers of Samarkand and Tashkent, in the very heart of Asia. Every country in Europe has been entered, and this continent has now 76 organizations, with 26,700 members. Northern and Central Asia, with its immense territory, has been divided into 12 organizations, with 1,400 members. The greatest work, however, awaits us yet in the Dark Continent, where we have thus far in the north and east territories only 6 organizations, with 240 members. Our utmost border lines are more or less staked out, but if we glance over this vast territory, 8,000 miles from east to west and 6,000 from north to south, we find immense tracts of land which have never been entered.

Increase of Workers

An interesting and encouraging omen is the steady growth of native workers, who speak most all of the many various tongues in our division. The ordained ministers have increased from 116 to 179; the licentiates, from 70 to 135; the Bible workers, from 194 to 324; or a total of those who devote their time to pure gospel work, from 380 to 680. Our other workers in conference employ have increased from 54 to 56. And yet, though our gospel workers have nearly doubled, how scarce is our ministerial help if compared with the United States. Among the 92,000,000 people and 65,000 believers in the States, they have 534 ordained ministers against our 179 among 550,000,000 people and 28,000 believers. Having 94 organizations to supply with ordained leaders, scarcely one additional ordained minister is left us for each field. In the entire European Division there are 680 gospel workers; in the United States, 1,400. The fact that in 1912 our 680 workers gained 5,486 new members, or an average of 8 per worker, and yet looked after the large membership scattered over an immense territory, speaks of the earnest work done by our ministry in general. It made us sad to see promising ministers return to fields so much better provided, and the sadder, because so many of our promising young people, rather than to face the difficult problem of military service by faith in the living God, emigrated, and are thus lost to our division. We need to pray more than ever to the Lord of the harvest that he will send forth laborers into his harvest.

structing the union secretaries; they in turn write to their local secretaries, and these endeavor to inspire the young people in their fields. Thus the figures that we bring for this work are small. But we are making strenuous endeavors to get our young people in Europe thoroughly organized, and hope soon to be able to give a more complete report.

At the end of 1912 we had about 60 reporting societies in the German unions, with 1,200 members; 6 societies in Scandinavia, with 161 members; 2 in the Latin Union, with 60 members; 10 in Great Britain, with 180 members; and several societies in Russia. These figures by no means represent the real number of young people who are doing active missionary work, as many do not report. We hope, however, that the next report we give will contain more accurate figures. If we take our work in the African missions into consideration, we might call our members there one large young people's society, as most all of the church-members in those fields are not yet out of the twenties. There we have the best-organized societies, and our young people are doing splendid work. The societies at home also remember their black brothers in the heathen fields, and many large donations have been given for the work in Africa and elsewhere. Some societies have been trying to support a worker in one of the missions; others have started Sunday-schools in the large cities, invited children to attend, and in this way became acquainted with people and interested them in the truth. We are thankful to God that he has put the missionary spirit into the hearts of our youth, and shall as a divisional committee to do our best to support them in their efforts.

Our Fallen Workers

It is always necessary when a bridge is being built that some stones be below the water. In order to obtain fruit, the seed must be buried in the ground. So in achieving results in our mission work, some one must lay down his or her life for God's cause. It pains us deeply to have to report the deaths of nine noble workers in our division—five in Africa, one in Scandinavia, one in the Latin Union, one in the West German Union, and one in the Danube Union. Sister Drangmeister of the Pare Mission, died in December, 1909; Brother E. Rässler, of the Victoria Nyanza Mission, on April 8, 1911; Sister Kaltenhäuser, of the same mission, on July 29, 1911; Brother P. Creanzo, of Italy, Oct. 27, 1911; Brother F. Anderson, of Scandinavia, Jan. 22, 1912; Sister J. Mertke, of the Victoria Nyanza Mission, Dec. 29, 1912; Sister Vasenius, of the Victoria Nyanza Mission, passed away Jan. 22, 1913; Brother Luchtenberg, of Holland, Jan. 24, 1913; and Brother Todor Peter, of Hungary, Jan. 26, 1913.

Our Needs

A solid foundation has been laid. In Europe proper, with its 450,000,000, there is now an ever-growing constituency, and the workers are gradually increasing. Some of these unions, however, with 40,000,000 to 110,000,000, have only from 60 to 70 gospel workers. Northern Europe is better provided than southern Europe. Italy, with 35,000,000 people, has one ordained min-

ister; Spain, with 20,000,000, has and yet when the calls from fields beyond are presented to them, they willingly respond, even beyond their power. Urgent calls for help come from Mesopotamia, Mauritius, Asiatic Russia, and East and Central Africa.

We are glad that good, strong ministers are now under appointment for Mesopotamia, Madagascar, and Siberia, and a number of young men and lady nurses for Africa. Our young men in East Africa are willing to heed calls for the Kongo and other portions of central and western Africa, as the way may open. Their experience in African mission fields fits them far better to lead out in new fields again than men direct from the home field.

Never were our needs greater and our prospects brighter. The Lord is, not only opening the doors and restoring "the preserved in Israel" in Christian lands, but he is demonstrating his great spiritual power in Mohammedan lands and on virgin pagan soil. This threefold message is doing a great work there. It is becoming indeed a light unto the heathen Gentiles. Young men among them are not only being converted by the hundreds, but, as they are enlisting and swelling the band of workers in the Dark Continent, we can truly see the greatest of all signs nearing its fulfillment. "This gospel of the kingdom" is reaching out to one nation after another, is penetrating the darkest regions of Africa and Asia, is encircling the globe with its sturdy band of workers, and the glory of its truth is enlightening the earth. Yet a little more labor of love, a few more works of faith, a little more patience of hope, and He that shall come, will come, and will not tarry, to place his divine seal upon a finished world-wide work.

L. R. CONRADI, *President*.

The meeting adjourned.

L. R. CONRADI, } *Chairmen*.
I. H. EVANS, }
W. A. SPICER, *Secretary*.

FOURTH MEETING

May 16, 2:30 P. M.

L. R. CONRADI in the chair.

Elder Allen Moon offered prayer.

The chairman called upon N. Z. Town, secretary of the General Conference Publishing Department, to present the report of this department. The report showed the wonderful growth of this branch of the cause during recent years. The figures testifying to the blessing of the Lord upon this department greatly cheered the delegates as Elder Town presented the report. This report will be printed in full in a future number.

Following this review of the publishing work, the chairman called upon W. W. Prescott, secretary of the Religious Liberty Department, to report. He reviewed the outlook in the general field, and spoke of the activities of workers and people in various parts in meeting the religious-legislation issue. Incidents were cited showing that those who are pushing Sunday-law interests, and men connected with legislative affairs, recognize clearly the fact that it is Seventh-day Adventists who have been standing in the way of the passage of the desired legislation. Never before were so many bills relating to the Sunday ques-

tion being brought before the various legislatures.

The report also dealt with the Roman Catholic phase of the religious liberty issue—the efforts of the Roman Church to "make America Catholic." This advent movement, the speaker said, will stand as God's witness against the Roman Papacy to the end. It is the privilege and the duty of this people to lead in lifting the standard against Rome.

Elder Prescott emphasized the importance of accuracy and carefulness in the controversy with Roman Catholicism. Over the country many faked documents and unreliable statements are set afloat, and only help Rome in its fight against Protestant truth. We Seventh-day Adventists should set ourselves determinedly not to weaken our cause by use of unreliable evidence, but take great care to know the reliability of the facts asserted.

This report will be printed in full in a future number.

Following the report of the Religious Liberty Department, the chairman called for the report of the General Conference Committee on the standing committees for the session. The report was presented and adopted, as follows:—

Committee on Nominations: O. A. Olsen, H. F. Schuberth, L. P. Tieche, W. J. Fitzgerald, J. C. Raft, F. B. Armitage, F. H. Westphal, F. H. Deviney, A. H. Piper, H. C. Menkel, G. A. Irwin, Allen Moon, U. Bender, H. S. Shaw, W. B. White.

Committee on Plans: I. H. Eyans, Guy Dail, O. A. Olsen, J. F. Huenergardt, O. E. Reinke, R. C. Porter, J. E. Fulton, J. W. Westphal, W. A. Spicer, C. W. Flaiz, J. L. Shaw, W. C. White, W. W. Prescott, C. H. Jones, N. Z. Town, M. E. Kern, John Christian, H. R. Salisbury, W. A. Ruble, B. G. Wilkinson.

Committee on Finance: W. T. Knox, R. A. Underwood, W. C. Sisley, J. T. Boettcher, L. R. Conradi, J. G. Oblander, F. W. Spies, A. W. Anderson, J. S. James, L. V. Finster, M. M. Campbell, Charles Thompson, E. E. Andross, L. M. Bowen.

Committee on Constitution: L. R. Conradi, W. T. Bartlett, H. W. Cottrell, E. R. Palmer, A. G. Daniells.

Committee on Licenses and Credentials: W. A. Spicer, C. B. Stephenson, E. T. Russell, G. F. Watson, G. B. Thompson.

Committee on Distribution of Labor: W. T. Knox, L. R. Conradi, I. H. Evans, the presidents of union conferences, and the superintendents of union missions.

The meeting adjourned.

L. R. CONRADI, *Chairman*,
W. A. SPICER, *Secretary*.

ALL our deliberations upon matters of vital interest to the cause should be with much earnest prayer and due caution. But the vastness of the work and the providence of God evidently opening our way, and inviting us out into the field of labor, demands broader plans, and energy in their execution. Let earnest prayer go up to the God of all grace for divine guidance. And may the servants of the Lord have faith, hope, courage, and well-tempered energy in their labors to urge on the work and build up the cause.—*Editorial by James White, in Signs of the Times, May 6, 1875.*

months; but the shorter terms enable the smaller schools to rent their buildings to the sanitariums at a good rate, and thus meet their expenses. The students have also a better opportunity to earn sufficient means between the terms to pay for their schooling. Advanced students are employed in gospel work during the long vacations. The attendance has increased to 430 students, and 32 teachers are employed. This number looks indeed small if compared with the attendance of our American schools. But it only illustrates the fact that situations differ in the world. Yet the great question is not how many attend school, but how many enter the work from these schools and become efficient workers. Of the 200 students attending the German and Russian departments at Friedensau, from 95 to 100 per cent enter the work as gospel workers or nurses the moment they leave the school. This is more or less so with all our schools. The students are of ripe age, carefully selected, and they chiefly come with the intention of preparing for some branch of our work. As our people in general are not so well situated nor so independent, but few can afford to send their young people. Our school fees have to be small, about \$2.25 to \$3 per week. When the scholarship plan is workable, as in Great Britain, this is relied upon. Otherwise we have educational funds, amounting to about twenty thousand dollars, which advance help to students, with the expectation that these advances shall be returned.

The financial standing of our schools is improving constantly. Friedensau, which had to add a second building, stands clear of debt again. Its accounts payable are more than covered by good accounts receivable. The Latin Union school is two thirds paid for. Stanborough Park College is held by the British Union Limited, and it is also free of debt. The debt of our Skodsborg union school has been about wiped out, as the brethren have turned over the proceeds of Frydenstrand to apply on the remaining debt. Our excellence, however, in school work is in dark Africa. Among the 25,000 heathen Wapare, the whole school system is in the hands of Seventh-day Adventists. There are now 21 schools, taught by 33 teachers, and having 2,066 pupils. The whole east side of the Victoria Nyanza, with a million people, presents a still mightier school problem. On the German side, there are now 10 schools, with 1,214 pupils, taught by 24 teachers; on the British side, 11 schools, taught by 26 teachers, and with 500 pupils. Among the Abyssinians, there is a growing school at Asmara, with 23 students, taught by 3 teachers. Thus there are now 43 schools in East Africa, with 3,783 pupils, taught by 86 teachers, of whom 61 are native Christians. This number will undoubtedly fast increase. A number of these teachers, themselves but recently converted from heathenism, do not only teach the natives the elementary rudiments of learning, but they are real soul-winners among their pupils.

Our Health and Philanthropic Work

In Europe proper there were sanitariums and treatment-rooms at Caterham, Gland, Friedensau, Skodsborg, Nyhyttan, Christiania, Frydenstrand, Rostrevor, and Leicester; the last three, however, have lately been dropped, and

Watford added. During 1912 eight doctors and 150 nurses have been employed in these institutions, and 2,500 patients treated. All the sanitariums now operated manage to do so without loss. Skodsborg, where over 1,100 patients were treated in 1912, had not only the best gain at the end of the year, but also received several good donations from patients benefited by their treatment. The Gland sanitarium is also enjoying an increasing patronage. What rejoices our hearts the most, however, is the growing missionary spirit among our employees. At all these sanitariums, a ready response is being made to calls for nurses to Asia and Africa.

In connection with the health institutions, one of a purely philanthropic nature ought also to be mentioned, and that is the Old People's Home at Friedensau. This institution has sufficient room for at least 60 old people; thus far the number of inmates has been about 45. Some 6 of its inmates are blind; others are too feeble to look after themselves. The cost of building and inventories, amounting to \$27,000, has not only been collected, but above this \$12,000 has accrued from legacies. As to the current support, which amounts to \$130 per inmate annually, the inmates themselves have contributed \$2,410, while the rest of the deficit, amounting to 2,800, has been covered by the capital interest of our German conferences and unions, which they gladly dedicated to this noble purpose.

Outside the regular sanitarium work, about fifty nurses have been working under conference and sanitarium management, in Germany, Russia, Austria-Hungary, France, Scandinavia, etc. In the Levant, our Jerusalem health home has been doing good work. Dr. Pampanian is trying to secure his Turkish diploma at Constantinople. Our Greek nurse, Sister Keanides, has been employed in the military hospital at Saloniki. In East Africa, Dr. Vasenius and Sister Mertke have been giving their attention to medical missionary work. As a number of our missionaries and their wives in Africa are trained nurses, they are able to do considerable medical mission work in connection with their ministry. Our sisters had such success in midwifery that in one place the heathen propose to put up a small building near the mission station for this purpose.

Prospering food factories are located at Watford, Gland, Friedensau, Copenhagen, and Vesteras. Health food stores are successfully operated at Hamburg, Geneva, and Paris. Monthly health journals are now published in English, German, French, and Danish. Our health literature is being constantly enlarged and improved.

Our Publishing Interests

Printing plants are located at Hamburg, Watford, and Christiania. The Hamburg house has publishing centers also at Riga and Budapest and a depository at Basel. Publishing is being carried on at Gland, Barcelona, Stockholm, Helsingfors, Reykjavik, Florence, Lisbon, and Leipzig. The International Tract Society at Hamburg put up last year a four-story factory, but with the fast-increasing business this is already fully occupied. The printing and publishing work in Europe employs about two hundred. There are now 30 mis-

sionary journals, published in 17 languages: English, German, Swedish, Danish, Finnish, French, Spanish, Italian, Dutch, Russian, Bohemian, Roumanian, Lettonian, Estonian, Polish, Hungarian, Servian. The *Herald der Wahrheit* has the largest circulation, having a semimonthly edition of 110,000; next comes *Present Truth*, with 25,000 weekly. All our publishing houses are gaining, and they are not only using their gains to meet their own fast-increasing needs, but they are turning over thousands of dollars of their earnings to help to build up the institutional work in general. Thus the International Tract Society at Watford has turned over \$60,000 to the British Union Limited toward the plant at Stanborough Park. Some of the difficulties our publishing work has to meet are best illustrated by what our Riga branch has had to pass through, it having been closed up twice.

Our great pioneers, the canvassers, have also increased much in numbers and in efficiency. At the close of 1908, there were 490 canvassers; now there are 897. The sales have increased as follows: 1909, \$312,000; 1910, \$313,000; 1911, \$332,000; 1912, \$424,000, or a total of \$1,381,000 against \$935,000 the previous four years; a gain of \$446,000. The faith of our leaders has not only been larger in the more favorable fields, but new and difficult fields have been entered with success. Thus, Brother Brown has done good work in Catholic Spain; Brother Bôx, in opening up the work in Austria and Hungary, and even in the Eastern Empire; Brother Voigt, in encouraging the workers in the difficult Moslem field. Untold obstacles, unknown in the New World, meet the canvasser in the Old World, among Catholics and Moslems, at every step. And yet, as never before, the printed page pushes ahead.

Considerable pioneer work has also been done in the African languages. Brother Kotz and his associates have the whole Testament about ready for print in Chassu. Our brethren in British East Africa have been hard at work getting the primer, hymn-book, and part of the New Testament prepared in the Kavirondo. The hymn-book is now completed. In the German Victoria Nyanza field, they are now busy preparing primers and hymn-books in the three languages spoken there.

The Young People's Work

Although we cannot report large figures for this department of our work, yet it is not being neglected. We realize that the young people of today are our workers and supporters of tomorrow, and feel that the very important work of educating them needs our special attention. Here, also, no comparison can be made between the European and North American Divisions. In the United States it is possible to send out literature, pamphlets, and blanks to all the societies, and thus assist them in their work and get complete reports of what has been done. We cannot do this in Europe—we would have to have literature especially for the young people printed in about a dozen different languages. Our General Conference office cannot send out circular letters in one language to all the societies as can the Young People's Department in Washington. Our work in this department would be greatly simplified if that were possible. We must be content with in-

RECEIPT AND DISBURSEMENT STATEMENT OF MISSION FUNDS

For Year Ending Dec. 31, 1909

Receipts

GENERAL FUNDS:—

Annual Offering	\$ 27,066.29
First-day Offering	18,789.68
Midsummer Offering	19,960.03
General mission fund	136,457.72
Sabbath-school donations	81,911.65
Second tithe	2,631.96
Thanksgiving fund	30,835.77
Harvest Ingathering fund	10,347.69
Tithe	12,103.04
Colored work	5,859.32
Religious Liberty Association	4,490.75
Total	\$ 350,453.90

CONFERENCES AND INDIVIDUALS TO SUPPORT LABORERS IN VARIOUS FIELDS:—

California Conference	436.75
Southern California Conference	35.00
East Colorado Conference	48.00
West Colorado Conference	24.00
Iowa Conference	3,006.68
Greater New York Conference	71.45
Kansas Conference	50.60
East Michigan Conference	28.74
Minnesota Conference	40.00
Nebraska Conference	775.60
New Jersey Conference	111.00
Ontario Conference	301.00
Ohio Conference	400.70
South Dakota Conference	309.57
Individuals	10.00

Total	5,649.09
From miscellaneous sources	5,468.05
General Conference session and <i>Bulletin</i> account	16,401.75
Grand total	377,972.79

Disbursements

MISSION FIELDS:—

Australasian Union Conference	8,500.00
China Mission	30,672.81
Canadian Union Conference	7,650.66
Chesapeake Conference	750.00
European General Conference	8,089.87
Greater New York Conference	4,311.19
Hawaiian Mission	400.00
India Mission	29,579.96
Japan Mission	9,638.75
Korean Mission	9,121.49
Jewish appropriation	713.00
Mexico Mission	9,942.70
South African Union Conference	23,783.27
South American Union Conference	26,541.84
Southern Union Conference	5,175.50
Southeastern Union Conference	7,613.64
Southwestern Union Conference	4,300.00
Scandinavian appropriation	1,404.88
Virginia Conference	1,200.00
West Virginia Conference	500.00
West African Mission	4,038.41
West Indian Union Conference	24,819.91
West Canadian Union Conference	6,970.73
Russian school appropriation	1,161.24
Special appropriation	5,211.94

Total	232,091.79
HOME FIELDS:—	
To General Conference laborers in field on 1909 account	28,568.30
To General Conference laborers in field on 1908 audit	2,163.59
Total	30,731.89
To General Conference employees on 1908 audit	4,368.53
DEPARTMENTAL EXPENSE	
Educational Department	2,725.67
Executive Department	15,435.11
Medical Department	3,029.07
Missionary Volunteer Department	1,603.58
North American Foreign Department	1,155.82
Publishing Department	3,199.93

Sabbath School Department	2,268.19
Negro Department	2,476.50
Religious Liberty Department	3,641.45

Total **35,535.32**

SUNDRY ITEMS:—

Fifteen-percent Fund	13,684.81
General Conference session	17,702.48
Harvest Ingathering campaign	14,754.03
Miscellaneous	8,663.71

Total **54,805.03**

Grand total	357,532.56
Total receipts	377,972.79
Total disbursements	357,532.56
Receipts over disbursements	\$20,440.23

RECEIPT AND DISBURSEMENT STATEMENT OF MISSION FUNDS

For Year Ending Dec. 31, 1910

Receipts

TEN-CENT-A-WEEK FUND:—

Annual Offering	\$54,374.08
First-day Offering	15,021.30
Midsummer Offering	16,480.36
Missions	\$72,227.96
Less sundry items	150.46
Total	72,077.50

Sabbath-school	99,779.95
Harvest Ingathering, 1909	31,595.48
Harvest Ingathering, 1910	10,048.44

Total **\$300,277.11**

OTHER FUNDS TO MISSIONS:—

Tithe from union conferences	13,725.74
Surplus tithe from conferences	47,570.94
Religious Liberty donations	1,623.19
Negro Department donations	10,720.71

Total	73,640.58
Miscellaneous sources	721.68

Grand total **374,639.37**

Disbursements

FOREIGN MISSION FIELDS:—

Australasian Union Conference	8,500.33
China Mission	40,084.14
European appropriation	7,957.19
Hawaiian Mission	100.00
India Mission	30,031.75
Korea Mission	9,421.59
Mexico Mission	9,565.54
Philippine Mission	2,549.98
Russian school appropriation	2,876.53
South African Union Conference	27,536.09
South American Union Conference	26,001.22
Straits Settlement	701.23
Scandinavian appropriation	50.92
Singapore Mission	2,895.90
Japan Mission	10,047.44
West Africa Mission	6,337.73
West Indian Union Conference	20,883.31
West Indian school	1,350.00
Asiatic Division	741.22

Total **207,631.81**

HOME MISSION FIELDS:—

Central New England Conference	310.43
Canadian Union Conference	7,920.84
Chesapeake Conference	888.00
East Pennsylvania Conference	1,200.00
Greater New York Conference	9,999.52
Maine Conference	1,090.57
New Jersey Conference	3,861.79
Virginia Conference	1,311.00
Southeastern Union Conference	8,964.14
Southern Union Conference	9,986.07
Southwestern Union Conference	6,531.23
West Canadian Union Conference	2,930.00
Western New York Conference	582.57
West Pennsylvania Conference	600.00
West Virginia Conference	1,260.00

Total **57,436.16**

THE GENERAL CONFERENCE TREASURER'S QUADRENNIAL REPORT

Jan. 1, 1909, to Dec. 31, 1912

In submitting the quadrennial report of the Treasury Department of the General Conference, it is recognized that, to a very large extent, it will indicate the spiritual condition of the people, the degree of their devotion and self-sacrifice, and their love of the truth. It will be a telling index of their attitude to that cardinal feature of their faith, the second coming of Christ. In this report we may also expect to find material evidence of the degree of prosperity the Lord may have given to his cause and people during the time covered. It is with great satisfaction, therefore, that this financial statement of the operations of the General Conference is submitted, for it certainly reveals a remarkable growth in our mission work.

The operations of the General Conference Treasury Department may be segregated into four divisions: first, the administrative and departmental work of the General Conference; second, those large cities of North America where conferences have not sufficient financial strength to properly care for them, the many foreign nationalities settling in the East and Middle West of the United States, and the Negroes of the Southern States; third, those organized fields other than North America, such as Europe, Australia, South Africa, South America, and the West Indies; fourth, those great divisions of the world designated under the general term of heathen lands, such as India, China, Korea, Japan, the Malay Peninsula and islands, the great island territory of the South Seas, and the scattered mission fields, such as West Africa and Mexico.

With the ever-expanding work of the denomination, and the resulting increased demands made upon the General Conference, we should expect to see an increased expenditure of funds upon the first of these divisions. Additional helpers and expense in administrative and departmental work are unavoidable in an increasing work. A study of this report in detail, however, is most gratifying, in that it shows but very slight increase in cost to the denomination.

In the second division, pertaining to the large cities of America, the foreign populations of the United States, and the North American Negro Department, increased appropriations have been granted in the years 1910, 1911, and 1912 to some of the union conferences of the East and South, due chiefly to the fact that some of these conferences, formerly barely self-supporting, by adopting the general policy of a liberal division of their tithe with the General Conference, have required corresponding assistance to enable them to care for their fields. One union conference, the Western Canadian, that has been receiving aid from the treasury, has become self-supporting, and is, according to its membership, one of the most helpful in securing funds for the mission treasury. Others give promise of soon being able to do likewise.

The rapidly increasing foreign populations have necessitated increased expenditures for the North American Foreign Department also. It is with much satisfaction, however, that attention is

called to the fact that notwithstanding that much of the expense involved in these first two divisions is for the support of work entirely devoted to the general features of the denomination, the results of which contribute in a very large measure to the gathering of mission funds and the recruiting of laborers for foreign fields, yet the entire outlay for them is met without encroaching upon the gifts of the people to foreign fields; the tithe of the General Conference, the division of tithe from the local conferences, and special gifts being ample to meet all the expense involved, and leave a handsome surplus for foreign mission work.

In the third division referred to, the European Division and Australia, which formerly made large demands upon the mission treasury, have not only become self-supporting, but are now, by the blessing of God, able fully to relieve the General Conference of all financial responsibility in sending the gospel message to large portions of the earth. A glance at the map of the world will reveal what this means to the General Conference treasury. To all the European nations, Iceland, Siberia, Syria, Palestine, Egypt, Morocco, Algeria, German and British East Africa, Australia, New Zealand, and the South Sea islands, the message is now being carried independent of our treasury, leaving us free to devote greater energy and more attention to the great, needy fields of heathendom.

South Africa gives encouragement that it will soon be able to care for its own territory. Two mission stations that in the past have received a large portion of the South African appropriations, are now financially independent. South America, while forging ahead and making a most gratifying record, will probably require our assistance for some time, as will also the West Indian Union Conference.

Of the fourth division specified—the dark heathen lands of the Far East—the most encouraging word that can be said, is that the Lord is most wonderfully opening doors before us, and from them are coming many Macedonian cries. Their millions are reaching out their hands to us, calling for the best of our young men and women, for our means, and for our prayers,—calls that evidence that the Lord is rapidly preparing the way for the coming of his Son and the termination of this long reign of sin. This financial report is some evidence of how the Lord's people are relating themselves to his final work of mercy in behalf of those who have so long been in darkness and ignorance concerning him.

In the body of the report are given the different sources from which we have drawn our funds, and the amounts received from them each year during the quadrennial period, a marked increase being almost always shown each year, with the exception of the Religious Liberty Offerings and the second tithe, there being nothing received from the latter source since 1909, the surplus or per cent of tithe from local conferences taking its place. The same is also the case with conferences that in the past have undertaken the support of laborers in other fields.

Special attention is called to the Annual Offerings, which amounted in 1909

to \$27,066.29, in 1910 to \$54,374.08, in 1911 to \$48,676.47, and in 1912 to \$71,676.46. The First-day Offerings increased from \$18,789.68 in 1909 to \$25,236.14 in 1912; the general mission fund from \$87,832.92 in 1909 to \$102,477.45 in 1912. The Harvest Ingathering Fund, beginning with \$41,183.46, reached the sum of \$50,164.45 in 1912. The most remarkable showing, however, is found in the Sabbath-school Offerings, which in 1909 contributed to the treasury \$81,911.65; in 1910, \$99,779.95; in 1911, \$115,651.65; and in 1912, \$188,421.82; the Sabbath-schools thus contributing to our funds during 1912, \$8,000 in excess of the entire mission offerings to the General Conference in 1906. It is evident that we can learn valuable lessons in raising mission funds from the Sabbath-schools. Their constant education concerning our mission efforts, their catchy devices and their special features to maintain a live interest in the fields and their weekly appeals for contributions, without doubt, have largely contributed to the remarkable success made in this line of work by our Sabbath School Department.

Great relief has also been brought to the treasury by the liberal attitude of the local conferences in sharing their tithe with the General Conference. Without this aid, the Mission Board would not only not have been able to make an increase in its mission work, but it would have continued in the dire distress prevailing in 1910, during which year a heavy deficit was created. This division of tithe gave the treasury in 1912 the sum of \$157,688.38, and has placed the General Conference where, if nothing unforeseen occurs, it can carry its work through the trying summer months without embarrassment to the mission fields or itself.

For a number of years we have been endeavoring to educate the denomination to a systematic giving to missions that would equal ten cents a week per member. At one time it was thought that the amount thus raised would be ample for all the needs of the Mission Board. Some advancement has been made in this effort each year, as shown in the reports from the Treasury Department; but the rapidly advancing movement of the message has, in the past two or three years, made it very evident that our ideas and plans concerning mission work and offerings must be enlarged. At the Friedensau meeting in 1911, with some trepidation and misgivings, it was decided to appeal to the churches of America to increase their offerings to equal an average amount of fifteen cents a week per member, the necessities of such a request being placed before them. The result has been most gratifying, the offering for 1912 amounting to \$472,610.87, or a weekly basis of only a fraction of a cent less than fifteen cents a week per member.

The summary of the report gives the total receipts and disbursements of mission funds in a way that all can see the growth of the work during the period under consideration. There were in—

	RECEIPTS	DISBURS' TS
1909	\$377,972.79	\$357,532.56
1910	374,639.37	410,611.48
1911	427,861.98	404,922.53
1912	653,458.28	495,361.92

(Continued on page thirty)

NEGRO DEPARTMENT:—

Southeastern Union Conference	5,567.75
Southwestern Union Conference	2,533.75
Southern Union Conference	14,183.50
Huntsville	15,687.50
Virginia Conference	995.25
Chesapeake Conference	995.25

Total	39,963.00
Hillcrest school	299.00
Haysmer's office expense	278.67
Haysmer's salary and traveling expense	2,598.65
Loma Linda College	987.81

Total	4,164.13
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LABORERS:—

General Conference laborers in field, 1909 audit	4,671.92
General Conference laborers in field, 1910 audit	21,939.71

Total	26,611.63
General Conference Office laborers, 1909 audit	2,507.83
Superannuated laborers in field, 1910 audit	4,852.39

Total	7,360.22
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ADMINISTRATIVE EXPENSES:—

Educational Department	3,174.14
Less receipts	251.95
Executive Department	17,517.66
Medical Department	3,763.17
Less receipts	669.03
Missionary Volunteer Dept.	3,848.96
Less receipts	1,044.78
North American Foreign Department ..	2,312.14
Publishing Department	5,860.41
Less receipts	167.33
Religious Liberty Association	4,576.93
Sabbath School Department	3,817.94
Less receipts	1,728.33

Total	41,009.93
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MISCELLANEOUS:—

Special appropriations	6,424.58
Christian education	474.18
Improvements and repairs	289.44
General Conference history	942.68
Missionary appointees' salaries	3,001.09
Harvest Ingathering expense, 1909	1,002.90
Harvest Ingathering expense, 1910	10,048.44
Sundry accounts	2,981.48
Sundry expenses	1,269.81

Total	26,434.60
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Grand total	410,611.48
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Total disbursements for year 1910	410,611.48
Total receipts	374,639.37

Disbursements over receipts	35,972.11
Mission Board credit balance, Jan. 1, 1910	26,737.39

Jan. 1, 1911, net insolvency	9,234.72
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Jan. 1, 1910, a credit for operating Mission Board	26,737.39
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Jan. 1, 1911, a net insolvency in operations	9,234.72
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Total shortage in operating for 1910	\$35,972.11
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RECEIPT AND DISBURSEMENT STATEMENT
OF MISSION FUNDS

For Year Ending Dec. 31, 1911

Receipts

TEN-CENT-A-WEEK FUND:—

Annual Offering	\$48,676.47
First-day Offering	17,908.06
Midsummer Offering	17,975.28
Missions	71,856.45
Sabbath-school offerings	115,651.65
Harvest Ingathering	32,654.45
Colored donations	6,559.76

Total	\$311,282.12
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OTHER FUNDS TO MISSIONS:—

Surplus tithe	99,157.83
Tithe	12,780.45
Religious Liberty donations	1,143.39

Sabbath School Department royalties ..	3,045.62
Miscellaneous sources	452.57
Total	116,579.86

Grand total	427,861.98
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Disbursements

FOREIGN MISSION FIELDS:—

Asiatic Division	3,553.43
Australasian Union Conference	9,000.00
Brazilian Union Conference	6,157.18
Bahama Mission	213.71
China Mission	39,050.31
European appropriation	1,250.00
Hawaiian Mission	300.00
India Mission	33,390.58
Japan Mission	12,549.87
Korean Mission	11,201.36
Mexico Mission	8,090.25
Philippine Mission	3,106.65
Singapore Mission	2,276.01
South African Union Conference	29,111.16
South American Union Conference	16,000.00
West African Mission	6,698.27
West Indian Union Conference	17,837.19

Total	199,785.97
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ADMINISTRATION EXPENSE:—

Executive Department salary	11,399.81
Traveling expenses	1,744.36
Office expenses	3,569.55

Educational Dept. salary	1,492.86
Traveling expenses	761.36
Office expenses	278.24

Miss. Vol. Dept. salary	2,074.40
Traveling expenses	88.07
Office expenses	282.05

Medical Department salary	1,484.27
Traveling expenses	1,672.70
Office expenses	39.33

Publishing Department salary	2,983.76
Traveling expenses	813.90
Office expenses	252.78

Sabbath School Dept. salary	2,165.36
Traveling expenses	761.85
Office expenses	1,061.63

Religious Liberty salary	2,875.23
Traveling expenses	373.99
Office expenses	1,272.71

North Amer. For. Dept. salary	5,272.15
Traveling expenses	2,887.74
Office expenses	190.17

Negro Department salary	1,309.53
Traveling expenses	302.60
Other expenses	416.63

Jewish Department salary	891.55
Traveling expenses	317.28
Office expenses	900.00

Total	2,108.83
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Total	49,935.86
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MISCELLANEOUS:—

Missionary appointees' salaries	5,517.14
Harvest Ingathering expense, 1911	12,242.82
Harvest Ingathering expense, 1910	1,278.39
Transfers to \$300,000 Fund, 1910 acct.	2,712.14
European General Conference 1909 and 1910 appropriation balance	3,542.80
Gen. Conf. history salary and expense ..	981.51
Special appropriations	20,080.91
Rental of office building three years	3,446.15
Sundry items	4,865.03

Total	54,666.89
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HOME MISSION FIELDS:—

Atlantic Union Conference	13,250.00
Canadian Union Conference	7,224.70
Columbia Union Conference	13,300.00
Southeastern Union Conference	7,543.68
Southern Union Conference	7,695.69
Southwestern Union Conference	7,301.00
Virginia Conference, 1910 appropriation	500.00
West Canadian Union Conference.....	2,500.00

Total 59,315.07

NEGRO DEPARTMENT:—

Southeastern Union Conference	5,498.31
Southern Union Conference	11,498.31
Southwestern Union Conference	3,000.00
Columbia Union Conference	1,999.62
Huntsville	5,475.00

Total 27,471.24

LABORERS:—

General field laborers' salaries and expenses, 1910	2,911.91
Department laborers' salaries and expenses, 1910	548.00

Total 3,459.91

General field laborers' salaries, 1911.....	8,532.00
General field laborers' expenses, 1911.....	1,755.59

Total 10,287.59

Grand total 404,922.53

Total receipts for year 1911 427,861.98

Total disbursements for year 1911 404,922.53

Net surplus for 1911 22,939.45

Deficit, Jan. 1, 1911 9,234.72

Net surplus, Jan. 1, 1912 \$13,704.73

RECEIPT AND DISBURSEMENT STATEMENT OF MISSION FUNDS

For Year Ending Jan. 18, 1913

Receipts

FIFTEEN-CENT-A-WEEK FUND:—

Sabbath-school donations	\$188,421.82
Missions	102,477.45
Annual Offering	71,676.46
Harvest Ingathering	50,164.45
First-day Offering	25,236.14
Midsummer Offering	17,528.57
\$300,000 Fund	9,242.12
Colored donations	6,560.19
Religious liberty donations	1,303.67

Total 472,610.87

Surplus tithe 157,688.38

Tithe 16,768.01

Less 5% Sustentation Fund 1,477.41 15,150.60 |

Total 172,838.98

MISCELLANEOUS:—

Sabbath-school royalties	1,706.16
Interest	1,647.73
New York Conference refund appro....	1,500.00
East Pennsylvania Conf. refund appro...	1,700.00
Department gains	715.96
Miscellaneous sources	738.58

Total 8,008.43

Grand total 653,458.28

Disbursements

FOREIGN MISSION FIELDS:—

Asiatic Division	2,511.77
Brazil Union Conference	8,946.61
Bahama Mission	417.34
Canary Islands	1,566.55
China Mission	46,936.28
Hawaiian Mission	330.00
India Mission	32,865.07
Japan Mission	11,896.77
Korean Mission	14,565.70
Malay Mission	8,941.04
Mexico Mission	8,230.68
Philippine Mission	4,394.48
South African Union Conference	32,485.80
South American Union Conference	16,169.02
West African Mission	7,132.38
West Indian Union Conference	16,761.96

Total 214,151.45

ADMINISTRATIVE EXPENSE:—

Executive Department:—

Salary	11,541.09
Traveling expenses	2,326.50
Office expenses	3,939.14

17,806.73

Educational Department:—

Salary	1,686.50
Traveling expenses	717.91
Office expenses	288.07

2,692.48

Missionary Volunteer Department:—

Salary	2,628.41
Traveling expenses	466.20
Office expenses	576.38

3,670.99

Medical Department:—

Salary	127.00
Traveling expenses	116.95
Office expenses	86.33

330.28

Publishing Department:—

Salary	1,930.78
Traveling expenses	311.11
Office expenses	327.52

2,569.41

Sabbath School Department:—

Salary	2,682.05
Traveling expenses	761.93
Office expenses	1,500.97

4,944.95

Religious Liberty Department:—

Salary	2,444.55
Traveling expenses	388.81
Office expenses	559.50

3,392.86

Negro Department:—

Salary	1,307.10
Traveling expenses	406.20

1,713.30

Press Bureau:—

Salary	1,369.35
Traveling expenses	473.19
Office expenses	290.68

2,133.22

MISCELLANEOUS:—

Five-per-cent Fund	32,352.47
Special appropriation	23,016.23
Harvest Ingathering	14,131.41
Foreign field special appropriation....	10,037.61
Missionary appointees' salaries and expenses	7,833.70
Christian Record appropriation	5,363.63
General Conference history	1,099.82
Christian Education	655.08
Sundry items	7,033.23

101,523.18

HOME MISSION FIELDS:—

Atlantic Union Conference	25,500.00
Canadian Union Conference	9,700.00
Columbia Union Conference	20,600.00
Southeastern Union Conference	6,400.00
Southern Union Conference	6,800.00
Southwestern Union Conference	6,938.00
West Canadian Union Conference.....	1,000.00

Total 76,938.00

NEGRO DEPARTMENT APPROPRIATIONS:—

Southeastern Union Conference	6,000.00
Southern Union Conference	12,998.00
Southwestern Union Conference	3,196.00
Columbia Union Conference	3,397.00
Huntsville	5,891.00

Total 31,482.00

NORTH AMERICAN FOREIGN DEPARTMENT:—

Salary	6,349.08
Traveling expenses	2,775.24
Office expenses	157.25
Department appropriations	3,331.16

Total 12,612.73

JEWISH DEPARTMENT:—

Salary	948.81	
Traveling expenses	386.61	
Department appropriations	2,466.00	
Total		3,801.42

LABORERS:—

General field laborers' salaries and expenses, 1911 account	3,695.87	
Department laborers' salaries and expenses, 1911 account	1,423.15	
Total		5,119.02

General field laborers' salaries, 1912...	9,028.81	
General field laborers' expenses, 1912 ..	1,451.09	
Total		10,479.90

Grand total		495,361.92
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Total receipts for 1912	653,458.28	
Total disbursements for 1912	495,361.92	

Excess receipts over disbursements ...	158,096.36	
Surplus from last year	13,704.73	

Surplus Jan. 18, 1913	171,801.09	
Less deferred charges	11,517.48	

Net surplus		\$160,283.61
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QUADRENNIAL COMPARATIVE STATEMENT OF RECEIPTS TO MISSIONS

Jan. 1, 1909, to Jan. 18, 1913

Receipts

Balance on hand Jan. 1, 1909	\$	\$6,297.16
1909 Annual Offering	27,066.29	
1910 Annual Offering	54,374.08	
1911 Annual Offering	48,676.47	
1912 Annual Offering	71,676.46	

Total		201,793.30
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1909 First-day Offering	18,789.68	
1910 First-day Offering	15,921.30	
1911 First-day Offering	17,908.06	
1912 First-day Offering	25,236.14	

Total		79,855.18
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1909 Midsummer Offering	19,960.03	
1910 Midsummer Offering	16,480.36	
1911 Midsummer Offering	17,975.28	
1912 Midsummer Offering	17,528.57	

Total		71,944.24
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1909 General mission fund	87,832.92	
1910 General mission fund	72,077.50	
1911 General mission fund	71,856.45	
1912 General mission fund	102,477.45	

Total		334,244.32
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1909 Sabbath-school offering	81,911.65	
1910 Sabbath-school offering	99,779.95	
1911 Sabbath-school offering	115,651.65	
1912 Sabbath-school offering	188,421.82	

Total		485,765.07
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1909 Harvest Ingathering donation	41,183.46	
1910 Harvest Ingathering donation	41,643.92	
1911 Harvest Ingathering donation	32,654.45	
1912 Harvest Ingathering donation	50,164.45	

Total		165,646.28
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1909 Colored donation	5,859.32	
1910 Colored donation	10,720.71	
1911 Colored donation	6,559.76	
1912 Colored donation	6,560.19	

Total		27,699.98
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1909 Religious liberty donation	4,490.75	
1910 Religious liberty donation	1,623.19	
1911 Religious liberty donation	1,143.39	
1912 Religious liberty donation	1,303.67	

Total		8,561.00
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1912 \$300,000 Fund	9,242.12	9,242.12
1909 Second tithe	2,631.96	2,631.96

1909 Tithe	12,103.04	
1910 Tithe	13,725.74	
1911 Tithe	12,780.45	
1912 Tithe	15,150.60	

Total		53,759.83
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1909 Surplus tithe	40,063.23	
1910 Surplus tithe	47,570.94	
1911 Surplus tithe	99,157.83	
1912 Surplus tithe	157,688.38	

Total		344,480.38
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1909 Legacies	8,561.57	8,561.57
1909 From conferences and individuals for laborers' support	5,649.09	5,649.09

1909 From miscellaneous sources	5,468.05	
1910 From miscellaneous sources	721.68	

1911 From miscellaneous sources	3,498.19	
1912 From miscellaneous sources	8,008.43	

Total		17,696.35
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1909 General Conference session	16,401.75	16,401.75
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Grand total		1,840,229.58
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Disbursements

1910 Asiatic division	741.22	
1911 Asiatic division	3,553.43	
1912 Asiatic division	2,511.77	

Total		6,806.42
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1909 Australasian field	8,500.00	
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1910 Australasian field	8,500.33	
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1911 Australasian field	9,000.00	
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Total		26,000.33
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1909 China Mission	30,672.81	
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1910 China Mission	40,084.14	
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1911 China Mission	39,050.31	
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1912 China Mission	46,936.28	
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Total		156,743.54
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1911 Brazilian field	6,157.18	
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1912 Brazilian field	8,946.61	
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Total		15,103.79
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1911 Bahama Mission	213.71	
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1912 Bahama Mission	417.34	
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Total		631.05
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1912 Canary Islands	1,566.55	1,566.55
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1909 European General Conference	8,089.87	
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1910 European General Conference	7,957.19	
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1911 European General Conference	1,250.00	
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Total		17,297.06
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1909 Hawaiian Mission	400.00	
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1910 Hawaiian Mission	100.00	
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1911 Hawaiian Mission	300.00	
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1912 Hawaiian Mission	330.00	
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Total		1,130.00
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1909 India Mission	29,579.96	
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1910 India Mission	30,031.75	
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1911 India Mission	33,390.58	
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1912 India Mission	32,865.07	
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Total		125,867.36
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1909 Japan Mission	9,638.75	
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1910 Japan Mission	10,047.44	
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1911 Japan Mission	12,549.87	
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1912 Japan Mission	11,896.77	
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Total		44,132.83
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1909 Korean Mission	9,121.49	
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1910 Korean Mission	9,421.59	
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1911 Korean Mission	11,201.36	
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1912 Korean Mission	14,565.70	
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Total		44,310.14
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1909 Mexico Mission	9,942.70	
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1910 Mexico Mission	9,565.24	
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1911 Mexico Mission	8,090.25	
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1912 Mexico Mission	8,230.68	
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Total		35,828.87
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1912 Malay Mission	8,941.04	8,941.04
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1910 Philippine Mission	2,549.98	
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1911 Philippine Mission	3,106.65	
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1912 Philippine Mission	4,394.48	
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Total		10,051.11
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1909 Russian school appropriation	1,161.24	
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1910 Russian school appropriation	2,876.53	
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Total		4,037.77
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1909	South African Union Conference...	23,783.27		1909	Educ. Dept. salaries and expenses	2,725.67	
1910	South African Union Conference...	27,536.09		1910	Educ. Dept. salaries and expenses	2,922.19	
1911	South African Union Conference...	29,111.16		1911	Educ. Dept. salaries and expenses	2,532.46	
1912	South African Union Conference...	32,485.80		1912	Educ. Dept. salaries and expenses	2,692.48	
Total			112,916.32	Total			10,872.80
1909	South American Union Conference	26,541.84		1909	Execut. Dept. salaries and expenses	15,435.11	
1910	South American Union Conference	26,001.22		1910	Execut. Dept. salaries and expenses	17,517.66	
1911	South American Union Conference	16,000.00		1911	Execut. Dept. salaries and expenses	16,713.72	
1912	South American Union Conference	16,169.02		1912	Execut. Dept. salaries and expenses	17,806.73	
Total			84,712.08	Total			67,473.22
1910	Straits Settlement	701.23	701.23	1909	Medical Dept. salaries and expenses	3,029.07	
1909	Scandinavian appropriation	1,404.88		1910	Medical Dept. salaries and expenses	3,094.14	
1910	Scandinavian appropriation	50.92		1911	Medical Dept. salaries and expenses	3,196.30	
Total			1,455.80	1912	Medical Dept. salaries and expenses	330.28	
1910	Singapore Mission	2,895.90		Total			9,649.79
1911	Singapore Mission	2,276.01		1909	M. V. Dept. salaries and expenses	1,603.58	
Total			5,171.91	1910	M. V. Dept. salaries and expenses	2,804.18	
1909	West African Mission	4,038.41		1911	M. V. Dept. salaries and expenses	2,444.52	
1910	West African Mission	6,337.73		1912	M. V. Dept. salaries and expenses	3,670.99	
1911	West African Mission	6,698.27		Total			10,523.27
1912	West African Mission	7,132.38		1909	N. Am. For. Dept. salaries and exp.	1,155.82	
Total			24,206.79	1910	N. Am. For. Dept. salaries and exp.	2,312.14	
1909	West Indian Union Conference...	24,819.91		1911	N. Am. For. Dept. salaries and exp.	8,350.06	
1910	West Indian Union Conference...	22,233.31		1912	N. Am. For. Dept. salaries and exp.	12,612.73	
1911	West Indian Union Conference...	17,837.19		Total			24,430.75
1912	West Indian Union Conference...	16,761.96		1909	Pub. Dept. salaries and expenses ..	3,199.93	
Total			81,652.37	1910	Pub. Dept. salaries and expenses ..	5,693.08	
				1911	Pub. Dept. salaries and expenses ..	4,050.44	
				1912	Pub. Dept. salaries and expenses ..	2,569.41	
				Total			15,512.86
				1912	Press Bureau salaries and expenses	2,133.22	2,133.22
1909	Canadian Union Conference	7,650.66		1909	Relig. Lib. Dept. salaries and exp.	3,641.45	
1910	Canadian Union Conference	7,920.84		1910	Relig. Lib. Dept. salaries and exp.	4,576.93	
1911	Canadian Union Conference	7,224.70		1911	Relig. Lib. Dept. salaries and exp.	4,521.93	
1912	Canadian Union Conference	9,700.00		1912	Relig. Lib. Dept. salaries and exp.	3,392.86	
Total			32,496.20	Total			16,133.17
1909	Atlantic Union Conference	4,311.19		1909	S. S. Dept. salaries and expenses ..	2,268.19	
1910	Atlantic Union Conference	11,983.09		1910	S. S. Dept. salaries and expenses ..	2,089.61	
1911	Atlantic Union Conference	13,250.00		1911	S. S. Dept. salaries and expenses ..	3,988.84	
1912	Atlantic Union Conference	25,500.00		1912	S. S. Dept. salaries and expenses ..	4,944.95	
Total			55,044.28	Total			13,291.59
1909	Columbia Union Conference	2,450.00		1911	Jewish Dept. salaries and expenses	2,108.83	
1910	Columbia Union Conference	9,120.79		1912	Jewish Dept. salaries and expenses	3,801.42	
1911	Columbia Union Conference	13,800.00		Total			5,910.25
1912	Columbia Union Conference	20,600.00		1909	Special appropriations	5,211.94	
Total			45,970.79	1910	Special appropriations	6,424.58	
1909	Southeastern Union Conference...	7,613.64		1911	Special appropriations	20,080.91	
1910	Southeastern Union Conference...	8,964.14		1912	Special appropriations	23,016.23	
1911	Southeastern Union Conference...	7,543.68		Total			54,733.66
1912	Southeastern Union Conference...	6,400.00		1909	Fifteen-per-cent fund	13,684.81	13,684.81
Total			30,521.46	1909	General Conference session	17,702.48	17,702.48
1909	Southern Union Conference	5,175.50		1909	Harvest Ingathering expenses	14,754.03	
1910	Southern Union Conference	9,986.07		1910	Harvest Ingathering expenses	11,051.34	
1911	Southern Union Conference	7,695.69		1911	Harvest Ingathering expenses	13,521.21	
1912	Southern Union Conference	6,800.00		1912	Harvest Ingathering expenses	14,131.41	
Total			29,657.26	Total			53,457.99
1909	Southwestern Union Conference...	4,300.00		1910	Missionary appointees' salaries ...	3,001.09	
1910	Southwestern Union Conference...	6,531.23		1911	Missionary appointees' salaries ...	5,517.14	
1911	Southwestern Union Conference...	7,301.00		1912	Missionary appointees' salaries ...	7,833.70	
1912	Southwestern Union Conference...	6,938.00		Total			16,351.93
Total			25,070.23	1909	Negro Dept. salaries and expenses	2,476.50	
1909	Gen. Conf. employees, 1908 audit...	4,368.53		1910	Negro Dept. salaries and expenses	2,877.32	
1910	Gen. Conf. employees, 1909 audit...	2,507.83		1911	Negro Dept. salaries and expenses	2,028.76	
1911	Gen. Conf. employees, 1910 audit...	548.00		1912	Negro Dept. salaries and expenses	1,713.30	
1912	Gen. Conf. employees, 1911 audit...	1,423.15		Total			9,095.88
Total			8,847.51	1910	Negro Dept. appropriations	39,963.00	
1909	Gen. Conf. laborers, field, 1908 audit	2,163.59		1911	Negro Dept. appropriations	27,471.24	
1910	Gen. Conf. laborers, field, 1909 audit	4,671.92		1912	Negro Dept. appropriations	31,482.00	
1911	Gen. Conf. laborers, field, 1910 audit	2,911.91		Total			98,916.24
1912	Gen. Conf. laborers, field, 1911 audit	3,695.87		1909	Western Canadian Union Conf. ..	6,970.73	
Total			13,443.29	1910	Western Canadian Union Conf. ..	2,930.00	
1909	General Conf. laborers, field, 1909..	28,568.30		1911	Western Canadian Union Conf. ..	2,500.00	
1910	General Conf. laborers, field, 1910..	21,939.71		1912	Western Canadian Union Conf. ..	1,000.00	
1911	General Conf. laborers, field, 1911..	10,287.59		Total			13,400.73
1912	General Conf. laborers, field, 1912..	10,479.90					
Total			71,275.50				
1910	Superannuated, 1910	4,852.39	4,852.39				

1909	Miscellaneous items	9,376.71	
1910	Miscellaneous items	7,244.40	
1911	Miscellaneous items	15,547.63	
1912	Miscellaneous items	18,825.74	
Total			50,994.48
1912	Five-per-cent fund	32,352.47	32,352.47
1912	Christian Record appropriation	5,363.63	5,363.63

Summary of Mission Receipts and Disbursements

Balance Jan. 1, 1909	6,297.16	
1909	377,972.79	357,532.56
1910	374,639.37	410,611.48
1911	427,861.98	404,922.53
1912	653,458.28	495,361.92
Balance Jan. 18, 1913		171,801.09
\$1,840,229.58		\$1,840,229.58

STATEMENT OF SUSTENTATION FUND

From Beginning to Dec. 31, 1912

	DISBURSEMENTS	RECEIPTS
Receipts, 1911	\$	\$45,757.59
Receipts, 1912		65,206.01
Disbursements, 1911	41,344.63	
Supplies	19.68	
Disbursements, 1912	65,974.92	
Balance	3,624.37	
\$110,963.60		\$110,963.60
1911		1912
Average monthly receipts	3,813.13	5,433.83
Average monthly disbursements	3,446.39	5,497.91

STATEMENT OF THE \$300,000 FUND

Jan. 18, 1913

Total receipts from July 1, 1909, to July 31, 1912	\$177,999.30
Paid to China Mission	\$57,749.98
Paid to India Mission	29,072.18
Paid to Korea Mission	15,577.83
Paid to South America	14,000.00
Paid to European Division	5,072.40
Paid to Mexico Mission	4,500.00
Paid to Brazil Union Conference	4,500.00
Paid to West Indian Union Conference	4,500.00
Paid to Japan Mission	2,121.22
Paid to Montreal church	1,949.89
Paid to West African Mission	1,500.00
Paid to Australasian Union Conference	1,000.00
Paid to Quebec Conference	649.93
Paid to Maritime Conference	348.36
Paid to Canadian Union Conference	500.00
Paid to Cuba	300.00
Expense bill	77.50
Transfers — corrections	156.50
Balance on hand, Jan. 19, 1913	34,423.51
\$177,999.30	

GENERAL CONFERENCE STATEMENT OF CONDITION AT CLOSE OF YEAR

Jan 18, 1913

ASSETS:—	
Cash on hand and in bank	\$168,958.21
Accounts receivable	13,348.84
Publishing houses	13,503.93
Conferences and tract societies	1,855.24
Correspondence School	1,733.68
Inventories	2,751.54
Notes receivable	6,226.56
General Conference Corporation	647.38
General Conference library	1,465.43
Mission fields on 1913 appropriation	7,517.48
Loma Linda Sanitarium on 1913 appro.	4,000.00
\$222,008.29	
LIABILITIES:—	
\$300,000 Fund	34,423.51
Sustentation Fund	3,624.37
Trust funds in holding	9,499.78
Conferences and tract societies	99.76
Treas. credit checks (outstanding)	272.30
Accounts payable	2,287.48
50,207.20	
Net worth	171,801.09
1912 excess assets over liabilities	171,801.09
1911 excess assets over liabilities	13,704.73
Gain for year 1912	\$158,096.36

Auditor's Statement

TAKOMA PARK, WASHINGTON, D. C.,
April 25, 1913.General Conference Committee,
Elder W. T. Knox, Treasurer,
Takoma Park, D. C.

DEAR BROTHER: In harmony with your request, I have completed a thorough audit of the books of your Treasury Department for the year ending Dec. 31, 1912. Also, checked all accounts affecting the cash to date of audit (March 25, 1913). The cash in hand harmonizes with the amount demanded by the cash-account, and the several banks with which money is on deposit acknowledged balances in accord with your books, taking into consideration outstanding checks not cashed by the banks at the date of balance.

Entries covering the receipts were checked from original correspondence, and I found the same properly recorded. Satisfactory vouchers, receipted invoices, and statements cover the disbursements. I find the books in balance, and accounts are kept in a very satisfactory manner.

I have checked the statements herewith submitted, and I am pleased to certify to their correctness. They reveal the condition of the various accounts. It is gratifying to see the General Conference in such excellent condition financially.

In submitting this report, I desire to express my appreciation for the courtesies extended to me during this audit by all connected with your Treasury Department.

May the year 1913 bring to the cause of God additional prosperity financially as well as great spiritual blessing.

Sincerely your brother,
R. T. DOWSETT, Auditor.

GENERAL CONFERENCE CORPORATION FINANCIAL STATEMENT

Dec. 31, 1912

RESOURCES:—

Takoma real estate	\$33,474.11
Less depreciation for bldg.	1,000.00
\$32,474.11	
Cuban real estate	909.35
Office furniture and fixtures	3,878.95
Less depreciation reserve	304.99
3,573.96	
Dup. & computing machines	780.50
Less depreciation reserve	112.00
668.50	
Typewriters	1,497.59
Less depreciation reserve	253.32
1,244.27	
Accounts receivable	18,586.28
Notes receivable	196,435.96
Less depreciation reserve	2,155.42
194,280.54	
Interest accrued on notes receivable	8,238.11
Insurance (unexpired)	110.68
Cash on hand	29,313.14
\$289,398.94	

LIABILITIES:—

Bills payable	142,653.46
Annuity contracts	34,050.00
Depositors	46,965.32
Certificates of deposit	16,683.05
Accrued interest on bills payable	4,622.11
Accrued interest on annuity contracts	395.79
245,369.73	
Present worth Jan. 1, 1913	44,029.21
GAINS:—	
Interest	2,649.93
General Conference Corporation Fund	100.00
Notary fees	5.75
Rent	1,692.71
4,448.39	
Losses:—	
Annuities	1,783.77
Depreciation	1,670.31
Expense	78.90
Insurance	40.52
Salary	247.00
Taxes	289.61
4,110.11	
Net gain for year 1912	338.28
Present worth Jan. 1, 1912	43,690.93
Net gain for year 1912	338.28
Present worth Jan. 1, 1913	44,029.21

General Conference Corporation Comparative Statement

Present worth Jan. 1, 1909	40,609.99*
Present worth Dec. 31, 1912	44,029.21
Net gain for the four years	\$3,419.22

Auditor's Statement

TAKOMA PARK, WASHINGTON, D. C.,
April 25, 1913.

Elder W. T. Knox, Treasurer,
General Conference Corporation S. D. A.,
Takoma Park, D. C.

DEAR BROTHER: This is to certify that I have completed the examination of the books of the General Conference Corporation for the year ending Dec. 31, 1912. The cash received during the year has been correctly entered; and proper vouchers are on file covering all disbursements. The books are in balance.

The cash in hand, the morning of March 23, and in the bank, corresponds with amount demanded by the cash register.

I have discovered no errors whatsoever, and I am pleased to certify that as far as my knowledge goes, the funds of the corporation have been faithfully accounted for. The statement herewith attached of resources and liabilities, together with detail account of real estate, bills payable, bills receivable, certificates of deposit, and annuities, is a correct statement of the financial standing of the General Conference Corporation of Seventh-day Adventists for the year ending Dec. 31, 1912.

Sincerely yours, R. T. Dowsett, Auditor.

GENERAL CONFERENCE ASSOCIATION FINANCIAL STATEMENT

Dec. 31, 1912

RESOURCES:—

Accounts receivable	\$23,032.84
Bills receivable	3,223.90
Real estate	430.52
	\$26,687.26

LIABILITIES:—

Annuities	3,500.00
Bills payable	6,045.00
Accounts payable	605.75
	10,150.75

Present worth Jan. 1, 1913 16,536.51

GAINS:—

Legacies	5,541.66
General Conference Assn. Fund	50.00

5,591.66

LOSSES:—

Interest	231.56
Montana Conference	51.76
Taxes	18.10
Expense	30.50
Real estate—on sale of lots Nos. 30 and 93, in Battle Creek	50.00

381.92

Net gain for year 1912 5,209.74

Present worth Jan. 1, 1912	11,326.77
Net gain for year 1912	5,209.74

Present worth Jan. 1, 1913 16,536.51

General Conference Association Comparative Statement

Present worth Jan. 1, 1909	4,938.30
Present worth Dec. 31, 1912	16,536.51

Net gain for the four years \$11,598.21

Auditor's Statement

TAKOMA PARK, WASHINGTON, D. C.,
April 25, 1913.

Elder W. T. Knox, Treasurer,
General Conference Association, S. D. A.,
Takoma Park, D. C.

DEAR BROTHER: Your accounting department has done faithful and honest work in recording the business of the association for the year 1912, and after careful examination of the books and accounts, which I find in balance, I am pleased to certify to the correctness of the statement herewith submitted. It correctly reveals the financial standing of the General Conference Association Dec. 31, 1912.

Respectfully submitted,

R. T. Dowsett, Auditor.

(Continued from page twenty-three)

A total of receipts for the four years of \$1,833,932.42, in contrast with \$888,607.45 for the previous four years, a gain of \$945,324.97. The total disbursements for the four years have been \$1,668,428.49, as compared with the previous four years' disbursements of \$833,871.04, an increase of \$834,557.45.

During this same period, there was received by the treasury on the \$300,000 Fund, \$177,999.30, the fund being closed July 1, 1912. Of this there was disbursed as follows:—

China	\$57,119.76
Japan	1,414.34
Korea	14,729.02
India	29,039.68
Europe	7,972.40
Australia	1,000.00
South American Union	14,000.00
Brazil	4,500.00
West Africa	1,500.00
West Indian Union	4,500.00
Cuba	300.00
Canadian Union	571.23
Montreal church	1,949.89
Total	138,596.32
Balance	39,402.98

\$177,999.30

In the past, one of the perplexing problems of the denomination has been a proper provision for the care of the aged and infirm conference workers. During the fall council of 1910, the present plan, known as the Sustentation Fund, was adopted,—a fund created from five per cent of the tithe of all the conferences of America. Thus far the

plan has afforded universal satisfaction, and has proved a great blessing to the denomination. Since it has been in operation, from Jan. 1, 1911, it has yielded \$110,963.60; one hundred eighty-five ministers, Bible workers, and other conference laborers have regularly drawn their support from the fund, at an outlay of \$103,538.16. Temporary assistance has been given to the amount of \$3,801.07. From the rapidly increasing demands made upon the fund, it is evident that it will be necessary in the near future to raise the per cent of tithe devoted to this work.

We have in this report much to encourage us. The funds connected with our evangelistic work are all in healthy condition. Much of the heavy financial pressure of the past years has been removed. With this there comes to our brethren in distant and difficult fields a feeling of security that has not always characterized their labors. This is as it should be. But, without doubt, this Conference will give voice to many pleas that should be granted, and if they are, they will call for still greater outlay, all of which should only confirm us in the faith in which we hold the message, but will necessitate greater devotion and liberality than in the past, in order that not only every opportunity to advance the kingdom of God may be improved to the full, but also that every phase of our denominational finance may be properly cared for.

W. T. KNOX.

"Be kindly affectioned one to another with brotherly love; in honor preferring one another; not slothful in business; fervent in spirit; serving the Lord."

Departmental Meetings

MISSIONARY VOLUNTEER DEPARTMENT

First Meeting

At 4:30 Thursday afternoon a large company representing home and foreign fields gathered in the Foreign Mission Seminary chapel for the first meeting of the Missionary Volunteer Department. All joined in singing "Praise God, from whom all blessings flow."

Prof. M. E. Kern, in his opening remarks, said: "We have felt in planning for our meetings that if we are going to teach our young people to be devoted and spiritual, we must be devoted and spiritual ourselves, and so as we come to these meetings let us come with the spirit of devotion."

The exercises of the hour were conducted by Elder Meade MacGuire. After reading from John 17, he spoke thus of the secret of success in our work: "As I think of the army of young men and women and children who are committed to our trust, and in whose interest we are giving our services, I feel profoundly that we must learn the lesson Jesus sets forth. He says, 'For their sakes, I consecrate myself.' Renouncing, first, all personal purposes and motives in life, he set himself apart, or placed himself upon the altar, 'for their sakes,' and I am certain that this will furnish the key-note to great success in our work if we will follow the Saviour's example. When we as secretaries bear upon our hearts the children and young people whom God has especially privileged us to labor

for, and say, from the very depths of our hearts, 'For their sakes I lay my life on the altar,' I am sure that God will then take the consecrated life of each secretary and use it marvelously for their sakes."

During the few moments devoted to social meeting, all the union conference secretaries, some foreign workers, and others spoke, each expressing a desire for that degree of consecration which will mean equipment for successful service in soul-winning. The first meeting struck the key-note for all the department meetings to follow—a call to deeper consecration for service and greater efficiency in soul-winning.

PUBLISHING DEPARTMENT

Second Meeting

By request, Elder N. Z. Town acted as chairman of the second meeting of the Publishing Department, held Friday afternoon, May 16. The representatives present listened with interest to a paper by C. H. Jones, manager of the Pacific Press, on "The Place Our Publishing Houses Occupy in Giving the Message." Briefly, Brother Jones emphasized the important part that printing took in the great Reformation. So in the spread of the third angel's message, literature pioneers the way. It is estimated that one third of those who have accepted present truth have done so directly as the result of reading. Attention was called to the part the printed page is taking in the opening up of such foreign fields as Japan, China, South America, and other sections.

The representatives present were interested to learn that the speaker acted as the pressman of the first power press owned by our publishing office, in 1863. On this press were printed two periodicals. Contrasting this with the thirty-seven publishing houses and branches today, and the large amount of literature printed in many languages, Brother Jones emphasized how wonderfully God has wrought in the providing of facilities for the rapid extension of the message.

He read from the Testimonies, Volume VII, pages 138-140, to refresh the minds of the representatives present on the work God designs accomplished by the publishing houses and the organization which circulates the literature. Our publishing houses have been appointed by the Lord to do a specific work in carrying the gospel to every nation, kindred, tongue, and people in this generation. This large amount of work can only be done if these agencies are fully consecrated to God. The speaker expressed hope that the time is very near when every Seventh-day Adventist shall be a publisher, and every Seventh-day Adventist home a publishing house.

Elder J. N. Loughborough, who has been closely connected with our publishing work since 1852, gave some most interesting reminiscences of his early experiences. He told how happy the few believers were when they had raised \$700, purchased their first printing equipment, and had gotten a few thousand copies of tracts on the Sabbath, the Sanctuary, and other subjects, printed. The work on these was all done by hand, and "bees" were held, in which the sisters and others would come in and help bind and fold and stitch by the slow peg-and-awl method.

Elder Loughborough was the first to undertake the sale of these few pamphlets, in connection with his public meetings. They retailed for 35 cents. During a two days' meeting, \$50. worth was sold. Thus the sale of our literature began.

MEDICAL DEPARTMENT

First Meeting

THE Medical Department of the General Conference held its opening meeting at 4:30 P. M., Thursday. Dr. W. A. Ruble, chairman, called the meeting to order, and L. C. Christofferson, of Wichita, Kans., was elected secretary.

Dr. Ruble, in a few well-chosen remarks, called attention to the importance of medical workers being men of God. The business of medical workers is, first of all, the saving of souls, and without the Holy Spirit of God directing and controlling, this work cannot be done. Personal work must be done, and medical workers be medical missionaries in the truest sense of the term. There must be a spiritual awakening among our medical men. Dr. Ruble emphasized the necessity of having a medical secretary who can devote his entire time to this line of work. He called attention to the Loma Linda Medical College and its needs, and the duty of the denomination to support it and make it a success. He suggested the need of a periodical devoted entirely to the upbuilding of the medical work.

Dr. Green spoke along the same line, especially the need of having a medical secretary who shall have no other duties than those which naturally come to that office.

Elder G. B. Starr said that the temperance question is a live one, and that Seventh-day Adventists must take their stand in every State on the right side of this question when it comes up.

Action was taken requesting the chairman to appoint a committee of five on plans and resolutions, and a list was read of the different topics to be discussed in the meetings to follow.

Second Meeting

At the Medical Department meeting Friday afternoon a paper was read by Elder Meade MacGuire, entitled, "Making Spiritual Matters of Supreme Importance in Our Medical Work." The thoughts presented gave evidence that the writer had given much study and consideration to the subject.

Spiritual matters must be held supreme if Seventh-day Adventists fill the place God has assigned them. The medical profession in general have much that Seventh-day Adventists have in the art of healing, but we hold to and make supreme the one thought of soul-saving. Jesus Christ was the great Physician, and yet all that he did for the healing of the bodies of men was with the one purpose of ministering to their souls.

Dr. Miller said that a right attitude towards this question will settle the problem of keeping our nurses and other medical workers from leaving the message and becoming merely professional men and women. God is the great Healer, and when we recognize him as such and take him into account in the application of the natural agencies for healing, he will work with us for the sick, and a mighty work will be done by this people.

The Sermon

A CALL TO CONSECRATION

May 16, 7:30 P. M.

AFTER a brief, impressive Sabbath opening service which was followed by an appropriate song service in which the congregation heartily joined, Elder G. B. Thompson spoke on the subject of consecration, basing his discourse on 1 Chron. 29:5. He first set forth the great truth that since God's purpose is essentially spiritual and carried forward by the power of the Spirit, it follows as a matter of course that we shall be qualified to carry on the great work to which God has called us by the power of the Holy Spirit; and that means whole-hearted consecration to God's service. All other means and agencies good as they may be, are of no avail without the mighty consecration that the Holy Spirit gives.

Failure on this point of consecration made ancient Israel slaves of the surrounding nations, and so it brings leanness to our souls. As the presence of the ark could not save Israel from the Philistines, no more can all our external forms and activities apart from true consecration to the service of God deliver us. Again, as in the case of Israel it means the putting away of all false gods.

In closing Elder Thompson appealed to the congregation to receive the Holy Spirit and experience a full consecration so that we may finish the work and save our own souls.

ILLUSTRATED MISSIONARY TALK

May 17, 7:45 P. M.

ELDER BOETTCHER occupied the hour this evening giving a very interesting recital of the progress of the work in Russia. In spite of the persistent and bitter persecution heaped upon all believers the true light of God shines invincibly, and all the power of darkness seems only to help the truth.

There are 89 workers in that field, 19 of whom are ordained ministers. Last year 779 converts were won to the truth, and today the believers number more than 5,000. In this connection the speaker brought out the interesting fact that the Russian Union is the only union that has no institutions. There are some 30 young people from Russia in the school in Germany preparing for the work in Russia. Two young men are in prison serving 7 year sentences for refusal to serve in the army.

The fierce opposition made by the Russian government to our work is explained by the fact that all alien teaching is regarded as a challenge of the orthodoxy of the Greek Church. Work among other nationalities not of the Greek faith is allowed to go on freely; but the truth is not bound as is seen by the fact that a specially bound copy of "Christ's Object Lessons" has been received as a present by the Czarina from one of our sisters.

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!"

THE FIRST SABBATH OF THE CONFERENCE

SABBATH was a rainy day, yet those who filled the great pavilion were not seriously inconvenienced. At times when the rain fell the hardest, the congregation united in singing some of the beautiful songs of Zion. The day was one of spiritual uplift. As one sister remarked, the rain was a blessing. The congregation were shut in with God. They were there for a purpose, and were not disappointed.

THE SABBATH-SCHOOL

May 17, 9 A. M.

PROMPTLY at nine, despite the storm without, two thousand or more gathered in the main pavilion for the first Sabbath-school of the Conference session. Elder G. B. Thompson, secretary of the Sabbath-school Department, was in charge. The children, under leaders of experience, met elsewhere.

The review of the senior division lesson, by Elder F. M. Wilcox, was of special interest. The historical setting of the prophecies of the twenty-three hundred days and the seventy weeks, with the relationship that these sustain to one another and to the advent movement of 1843-44, were set forth in a symposium led by Elders F. M. Burg, G. B. Starr, J. S. Washburn, J. O. Corliss, and J. N. Loughborough. Prof. W. W. Prescott outlined some remarkable parallels between the deliverance of ancient Israel from Babylon and the deliverance of modern Israel from spiritual captivity.

The lesson study was led by Elder R. C. Porter. He emphasized the truth that as in the days of Israel the dedication of the temple was accompanied by a revelation of the divine Presence, so today the dedication of the individual heart to God brings into the life the subduing influence of God's presence and power.

Prior to the offering, Elder J. S. James, of the Tinnevely District, South India, related touching instances of personal denial on the part of the members of Sabbath-schools in his field. "Their faces beam with joy," he declared, "as they hear of a people across the seas who have given themselves to a program of self-denial in order to support the workers in other lands." Out of their penury they give liberally. Their noble example of self-sacrifice should be an inspiration to their brethren and sisters in more favored lands.

An official report of the exercises of the various divisions of the Sabbath-school, with statistics, will be published in a later issue.

THE MORNING SERMON

ELDER I. H. EVANS preached a solemn and stirring discourse in the large tent Sabbath morning, from the text, "The zeal of Thine house hath eaten me up." A deep impression was made upon hearts. We hope to be able to give the sermon in full in a later issue of the BULLETIN.

THE AFTERNOON SERVICE

THE exercises of the afternoon were of a most encouraging nature. Elder E. W. Farnsworth, in the opening prayer, besought the God of Jacob to come near, and reveal himself to his waiting people with converting power. "Anoint our

eyes," he prayed, "that we may see what God would have us do. May we rise above the shadowy region of doubt and unbelief, and dwell in the sunlight of thy presence. Encourage and uplift, we pray."

The choir rendered a selection, in which the truth was emphasized that God always sends the sunshine after the rain.

A message of greeting and good cheer from Mrs. Ellen G. White, of St. Helena, Cal., to her brethren and sisters assembled in General Conference, was read by her son, Elder W. C. White. This communication will appear in a later issue. The reading of this letter brought forth many hearty "amens" from the brethren on the rostrum and throughout the congregation. Tears flowed freely as Sister White's expressions of confidence in her brethren and in God's leadership of his people, were read.

The afternoon discourse was delivered by Elder E. E. Andross, of the Pacific Union. He chose as the basis of his remarks the exhortation of the apostle Paul in Rom. 13:12-14: "The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof."

The speaker called particular attention to the words of the twelfth verse. We have been passing through a long night; there is a day of light and gladness before us; the night is far spent, and the day is at hand; we are exhorted to prepare for the breaking of that glad day.

Ever since man sinned in the garden of God, we have been living in a long night of gloom; but, through the mercy of God, a bright Star of hope appeared, a harbinger of the coming of the dawn. This Star has never set. It still shines through the darkness. It has been the hope of the ages, and it is our hope today.

Many evidences of the reign of sin in this world of darkness were cited by the speaker,—sickness, decay, death; the sorrow of those bereft of their loved ones; the havoc wrought by the elements; the spirit of strife; the unrest and the anarchy so prevalent. But these should not be permitted to dishearten the believer in the second advent; every one in whose heart has risen the Day-star should rise above the dark shades of sin and sorrow and death, and view the dawning of the morning. Every child of God may expect with confidence the ushering in of that glorious day when all the faithful will be delivered from the power of sin and death. "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain." "There shall be no night there; . . . for the Lord God giveth them light: and they shall reign forever and ever." Rev. 21:4; 22:5.

The gleams of the golden morning are breaking through the night of gloom; the day is dawning; soon the darkness will disappear; and in view of the approaching day, let us, in the language of the text, "cast off the works of darkness, and let us put on the armor of light."

In this time of waiting, how applicable are the words of the prophet Habakkuk: "I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reproved. And the Lord answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry." We are not following cunningly devised fables; we have a sure word of prophecy, whereunto we shall do well to take heed, "as unto a light that shineth in a dark place, until the day dawn, and the Day-star arise" in our hearts.

Prophecies are fulfilling; the consummation of all things earthly is rapidly approaching; and in view of the dawning day, it is high time that every one who claims to be waiting for his Lord's return, should be casting off the works of darkness, and be putting on the robe of Christ's righteousness. The speaker emphasized the urgency of the work that must be done to prepare for the coming of the Lord. We are living in solemn times. God today is calling upon his ministers and upon all his people to humble their hearts before him, and to seek him as they have never sought him before. Let us unite in a work of heart-searching. God is waiting to transform us into the likeness of the Divine. He will help us put away everything that is unlike him, and will clothe us with the beautiful garments of salvation. Then we shall be numbered among the wise virgins, who, with lights trimmed and burning, wait confidently for their Lord.

Elder Andross pleaded most earnestly for unreserved surrender on the part of all. He appealed to those who are not enjoying freedom in God, those who have never fully yielded, or who are aware of something in the life that robs them of spiritual joy and blessing, to give themselves wholly to the Lord now, while he is calling. Several arose in response; and then, as the speaker appealed to all who from this day on determine to "cast off the works of darkness," and "put on the armor of light," to rise, nearly every one arose.

Both in the morning and the afternoon services, the words spoken were accompanied by convicting power. The Holy Spirit touched many a longing heart, and brought comfort and healing, and a determination to place all upon the altar. The laymen were exhorted to share in the responsibilities of soul-saving service; and in the testimony meeting that followed, the voices of ministers and laymen were mingled in praise and thanksgiving. Many who had labored long in heathen lands, once more greeted their fellow workers in the home land with words of courage and joy in the Lord. Here were faithful men and women who have sacrificed willingly in the home land, uniting with missionaries from the fields afar,—from China, from India, from South Africa, in rededicating their lives to the finishing of God's work in this generation.

"O GIVE thanks unto the Lord; call upon his name: make known his deeds among the people. Sing unto him, sing psalms unto him: talk ye of all his wondrous works."

THE General Conference Bulletin

THIRTY-EIGHTH SESSION

VOL. 7

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DAILY PROGRAM (Except Sabbath)

	A. M.	P. M.
Devotional Meetings (in sections)	6:00 — 6:45	
Breakfast	7:00	
Bible Study	8:30 — 9:30	
Conference	10:00 — 12:00	
Dinner	12:15	
Conference	2:30 — 4:00	
Departmental Meetings (in sections), Missionary Talks and Other Services (in big tent) ..	4:30 — 5:30	
Lunch	6:00	
Public Service	7:30 — 9:00	

DEVOTIONAL MEETING

May 18, 8 A. M.

SUNDAY morning, at 6 o'clock, devotional service in the pavilion was led by Elder G. B. Thompson, who read in opening a selection from the Testimonies in which Satan is represented as carrying on a studied program of opposition to the people of God. He bids his angels visit every gathering of the saints to confuse the minds and poison the hearts, filling them with worldly cares, ambition, hatred, and disunion.

After a short season of earnest prayer, the assuring word of Jesus that we may ask and receive in his name, was read. That the mighty promise of Jesus brought a message of hope and cheer to the people was evidenced by the fact that so many testified to that effect.

Bible Study Hour

THE FIRST AND SECOND ANGELS' MESSAGES

J. N. LOUGHBOROUGH

May 18, 8:30 A. M.

THE morning hour was filled by Elder Loughborough with reminiscences of early experiences connected with the proclamation of the first and second angels' messages during the great advent movement. As an introduction to his talk, he exhibited an old chrono-

logical chart of the visions of Daniel and John, published by Joshua V. Himes in Boston. This chart, yellowed with age and exposure, awakens many memories in the minds of those who passed through the early advent movement, and is an inspiration to all who are still proclaiming prophetic truth. It arouses feelings similar to those aroused in the hearts of old warriors before whom is unfurled the banner of their regiment. This is the chart that was regarded by the Adventists generally as published in fulfilment of the prophecy of Habakkuk, that the vision should be written and made plain upon tables. (See "Spirit of Prophecy," Vol. IV, page 241.)

Elder Loughborough dwelt at some length on the providences connected with the giving of the first angel's message. Those who heard William Miller and his associates reading the solemn words, "Fear God, and give glory to him; for the hour of his judgment is come," were deeply impressed, and many heeded the message, and endeavored to prepare for the coming judgment.

Some today suggest that William Miller did not really preach the first angel's message, because he did not have the whole truth regarding the judgment. It is true that in his published "Lectures" (1840 edition) he does teach some theories that are not advocated today. But this is not surprising; for in every age God has used men who did not have all the truth.

Luther accomplished a mighty work for God, yet he did not teach the Sabbath truth. And whether William Miller had the whole truth on the judgment message or not, it remains a fact that he was used of God to lead out in the proclamation of the first angel's message; and as he and his associates gave to this work their undivided energies, their words were accompanied with convicting power, and a mighty movement took place in fulfilment of prophecy.

The speaker touched upon the remarkable fact that the relationship between the prophetic periods of Daniel 8 and 9 was sealed until the beginning of the time of the end; and then, at the time appointed, these prophecies were unsealed, that all might have a full knowledge of the times and the seasons, and be prepared, as were the wise virgins, for the coming of their Lord.

The speaker also narrated experiences connected with the beginning of the midnight cry, and the giving of the second angel's message of Revelation 14—the call out of Babylon. It was a time when the mighty movings of the Holy Spirit were revealed in manifold ways. The power of God was manifestly present in the meetings. Wrongs were righted; restitution was made; confessions were made by parents to children and children to parents. The believers were preparing to go out to

meet the Bridegroom. They expected him at the appointed time, and they endeavored to get ready to greet him with joy.

The coming of the Lord is nearer than when we first believed. We should ever be in readiness for his return, so that when he does come, the angel that has guarded us all through life may guide us to the heavenly chariot, and accompany us to our beautiful home above. May this be the happy lot of every one of us. O, let us be of good courage in the Lord!

WORDS OF GREETING FROM SISTER WHITE

"ELMSHAVEN," SANITARIUM, CAL.,
May 4, 1913.

To those assembled in General Conference, Greeting!

MY DEAR BRETHREN: "Grace be to you and peace from God our Father, and from the Lord Jesus Christ. Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort, who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God."

"Thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savor of his knowledge by us in every place. For we are unto God a sweet savor of Christ, in them that are saved, and in them that perish."

"We preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us."

"For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal."

It is the privilege of our representative men in attendance at the General Conference to cherish a spirit of hopefulness and courage. My brethren, the Saviour has revealed himself to you in manifold ways; he has filled your heart with the sunlight of his presence while you have labored in distant lands and in the home land; he has kept you through dangers seen and unseen; and now, as you meet once more with your brethren in council, it is your privilege to be glad in the Lord, and to rejoice in the knowledge of his sustaining grace.

Let his love take possession of mind and heart. Guard against becoming overworn, careworn, depressed. Bear an uplifting testimony. Turn your eyes away from that which is dark and discouraging, and behold Jesus, our great Leader, under whose watchful supervision the cause of present truth, to which we are giving our lives and our all, is destined to triumph gloriously.

The attitude that our representative men maintain during the Conference will have a telling influence upon all throughout the field, as well as upon the delegates themselves. O, let it be seen, my brethren, that Jesus is abiding in the heart, sustaining, strengthening, comforting. It is your privilege to be endowed, from day to day, with a rich measure of his Holy Spirit, and to have broadened views of the importance and scope of the message we are proclaiming to the world. The Lord is willing to reveal to you wondrous things out of his law. Wait before him with humility of heart. Pray most earnestly for an understanding of the times in which we live, for a fuller conception of his purpose, and for increased efficiency in soul-saving.

Often in the night season I am bidden to urge our brethren in responsible positions to make earnest effort to follow on to know the Lord more perfectly. When our workers realize as they should the importance of the times in which we live, there will be seen a determined purpose to be on the Lord's side, and they will become in truth laborers together with God. When they consecrate heart and soul to the service of God, they will find that an experience deeper than any they have yet obtained is essential if they would triumph over all sin.

It will be well for us to consider what is soon to come upon the earth. This is no time for trifling or self-seeking. If the times in which we are living fail to impress our minds seriously, what can reach us? Do not the Scriptures call for a more pure and holy work than we have yet seen?

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

During the General Conference of 1909, a work should have been done in the hearts of those in attendance that was not done. Hours should have been given up to heart-searching, that would have led to the breaking up of the fallow ground of the hearts of those who were at the meeting. This would have given them insight to understand the work so essential to be done by them in repentance and confession. But, though opportunities were given for confession of sin, for heartfelt repentance, and for a decided reformation, thorough work was not done. Some felt the influence of the Holy Spirit, and responded; but all did not yield to this influence. The minds of some were running in forbidden channels. Had there been on the part of all in the assembly a humbling of heart, there would have been manifested a wonderful blessing.

For a number of months after the close of that meeting, I bore a heavy

burden, and urged upon the attention of the brethren in responsibility those things which the Lord was instructing me to set before them plainly. Finally some of those in positions of trust in connection with the general work, after much prayer and careful study of the various messages given, ventured to undertake by faith the work called for,—a work they could not fully understand; and as they went forward in the fear of God, they received rich blessing.

It has brought great rejoicing to my heart to see the marvelous transformations that have been wrought in the lives of some who thus chose to advance by faith in the way of the Lord, rather than to follow a way of their own choosing. Had those brethren in responsibility continued to view matters in a false light, they would have created a condition of things that would sadly have marred the work; but when they heeded the instruction that was sent, and sought the Lord, God brought them into the full light, and enabled them to render acceptable service and to bring about spiritual reformations.

When the Lord sets his hand to prepare the way before his ministers, it is their duty to follow where he directs. He will never forsake or leave in uncertainty those who follow his leadings with full purpose of heart.

"I rejoice," my brethren, "that I have confidence in you in all things." And while I still feel the deepest anxiety over the attitude that some are taking toward important measures connected with the development of the cause of God in the earth, yet I have strong faith in the workers throughout the field, and believe that as they meet together and humble themselves before the Lord and consecrate themselves anew to his service, they will be enabled to do his will. There are some who do not even now view matters in the right light, but these may learn to see eye to eye with their coworkers, and may avoid making serious mistakes, by earnestly seeking the Lord at this time, and by submitting their will wholly to the will of God.

I have been deeply impressed by scenes that have recently passed before me in the night season. There seemed to be a great movement—a work of revival—going forward in many places. Our people were moving into line, responding to God's call. My brethren, the Lord is speaking to us. Shall we not heed his voice? Shall we not trim our lamps, and act like men who look for their Lord to come? The time is one that calls for light-bearing, for action.

"I therefore . . . beseech you," brethren, "that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace."

ELLEN G. WHITE.

"I PRAY, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offense till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God. . . . Let your conversation be as becometh the gospel of Christ."

Conference Proceedings

FIFTH MEETING

May 18, 10 A. M.

W. T. KNOX in the chair.

Charles Thompson led the conference in prayer.

The following additional delegates were seated from the North Pacific Union Conference: Dr. W. B. Holden, Dr. J. Reith, M. H. St. John, O. A. Johnson, J. E. Graham.

W. T. Knox: The first order of business will be the report from Elder Evans, superintendent of the Asiatic Division of the General Conference.

Elder Evans then submitted the following report:—

THE ASIATIC DIVISION OF THE GENERAL CONFERENCE

Territory

THE countries embraced in the Asiatic Division of the General Conference are Japan, Korea, China with her dependencies, Formosa, Hainan, Indo-China, Siam, the Federated Malay States, the Straits Settlements, the Dutch East Indies, and the Philippines. This territory covers the southeastern portion of the great continent of Asia with the adjacent islands east and south, most of the countries being contiguous, except the island fields.

A territory so vast and extending from the far north to below the equator gives a variety of climate, reaching the two extremes. The Asiatic Division of the General Conference constitutes the most densely populated portion of the earth, having a population of some 625,000,000, or more than one third of the entire population of the globe.

Languages

The languages of most of these countries, both written and spoken, are difficult, having no relation to Western languages, nor are they built after the manner of Western languages. The two leading written languages, Chinese and Japanese, are composed of characters, while the Korean language has an alphabet, which greatly simplifies the learning of that tongue. It takes a native many years to be able to read the best classics in the Chinese and Japanese tongues, to say nothing of mastering a sufficient number of characters to be able to properly study the sciences, which require critical investigation and research.

The greatest of these character languages is the Chinese. This language has been growing for nearly four thousand years, many claim for even a longer period. It was originally a hieroglyphic language, and the present characters are often suggestive of the things for which they stand. The Japanese adopted the Chinese characters, with additions of their own. They also invented a phonetic system, which is now used as an auxiliary to the Chinese characters, and is considered by the Japanese an aid in properly pronouncing the Chinese characters.

The foreigner finds the mastering of these Oriental character languages a difficult task, requiring years of the hardest kind of labor and the closest application. Not a few find that they are unable to acquire either the Chinese or the Japanese, and are com-

pelled to return to the home land on this account. One can do little successful missionary work in any of these lands without learning to speak the native language so that he can both preach and teach the Bible doctrines in the vernacular of the people.

Religions of the Orient

The religions of the people of the Asiatic Division are as complex and mysterious to the foreigner as the languages. The majority of this vast population are heathen, as judged from the Christian standpoint. Confucianism, Buddhism, Shintoism, and Mohammedanism are the great religions permeating the masses of the people, while there are still devil-worshippers, ani-

are waiting to be taught by the Westerner both the Word of God and modern science.

Four Years of Progress

In our new field the work of giving the message to this people has made some progress since the last session of the General Conference. I have no statistical report of the work at that time, hence will confine my remarks to a statement of how the work stands at the close of 1912. In the Asiatic Division at the present time we have 21 ordained foreign ministers, 4 ordained native preachers, 12 foreign licentiates, 50 native licentiates, 17 foreign Bible women, 29 native Bible women, 54 colporteurs, and 110 other workers, as

Korea, and Japan. In China and Korea we have suitable buildings erected for our printing work, and Japan has funds on hand for building as soon as title to the land can be secured. Of course the outfits in these plants are crude and the machinery not of the best; but they answer for our work, and with this small beginning we hope to print much literature laden with truths for these times.

The Philippines greatly need a small printing outfit to enable them to do their own printing. This is equally true of the Malaysian mission field. These small printing plants create centers, give permanency to the work, and also give the denomination a standing among the people. It will not require a large outlay to equip these fields, and once such little plants are fitted up, they will place those carrying on the work in a position to do better service than heretofore. At present we are compelled to have our literature printed by those who are opposed to our work in the Philippines, while the Malaysian field is getting most of its literature printed in Australia.

The combined monthly circulation of our missionary periodicals in the Asiatic Division is over 70,000 copies. The Chinese magazine, *Signs of the Times*, takes the lead, with circulation of 64,000 copies a month. Considerable literature has been brought out in some of the leading languages. The Chinese, Japanese, Korean, and Malaysian fields, and the Philippines are each year making progress in the preparation of standard literature.

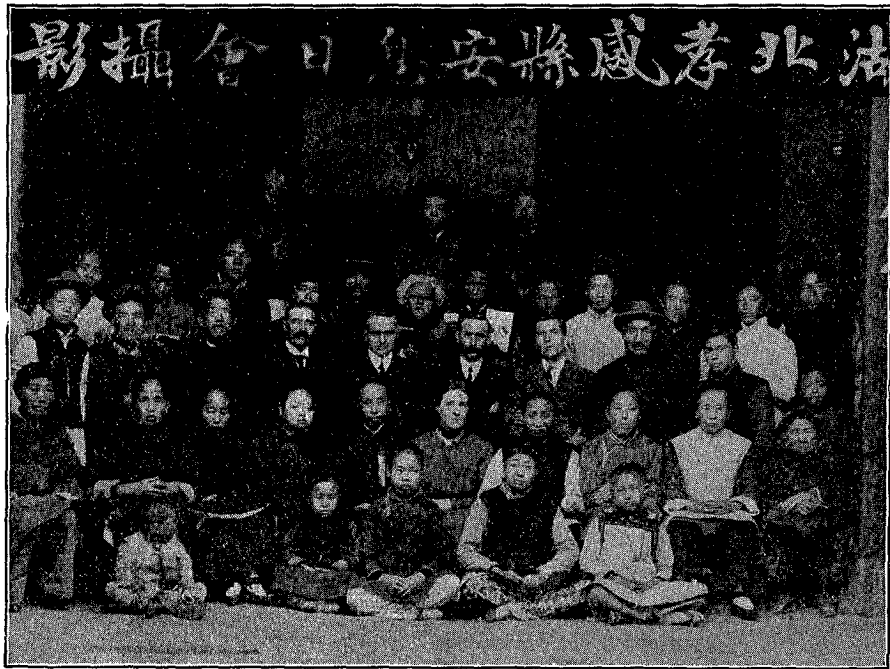
We have not demonstrated in the Asiatic Division that bookselling can be made a success. We are anxiously waiting for a bookman to arrive in China, when we purpose to make an effort to see to what extent printed books can be sold among the Chinese people. We believe that in all these fields we shall be able to sell books bearing on the message, if we can sell them at a moderate price, and to this end our committees are working. They are putting forth their best efforts to get proper translations of some of our standard works in a condensed form, that we may give the people the message through our literature.

Homes for Our Missionaries

We have six dwelling-houses in Korea, five of which were provided out of the \$300,000 Fund. A printing plant and a chapel were also provided out of this fund. In China we have already built nine foreign-style houses, ten Chinese houses, one semiforeign house, and our printing plant, and have under construction in China eight foreign houses and a central training-school. Surely this is a good start in providing homes for our workers in the East, and Japan has funds on hand to provide most of its workers with accommodations such as they require. I am sure I voice the sentiments of every worker in the East when I express to our brethren and sisters throughout the world our hearty thanks for the liberality they have shown in supplying us with these homes.

Our Educational Work

In China we have six schools under foreign supervision; in Korea, two; and in Japan, one. In addition to these we have about twenty church-schools in operation, and are establishing more as



GROUP OF BELIEVERS IN HANKOW, CHINA

mism in all its multiplicity of deities, and all shades of heathenism descending down the ages from ancient Bible times.

Until very recently the masses of these peoples lived secluded from the Western nations who had come under the influences of Christianity, and knew nothing of civilization save what they saw about them. They were content with their condition. The last century was the day dawn to the East, and the leaven of progress and unrest has been working in various ways, till today the Orient is a restless, surging mass of dissatisfied humanity. The majority of the people are not yet aroused; but seeing the foreigner, hated as he is, leading the way in all advancement, power, and wealth, the people, through their leaders, are seeking enlightenment, and are stretching forth their hands to the Christian nations for help.

Not a few, especially of the more educated and influential class, believe the ancient religions are unable to save the people from stagnation, and the countries from national death. They see with amazement what an uplifting influence the Christian religion has had on the character and conditions of the people, and they desire the results which they see in Europe and America, and are seeking the means to attain these ends.

In the East the doors which but a few years ago were closed to the foreigner now stand ajar, and the nations

teachers, chapel boys, printers, etc., making a total corps of 298 workers under pay. This does not include the wives and families of our missionaries, but simply the heads of families, and single workers on the pay-roll.

We have 40 churches, with a membership of 1,157. There are 62 companies of believers not yet organized into churches, with a membership of 388, and a scattered membership numbering 341. This makes a total of 1,886 Sabbath-keepers; and many more pretend to be keeping the Sabbath and reckon themselves as belonging to the Adventist denomination, but they are probationers and not ready for baptism.

The total native tithe paid last year, as reported from the various fields, was \$2,148 gold. In addition to this the foreign missionaries pay a tithe on their salaries. The fields did not report this amount.

We have 104 Sabbath-schools, with a membership of 2,743. The Sabbath-school donations aggregated \$1,073. Of this, \$937 was donated to missions, the balance being used in supporting local Sabbath-schools.

Our Publishing Work

We have no record of the number of papers distributed, but our book sales amounted to \$1,810, and we received from the sale of magazines \$4,914.

We have three printing plants in successful operation, one each in China,

rapidly as we can secure competent teachers.

In China, Japan, and Korea we are conducting what we call training-school work, where young people whom the brethren believe to be promising are taken and given instruction and training for some time, with the hope that they will become strong workers in the cause of God. Of course these schools are as yet far from what we hope to make them; but a beginning has been made, which gives promise of greater things as the work progresses. In these training-schools we plan to receive only bona fide church-members of our faith, who are recommended to us by the native brethren who know them best. In this way we hope to bring into our work many young people who have experienced a real conversion of heart, and who, by being in touch with and under the instruction of consecrated foreign men, may become efficient workers in giving the message to their own people. Already Korea has sent out from their school several evangelists, who are now in the field doing good work for the Lord.

We are planning in most of the fields in the Asiatic Division to prepare a goodly number of native women to enter upon Bible work, and teaching in our church-schools. Up to the present time we have not been able to fill the many calls that come to the superintendents of the various fields for this class of workers.

In China we have over three hundred students in our schools, which are conducted by foreigners; in Korea, there are about seventy; in Japan, about thirty. In both China and Korea we are planning this season to erect suitable buildings for a central training-school, and we expect to have them ready for the opening of the next school year. This will greatly increase our facilities for doing good work in this line.

The Philippines are greatly in need of facilities for conducting a training-school, and this is almost equally true of the Malaysian field. The Philippines have quite a number of promising young people who would make efficient workers for the Lord if they could be properly trained for such work. It can hardly be expected that these young people who come out of Catholic and Protestant church-schools, or from the public school, will be able to go into the field and do good work in this cause. We must have training centers where they can be taught the truth by consecrated men who believe this message. In this way we hope to build up a strong working force among our natives in each field. At the present time there are no school facilities in either the Philippines or the Malaysian field, and these fields will never be as strong as they should be until they have their young people in training for the work of the Lord.

The Vastness of the Work Before Us

When one travels through the vast area of the Asiatic Division and sees the millions to be warned of the soon-coming doom of the world, it takes faith to believe that the warning can be given in a single generation. One thing is most encouraging, and that is the open doors everywhere waiting for the missionary to enter. There is not a country nor a province in the whole Asiatic Division whose doors are not wide open for the missionary, and the Mace-

donian cry reaches far and wide, "Come over and help us."

Nowhere is the message preached by consecrated evangelists but persons accept the truth and give themselves to this great and closing work. In not a few places men and women will travel long distances to find those who can teach them the Word of God. Through reading the printed page they have become interested in present truth, and are thus led to seek for further light. Instead of waiting indifferently for some one to come to them who can teach them, they go in search of believers in the message, and earnestly urge them to come and give instruction in the doctrines which we believe.

In the province of Hunan a party of eleven traveled three weeks to reach a Bible institute. They had come on foot and by rowboats more than three hundred fifty miles. When they reached the institute, the meeting had closed. They refused to leave the place until they had been instructed in the Word of God. No foreign worker has yet visited this little company of believers. Still they are holding on to the truth, and last fall they sent several of their number a thousand li to attend our general meeting.

In the great empire of China we have undertaken work in only seven of the eighteen provinces, to say nothing of the four dependencies. In the western part of China is one province with a population of seventy million, in which so far as we know not a foreigner who believes this message has ever put foot. Yet this very province is one of the great provinces of China, having a larger population than any country in Europe outside of Russia, and only thirty-one million less than the population of the United States. For four years we have been hoping and planning each coming year to enter this promising field, but so far we have been unable to send a worker.

In the province of Shantung, with a population of thirty-eight million, the one province in China that bears the name of a healthful climate, we have not a single worker. Here the population is so dense that it averages 683 persons to the square mile, and still no worker has ever entered this field. So we could name province after province in the great Chinese field where no foreigner is at work, and where we have done nothing in giving this message to the people.

Other boards are rushing their workers into these fields by the hundreds. Last year the mission boards sent between nine hundred and a thousand new workers to the Chinese field. They realize the importance of the present as a strategic time for opening up work among China's millions, and surely it is time that our people threw a strong force into China to seize the vantage that is presented under existing conditions for giving this truth to that great nation.

The Need for Additional Workers

Our workers in the East are carrying heavy burdens. We have not a man who is not loaded beyond his physical strength; and yet when he sees unentered doors, with groups of people beginning the observance of the Sabbath and importuning for help, with no one to go, it seems imperative that he should work beyond his strength in order to reach these out-of-the-way places

where believers have already begun to spring up. In every one of these fields we are so short of help that we cannot lose or move a man without creating a condition that we know not how to remedy. The other day a leading officer of the General Conference wrote me, "If one man cannot do the work, why can you not give him help?" forgetting that every man is already loaded to the limit of his working strength, and that there is no man to go without creating another need as great as the one we tried to relieve.

Not only is China in need of additional workers, but so also is Japan, the Philippines, and the Malaysian field. We can never expect to make our work in Japan a success without a new force of workers. It is impossible for us to handle our work in that field under existing conditions. We must have young men sent to this field who will learn the language and be able to preach the truths of this message in the vernacular of the people.

Japan is a most promising missionary field. Last year it is reported that the Protestant missionaries reaped a harvest of more than six thousand souls there. They report that there has never been a time since Protestantism entered Japan when the promise was so great for an abundant harvest of souls as at the present. We are wholly unable to meet such conditions with the corps of workers we now have in Japan.

We ask for at least six families to go to Japan, learn the language, and give their lives to this great work. We must have young, well-trained men who can meet the conditions, and who will give their best endeavors to studying the Japanese language, until they can preach this truth in the vernacular of the people. In this country every condition invites the worker to enter,—a polite, pleasing people, a healthful climate, favorable conditions under which to live, and open doors, with liberty to preach the message everywhere.

The same pressing conditions appeal to us in the Philippines. We made a great mistake in not entering the Philippines years before with a strong corps of laborers. Already Brother Finster and his collaborators have demonstrated that missionary work can be made a success in the Philippines, and we must have more workers sent to this needy island field. We have seen that wherever the consecrated worker goes he finds a whitened harvest ready for the sickle.

The East Indies

We find the same condition in the East Indian field. It is certainly most astonishing how God has gone before in that island field and planted the standard of truth in islands where the foreigner has never done any work. A Chinese brother was sent to the island of Borneo from Singapore, and already there are more than thirty believers in this message, earnestly pleading that we send some one to instruct them more fully in the truth.

The opportunities to preach this message are so great that it almost staggers our faith when we see what could be done with consecrated workers, and we have none to send. Surely the Lord is calling us to this great work. It seems that he can no longer wait our planning and our hesitancy, but plants his own standard in these heathen lands, calling upon his people to follow where he leads.

He sort of thrusts us into these fields, and wherever we go the harvest is white.

The country of Siam is ready for the message; and Indo-China, with its thirty millions of people, is waiting for some one to enter and preach the truth.

Our Appeal

Is not the opening of these long-shut doors a call of God to enter and proclaim the truth for this time? What means the almost universal Macedonian cry from these age-benighted heathen lands if the Spirit of God has not gone before and prepared the way for the worker to follow? For eighteen long centuries after the Master commanded his disciples to go into all the world and make Christians of every nation, these doors were closed to the preaching of the gospel. Now, since the rise of this message in 1844, these doors have been opening one by one, and the cry rings to all the world, "Come over and help us."

We appeal to our young men and women, to the brave, the strong, and the hopeful, in behalf of these whitened fields, and ask for help. We appeal to those who are willing to follow in the footsteps of the Master, Christ the Son of God, who left all that he might save some, who beggared himself that he might enrich us, that they send the best to these needy fields, that a harvest of souls may be gathered for our coming Lord. To those who hear the voice of God calling them to some of these needy fields, we say, Welcome, a thousand welcomes, to these lands of need and promise.

In behalf of 25,000,000 human beings in the Asiatic Division who annually are dying without the least ray of hope in God, some of whom would believe could they but hear, we ask for help. We ask it in behalf of the 625,000,000 living souls who within another quarter of a century will be numbered with the dead. We ask it in behalf of the workers already in the field, whose hearts are breaking with the great work before them, and whose strength is not sufficient for the reaping. We ask it in the name of the Lord, whose coming is delayed by our failure to quickly do the work committed to this people. We ask for help in your own behalf, that the work may speedily be finished, and we go home to rest and glory when the work is done.

I. H. EVANS,

Vice-President for Asiatic Division.

An Interesting Letter

At the close of Brother Evans's report, he read the following letter from Brother F. E. Stafford, received last evening:—

"I am just getting over an attack of Shanghai fever, a light form of typhoid fever. It is the same as Brother Woodward had.

"Yesterday I received a long letter from Brother Liu, our Sze-Chuen brother, whom we baptized here a year ago. He is back at his home, and is teaching a little school for a living. He writes that his whole family, including father and mother, are keeping the Sabbath, and there is a tremendous interest in Chengtu in regard to the 'new doctrine.' He says that about thirty meet together on the Sabbath, and many of them are good, substantial people who have openly avowed their intention to cast their lot with us.

"He writes a most pleading letter for me to come up there. He says if I can-

not stay, to at least come up and look over the prospects. I declare as I sit here in bed propped up on a pillow, I feel just like going this very minute. However, that is out of the question, and when I get up again, I have my own work to look after here, which is getting larger every day. But I wish I could write something on this sheet of paper that, when you read it to the brethren and sisters assembled in General Conference, would so stir their hearts that they would never close the meeting until it has been definitely decided to send at least two families to Sze-Chuen this fall to open up the great West China Mission field, with its millions of perishing souls crying out in the agonies of death, 'Come over and help us.'

"As these words are read aloud, are there not two families who will volunteer to fill this place, who will surrender all to God, and step out in faith, allowing God to lead as he did Abraham of old?"

Continuing, Elder Evans said, "It is wonderful to think that there is a company of thirty people keeping the Sabbath, without having had any effort made as yet to reach that field.

"I have also received a letter from Elder R. F. Cottrell, which I want to read to you. He is in the province of Honan. They have had a famine there, having had no rain for eight months. The conditions are the most distressing that you can imagine, in a country of such small territory, with a population of thirty-five million. Last year they went through the most heathenish ceremonies to persuade the gods to give them rain, and performed all sorts of extortions for this purpose. Brother Cottrell says:—

"At this writing I am waiting at the Yen Cheng station for the Hankow train, which is six hours late. On my way from Hankow last week, scenes of poverty and distress were on every hand. At the railway stations there were scores and often hundreds of famine refugees; and at such places as Sin Yang Djou and Dju Ma Tien there could not have been less than a thousand.

"It seemed to me that their pinched faces would have moved a heart of stone, and my soul in its helplessness yearned to do something for the poor people. I prayed earnestly that the Lord would quickly send copious showers upon these parched plains, and also that the relief that is being undertaken, might quickly become effectual to alleviate this awful distress.

"The following evening, I reached Chowkiakow. Although, for the present, that city is just outside the real famine belt, there will hardly be a quarter of a wheat crop in that vicinity. Brother Westrup told me that, owing to conditions, he did not look for more than about one hundred at the general meeting; nevertheless, the people kept coming until the chapel was crowded, and the attendance was quite as good as it was a year ago.

"The second day at the early morning prayer-meeting, we read some of the precious promises of the Word regarding prevailing prayer and its conditions; and then we besought the Father of mercies to send rain. The following day came the response in a heavy twenty-four hours' downpour.

"This answer to prayer made a deep impression on the people, and when the need of the Yen Cheng intermediate school was presented, to-

gether with the appropriateness of showing our gratitude by a liberal thank offering, the people responded with a gift of \$158, Mexican, in cash and pledges. This will be increased within a few days by money from others who were not present. Where has greater loyalty, thankfulness, or self-sacrifice ever been manifested by Adventist believers?

"Upon examination, thirty-six were admitted—subject to baptism—into church fellowship. Thirty-three of these were baptized during the meeting, and the others were to receive the rite a few days later. Among these were three preachers and one school teacher, who have been in the employ of the North Honan Presbyterian Mission for six, five, three, and two years, respectively. They are very intelligent men, all of them having attended mission schools more or less. They give excellent promise as workers, and we shall doubtless send all of them to our training-school next fall."

Here Brother Evans' excellent report closed.

W. T. Knox: There are a number of brethren here from the Asiatic Division, operating in the various parts of the field, who are ready to report to us.

A. G. Daniells: Brother Allum is one of our Australian products. He embraced the truth over there, attended our Avondale school, and was sent from there as a missionary. Our brethren in this country helped to build the Australasian school, helped to establish it and to maintain some of us while it was being done. They also sent teachers over from this country to conduct the school for a time. I am sure it must be a satisfaction to the brethren and sisters here who have done this work to see brethren and sisters now established in the truth come from that land as active workers, both in the home field over there and in the missionary fields that we are opening up in all parts of the world.

While I lived in Australia Brother Allum's wife came into my home and lived with us. We tried to encourage her, and had something to do with getting her into the training-school, and since that time she has spent several years in China, standing by him in the work. O this is a wonderful movement, a progressive movement, and God blesses our gifts, our prayers, and our labors in building up the cause and in raising up people to carry it forward in lands that we never saw, but for which we work.

F. A. Allum (reading):—

REPORT OF THE CENTRAL CHINA MISSION

Greeting

This morning I bring greetings from hundreds of Christian homes in central China, where the Holy Spirit has been working in a wonderful way to change the hearts and influence the lives of men and women.

Area

China is to many nothing but a name, but it represents, O, how much to the heart of God! And how deep a claim it has upon the lives of his people! The Central China Mission includes the four provinces of Hunan, Hupei, Honan, and Kiang-si, with a total area of 281,420 square miles, or four times the area of England and Wales.

Population

The population of Hunan is given as 23,000,000; Hupei, 35,000,000; Honan, 35,316,000; Kiang-si, 26,532,000; making a total population of almost one hundred twenty millions—twenty or thirty millions more than you have in the United States. "In the millions of this empire the merchant sees one of the largest and most promising fields in the world; the financier recognizes an almost limitless field for exploit; the statesman and soldier perceive political and military problems of the most stupendous magnitude; while the Christian, though not unmindful of other aspects, thinks more of the countless millions of men and women who are living and dying without that knowledge that alone can make them wise unto salvation." Could we but realize the fear and dread which encircle one death in the land where Christ is not known, we should be moved to greater efforts and to more supreme consecration and willing self-denial that the true light might shine upon those now sitting in darkness and the shadow of death.

Language

The language spoken in the North-Central Mission is the Mandarin. It is the official language of China, and is spoken in fifteen of the eighteen provinces. Over three hundred million people speak this language. God has blessed the workers, and has given to them the gift of tongues in proportion to the effort and hard work they have put in on the language study. Although this language is very difficult to learn, yet there is a fascination in learning a language in the mission fields. Some one has said: "To a student fresh knowledge is always sweet; to a linguist, a new word is always musical; . . . but to a missionary, as he consciously surmounts the difficulties of a heathen tongue, all the pleasures of gain, of improvement, and of learning, are fused into one feeling of ardent happiness. His acquirements are not hailed by the noisy admiration of the crowd, nor by the stately approval of academic tribunals; but they are hailed by the warm voice of the angel who hath the everlasting gospel to preach. In gaining every additional word, or phrase, or idiom, he grows richer, and seems to draw nearer to the ascending Redeemer, that he may hear again his last command, that command which is at once the missionary's warrant and the world's hope. In conquering every difficulty, he uncoils golden wires; and in securing each new word, sets another string necessary to complete the tones of the harp on which, before the heathen, he will celebrate him who loved him and washed him from his sin in his own blood."

Results of the Gospel Message

It is a singular fact that in 1844, the year when this movement had its birth, toleration was first granted to Christianity by the treaty made by the United States and China.

Honan

Our work in central China began nearly ten years ago, when Doctors Miller, Selmon, and their associates began work in Honan. These were afterwards joined by Elder J. J. Westrup and wife, and a little later by the writer and wife. Brother and Sister O. A. Hall and Miss Schilberg also worked in that field for a time.

Seven years ago we had but two bap-

tized believers in all central China; today, in Honan alone, we have 150 baptized members. (A letter received during this Conference states that 33 more were baptized, bringing the membership up to 183.) We are glad to tell this Conference that of these, 104 have never been members of any other church, but are converts from the ranks of the heathen. We have in Honan nineteen companies, that meet every Sabbath day for divine worship, and sixteen Sabbath-schools, with a regular attendance of 350.

Hunan

The work in Hunan was begun by Brother P. J. Laird. He was afterwards joined by Elder R. F. Cottrell and wife who have for a long time labored



CHINESE EVANGELISTS

in that field almost alone so far as foreign help is concerned. But God has blessed Brother Cottrell and his faithful wife in their work. At the time of the last General Conference but three or four had been baptized, but today we have a church membership of 108. There are nine Sabbath-schools, with an attendance of 450.

Hupei

The work in Hupei began a little over two years ago, when our late beloved Brother Esta Miller and the writer secured the first chapel in Hankow, the Chicago of China. You have all read of Brother Miller's death a little over a year ago. He was beloved by all who knew him and fell like a soldier on the battle-field, with his face to the foe. But his work was not in vain; four companies are rejoicing in the message in that province. The church membership is 40. We have four Sabbath-schools, with an attendance of 150. The work is now in charge of Brother F. Lee, who has a splendid command of the language. He is assisted by Dr. A. G. Larsen.

Kiang-si

No settled work has been done in Kiang-si, but our canvassers from Hunan have sold a considerable amount of literature, and we now have believers there. They are calling for us to enter that field.

Literature

During the year 1912 we have sold over one hundred thirty thousand copies of our monthly paper in the three provinces of Hunan, Hupeh, and Honan. The total sales amounted to \$1,395. Mexican, or \$697.92, gold. As a result of our literature, we receive more calls than it is possible for us to fill.

Women's Work

One of the most difficult features of missionary work in China is the work for the Chinese women. It requires much painstaking effort on the part of our sisters to bring to the women of China the knowledge of the Saviour's love. One reason for this is the extreme ignorance of the women. Not one in a

thousand can read, and so the first work of the sister is to teach them to read in their own language. But it is wonderful to see the transformation that the story of Christ's love makes in their lives, and they are very earnest in telling the message to their heathen sisters. Some of these women walk on their crippled feet as much as ten or twelve miles to attend Sabbath service. In closing we wish to state that we sorely need lady missionaries, and we honor those who, in addition to faithfully performing the duties of a missionary's wife, are themselves missionaries in the highest sense of the word.

Donations and Membership

We have 12 organized churches, with a membership of 298. The tithe amounted to \$729.33. There are 29 organized Sabbath-schools, with a membership of 875. Their donations were \$105.65.

Free-will offerings amounted to \$289.98, gold. Total receipts for 1912 equal \$1,124.96, gold, or \$3.77 per capita.

When we consider the extreme poverty of the people, we will see that they have given in a wonderful way for the spread of the message. A laborer receives only five cents a day; a carpenter, nearly eight cents; a bricklayer, but seven cents. The highest-paid native evangelist receives but \$7.50 a month.

Workers

There are four ministers, two foreign licentiates, fourteen native evangelists,

five foreign Bible women, seven native Bible women, twenty-six canvassers, making fifty-eight workers in all.

In this connection I desire to express, on behalf of the foreign and native workers, our heartfelt gratitude for the splendid support you have rendered to us. Before this year closes, homes for all the foreign workers will have been built. This has been made possible by the free-will offerings of God's loyal, devoted people.

I have a letter from the Honan church to the General Conference, received after I left China. We as foreign workers have had nothing to do with this letter, except to translate it:

Letter From the Honan Church to the General Conference

"To the brethren, beloved of the Lord, assembled at the General Conference: Greeting!

"Our Heavenly Father has greatly blessed the church in our humble province during the last few years, and it has made progress and prospered. Outside the central station, we have now over ten out-stations, and brethren are constantly being added to the church. Moreover, from very many places we are continually receiving letters from those who are anxiously inquiring for the truth, and asking us to come over and help them understand the truth of God. Upon the reception of these letters, we are pleased beyond measure because the Lord loves them as much as he loves us, and desires us to give them this last warning message. However, we have but little strength, for we have been in this truth such a short time that we are still like little children, and therefore we cannot be much help to them. As we think of this, we are exceedingly sorrowful of heart, because we cannot properly do that which God desires us to do, and take the complete gift of his grace to them.

"Moreover, to the north of us we have the great province of Chihli, and to the northeast the populous province of Shantung, and in the northwest the provinces of Shansi and Shensi, all bordering on the province of Honan, and having a population of over one hundred million that have not yet heard the last warning message of the gospel. Truly the harvest is great and the reapers are few, and we are already in the time of the judgment. We must make haste and complete the work which God has given us to do. Just now we have a wonderful opportunity to preach the three angels' messages, because our humble country has established a republic, giving religious liberty to all. The Lord at this time has given us a wonderful opportunity to bear witness for him. In China but seven provinces have as yet been entered by this message, and even in these provinces but one in a hundred has had the opportunity of hearing this message.

"Think of this great country, with its great area and dense population of over four hundred million, of whom not one in a thousand has yet heard this message. Does not our Heavenly Father love and care for this multitude? Our people are hungry for the bread of life even to the point of starvation. And so we have appointed Pastor Allum to represent us at the great meeting which you are holding, and we desire him to tell those at the General Conference that we are all praying earnestly for this great meeting, and certainly de-

sire that all who have the privilege of attending will obtain a special blessing from the Lord, and that the influence of this meeting will be world-wide, reaching even to China. And we earnestly request that when the meeting is over, the General Conference will send those who are loved of the Lord to help us preach this last warning message to China's millions. We would close this letter of greeting with this earnest request. In conclusion, we wish all assembled at the General Conference, peace.

"Written by all the members of the Honan branch of the one true church."

I have also, a letter to you, from the Nanking training-school. This makes my report a little long, but I think you will be glad to hear the letter.

Letter From the Nanking Training-School

"From the Chinese Seventh-day Adventist Training-school at Nanking to those assembled at the General Conference: Greeting and peace!

"We wish first to thank God because, through his grace, this school has been established at Nanking, and therefore we are able to learn the important truths of the Word of God. Concerning the preaching of the gospel to the Chinese we completely acknowledge our duty, but we are still young in the message, and our strength is insufficient, and the land is great, and the people many, so that to use us is like putting out a great fire with a cupful of water. Moreover, the Lord is soon to return, and time is short; therefore, with child-like heart, we respectfully entreat the General Conference to help us to the utmost of your strength to quickly take this gospel for the last days to all parts of China. We also ask those assembled at the General Conference to pray for us. We wish the presence of the Lord to be with you in all things. Amen."

F. A. Allum (concluding his report):—

An Appeal

Such appeals as the above coming to this people at this time should touch our hearts. It is enough to make an angel weep. Think of it. Realize it if you are able! Such facts are overwhelming. *Fourteen hundred* heathen have sunk into Christless graves during the last hour; 33,000 will pass today forever beyond your reach. Send your missionary tomorrow, and a million and a quarter of precious souls for whom Christ died will have passed to their final account before he can reach their shores. And can the church of Christ sit still with folded hands while these multitudes are perishing, perishing for a lack of knowledge, for lack of that knowledge which we possess so richly, and which has made us what we are. There can be no question as to the answer. Then let us pray:—

"Stir me, O stir me, Lord, I care not how,

But stir my heart in passion for the world;

Stir me to give, to go, but most to pray;

Stir, till the blood-red banner be unfurled

O'er lands that still in heathen darkness lie,

O'er deserts where no cross is lifted high.

"Stir me, O stir me, Lord, till all my heart

Is filled with strong compassion for these souls;

Till thy compelling 'must' drives me to prayer;

Till thy constraining love reach to the poles,

Far north and south, in burning, deep desire;

Till east and west are caught in love's great fire.

"Stir me, O stir me, Lord! Thy heart was stirred

By love's intensest fire, till thou didst give

Thine only Son, thy best-beloved One, E'en to the dreadful cross, that I might live;

Stir me to give myself so back to thee That thou canst give thyself again through me.

"Stir me, O stir me, Lord; for I can see

Thy glorious triumph day begin to break;

The dawn already gilds the eastern sky!

O church of Christ, awake! awake!

O, stir us, Lord, as heralds of that day!

The night is past, our King is on his way!"

The Chair then called upon Dr. H. W. Miller for a report.

I. H. Evans: Dr. Miller represents the East China mission field. China has been divided into five mission fields.

Dr. H. W. Miller: The East China mission field embraces in its territory several provinces. I will first mention the province of Shantung, which has a population of thirty-eight million. This, as its Chinese name indicates, is a mountainous province, yet it has a population of 683 people to the square mile. Shantung is the natural door to Manchuria. In fact, a great percentage of the population of Manchuria have come from this province. It is also the home of Confucius—the place where he is buried. It is a province as yet unentered by us, but one of the most valuable healthwise.

The second province is that of Kiangsu, with a population of 25,980,000. We have two stations located in this territory, one at Nanking and the other at the New York of China, namely, Shanghai.

The third province is that of Anhwei. We have two mission stations in this portion of the field, now in charge of a native evangelist, Brother Han. This province has a population of 23,672,000. The people in this province are largely devoted to agriculture.

The remaining province in the East China Mission is that of Chekiang, having a population of 11,580,000.

The aggregate population for the East China Mission is ninety-five million, practically the population of the United States. This mission is one of the most accessible. It can be reached more conveniently than any other part of the empire. It is well provided with waterways, which can be traveled by means of small steam launches. It also has a number of railways, one of which runs from Shanghai to Nanking, and now extends north to Tientsin. There are also cross railways, connecting important centers with this main trunk line. The great canal which was built the sec-

ond century after Christ also runs north and south through these provinces.

Our work was begun in this division at Shanghai, in the spring of 1908, when our printing office was removed to this place. The office was not so large as it is now, and so it could be moved quite easily. A short time after this, land was purchased for the headquarters of our mission, where the houses and the printing plant of which Elder Evans spoke this morning have been built. Here were stationed Brother Winslow and family, Brother Roberts and wife, also myself and wife, and Sister B. Miller. Only one, however, of this number devoted time to the study of the Shanghai language—Sister B. Miller. She is still helping in this place.

These laborers were afterwards reinforced by Brother F. E. Stafford and

with his arms loaded down with our Seventh-day Adventist literature, and endeavored to defend the truth. The result was that they had no further need of Brother Han's services, and requested him to go to some other place to labor. But he returned to his field, where he had a little company of believers, and they all came to the knowledge of this truth.

When we established our training-school in the province of Honan, he had eight young men who traveled up the river, a journey requiring nine days, to enter our training-school, that they might receive a preparation as evangelists and colporteurs. A number of these young men are in our work today as colporteurs and evangelists.

There is no other province that has been opened up in the same way. No foreign worker was previously there, but

Now, I need not make an appeal to you this morning regarding our needs for this eastern division. This province of Shantung should especially appeal to you. It is one which is densely populated, and is really the connecting link between the East and the North. Once established there, the gospel can easily penetrate into other parts.

Now a few words about our central training-school, which was first established in Honan and then transferred to Nanking. It was finally moved to Shanghai, and I trust that will be its abiding place. In this school we have endeavored to gather together the promising young men and women that we hope to train as teachers, ministers, and colporteurs. We try also to teach our evangelists and colporteurs something about treatments. We believe that the success of work in China will largely depend upon training young men and women who will go out to different places and establish new centers. In fact, this is the way the work has gone, largely. We look to the central training-school as a great help in the evangelization of China. We have had from thirty to fifty young men in training. We teach them the message, and some geography and history, to help them understand the message, and we give them a sufficient knowledge of hygiene and physiology to make them intelligent as ministers of this message.

A great many problems have faced us as we have endeavored to prepare our native brethren for efficient service. In the first place, we had to find characters by which to translate many of our theological and historical expressions and terms. We could not teach students the second, eighth, and eleventh chapters of Daniel until we had translated some words. To show you to what extent this has been accomplished, I will show you this little chart, which was made by one of the students in our training-school, showing the territory of the ten kingdoms. [The map was exhibited.] The prophecies of Revelation are illustrated in a similar manner.

We find that the Chinese language lends itself well to the translation of present truth. In fact, any doctrine can be placed in this language in such a way that the common people can understand it.

We are finding that as the natives are trained in our school, not only are they enabled to teach the people the truth, but they are learning to be organizers. People told us that we should never be able to get them to a place where we could send them out by themselves and expect them to organize their own people. However, our school is overcoming this difficulty.

We believe that the possibility lies before us, in this training-school, of preparing men who, when filled with the Spirit of God, will cause this great country to be lightened with the glory of God; and we desire your prayers, and cooperation, and further assistance in giving the gospel to the millions in this field.

W. T. Knox: Are there any questions which you would like to ask Dr. Miller?

I. H. Evans: I would say that Dr. Miller has been appointed to take charge of our training-school on his return to China this fall.

E. E. Andross: I should like to inquire if the same teachers teach the students from all parts of the empire?



BAPTISMAL SCENE, SHANGHAI, CHINA

wife, from the Pacific Press. Brother Stafford went to China to take charge of the photo-engraving plant of a large commercial printing office. He did so at their expense, with the understanding that when he desired to leave he was to receive his transportation home, but he chose to remain with us after he severed his connection with that publishing plant. Having learned the language to some extent, he connected with our mission as an evangelistic laborer, and has been very successful in his work. He and his wife, together with Sister B. Miller, have been enabled to plant the gospel in that great center, and we have several church members as a result of their labors.

The next work that was established in this division was in the province of Anhwei. Brother Han and wife received a copy of our paper from the Shanghai printing office. It was sent from Honan by a friend of his. After reading it he sent for more light, and Brother Allum went down with his native evangelist. This required six days, and it was in the middle of winter. The first night he sat up all night giving Brother Han a Bible study. In a short time Brother Han was perplexed to know what he should do. We invited him to come to our Shanghai office to receive further instruction. He came. We asked him, "Are you ready, Brother Han, to unite with us?" He said: "I cannot tell you that yet, but I have fully decided that I am going to keep the Sabbath." That decided the question so far as we were concerned.

He went to his society,—he was employed as the only minister of a native Chinese independent church,—met them

through a little of our literature we have now a large company of believers, and the truth is established in that province. Brother Han is a man who gathers souls wherever he goes. If he stops at Nanking, in a short time he has two or three converts. If he goes to Shanghai, he gathers them out, and wherever he goes he is always scattering this truth. His heart is overflowing with a love for this message, and his hope is the second coming of Christ. Brother Han is a native Chinese.

Next our work was planted at Nanking, the translation of which means "the south capital of China." Peking means "the north capital of China." The Ming dynasty was located at Nanking for a time, which is now the center of many educational institutions. Our work began there through the reading of our literature. Brother Allum took some of our evangelists and colporteurs there, and made a record in selling publications. Some of the canvassers sold in one day as many as two or three hundred copies of our monthly paper.

Two of these provinces have no definite work established in them. However, in this province [pointing to Chekiang] we have at Mokanshan a rest home, a very desirable place, where our workers can go to recuperate their strength. It is a very beautiful spot, and there are located in this region many important centers.

There are three distinct dialects spoken in the East China Mission,—Mandarin, in the north and west; Shanghaiese, in the southern part of Kiang-su; and Ningpoese, in the province of Shehkiang. Dr. A. C. Selmon is at present in charge of the work in this mission.

Dr. Miller: We have planned at present for only one training-school. Of course there are different dialects, but it has been demonstrated by actual experience that when the Chinese obtain a knowledge of a subject in the Mandarin language, which is the nearly universal language, they can readily give it out to the people in their own local dialect.

Following Brother Miller's report, the Chair called upon W. C. Hankins to report for the South China Mission Field.

Report of the South China Mission Field

We bring you greetings from the South China Mission Field, and will endeavor to give you as good a report as possible after having been absent from the field for one year. Our report, however, will not include the Hakka field, as Elder J. P. Anderson, who pioneered the work in that field, is here in person to render his own report.

The territory of this field includes the provinces of Kwangtung, Kwangsi, and Fukien, and the islands of Formosa and Hainan. This was formerly divided into two parts, known as the South China Mission and the Southeast China Mission, but last September, under the new organization, it was all placed in one division.

There are five Chinese dialects spoken in this mission,—Cantonese, Hakka, Hoklo (or Swatowese), Amoyese, and Foochowese. Japanese is spoken in the island of Formosa, and a number of different dialects are spoken by the aborigines of the islands of Formosa and Hainan.

This division has a population of about sixty-five millions, and at the close of 1912 we had only 7 ordained ministers,—5 foreign and 2 Chinese,—to carry forward the work. To aid them, we had 2 foreign licentiates and 15 Chinese, 3 foreign Bible women and 9 Chinese, 14 colporteurs, and 21 other Chinese workers. There were 7 churches, with a combined membership of 262.

Cantonese Work

This work was begun many years ago by Brother A. La Rue settling in Hongkong and working as a self-supporting missionary among the English-speaking Chinese and the English soldiers and sailors who were often found in the city. In 1902 Elder J. N. Anderson and family and Sister Ida Thompson arrived in Hongkong, and began the study of the language. The next year they were joined by Brother and Sister E. H. Wilbur, and they all moved to the city of Canton. At that time there was not a single Seventh-day Adventist Chinaman in all China, and it is very hard for those who have not passed through a similar experience to realize what it meant to get a foothold in that great Chinese metropolis under those conditions. Hoping to find young people whose hearts would be open to the message, and who could be educated to become workers in this cause, a boys' school and a girls' school were started. As soon as the worker had the language sufficiently well learned to make a start, a chapel was opened where this last great message of mercy was preached night after night, and where those who accepted the truth could meet from Sabbath to Sabbath.

Time will not admit of a detailed account of the growth of our work in this field, but a special case or two may be

of interest. During the year 1909, at a general meeting of the Chinese believers in the Kwangtung Province, fourteen were united with the family of God by baptism, seven of whom were from the girls' school. That evening after the baptism, when the girls had returned to the school, they were talking over the events of the day and saying what a good meeting they had had, when some one said that now they could look forward to another good meeting next year. "Yes," said one of the girls, "but I will not be as happy next year." "Why not?" asked the others. "Because," said the girl, "I can only be baptized once, and I have already been

dispensary is fitted up with a bath-tub and a place for simple treatments. The Doctor has carried on his work in such a way as to make the medical work the opening wedge for preaching the gospel. One good feature of his work is that he has used the medical work to bring in means to help carry on the school and gospel work. Our China Union Mission treasurer told me just before I left China that the doctor's income from his medical work practically met all the expenses of his station, with the exception of his own salary. Would that we might have a few more medical missionaries in this field who would do the same kind of work.



SAVING A POOR SOUL FROM SUICIDE BY OPIUM

baptized this year, so I cannot look forward to that happiness again."

One of the girls from this school lived in Kong Mun. When she returned home she had given her heart to the Lord, and was rejoicing in the good things she had learned in the school. She desired to share all these blessings with her heathen sisters, but it was entirely against all Chinese custom for her to go from house to house carrying on Bible studies, as she might have done in this country, so she asked the women to come to her home so that she might teach them. They were willing to come, but many of them had little bound feet, and it would have been impossible for them to walk so far. But the girl was not to be balked in her desire to give them the precious truth she had learned, so she suggested carrying them to her house on her back. This plan they agreed to, and she carried them to and from her home for the privilege of teaching them the precious news of salvation. I wonder how many young women in this country would be willing to show their love for the truth in the same way?

The Medical Missionary Work

This branch of work has been carried on by Dr. Law Keem. He opened his work in Fat Shan, a village containing about half a million inhabitants. Here he has carried on a school and chapel, and a dispensary part of the time. His

The Work in Amoy

The work in this field began with the conversion of Elder Keh Nga Pit by the young Chinaman whom Elder Munson sent up from the Straits Settlement to learn the Amoy dialect. In the spring of 1905 my wife and I were sent into this territory, and were joined in March of the following year by B. L. Anderson and wife. When we first went to Amoy, Brother Keh was the only baptized Sabbath-keeper. There was one old man who was just starting to keep the Sabbath. At first there was no attempt made to open schools, but our entire attention was given to preaching the message and distributing literature. From the very first the work has gone steadily forward, and each year has seen a steady increase in membership and tithes and offerings.

Tens of thousands of copies of tracts and our Chinese periodical, *The Signs of the Times*, have been circulated all over this territory, and fruitage has already been seen. Elder Keh's tract, "A Treatise on the Sabbath," was read by a man living seventy miles up the coast, in the city of Chin-chew. He was convinced of the truth of what he had read, and commenced to keep the Sabbath. He died of the plague before we had a chance to see him, but the seed thus sown was not lost, and we now have an organized church at that place with a membership of about twenty, and with an average attendance at Sabbath services of from

fifty to sixty. This is only a sample of how our literature is working, and we expect an even more bountiful harvest in the future.

Our School Work

As mentioned before, we did not start school work at first, but after we had organized several churches our members began to ask for school privileges for their children. They did not care to send them to the heathen schools, and the schools of the other missions were now closed to them. To meet this demand, we have opened three boys' schools and a girls' school in the Amoy district. Two of the boys' schools are day schools, and have an attendance of sixty to seventy in one and fifty in the other. Many of these are children of the believers, but a few of the heathen children also attend. Besides these day schools we have one boarding school, where the older boys are taken and trained to be workers in this cause. Here they are given only such studies as will be of use to them in carrying forward this work, and it is also our aim to give them practical work while still in school, so that we can form some idea of their ability, and they may be able to make a practical application of what they are learning. Most of the boys help to support themselves while in school by selling our books and papers. They are also given a chance to preach in our chapels of Amoy, Kulangsu, and the different country chapels. Sometimes Elder Anderson takes a number of the boys and goes on a canvassing and preaching tour through the country.

Sister B. L. Anderson had a great desire to do something for the girls of our district, so she opened a girls' school in our Amoy chapel, and has paid the teacher's salary by exporting the beautiful Amoy lace. Last year they had an enrolment of about seventy. This school has a very good reputation, and they have more applicants for enrolment than they have room to receive. We hope that these girls will prove to be the means whereby we may bring the truth to the families they represent.

The Work in Swatow

If my time were not so limited I could tell you a very interesting story of how the work opened up in the Swatow district. The hand of God was plainly seen in this work, and from the very start the work here has gone ahead of our ability to follow it up and bind it off. For two years we asked the Mission Board to send us a suitable man to fill the opening there. Several different ones were under appointment for that place, but something always hindered their coming, until Elder W. F. Hills and family finally arrived, in November, 1911, to take up this work.

The conversion of Ang Tsu Kiet to this truth was a very remarkable one, and was the direct result, in the hands of God, of Elder Keh's stopping off at Swatow while on his way to a general meeting at Canton. Brother Ang was an independent preacher of the Baptist persuasion, and was holding an official position under the government, while acting as the unpaid pastor of a little church of about seventy members who met each Sunday in his home. When he accepted the truth, this company also voted to go with him in keeping the Sabbath. Not all of these have remained faithful to the step thus taken, but perhaps half of that number still

attend the Sabbath services, and some of them are regular baptized members of the Swatow church.

We have a regularly organized church in Swatow of about thirty members, and there are about a dozen little companies of Sabbath-keepers scattered throughout this district, with at least two hundred unbaptized Sabbath-keepers, who meet regularly to keep the Sabbath and listen to the teachings of God's Word. A number of bright men have joined us who were formerly teachers or preachers or doctors in the other missions, but who are now giving their lives to the preaching of the third angel's message.

One of the latest communications we have received from Elder Hills is concerning the conversion of a Baptist preacher to this truth, and that about thirty of his former flock have decided to come with him. Word has also reached us of the organization of two church-schools in the city of Swatow, one for boys and one for girls, so that the children of our Sabbath-keeping brethren may have school privileges.

Foochow

For many years we have been looking forward to establishing work in Foochow, the capital of the Fukien Province, but we have had no one who could speak that dialect. Now Elder Keh has added that dialect to his vocabulary, and has started work in that city. The latest report from there announced that about twenty were meeting together for Sabbath services.

Formosa

Formosa also has one Chinese worker, who has succeeded in putting a great deal of literature in the hands of the people, and who has been given a great deal of free advertising by the pastors of the other churches opposing his work.

Thus something has been done in all parts of our territory except the province of Kwangsi and the island of Hainan.

Tithes and Offerings

From the very beginning, our brethren have been faithful in the payment of tithes and offerings, and in 1910 the average annual amount given for the support of the cause by the Chinese members of the Southeast China Mission, averaged seven dollars each. Most of our baptized believers are poor, but they love the message, and give liberally.

We held a general meeting down at Amoy, and one day gave a talk on our organization and finances. One of our boys who was acting at the time as cook, was at the meeting, and he went up to one of our larger companies and gave them a regular sermon on organization and finance. One old man who had just come into the truth, said: "I did not know we needed money like that. I have on a solid gold ring that I bought just before I came into the truth. I have no need for such things, now that I am an Adventist. I will sell it, and give the proceeds to the cause. He sold it. It did not bring him quite ten dollars, so he went down into his pocket and made it an even ten, and sent it down to us. Now, dear friends, you say it is only ten dollars, but that means two months' salary over there. What is the average amount paid people over here? At least \$100 or \$150 for two months. That

same old man was faithful in tithes and offerings up to the day of his death. He died in Jesus a little while ago.

I have known men over there who had families of two or three children, whose tithe amounted sometimes only to five and ten cents a week. You would think, "How in the world can they live?" They need every bit of money they get to live on, but they bring their tithe in faithfully, notwithstanding their poverty. It is only five cents sometimes,—ten cents of our Mexican money. Sometimes it amounts to twenty cents, but they bring it in faithfully, and add their offerings as well.

Our Needs

We need, above all things else, greater consecration to God on the part of all our native and foreign workers.

We also need your prayers, my brethren. O, I tell you, dear friends, it is a good thing to know that our people over here are remembering us at the throne of grace daily, morning, noon, and night, as they bow to God.

We need workers who are fully consecrated,—men who love God, and who are willing to sacrifice for this cause.

We need more of your means. We shall have to have financial help, more and more, as the truth advances in these regions.

Dear friends, we who are in China desire to see the message go quickly to every part of our field. The Chinese would like to see the Lord come. I could tell you how our young people come in and ask me every time they come together, "Have you any news?" What news do they want? They want news concerning the fulfilment of prophecy, that they may know when the Lord is coming. O, that we all over here had the same desire to see our Master come that some of those young men have there: I tell you we would finish this work in a very short time.

W. T. Knox: The time has passed for adjourning. At subsequent meetings we will have opportunity to hear reports from other portions of the Asiatic field.

It was voted to adjourn.

W. T. KNOX, *Chairman*.

W. A. SPICER, *Secretary*.

SIXTH MEETING

May 18, 2:30 P. M.

W. T. Knox in the chair.

H. R. Salisbury offered the opening prayer:

W. T. Knox: When we adjourned this morning, we were receiving reports from the Asiatic field. Quite a number are yet to be submitted, and we will devote the time this afternoon to listening to those that have not yet been submitted. We shall first call upon Brother J. P. Anderson.

I. H. Evans: This is Brother J. P. Anderson, from the Kwangtung province, in China, who is working for the Hakka people.

J. P. Anderson: I bring greetings from our Hakka brethren to our brethren in America. Out of China's millions, all of whom are in a general way here represented, I wish to call your attention for a short time to what I may term a division known as Hakkas.

The original home of the Hakka people was in north central China, from which place they were driven several centuries ago. At present the largest number of them live in the northern part

of Kwangtung province. They also occupy some parts of Fukien, Kiang-si, Hunan, and Kwongsi provinces; also parts of the island of Hainan. These people have emigrated in large numbers to Indo-China, the Federated Malay States, Java, and Sumatra.

By their fellow Chinese, they have been given the name Hakka, which means stranger, wanderer, or guest, and was originally applied to them in a disparaging sense. However, taken as a whole, they are an industrious people, living mostly in the mountains, which are dotted from base to summit with villages.

Their customs differ somewhat from those of their fellow Chinese, mainly in the fact that the women do most of the heavy work, and for this reason do not bind their feet. But, regardless of customs and opinions of others, these people are certainly included in the "every kindred, tongue, and people" of Rev. 14: 6-12.

Pioneer mission work among them has been done by the Basel and the Berlin Mission Societies, who have carried on most of their work by establishing schools. Later the American Baptists have opened work among them.

Our work among the Hakkas started through the conversion and labors of five young men, who had left the Basel Mission Seminary, coming to Canton; while here they called upon Brethren J. N. Anderson and E. H. Wilbur, requesting instruction in present truth. Some of their friends had previously told them something of the belief of Seventh-day Adventists. Of course their request was granted. After some study and a noticeably deeper Christian experience, they requested baptism. These young men were anxious to tell others of their new-found truth, and for a time labored in Canton.

In the year 1906 I was sent to China, and soon afterward I was asked to give my time to the study of the Hakka dialect. One of the young men mentioned acted as my language teacher. For three years I remained in Canton, studying the language, and having charge of the Cantonese boys' school. During this time much thought and prayer were given to the matter of finding a permanent central location for the work among the Hakka-speaking people. After investigation, it was decided that Wai Chow, a city of 250,000 inhabitants, situated 150 miles east of Canton, was the proper place. So in the spring of 1909 I moved to Wai Chow. The following spring I was glad to welcome as collaborators Brother S. A. Nagel and wife. As time goes on, we are more and more convinced that this was the place chosen of God for the central station in the Hakka field. Two other stations were opened in the country, one at Moi Lung and one at Pat Vui. For some time the people at Moi Lung had been calling for a worker. When we visited them, a good interest was found. For the past two years a native evangelist has been working among them. The Sabbath services have a regular attendance of forty, some of whom have been baptized. We plan that, with God's help, we may soon have an organized church at this place.

One of my visits to this city was at a time when the plague was claiming as many as fifty victims daily. The people in their distress sent to the mountains for a noted god. But only on condition

that the city be cleaned, and that a payment of several thousand dollars be made, would the priests consent to make the journey. On reaching the city, the idol was placed in a new chair, and carried through the city. The literati of the place followed. They were dressed in sackcloth, and marched with their bodies bent forward, as do the mourners of the country. A man carrying a pail of clear spring water, into which were dipped branches of trees, went before the procession. This water was sprinkled upon the people, houses, and streets. It was pathetic indeed to see such an appeal for help. I was glad, by the Lord's help, to point some of them to him who can "cleanse and make pure by the washing of water by the Word."

To the west of Wai Chow the good news has been heard, and they desired to hear more. So a house was rented to serve the purpose of a chapel. We have now an average attendance of one hundred, and oftentimes when the chapel will not contain all the people, we go out into the open, with the moon and stars for our lamps. There are often as many as two hundred people present. Just before I left I had the privilege of baptizing ten persons. Our place of meeting was soon too small, and I suggested to the evangelist that it would be a good thing to build a church. He passed the suggestion on to our members and interested ones. All were delighted, and wished to help. Pledges were made, but not collected till after harvest.

The sum of \$650, Mexican, was raised. Of this amount \$50 was kindly given by the mission, and \$300 by our heathen friends. The remaining \$300 was given by members of the church. I visited the place just before leaving China, and saw all the materials on the ground, and the foundations being laid for what is to be not only a church, but a school as well. In these buildings will be rooms for the evangelist and teacher. Brother Nagel writes that it is nearly completed. Because of the light emanating from this chapel, neighboring villages have asked us to open work among them. They desire to become "tame," as they term it, by hearing the truth for this time.

Another chapel is located in Chin Phin, where over fifty persons meet regularly for Sabbath services. As this station is farthest inland, for some time during the revolution, it could not be visited; yet our faithful evangelist stood at his post of duty, sometimes amid very discouraging circumstances. Many interesting things might be said of this station. The home station at Wai Chow has a growing attendance. Many of our inquirers are the refined people of the city. Here we have an organized church of twenty-five.

By the liberality of our brethren in raising the \$300,000 Fund, and the thoughtfulness of the Mission Board for their workers, in disbursing the same, two foreign houses have been built at Wai Chow.

Literature

About fifteen hundred copies of our Chinese *Signs of the Times* have been sold monthly. I have often been encouraged in my work while traveling through the country to find in many market places that our Sabbath calendar had found a place in most of the shops. At San-on a brother is keeping the Sabbath from reading our paper, and gathers a small company about him,

teaching them the Sabbath, and other truths, as best he can.

We have one boys' school at Pat Vui, with an attendance of twenty-four.

Our donations have amounted to \$25; tithes, \$72. We have one ordained foreign minister, one foreign licentiate, four native evangelists, two canvassers, and one teacher, to spread this truth among ten million people.

Our membership numbers 35, with Sabbath-keepers to the number of 200. We, like you, have set our faces like a flint toward Zion, and purpose by God's help never to rest till the message has gathered out every honest soul.

Following Brother Anderson's interesting report, the chairman called upon C. L. Butterfield to render his report of the Korean Mission.

C. L. Butterfield (reading):—

Korean Mission Report

Korea is a peninsula on the east of Asia, bounded on the north by Manchuria, on the east and south by the Japan Sea, and on the west by the Yellow Sea. It has 80,000 square miles of very mountainous surface, inhabited by about 13,500,000 Koreans and 500,000 Japanese. It belongs to the empire of Japan, which has done much during the past five years in improving the country in general.

The work in Korea for the past four years has been marked by much of the blessing of God. Advancement has been made in all lines, and especially in the matter of the stability of the Korean church. As no statistics had been compiled, it was impossible to know the exact membership at the organization of the mission, in November, 1908. From a published report of the work in 1907 it seems that about two hundred had already been baptized and taken into church fellowship. However, it had been impossible to thoroughly instruct all these members, as our first worker, Elder W. R. Smith, had only gone to the field in the fall of 1905, and it takes some time for one to get the language so that he can do effectual work. There were no Korean believers who spoke English, and before Brother Smith arrived there was no worker with a thorough knowledge of the truth, speaking the Korean tongue. Therefore the Korean church was weak, and some were led away by those not in harmony with the organization.

Shortly after the organization of the mission, some of the native workers, who had formerly been employed by the Japanese Mission, became dissatisfied, and when it became necessary to drop the leader of the opposition, it seemed, for a time that the majority of the believers would also leave us. Nevertheless, since our number of workers from America has increased the past five years from one ordained minister and one Bible worker, to three ordained ministers, four licentiates, and two Bible workers, we have been able to instruct our evangelists and believers, and today there are 389 baptized church-members rejoicing in the third angel's message and doing what they can to quickly give the truth to their own people.

I said 389 had been baptized, but that was the number when I left Korea one month ago. Since that time Dr. Riley Russell has without doubt baptized more than the needed eleven to make the four hundred, as after I left he was to visit two places, to baptize those prepared. So

our Korean church today numbers more than four hundred members, and 350, at least, of them have been baptized since the last General Conference. The attendance at our 32 Sabbath-schools for the first quarter of this year was 776. We hope that many of these will be baptized this year.

The faithfulness of our believers is evidenced by the way they have helped in the matter of tithes and offerings. Four years ago the native tithe did not equal a tithe of the salaries paid to native workers, but now nearly all our church-members are faithful in paying their tithe. The tithes and offerings for the past four years, including tithe of workers from America, has been as follows: 1909, \$637; 1910, \$801; 1911, \$969; 1912, \$1,379; total, \$3,787. This is an

it possible for the workers to live with healthful surroundings. These houses have been occupied by Brother and Sister H. A. Oberg, Sister Mimi Scharffenberg, myself and family, and Brother Frank Mills. We are indeed grateful to God and the donors of the \$300,000 Fund for the great help that has come, and will come, to Korea through these buildings.

Kyong San

Kyong San is in southern Korea, sixty-seven miles north of Fusan. In the fall of 1910 an acre of land was bought, a frame house erected, and Brother and Sister R. C. Wangerin went there and opened up work. A church building which will seat about one hundred people has been built, and a church of for-

then purchased a cylinder press, of Japanese make. The Pacific Press Publishing Association gave us machinery to the value of about eight hundred dollars, for which we were indeed grateful.

In the fall of 1910 we began to publish a twelve-page monthly paper, but it was later increased to a twenty-eight page magazine. Four special campaigns were made with this magazine, and as high as 13,500 of one edition were sold. This year we have averaged about four thousand copies a month. Last year more than one thousand dollars worth of books and papers in the Korean language were sold.

Medical

You have all read of the work being carried on under the direction of Doctor



FIRST CAMP-MEETING IN KOREA, 1912

average of \$3.55 per capita. When the extreme poverty of the people is taken into consideration, this speaks well of their faith in and devotion to the work.

Spread of the Work

Four years ago, work had only been carried on in one of the thirteen provinces, and only one mission station had been opened. Eight churches have now been organized in five provinces, and companies established in four others. Workers from America are now located in four stations, Seoul, Soonan, Wonsan, and Kyong San.

All these stations, except the Wonsan station, have been made possible by the \$300,000 Fund. At Soonan there are two foreign houses, although not the best. These are occupied by Dr. Riley Russell and family, Brother Howard Lee and family, and Miss May Scott. Our industrial training-school is located here. There are forty-five acres in the school farm. The principal crops raised are rice, millet, and beans. Last year one thousand fruit-trees were set out and are growing nicely. The school building is a small building with mud walls, and the girls both study and live in small Korean houses with mud walls and straw roofs. However, a contract was let before I left for the erection of a school building, a girls' dormitory, and a dispensary. These buildings are all to be built of brick, and to be completed by the first of October of this year.

Seoul

The headquarters of our work moved to Seoul, the capital of Korea, in the fall of 1909. We occupied rented quarters until last year, when we were able to build outside the East Gate, on one and one-fifth acres of land, three dwellings and a building for a publishing house, mission offices, and a chapel. These buildings are all substantial brick buildings. They add stability to our work in the eyes of the people, and make

ty-five members has been organized. Three or four Sabbath-schools are also being conducted in near-by places.

Wonsan

Wonsan is quite removed from the rest of our work, as it is located on the East Coast, and there is no railroad there yet. After attending the last General Conference, Elder W. R. Smith went to this place, bought a piece of land, and built a house. A church has been organized at Wonsan and one at E Won, a place about two hundred miles north of Wonsan.

School Work

Our school work was commenced in 1907 by Elder Smith and Miss Scharffenberg. The attendance, though small at first has grown until there are over seventy students at the present time, and many have been turned away, as we could not accommodate them. In the spring of 1910 Brother H. M. Lee arrived, and has since had charge of that work, being assisted by Miss May Scott, who takes charge of the girls' department. It has taken some time to get the work thoroughly organized, but a four years' course is now being given, equivalent to the American sixth to the ninth grades.

Besides the training-school at Soonan, we have eight schools in the country doing primary work, with an enrolment of over one hundred.

Publishing Work

The publishing work was commenced in the spring of 1909. Our first outfit consisted of an old George Washington proof press, and a small font of type. This was set up in one end of the school building at Soonan, and operated for about six months. It was then removed to Seoul. But before we moved into our own spacious building last December, we were compelled to move our plant no less than five times. For two years we worked along with the old press, and

Russell in his twenty-dollar dispensary. They have had over twenty thousand patients during the last four years. Many of these patients have traveled long distances in pain and suffering to receive physical aid, and have, while receiving that aid, heard the glad news of the soon-coming Saviour, who is able not only to heal our bodies, but to heal our souls of the dread disease of sin. The new dispensary now being built will add much to this branch of the work. We trust, however, that the new building will not keep the doctor away from the field work, where he is so much needed, and where he has rendered such signal service as a minister.

Workers

At the time of the last General Conference we had only eight workers from America, and five of these had been in the field but six months. Now we have fifteen workers from the United States, all speaking at least some of the language, and some speaking it very well. Then we had six native laborers employed; although four of the six have since dropped out of the work, there are now over forty in the various departments giving their full time to assisting in the great work of giving to their own people the message of the soon-coming Saviour.

God has been very good to our workers the past four years, keeping them in health and strength, for which we praise his name. In June, 1911, Brother and Sister W. R. Smith were called upon, for the second time in Korea, to lay away one of their little ones, Jethro, to await the call of the Life-giver in the resurrection morn. Last September, while our mission houses were being built, and we were living in tents, our own little boy, called Kenneth, was snatched from us by the cruel hand of death. But these little graves on Korean soil only endear our hearts to the work there, and make us long for the day to

come when "the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

Needs

Our needs, briefly stated, are as follows: A new house for Brother H. M. Lee; rooms for Sister May Scott; houses for new workers as they are sent out; and a church building for Seoul, a city of two hundred thousand population. We need two families, one to locate at Kyong San, with Brother Wangerin, and one at Wonsan, with Brother Smith. These two workers are alone among their millions, and we should give them help soon.

I thank you for your time, and I trust that as you give of your means to assist in the work, you will also give of your prayers, that God's blessing may continue to rest upon the work in Korea, and that it may go forward as never before.

C. L. BUTTERFIELD, *Superintendent.*

At the conclusion of Brother Butterfield's report of progress for the message in Korea, the chairman called upon the representative from the East Indies and Federated Malay States, G. F. Jones, for his report, which he presented as follows:—

THE MALASIAN MISSION

MALAYSIA has a population, approximately, of fifty million. Part of these people are under British rule, but the greater part are under Dutch rule. The British territory was entered in October, 1904, by G. F. Jones and wife and R. A. Caldwell, who went, at the request of the Australasian Union Conference, to Singapore from Australia, to begin mission work there. Brother Caldwell first canvassed that city for "Desire of Ages." Then he canvassed the other towns in the Straits Settlements and Malay States. After this he went to China and the Philippines. G. F. Jones and wife remained to do evangelical work.

Singapore, the Metropolis

Singapore, lying half way between India and China, is a cosmopolitan city of three hundred thousand inhabitants. It is the seventh largest seaport in the world. Nearly all the nationalities of Asia are represented in the city, each speaking his own language. Thus the city is a Babel of tongues and religions, and its evangelization is therefore a difficult problem to solve. There are pagodas, mesjids, shrines, and churches. All seem satisfied with their ideas of worship, and aggressively resent any novel introduction of ethics among them. The Straits Settlements is a British colony, and is well governed. Its ports are free; perfect liberty is accorded to all nations; and no passes are required, nor any questions asked of those who enter.

Resources and Advantages

There are millions of acres of rich jungle land which may be had from the government at ten or twelve dollars an acre. Rich syndicates from England and America and Australia buy thousands of acres of land for the cultivation of rubber, which thrives well. The smaller capitalists, mostly from China

and India, settle on smaller lots and find comfortable homes, but, as in the home lands, the natives crowd into the cities and live from hand to mouth, ever slow to learn that the land offers them wealth and prosperity and a happier existence.

Railways are running from north to south of the peninsula, at a cost of less than one cent a mile to the traveler. This makes the mainland and cities accessible to all, and makes travel easy for the missionary.

Besides our own missions established here, the Church of England, Catholic, Lutheran, Presbyterian, Methodist Episcopal, Plymouth Brethren, and others, are represented.

The educational work is a strong feature of most of these missions, and the government has up-to-date schools, where young people of over one hundred nationalities, sit and study together, and are carried into the higher

location. There is a marked difference in freedom for the missionary between the British and Dutch territory of Malaysia.

Our Work in Singapore

The work in Singapore grew until it was necessary to erect a church building. This was done by three fourths of the funds coming from America and one fourth from Singapore. Australia promised to provide more if it was needed. So a neat and well-built church was put up on land purchased from the government in the best and most prominent quarter of Singapore. The membership is about eighty, and continues to increase. The Sabbath-school membership is about one hundred twenty. The whole church is a live missionary society.

The interest spread from this church to other towns in the Malay States, and it was necessary to open up missions in



EVANGELIST CHAN AND FAMILY, SINGAPORE

education of the Local Junior and Senior Cambridge certificates. We find them generally better educated than in the home lands.

Malay is the lingua-franco of the Malay field, although each nationality retains its own language. Malay is spoken perfectly only among the Malay people proper. They are Mohammedan in religion.

The Dutch Division of the Field

The greater part of the Malay field, under the Dutch government, comprises Java, Sumatra, Borneo, Celebes, Dutch New Guinea, the Moluccas, and hundreds of smaller islands. The liberties of the people are much circumscribed under this government, excepting the privileged class, called European, who enjoy all home advantages and education. The Dutch policy of governing is considered severe by the natives, and conduces to an unfriendly feeling toward the government. Missions are not allowed to have a free hand, and cannot work how and where they please. Special permission must be obtained from the governor-general, not only for the mission generally, but for each individual worker, European or native, who is also circumscribed to a certain district or town, and must petition for a new permit if he desires to change his

them; so in September, 1911, a mission station was opened in Kuala Lumpur, the capital city of the Malay States. The interest there is gradually growing.

There is a church-school of about thirty children in Singapore, and an industrial training-school for young people is much needed. These we hope to soon provide.

The British and Dutch Malay Field

The British Malay field has now one ordained minister and five native helpers. The field has been canvassed with several of our large and small books and yearly subscriptions for our periodicals taken.

This mission field lies close to the equator, and is humid and malarial. The sanitation of the towns is good, and continues to improve under strict municipal care. The Lord is blessing his work in British Malaysia, and inquirers and converts are multiplying.

The Dutch Malay field has a population of over forty-five million. It is beginning to show returns for eight years of faithful, patient labor. The providing of native converts to help the European workers has done more to solve the problem of carrying the message over these large islands than the continual call for foreign workers, who, after a short stay, have been obliged to return

home. The coast cities are intensely malarial and pestilential, and our workers in Java are now confined, by order of the governor-general, to three cities—Batavia, Soerabaya, and Samarang.

In Java

Our first church in Java was organized on June 23, 1912, with twenty-seven members. On July 29, the Soerabaya church was organized with nine members. On the mountains in East Java, three thousand feet above sea level, are two mission properties, which were purchased several years ago. A school for the Javanese children was started on one of these properties, but it was discontinued in 1912, because only four children attended. Thus our valuable workers were released to labor in the needy and large city of Soerabaya. The mission properties are now used as rest homes for the benefit of our workers.

Of the first workers who began to work in Java, Sister Tunheim remains. She is conducting a mission in Batavia. Brother and Sister Wood, who later joined the work there, are conducting the mission at Soerabaya.

In Java, with its thirty-two million people, we have no ordained minister and only four foreign workers, with about eight native helpers.

Sumatra has a population of about four million. About fourteen years ago Elder Munson and family began work in Padang, the principal city on the west coast of Sumatra. A beginning was made in that difficult pagan and Mohammedan city. Other laborers followed, and there is now a prosperous day school of more than sixty pupils, and a Sabbath-school of more than thirty members. There is no church organized there as yet. Brother and Sister Judge and two helpers are now carrying on the work in Padang.

In the interior and on the northern heights of Sumatra is Immanuel Siregar, laboring among the Mohammedans, the uncivilized tribes of the interior, and others who are seeking the truth.

The Message Enters Borneo

British North Borneo has just reported an interest there of a score keeping the Sabbath through one of our Singapore converts, who is employed selling Bibles for the British and Foreign Bible Society. Our Singapore native evangelist, Brother Chan, later went there to investigate, and he reports a lively interest among the well-to-do Chinese.

Other Portions of the Field

The message is traveling through the Celebes, and is finding converts among the Menadonese. It has also gone to Amboyna, Banda, and other islands. We have not one worker in those islands, yet the truth somehow has found its way to those far-out-of-the-way places, and awakens the people to cry, "Come over and help us."

There are hundreds of islands in Malaysia that must speedily hear the third angel's message, but "how shall they hear without a preacher? and how shall they preach, except they be sent?" The isles are waiting for God's law. "Hearken unto me, ye that know righteousness, the people in whose heart is my law." "Lift up your eyes, and look on the fields; for they are white already to harvest." G. F. JONES.

At the conclusion of Brother Jones's report, conference adjourned.

W. T. KNOX, *Chairman*.

W. A. SPICER, *Secretary*.

The Sermon

ZEAL FOR GOD IN FINISHING HIS WORK

Sabbath, May 17, 11 A. M.

I. H. EVANS

I WILL read a text from the second chapter of John, the seventeenth verse: "And His disciples remembered that it was written, The zeal of thine house hath eaten me up."

These words were spoken by the psalmist concerning Christ long before his advent to this world. When the disciples saw on this occasion the wonderful power of Christ in cleansing the temple, this passage of Scripture came to their minds. They remembered what the psalmist had written, and thought in their hearts that this text applied to Christ.

The occasion on which the words of this text were brought to the minds of the disciples was the scene of the cleansing of the temple. It was a wonderful occasion, from the Jewish standpoint. It was the great national festival, the most important in the estimation of the Jews, one in which the people took the greatest pride, and one that secured the largest gathering of Israel; one in which the Jews took satisfaction in endeavoring to celebrate according to the Mosaic ceremony.

A great multitude had gathered from the far north, from the east, from the south, from the west. It was not a gathering like this that we have here today, for we are but a small congregation; it was a mighty concourse of people. The priesthood was there, a priesthood very punctilious in regard to ceremonies, jealous of vested rights and of authority; a priesthood God had appointed, but which had greatly apostatized and had bartered away justice and right dealing for the things of this world.

There was gathered about the temple and in the stalls provided, a large number of animals of various kinds,—sheep, goats, bullocks. Jews had gone out into the country and bought them up and brought them in droves and flocks to the temple, to be sheltered and housed, and then sold at an enormous profit to those who were dealing in these animals, providing the people that had assembled from afar, necessary offerings for worship.

The Jews from abroad brought with them the currency of the country from which they came. They brought the coins of Greece; they brought money from Egypt and from Moab. When they reached Jerusalem, they exchanged this money for the currency of Jerusalem, so as to be able to buy sheep and bullocks and doves to offer in sacrifice. The Jews were shrewd, anxious to make money. "Money Exchange" was written over tables in many places. These exchangers overcharged these poor people who had come from afar to worship, and made an enormous profit.

It was a motley scene on this occasion—that vast concourse of people, the temple thronged with a jostling crowd, hustling in and hurrying out, going hither and yon, each family, each clan,

anxious to get together in worship and to partake of the festival that was to come. It must have been a very peculiar scene for the Son of God to witness, at this his first Passover. He was outside the temple, perhaps, and saw the jostling, hurrying crowd, the men buying and selling; he heard the bleating of the lambs, the cooing of the doves, the money-changers crying out their wares. Then Jesus walked up the beautiful marble steps of the temple. No man knew what he was about to do, not even his disciples. They were proud of their Lord, and they thought he would be king some day. They were anxious for his popularity, and wanted the priesthood to receive him. They wanted that vast assembly of Jews to recognize him as the Messiah, and thought that on this occasion he would surprise them with his wonderful words; for they knew he was a mighty teacher.

Christ walked into the temple and cast his searching eyes about. He knew the hearts of those men. Suddenly he turned upon them in the fury of his wrath. Fear seized every heart. The throng fell back, and Christ took the tables of money, heaped high with the coin of Jerusalem, and of many other countries, and turned them over. He took a whip and drove out the buyers and sellers, and they all fled in fear.

No doubt the disciples believed their Master had made a mistake. For the Son of God to enter thus upon his ministry would bring upon him persecution from the start. The disciples were humiliated, and for a moment they, too, were seized with fear. Then there came to them that statement which the psalmist had recorded long before, "The zeal of mine house hath eaten me up," and they knew that that text applied to Christ.

We read in the Bible of two kinds of zeal. One kind the Lord seems not to accept on the part of his followers; the other I believe ought to possess the hearts of those who believe the message for this time. I want to read about the first kind of zeal,—a zeal for doing things, but lacking consecration, and without God in the heart. Now, men may have that zeal, and the church may have it; it has had it in the past; and men who have been called of God and have been doing God's work, and have been leaders of God's people, have had that zeal—the zeal of *doing* without the zeal of *consecration*. Oftentimes, from a human standpoint, it seems the easiest way to work for a man to take upon himself the entire responsibility, and by his activity leave God out, doing all in human strength. I want to cite one or two examples of men who have thus exemplified zeal not according to the wisdom of God. Paul wrote to the church at Rome, as we read in Rom. 10:1, 2: "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge." They have a zeal of doing, of acting, of sacrificing, but it is not pleasing to God. It was a wasted zeal, bringing no salvation, no rest, and little satisfaction. Yet they had great zeal, and were willing to sacrifice, and suffer, and endure, but their hearts were not right with God.

In 2 Kings 10 I read about the experience of a king of Israel. This king was a zealous man. One day he met a fel-

low patriot, one of his own kind. He took him into his chariot, asking him to come and see his zeal for the Lord. Now, I think Jehu had zeal. God had told him to go out and destroy the children of that wicked Ahab. Jehu went about it in a very forceful way. He was most active, and destroyed the children of the house of Ahab. Yet God said of this man, "But Jehu took no heed to walk in the law of the Lord God of Israel with all his heart: for he departed not from the sins of Jeroboam, which made Israel to sin." Verse 31. Notwithstanding all Jehu's zeal, his heart was not right with God. I have sometimes thought that is the reason why men and women sometimes give up this truth, why preachers apostatize and turn their strength in opposition to the work of God. They have had zeal, but their hearts were not right with the Lord. While they were thus active and working with all their might and strength, they had lost, in a way, that precious experience that binds the heart to God. And when a man has zeal without God in his life, he is sometimes going far from what God would have him do.

I have heard not a few men say, "I cannot understand how a man that is so zealous and earnest and self-denying can be a man that God does not accept." Yet that man may later fight the truth of God. It is a strange thing. The Jews were in that very condition when Christ was here. The high priest and all his assistants in the priesthood were zealous for the cause of God; they were ardent worshipers. They were very punctilious in offerings and sacrifices, in their tithe, and in all the little details of their lives; and yet, notwithstanding all this zeal, they demanded that Christ should be crucified, and they set the mob on to take his life.

I believe every man ought to know by personal experience that his heart is right with God; that his zeal is not born from ambition; that his enthusiasm is not of this earth; that his consecration is to God and not to man. Loyalty should be given to right principles, to the Word of God, and not simply to church or organization. All men should examine themselves carefully whether they be in the faith or not, because if we are putting forth this zeal and making these sacrifices for anything in this world but the love that we have to God, we miss the mark. There must be in the soul a burning fire, a spirit of loyalty, not to man, not to the church, but to the Lord God, and to Jesus Christ, the Son of God.

Now I want to read about the zeal that is according to God (Isa. 59:16, 17): "And he saw that there was no man, and wondered that there was no intercessor: therefore his arm brought salvation unto him; and his righteousness, it sustained him. For he put on righteousness as a breastplate, and a helmet of salvation upon his head; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloak." This is Christ our Saviour; he was clad with zeal as with a cloak. What is this zeal? What are its characteristics? It is a consuming, burning love in the heart for God and the kingdom of God. It is a love that burns with intensity, that consumes utterly soul and body and strength and mind of the one possessed of this love. It is wonderful for a man to have the whole life and soul and body

so burning with love, so consumed with devotion to God, that it seems as if he was clothed with zeal as with a cloak. That is what the prophet said of Christ; but notice what kind of man he was: he put on righteousness as a breastplate. He was not like Jehu; he was not like those Jews and that priesthood at Jerusalem; for he put on righteousness as a breastplate, and was clad with zeal as with a cloak. I will tell you, my friends, one who goes out with righteousness as his breastplate, in the fear of God, and with this burning zeal in his soul, will do a mighty work for God. That man will be a mighty power, a power as irresistible as any force you can think of in nature. Wherever he goes, he will burn his way into the hearts of the children of men. There is no power in this world that can withstand the onslaught of such a man as that. No power, either kingly or governmental, can withstand the influence of a man whose heart is covered with a breastplate of righteousness, and who is clothed, as it were, with a zeal that is like a coat. Such men are absolutely irresistible forces in this work. This was the experience of Christ, our Saviour.

There have been men with zeal for God, mighty zeal. I will call your attention to one. There had been a great apostasy in Israel, and when there is an apostasy in the church the tendency is for everybody to be affected by it. A great sin had come into Israel. The Moabites had tempted the people of God, had gotten the men of Israel to marry the women of Moab, and the men of Moab had married the women of Israel. The people of God were mingling on equal terms with that heathen nation which God had said should not come into his house. The Lord's wrath was mightily stirred. He sent his angel down from heaven and began to slay the people. There was a great slaughter.

When Phineas the priest saw one of the sons of Israel and a Moabitish woman sin at the door of the tabernacle of the Lord, what did he do?—In his zeal for God he took a javelin and thrust them through. We say this was an awful thing to do; yet God approved of it, for he said to Phineas, "Wherefore I give unto him my covenant of peace." Why?—Because Phineas had in his zeal for the Lord tried to put this sin out of the camp.

Oftentimes now men will stand hesitating and criticizing and finding fault, when they ought to take hold with the people of God and help to cleanse the camp of sin. We are living in the most critical time of the work of God; because everything that we are doing is so prosperous, and we are so filled with what we are doing that we are very liable to leave God out of our reckoning and believe we can finish his work in our own strength. One of the great things we need to do now, while we have zeal and are in earnest in this work, is to be sure that we are all the time individually on God's side. If we do not have the zeal according to God, but our zeal comes because of selfish ambition or because of some worldly interest, we shall make an awful mistake. The work of God will triumph, but we shall be lost when the final reckoning comes. What the church needs is to have each individual member of the body on God's side all the time, and to have the zeal which is according to the righteousness of God.

This zeal, this earnestness, is a thing that belongs to this people. I believe that there has never been a people in the history of the Christian church that is so much entitled to this zeal as this remnant church. Why?—Because there has never been a people in the whole realm of Christianity that made such wonderful professions of religion as we do. There never was a people that pretended to give the message we are giving to a perishing world. We say to the people that we are living in the end of time. I suppose there are very few here today that do not believe that in a way, that we are in the last end of time. Now how would you expect a man to act as if he actually believed that he was living in the very last generation, and probation was about to close. Would he be a man to take things easy? Would he be indifferent whether men heard the truth he believed, or whether they did not? I think if a man really believed the truth, he would be very much like a Methodist preacher I once met. He said: "If I believed what you say you believe; if I were an Adventist who believed what you are teaching, I would work with all my heart and mind. I could do ten times more work than I am able to do now, if I knew the Lord was soon coming." The very fact of knowing that the coming of the Lord is so near should of itself set a man on fire, and consume him with zeal. The very fact that a man is not going to leave his goods to his children, but is going to live on until the Lord comes, ought to cause him to cut every cord that binds him to this world, and consume him with zeal for God's service. If that does not do it, what can?

And yet, my friends, how weak we are, with such a great and mighty truth as we have. I tell you there is something wrong. To believe this is the last generation of men, and this the last message of mercy going to the world—to believe it with all the heart—will fire a man's soul with such zeal that he will be an irresistible force.

I remember once when I was preaching to a congregation about giving their children to the Lord's service, one mother would not make the sacrifice of giving up her daughter for training in the Lord's work. I talked very earnestly with her, but she would not make the sacrifice. She wanted to have her daughter always with her, and could not bear to have her go to some foreign land. She was not willing to let the girl go out of her sight. What do you think became of that girl? That woman held on to her and would not let her go to school to get a training for the Lord's work. The girl afterward married out of the truth and apostatized.

Do you think a parent who will not give her children to God believes this truth? We have the last message of mercy to be given to the world. This is the end of time; for the Lord is soon coming. Yet men are not willing to give themselves and their children to God. Do you believe that is right? Do you believe, my friends, that is the spirit that ought to prompt and permeate a church? No. I believe every Seventh-day Adventist parent in this world ought to give himself and his children to God for service [amens], that they may go wherever God shall call them, whether to Africa, India, China, or any other field in the wide world where there is need.

Every son and daughter ought to be on the altar to go where God calls, when God calls, and because there is suffering and hardship and trial. That should be an incentive, not a hindrance.

Do you say, I do not feel, Brother Evans, as though I could give myself to go where God might call? Why not? Why should a man hesitate to go and do the finishing work for God? Because of hardships? These hardships depend a good deal on how you look at them. A man might think he was having a very hard time when he was having a very good time if he but knew it. When you get into a foreign field it is not half as hard as you think it is. I talk to young men about going to China. I set before them the conditions. I tell them of the language that is to be learned, and they shrug their shoulders and say, "I think I am better adapted to school work at home."

But, brethren, who is going out to these great heathen lands if you do not go? Who is going to make the sacrifice if you do not make it? Who is going to take the message to those people who are dying by the millions if you hesitate to do it? If every one of us believed this truth with all his heart, there would be no hindering cause to prevent your or my going to any field in this world for God, if the need was there and the opportunity presented itself to go. To-day we are paralyzed in our work because we cannot get young men and women fast enough to go out into the work. I believe, my friends, as fast as we can get the men, the people of God will give the money.

Think of the tremendous increase in the offerings. Why, yesterday when I heard the treasurer's report, my heart was wonderfully cheered. I said, The people are ahead of the ministry, and the people are going ahead of even our boards in making provisions to fill these great and needy fields. Where are the men who are ready to go? Do you ask, Isn't there sacrifice? Isn't there hardship? Yes, of course there is. But why in the world would a man believe this message if he is not willing to sacrifice for God? I could believe that if a man thought the Lord was not coming for a hundred years, or two hundred, he might want to look out for a rainy day, but if we believe this message it should stir every heart to cut loose and give all for God. Do you not believe that? Do you not believe, my friends, that every one of us ought to be willing to do anything for God, to go anywhere for God? I think so.

And yet look at the great fields in Asia unoccupied—look at them from a reasonable standpoint. In the Asiatic Division there are 25,000,000 souls dying every year without Christ. Think of it! Twenty-five million! Do you, say, I cannot do anything; for I am not sufficient; I am not qualified? It is not great ability that wins in the work of God, but great consecration. The consecrated man, the consecrated woman, whose heart is full of fire and zeal for God, who is willing to give and suffer, can do much more than a man that is better trained yet lacks entire consecration.

I tell you, my friends, there is need of a mighty awakening in the church of Christ today. How are we going to finish this work? How are we going to ever get it completed? When I come here and hear these splendid reports, and see what is being done, my heart burns

with fire and zeal, and it seems as though we could finish it soon; but when I go back to that great Asiatic Division, with its 600,000,000 people and see that there is not one man for 20,000,000 population; when I see our men failing in health, being scattered hither and yon, long distances apart, my heart cries out, How can this work be done without more help? How can it ever be finished in this world, and we go home to glory, until this church arouses itself and we have a mighty outpouring of the Spirit of God upon us to fit us for service? And, brethren, I will tell you that awakening must come if we close the work in our day. If the people would give themselves wholly to God, with heart and soul and body we could do a mighty work for God. A wonderful work could be accomplished in a short time.

Brethren, we must not forget what God can do with a consecrated instrument. It does not take great men to do a great work for God when he works with them. You remember the story of Israel going around Jericho—how all the hosts marched around, but did not have to fight any battle; they just had to obey God. When they came around the seventh time, and gave the shout of triumph, God did the work. But Israel must follow on. God works; they must show zeal, and service, and consecration, and obedience, and God can do the work.

I believe the time must be very near for the fulfilment of those statements given to us from the servant of the Lord, that there would be a host of our people cutting loose from the world, from the farms, from the shop, and going out to preach this truth to the world. Why, bless your souls, if it is not soon now, when will it be? When will those prophecies ever meet fulfilment if some do not arouse themselves and set themselves to work with intense activity? I say the time is now. It is now the time when every Seventh-day Adventist ought to set himself to work definitely for the coming of Jesus Christ. Do you say, I can not preach well? My dear friends, let your soul burn with fire and zeal for the coming day, and God will lead you out. He will lead you to your neighbors and your friends, and you can give your goods, you can give your children, and in some way God will lead you into a work that will be mighty.

I knew a man over in Michigan, a poor old blacksmith. He was a very untidy man, and had no education; yet that man had great zeal. When he was introduced to me as one who had raised up a church of forty members, I said, "How in the world did he do that?" He did it by Bible readings, by distributing literature, by praying with the people. He had raised up a better church that year than had any minister in the conference. And what one man can do other men can do. Suppose the one hundred fourteen thousand men and women in the United States, in Europe, and in all the world, should give themselves definitely to work for God like that, would not there be a stir in the world, men going out with their satchels filled with literature, talking about the Lord's coming, distributing this message, telling of the Lord's coming near at hand. Then a man would not be looking on his acres, on his fine possessions, nor reckoning up his bank account; his soul would be burning with zeal for God, and he would be giving every fiber of his being to God,

—his wife, his children, his soul, his money, his time.

God can take every man and woman who will give themselves to him. If you and I are possessed of this zeal, this earnestness, brethren, we will impart it to another, and that one to another, and so on, and these things will extend and expand more and more, until soon the whole world will be reached. The message will be given, and our Lord will come.

Of Christ it was said that the zeal he had for God consumed him,—it ate him all up, his life, his strength, his all. Now, what are we going to do? I have talked with many a man since I reached the United States. Some say, I am going to be a doctor; I am going into private practise. Others say they are going to do this or that. My friends, what is your object in doing this or that? Why do you want to be a great doctor? Why do you want to be a great man in the world? It seems to me that the greatest thing in the world that a man can be is to be an instrument of God to finish this work. What will you do with that greatness by and by? Can you take it with you? It will last during your lifetime, and then it will go out. But if a man will give his life to the work of soul-saving, by and by he will have eternal riches. He will not be flattered; he will have few friends, and no worldly greatness, no social prestige; but, O brethren, he will have a great harvest of souls in the kingdom of God! I would rather have that for my inheritance, I would rather have that for my treasury, than to have all the riches and honor of this world, and then go down to ruin at last. The great thing is to build so solidly, to work so truly, to be so loyal to God, that every fiber of the being will live through all eternity.

I appeal to you with all my heart to cut loose from every earthly tie, and to swing clear into the service of God, and give yourself with great zeal to the finishing of this work. May the text be true of us, "The zeal of My house hath eaten thee up." I want this to be true of me. I should rather have it true of me than to have anything in this world,—to know that I have given all I have on earth to get heaven; that I stand for righteousness; that I stand for hard work, that I stand to finish this work. I do not care for riches, or for the honor or glory of men, but that I may have it said of me by God himself that "the zeal of thine house hath eaten me up." I want to be consumed wholly in God's service, to put all he has given me into his service, and to hear these words said to me by the Lord himself when I have finished my work. This glory ought to satisfy any man's heart, it ought to satisfy any church, a whole denomination, to have that said of it: "The glory of My house hath eaten thee up."

May God give us during these meetings this consecration, that we may be possessed of this zeal, for his name's sake.

"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Gal. 2:20.

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DAILY EXCEPT SATURDAY

50 CENTS FOR THE SESSION, MAY 16 TO JUNE 9, 1913

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DAILY PROGRAM

(Except Sabbath)

A. M.	
Devotional Meetings (in sections)	6:00—6:45
Breakfast	7:00
Bible Study	8:30—9:30
Conference	10:00—12:00
P. M.	
Dinner	12:15
Conference	2:30—4:00
Departmental Meetings (in sections), Mission- ary Talks and Other Services (in big tent) ..	4:30—5:30
Lunch	6:00
Public Service	7:30—9:00

Bible Study Hour

READINESS FOR THE COMING OF THE LORD

May 19, 8:30 A. M.

J. O. CORLISS

In view of the overwhelming evidence that has been brought before us of the near approach of the Lord, it has seemed to me we can study no subject more profitably this morning than that of our preparation to meet the impending events. I found my remarks upon the words, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not." 1 John 3:1.

The world did not reach that point of spiritual elevation where Christ stood, and they could not know him, because there was something that prompted him and led him that the world did not comprehend. I wish that every Seventh-day Adventist were prompted and led as he was.

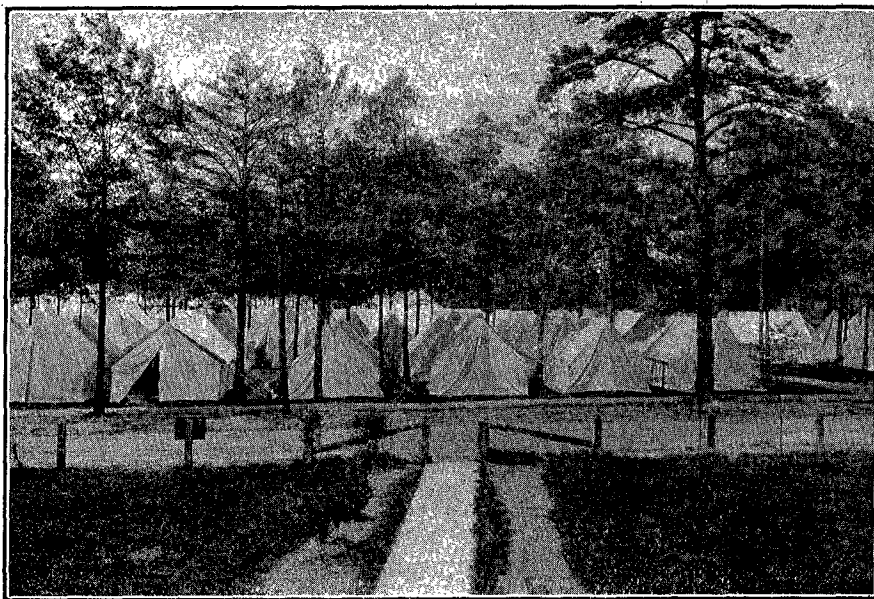
"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for

we shall see him as he is,"—not as he was nineteen hundred years ago, but we shall see him as he is in all his glory, and to see him in his glory, there must be an absolute change in us in every respect. In our very faces there will be a radical change, because the motives, the promptings of the mind, will alter the countenance. To be brought to that point where we can see the Lord as he is, means perfection. I know some think that to preach perfection is fanaticism; but I am glad that the Bible teaches this as the aim of the Christian life. Brethren, the time has come for us to cut loose from all these things that have chained us down in the past.

Paul wrote: "Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every

him here on earth. We must be cleansed from everything that would befoul the mind or mislead us in any way. "And you that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblemished and unreprouvable in his sight." Col. 1:21, 22.

Why did he reconcile us?—Because there was a work to be done. It is a great attainment to be brought to the place where, when the penetrating eye of Jehovah shall examine our characters, we shall be found "unblemished and unreprouvable in his sight." Every day most of us find things in our lives for which we reprove ourselves, and we say, "O God, forgive my sin!" O, that we



A SECTION OF THE CAMP

man perfect in Christ Jesus." Col. 1:28. When our cases come up in the great assize, any defect will be noticed; for God cannot take one into heaven with a defect upon him. One transgression cast Adam and Eve out of the garden in the beginning. It was just one defect, and it all grew out of a doubt, a single doubt, of God's word. There are some of us who have gone even beyond that in iniquity. But the Lord Jesus Christ has provided fully for all these needs: "the Lord hath laid on him the iniquity of us all." Isa. 53:6. He bore it all to set us free. Though he was rich, yet for our sakes he became poor, that we through his poverty might be made rich. I hear the words, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." That was what he endured for your salvation and mine.

Now take the language of the text: "We shall be like him, for we shall see him as he is." Surely if we are like him then, we shall have to become like

could realize what a fitting up means, that divine fitting up, so that we may be "unblemished and unreprouvable in his sight"! This is what the apostle labored for in behalf of the children of men, that he might present every man perfect in Christ Jesus.

Some will say that this perfection is an impossibility. Yes, as the Saviour said to one man, "With men it is impossible; but with God all things are possible." When an individual lays himself upon the altar, when he divests himself of self, and falls into the hands of God, we cannot tell what God can do for that individual, because the human mind has never penetrated the possibilities of eternal, infinite power. And yet we know that there is a possibility of God's enabling a man to attain perfection.

Some one may think that when the judgment comes, it will so fix up his case that he will be counted perfect at that time. My friends, the judgment is to take your case and mine and judge it

according to the standard in the books above. The very record that you and I have made will come up there, and if those things rest upon us that are not right in his sight, we shall be judged according to the record. The Lord will not overlook sin and fix up our cases at that time. The time for us to have our cases made ready is now, while the blood of Jesus Christ avails.

The apostle says: "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." Now, in order that we may know the excellency of the knowledge of Jesus Christ, we must count everything in this world loss. And it is a great exchange, a wonderful exchange to make.

We must lay everything down in order to win Christ. We cannot win Christ if we do not. I read again what the Master says: "No man can serve two masters." Why?—"For either he will love the one and hate the other, or he will hold to the one and despise the other." Now if we hold to Christ, we are bound to despise the things of this world. We shall not desire to speculate and to make money when souls are perishing at the rate of one hundred thousand each day. And yet sometimes we have a bank account and a large farm or ranch, and are receiving hundreds and thousands of dollars a year income beyond what we need for our own family requirements.

What did the apostle want to find in Christ?—"That I may know him." This word "know" means much more than a theoretical knowledge. It is a positive and absolute knowledge, an experience with the Lord, not simply knowing what is said about him. There is a great difference between preaching Christ and preaching about Christ. When we preach Jesus Christ it must come from the knowledge that is in us. "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death." When you and I are as we should be,—made to know the fellowship of his sufferings,—then we shall find ourselves cut loose from the world.

"Not as though I had already attained," he says, "either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus." That word "apprehend" means "to receive thoroughly." This is the meaning of the original word. "That I may receive thoroughly that which I have also thoroughly received of Christ Jesus." The Lord receives us thoroughly when we come to him, even with all our sins.

The apostle goes on further: "I count not myself to have received thoroughly; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." I want to read a little further: "Let us therefore, as many as be perfect, be thus minded." He regards a certain condition as being perfect. I understand from the Word of God that there is a present perfection, and a perfection by and by; and that is what Christ meant when he said, "Be ye perfect, even as your Father in heaven is perfect." He is perfect in all his operations, and we should be perfect in all our operations. But you may say that this is not possible. It is possible. The apos-

tle said: "As many as be perfect," let them "be thus minded." To be perfect means to give up everything for the Lord. Do you say you will have to starve? God does not let his honest, faithful children starve.

The apostle says in Colossians, the first chapter: "In whom we have redemption through his blood, even the forgiveness of sins; who is the image of the invisible God." I wish that word "image" could be understood more literally than the English presents it. When we find its meaning in the language that underlies the English, we find it is this, "Who is the pressed-forth one;" that is, pressed forth as features are pressed in wax. Then to be in the image of Jesus Christ is to be pressed forth, and his features are to be our features, as if they were pressed in wax. That is the way we are to be.

So we find that we shall be able to comprehend "what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye may be filled with all the fulness of God." Now the fulness of God is his completeness. Brethren, the nearer we come to the Lord's return to the earth, the greater is the necessity for our being in this condition. God calls for holy living. He expects us to be filled with all the fulness of God.

In 2 Cor. 4:6 we find this expression: "For God, who commanded the light to shine out of darkness, hath shined in our hearts." The same God that created the world, and said, "Let there be light," hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But how are we to enter into this experience? Read in the third chapter, eighteenth verse: "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." This is what the apostle meant when he said, "I press toward the mark for the prize of the high calling of God in Christ Jesus."

It is time for us to awake from the dead, to awake from our sleep; for the Lord's coming is nearer than when we first believed.

I once saw a large, beautiful picture. A fine-looking man stood in the foreground, with a large bundle of crosses. On his right were people in a dense wood. They were looking at him. One man in the picture was reaching out his hand to take a cross, but a woman standing behind him would not let him take it. Another had just taken a cross, and carried it about half way up the hill, where, on a big rock, he was sawing it in two. Another came up with a cross, his body bent, but his face lighted up with the glory of God. Brethren and sisters, what you and I need is to take the cross and carry it that we may know the fellowship of Christ's sufferings. The apostle tells what he was going to do with that fellowship; he says that he was called to "preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery."

Brethren, in our neighborhoods are we so living that men shall see what is the fellowship of Christ's sufferings? He says, "It doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him." Thank God. As I have studied his life,

as I have seen his suffering in the midst of his enemies, as I have followed him in his wanderings for the three years and a half he was in the world, I have said, "O my Lord, give me that spirit; fill me with the fulness of God; let me stand where I can know Christ in his fulness, that I may be made conformable unto his death, so that when he appears he may recognize me as one that belongs to him. May God grant that we may 'press toward the mark for the prize of the high calling of God in Christ Jesus.'"

J. N. Loughborough: I should like to say a few words. Did you know that today is the birthday of the advent doctrine? I thought of it when I first awoke—the nineteenth of May. Did you ever hear of anything that took place on the nineteenth of May?

Voices: The darkening of the sun.

J. N. Loughborough: Did you know that it occurred right on this ground? New England then took in all these colonies. It extended from Maine to the Carolinas. That dark day was seen here.

Now I thought these brethren from abroad would be glad to know that they had been on the spot where this took place. My grandfather, who lived in Trenton, N. J., described that night. He said some people were made sick. The whale-oil lamps looked like blue globes. Two feet from one you could not see anything. I thought you would not think of this fulfilment of prophecy, but it fits on to this sermon. "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." It is now 133 years nearer than on that dark day.

Conference Proceedings

SEVENTH MEETING

May 19, 10 A. M.

I. H. EVANS in the chair.

F. M. Wilcox offered prayer.

The following-named persons were seated as delegates by vote of the conference: C. L. Stone, L. D. Randall, C. M. Snow.

The Western Canadian Union Committee reported that P. P. Adams had been added to the regular delegation of that union, and the Central Union Committee reported the substitution of the name of L. C. Christofferson for that of Dr. J. D. Shively.

By error the name of S. E. Wight was omitted from the committee on finance in yesterday's minutes.

The secretary read a memorial from Europe regarding the further organization of the European Division, addressed last autumn to the General Conference Committee, also the response of the General Conference Committee Council at Mountain View. The memorial and the response follow:—

Memorial From Europe

To the brethren Assembled in the Autumn Council of the General Conference Committee (1912): Greeting!

The European members of the General Conference Committee have had under consideration for some time a fuller organization of the European field, and at the spring meeting held in Skodsborg, 1912, unanimously voted to ask the General Conference Committee at its autumn session to take the following proposition into consideration:—

Any one who studies the divine plan of organization will find that it is one of natural growth, and that it must keep pace with the steady development of the world-wide work.

Seventh-day Adventists existed nearly twenty years ere the first conferences were organized. Then, as there came to be several conferences, the need was seen, as early as 1863, of the General Conference organization. Thirty-one years passed before it was felt necessary to introduce a new factor of organization, the union conference, between the General Conference and the local conferences. Today there are twenty-three union conferences. Beginning with January, 1913, there will be twenty-five union conferences and four union missions. Nearly thirty union organizations have been created in the short period of eleven years.

Another want, however, has made itself felt, and different solutions have been tried to remedy it. In North America, where the General Conference has its headquarters, and where the General Conference can deal directly with the union and local conferences, this want is not felt so keenly as in Europe. Councils of European workers were held as early as 1884. As the fields were far apart, however, and the difference of languages raised natural obstructions, it was soon found that even the union system was not fully adequate to the needs of the field. The European General Conference was the first suggestion, but the term chosen caused just misapprehension. In 1902 the General Conference at Oakland created as a remedy the vice-presidents in Europe and North America, with the right to meet with their respective union presidents, and thus as a committee supervise the division. In 1909 the Asiatic Division was added, and thus ninety-five thousand members, in fields having about one thousand million of population, are already comprised in the divisional arrangement. But this new factor was only in name, as far as the constitutional basis for action by the people of a division is concerned.

To give the European workers more generally the possibility of meeting in a council to consider the immediate and the peculiar needs of this great division, the General Conference Committee held its biennial session in 1907 at Gland, and in 1911 at Friedensau. But the last meeting especially only demonstrated that, while these meetings were a great factor in binding the workers together and in bringing spiritual blessing to thousands of our people who could not attend the General Conference session in the United States, yet one apparent lack was manifest—a proper organization of the division as such. All could see the need of such a divisional meeting, but the representative and constitutional basis for it was lacking. Feeling this, the European members, as above stated, in their last session, decided to kindly ask the General Conference Committee at its autumn session to take into consideration such a divisional organization, and, if favorably reported, to appoint a committee which could do the necessary preliminary work, and introduce a well-considered plan by the time of the next General Conference session.

Europe's needs today will be the needs of South America, Asia, and other parts

of the world tomorrow. It can be only a matter of time until the world, as such, will have to be comprised fully in this divisional organization. As we have conferences and organized mission fields, union conferences and union mission fields, there would naturally be a difference between regular, fully organized, self-supporting divisions and missionary divisions. North America and Europe are today not only self-supporting divisions, but supporting factors for large mission fields, while the Asiatic Division depends upon help from without.

If the world gradually were divided into five or six divisions, and then given, for example, their regular meeting every third year, the General Conference every fifth year, the president of the General Conference could, during his term of office, easily make the round of these great divisions, and become fully acquainted with the world's great needs. While today every mission field has its director, and each conference or union conference, as well as the General Conference, its own president, the division has no real head, only a so-called vice-president. But if the divisions had their regular constituency sessions, elected their own officers, and considered their own peculiar wants, as all other minor organizations, then the workers and people could have the advantage of attending more generally such meetings, and the head of each division would not be the vice-president of a division, but be its president, and could be at the same time the vice-president of the General Conference, by virtue of his office as president of a division.

As long as our membership was entirely or mostly in North America, the General Conference sessions were easy of access to most of our people, but where now forty per cent of our membership is outside of the United States, and is even growing faster than in the States, these divisional meetings become a real necessity. The General Conference representation would naturally be more and more restricted, while the divisional meetings would give the needed opportunity for more general local attendance. Again, the General Conference session would then be left to deal more with great general, world-wide plans, and the divisional session with the more local matters.

If this divisional system were perfected throughout the world, the General Conference president would have freer hands to be fully the president of the world's General Conference, and by his presence at these divisional meetings catch his inspiration for the world-wide message, see the world-wide needs, and lay plans accordingly.

Our difficulty today in Europe will be perhaps best explained if we call attention to the fact that by the next General Conference we shall have in Europe eight union conferences, two union mission fields, forty organized conferences, and over forty organized mission fields. Altogether there are some ninety-five organizations, with nearly thirty thousand members. Our delegation would come up to one hundred ten delegates, and yet this number would take in only one fifth of our gospel workers without considering the vast body of lay members.

Another matter which will necessitate these divisional meetings will be the fact

that, as other tongues besides the English become spoken by vast majorities of our people, provisions will have to be made to supply this lack, and to carry on our deliberations and service accordingly.

Another matter which ought to be considered is the fact that our mission work today is done under the name of the American Mission Board; but, as large fields outside the United States, such as the European Division, and others, are carrying on mission operations in different parts of the world, it would be no more than just that either our board should become an international board, and have its branches, or else there be an American and European board, or whatever board is needed to meet the emergency. The Moravians, for example, who have constituencies in Germany, Great Britain, and America, and have great mission operations carried on by the three sections, do their work as an international board, with branches in the three different countries.

Hoping sincerely that the appeal of the European members of the General Conference Committee, will receive a due hearing at this fall council, we would humbly submit this memorial to the members present.

Response to the Memorial

In response to the memorial from Europe regarding further organization of the European Division, the Mountain View council of the General Conference Committee, held in January, 1913, took action, making recommendation to this General Conference in session as follows:—

"We recommend,—

"1. That at the next session of the General Conference the constitution be so changed as to provide for the creation of a conference to be known as the European Division of the General Conference of Seventh-day Adventists.

"2. That the territory be Europe, Asiatic Russia, Asiatic Turkey, Persia, Arabia, Africa, and the adjacent islands.

"3. This conference shall connect the General Conference and the denominational organizations and departments of work in the designated territory.

"4. That it shall have full administrative power for the carrying forward of its work, it being understood that this conference shall furnish the means for the support of the work throughout its field.

"5. That the president of this division conference shall be one of the vice-presidents of the General Conference.

"6. That in its conference sessions the membership shall have delegated representation through local and union conferences and union missions and the division conference.

"7. That the division conference shall be represented in the General Conference by a suitable delegation.

"8. That for the present no attempt be made to modify the organization now existing in North America."

W. J. Fitzgerald: It seems to me that this question in all its details and bearing is a question that should be considered by a very representative committee. I therefore would move that this report be referred to a committee, to be composed of the General Conference Committee and the standing committees of the Conference, and that this representative com-

mittee to instruct the committee on plans as to what to submit to the Conference.

The motion was seconded, and carried.

The chairman called for the report of an action by the General Conference Committee (in Mountain View, Cal., January, 1913) relating to mission and institutional finance, which was read, as follows:—

TWENTY-CENT-A-WEEK FUND

Recommendations to the General Conference in Session

Whereas, It is more clearly revealed, with each passing year, that schools, sanitariums, and publishing houses are most helpful and necessary facilities for the rapid and efficient carrying forward of the work of God throughout the world; and—

Whereas, These institutions can accomplish their purpose only to the extent that they are understood, appreciated, and supported by our people; and—

Realizing, That in the establishment and maintenance of the institutions we now have, there has not been given the careful study, the efficient management, and the proper financial support they should have had; therefore, be it—

Resolved, That we take these institutions, with their workers and their great interests and needs, more fully upon our hearts and into our plans and fostering care than heretofore; and, further,—

That we commend to the study, the interest, and the support of our people everywhere, the schools, sanitariums, and publishing houses among us.

Resolved, That we adopt the following arrangement for removing the present liabilities of these institutions, and for maintaining them without creating further indebtedness:—

The standard of offerings to missions to be raised from fifteen to twenty cents a week per member in the United States and Canada, and that twenty-five per cent of the total amount thus raised be devoted to the liquidation of the liabilities of all training-schools, and those academies, intermediate schools, and sanitariums whose liabilities equal or exceed twenty-five per cent of their assets.

We further—

Recommend, That the carrying out of this plan be governed by the following provisions:—

1. That the entire amount received on the Twenty-cent-a-week Fund be kept intact, and remitted to the General Conference treasury.

2. That the twenty-five per cent to be devoted to the liquidation of the liabilities of the schools and sanitariums be divided annually, by the General Conference Committee, among the institutions, on the pro rata basis of their indebtedness.

3. That in the apportionment, due consideration be given to the conditions prevailing in each institution as to its financial situation, earnings, available assets that can be realized upon without detriment to the work, annuity contracts, etc., a complete report and financial statement being rendered each year to the General Conference by the institutions.

4. In case the total amount raised falls short of the twenty cents per member, so as to interfere with the operations of our foreign-mission enterprises,

the shortage shall be deducted from the relief fund rather than the foreign funds.

5. That each institution receiving appropriations from this fund shall apply the full amount it shall receive to the liquidation of its liabilities.

6. That an institution sharing the benefits of this fund shall not by any means add to its present indebtedness either by buildings, equipment, or in its operations.

7. That for the enlargement, repairs, equipment, or loss in operating, the needed funds shall be raised by direct gifts from the people.

8. Where it is demonstrated that an institution cannot maintain itself without increasing its liabilities or encroaching upon the proposed relief fund, such institution shall, upon the advice of the General Conference Committee, and the union conference in which it is located, be closed, and its assets be disposed of to the best advantage, or diverted to other denominational use.

9. That failure on the part of any institution to comply with these provisions shall debar it from receiving the benefits of this plan.

10. That there be appointed a finance commission of three members, men having experience that will enable them to give counsel regarding training-schools, sanitariums, and publishing house enterprises, to counsel with the management of each institution regarding its affairs, and to make recommendations as to plans of operation, this commission to report to the General Conference Committee, and to take the place of the recently appointed committee on institutional finance, its members to devote their whole time to the work, and their salary and expense to be met with the twenty-five per cent institutional fund before its distribution.

11. That this plan go into effect July 1, 1913.

Voted to refer to committee on finance.

REPORT OF THE NORTH AMERICAN FOREIGN DEPARTMENT

The chairman then called for reports from the North American Foreign Department. The secretary of the department, O. A. Olsen, presented the general survey, as follows:—

This department was first launched at the General Conference in 1905. The work among the foreigners in this country, especially among the Germans and Scandinavians, had taken on such large proportions that in order to further prosecute the work successfully, and to provide for its continued growth and development, a Foreign Department organization seemed necessary. The General Conference could thus be in closer touch with the work, not only among the Germans and Scandinavians, but also all the other foreign nationalities, and render it such assistance and supervision as the needs of the work might indicate.

Elder G. A. Irwin was appointed its first secretary, and, in connection with his many other duties, did much to get the department organized and the work started. Four divisions were formed, with a superintendent in charge of each; namely, The German West division, comprising the country west of the Mississippi River, with Elder G. F. Haffner as superintendent; the German East division, comprising the territory east of the Mississippi River, with Elder O. E.

Reinke as superintendent; the Swedish division, with Elder S. Mortenson as superintendent; the Danish-Norwegian division, with Elder L. H. Christian as superintendent.

This arrangement has proved very satisfactory, and a great blessing to the work, systematizing and unifying the interests, and advancing the message among these various nationalities. Thus a good foundation was laid for further growth and development.

At the General Conference of 1909 a further advance step was taken in the appointment of a department secretary who could give his entire time and attention to the extension and development of the message among these many foreign nationalities in our land.

Our Foreign Population

From government statistics we learn that the foreign-born, together with their immediate descendants, number at the present time from thirty-five to forty million in the United States alone. This foreign element is estimated at forty-six per cent of our country's population. The number of languages and dialects spoken here is about sixty or more. When the foreign population of Canada, which is several millions more, is added, it will readily be seen what a large and important field this is.

To get a more correct view of this immigration problem, you must understand that it is not only foreigners who have come in past years, but those who still continue to come in enormous numbers year after year. In 1905 for the first time more than a million immigrants landed on our shores. In 1907 the tide rose to 1,285,349,—a larger number than the entire population of Nebraska at its last census, and more than the single population of over twenty of the States in the Union.

The immigration fluctuates, of course, but during the past ten years the number of foreigners coming to this country has averaged nearly a million a year. It is impossible for the casual observer to form any correct idea of the vastness, and, consequently, the importance of this foreign population in our midst. This foreign element has already become so large and general that one writer says: "New England is foreign today. The Middle States are foreign today. Not only the great cities, but the smaller towns as well; not only the small towns, but the hillsides; not only the hillsides, but the valley farms, are peopled with men and women who have strange faces and strange ways." He might also have included the broad prairies of the West, for the foreigners are everywhere.

A Glance at Our Cities

One writer has described our large cities as follows: "New York is a city in America, but it is hardly an American city. Boston is an Irish city; Chicago is a German-Scandinavian-Polish city; St. Louis is a German city; and New York is a Hebrew-German-Irish-Italian-Bohemian-Hungarian city, a cosmopolitan race conglomeration. Eighteen languages are spoken in a single block. In public school No. 29 no less than twenty-six nationalities are represented.

"Nor is this true of New York alone. In thirty-three of our largest cities the foreign population is larger than the native. In Milwaukee and Fall River the foreign percentage rises as high as

eighty-five per cent. In all these cities the foreign colonies are as distinct and practically as isolated socially as though they were in Russia or Poland, Italy or Hungaria. Foreign in language, customs, habits, and institutions, these colonies are separated from one another as well as from the American population by race, customs, and religion."—*"Aliens or Americans."*

Such is the situation and peculiar condition of our country—here we find every nation and tongue on earth. It presents a condition different from anything we have in any other part of the world. While the field is difficult and complicated, it is, nevertheless, a field of great possibilities from the missionary standpoint.

A Great Mission Field

One writer says: "Save America

Scandinavians is making good progress. The French work is being revived. At the last General Conference there was not a single active worker among the millions of French in either the United States or Canada. Now we have three ministers and one Bible worker, and several prospective laborers in preparation. This presents an encouraging advance in the French division.

During the past four years a splendid work has been begun among the Russians of North Dakota. At the present time we have seven organized churches there, with a membership of over two hundred. Very urgent calls for Russian laborers are being received from North Dakota and other parts of the country.

Another encouraging feature is the increasing interest among the Jews. The earnest work of Elder F. C. Gilbert, and the literature that has been circulated

one; another for Italians, with twenty-eight members; and one for Bohemians, with eight members. In Newark, N. J., we have a Slovak-Bohemian-Polish church, with a present membership of thirty-three. During 1912 they built a nice chapel, costing five thousand dollars, which will prove a great blessing to the work.

It might be interesting to mention here that recently we have had the joy of ordaining to the ministry Brother John Sivak, who is the first Hungarian Seventh-day Adventist minister in this country.

At Rouleau, Saskatchewan, Canada, we have a very active church, with thirty-nine members, composed of Roumanians, Bohemians, and Servians. A small beginning has been made among the Finns in Brooklyn, N. Y.; among the Roumanians in Cleveland, Ohio; and the

WAVE OF IMMIGRATION into the United States, FROM ALL COUNTRIES, during the past 89 YEARS.

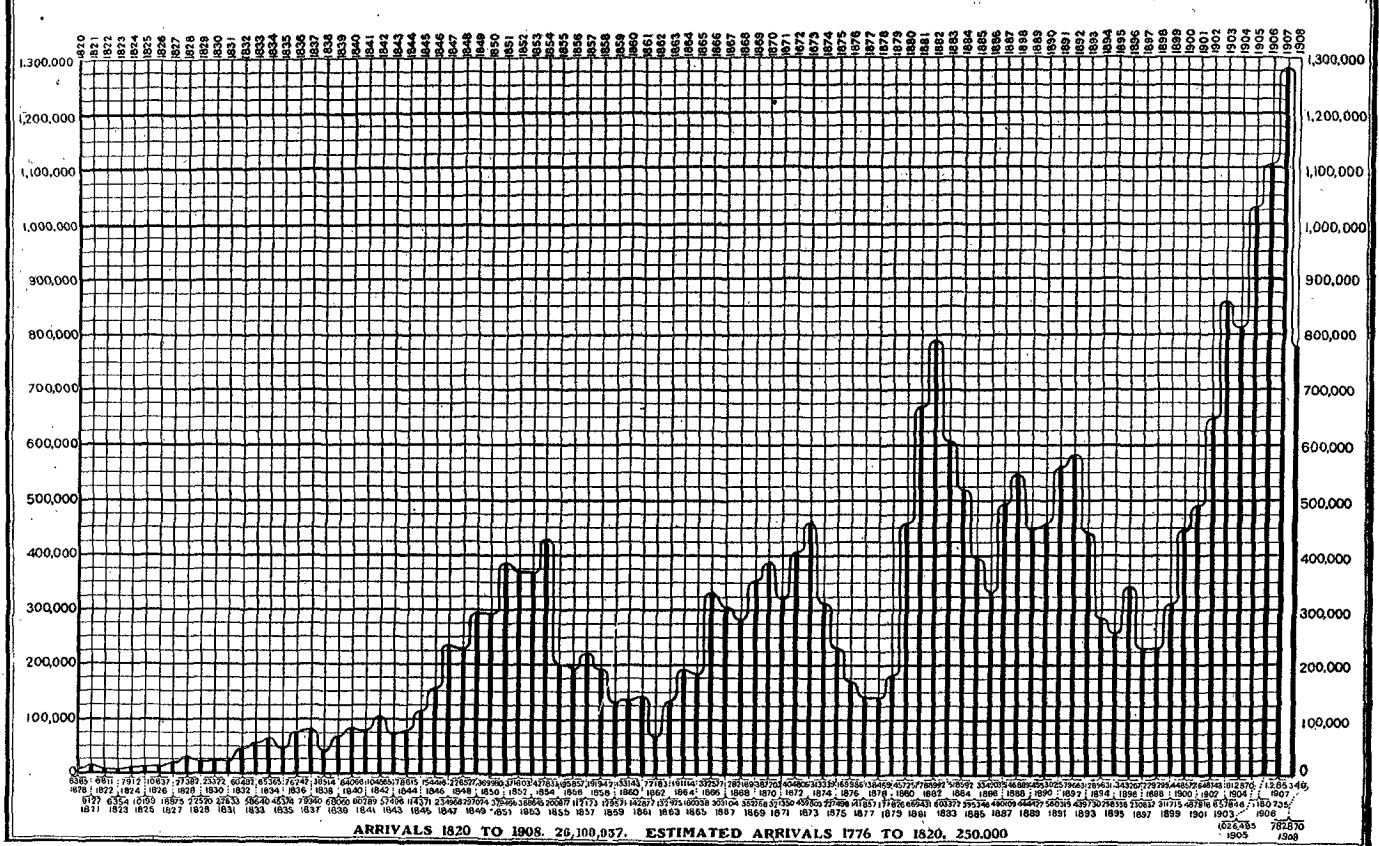


DIAGRAM SHOWING IMMIGRATION INTO THE UNITED STATES, 1820 TO 1908, PREPARED BY A. BOETTCHER

and you save the world.' Through immigration the United States is in a unique sense the most foreign country and the greatest mission field on the globe. All people that on the earth do dwell have their representatives there, gathered by a divine ordering within easy reach of the gospel. Through them the world may be reached in turn. Every foreigner converted in America becomes directly or indirectly a missionary agent abroad, spreading the knowledge of the truth among his kindred and tribe. The greatness of the opportunity is the measure of obligation." Yes, a marvelous mission field indeed!

The Present Status of the Work

As the several superintendents will each present a full report of their respective divisions, I shall confine myself merely to a brief summary as follows:—

The work among the Germans and

garians, with a membership of forty—among them, are beginning to bear fruit, and the outlook is very promising.

Since the last General Conference two divisions, each with a superintendent, have been added to the Foreign Department; namely, the Jewish, with Elder Gilbert as superintendent, and the French, with Elder G. G. Roth superintendent. This now makes six divisions in the North American Foreign Department.

From summarized reports from the Germans and Scandinavians we have gathered the following statistics: Ordained ministers, 73; licentiates, 24; Bible workers, 38; number organized churches, 226, with a membership of 7,405; baptized during the quadrennial period, 2,453; added to the church, 2,429; number new churches organized, 42.

We are glad to report that in New York City we have a church for Hun-

Italians in Chicago. Thus the truth is reaching out and gathering in precious jewels from among these foreign nationalities. In every place where earnest work is done the results are encouraging.

We have a few isolated believers among the many hundreds of thousands of other nationalities, but not a single worker. They present a very large and important but unworked mission field. Chicago is the third largest Bohemian center in the world, yet we have not a single laborer there. Chicago is also a great Polish center, but no effort is made to carry them the message. The same may be said of scores of other foreign nationalities in our midst.

Educational

The beginning of the educational work among foreigners dates back to the winter of 1885-86, when the first Scandinavian Bible school was held in Chicago,

Ill., by Elder J. F. Hansen. During 1886 a similar school was conducted by Elder Conradi among the Germans in Milwaukee, Wis. In 1889 we had Scandinavian and German departments in connection with Battle Creek College. These beginnings were more fully crystallized and developed when the regular German, Swedish, and Danish-Norwegian departments took on a permanent form with the opening of Union College, in 1891. The opening of these foreign departments at that time was a very important step, and has proved a great blessing to the work.

The next important advance move was taken when the General Conference Committee in council at College View, Nebr., in October, 1909, decided to close

attended our efforts in a most marked manner.

The first school year was a decided success; the attendance at each seminary was larger than was looked for. The second year was better, and the third, now just closed, has been still better in every way. During the last year more than three hundred students have been enrolled in these three foreign seminaries.

Mention must also be made of our Russian department at the Sheyenne River Academy, North Dakota, and the French department at the South Lancaster Academy. These two are small beginnings, but, nevertheless, of much importance to the work, for the great need among these foreign nationalities is

possibilities, the importance of which has not been appreciated. As a people we have shown great interest in foreign missions and have exerted ourselves to the utmost to bring the message to the nations and peoples of far-away lands. All that is good, and no one will say that we have done too much. But it is a fact that while we have done this we have greatly neglected the same class of people that a divine providence has brought to our own shores, yes, to our very doors.

We may think that because they are in America no special effort need be made to bring them the gospel. That is a great mistake. Are not the Hungarians, Italians, Poles, Bohemians, Slavs, Roumanians, and a score of others that have come to this country, as needy of the gospel as are these same people in their home land?—Most certainly. As a people we shall be sorely negligent of duty if this home mission field is left unworked.

The foreigner is by no means barren soil, as wherever earnest work has been put forth among any class of these foreigners, the results have been just as satisfactory as anywhere else. The beginning may be small and somewhat slow, but the final outcome compares well with the best. Look at the results from the efforts among the many nations and peoples of Europe—they are all so gratifying; study the results of the efforts among the same nationalities here in the States,—the Germans, Scandinavians, French, Hungarians, Slovaks, Roumanians, Italians, Spanish, Dutch, and others,—and they are equally encouraging.

But this home foreign field, with the exception of Germans and Scandinavians, has been greatly neglected. That it presents difficulties we admit, but they are not insurmountable, by any means. All that is needed in this home foreign field is to adopt these same plans which have proved successful among the foreign tongues of other lands.

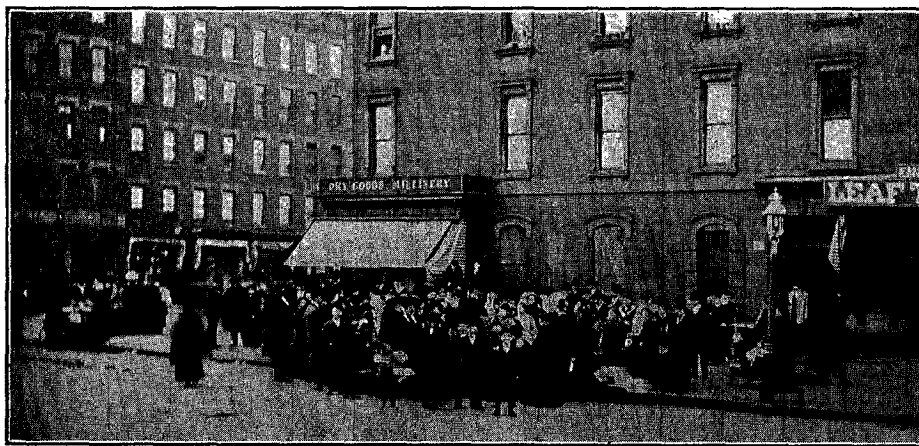
What Shall We Do About It?

The foreign field abroad is directly under the supervision of the General Conference. The best of laborers who have spent much time and money in preparation, are selected from the home field and sent abroad, and funds are provided for their support.

The foreigners at home come under the supervision of the State or local conference. The course that the General Conference has pursued toward the fields abroad is what the local conference should have taken toward the foreign field at home. Wherever this has been done, the results have been as favorable here as there.

Workers of proper experience and adaptability, persons with a passion for souls, whether American or European, must be set apart to lead out among the Italians, Hungarians, Roumanians, Portuguese, Slovaks, Poles, Bohemians, Servians, and many others, not in a desultory manner, but in real earnest, just as they would were they in a foreign land. Then, as individuals from these various nations and tongues accept the truth, this home foreign missionary should assist and instruct them to labor for their own people. Under such leadership, they would be successful; but left to themselves, they would utterly fail.

While this foreign home field properly belongs under the supervision of



SLAVIC-BOHEMIAN STREET MEETING, NEW YORK CITY

out the foreign departments at Union College and establish in their place three separate schools—one for the Germans, another for the Swedes, and a third for the Danish-Norwegians.

The first to locate were the Danish-Norwegians, who found a very providential opening at Hutchinson, Minn.,—a vacant college building in good repair which had been erected by the Lutherans. This, together with a farm of one hundred sixty acres, was purchased at the nominal price of \$22,250. The present value of the entire property, including all the improvements that have since been made, is estimated at \$48,885. The whole is free from debt. We rejoice in the financial condition of this school.

The second to locate were the Swedes, who selected a farm of seventy-eight acres, with good buildings, at Broadview, Ill., thirteen miles west of Chicago. For this they paid \$20,000. The improvements made have increased this to \$37,670, of which about half has been paid, and good pledges are on hand with which to meet the whole cost.

The German division found a providential opening at Clinton, Mo., where a large college building, in good repair, with 112 acres of land, was secured for \$27,600. The improvements that have been made have raised the value of the property to \$95,887. There is still some debt on the property, but this is covered by good pledges, which, when paid, will place the school free from debt.

These three seminaries opened school on Sept. 27, 1910—less than one year after the action was taken by the General Conference to establish them. The undertaking was large, and still more important, and means much to the success of the work among these nationalities. There were many difficulties to be mastered, but the blessing of the Lord has

workers to bear the message to their own people.

Literature

During the quadrennial period our department has put forth earnest efforts in the matter of circulating our literature in foreign tongues. In January, 1910, the International Publishing Association at College View, Nebr., began to issue three thirty-two-page quarterly magazines, one each in the German, Swedish, and Danish-Norwegian. This was something of an experiment, but we are glad to say that it has proved a real success. We have also had two issues of a thirty-two-page French magazine printed, and the prospect is that this may soon become a permanent quarterly like the others.

In addition to the German, Scandinavian, and French, we are also distributing literature printed in the Hungarian, Roumanian, Italian, Polish, Lithuanian, and Finnish languages, as well as the Chinese *Signs of the Times*, from China. These papers are taken in clubs, and we are glad to furnish these and others as we can get people to circulate them. We have also distributed smaller literature in many foreign tongues in this country, but not nearly as much as we ought to have done. We need a decided awakening in the matter of the circulation of our literature in foreign tongues.

There is a call for more small tracts and leaflets on various subjects for general distribution, as well as for books costing from twenty-five to seventy-five cents. Much can be done to bring the message to all these foreigners in our midst by the liberal use of literature.

A Mission Field of Great Possibilities

This foreign population of North America presents a mission field of great

the local conferences, we find that some of them, though appreciating their responsibility to the foreigner, after contributing their part in men and funds to the general work, are unable to meet the calls from the foreign field at home because of a lack of laborers and means. Especially is this the case with the conferences within whose borders are found our largest and most populous cities. This situation calls for special consideration.

During the past two years we have been favored with a small appropriation from the General Conference, which we appreciate very much. With the aid of this we have been able to help out the needs in many places and set a few people to work, which could not have been done otherwise. But what has been done must be increased from time to time. Not only funds but workers must be selected to lead out among these various nationalities, especially in our largest cities.

Cooperation

The North American Foreign Department has no independent organization or executive power, but does its work under the direction of the General Conference, as advisory, through the regular organized union and local conferences. We greatly appreciate the hearty cooperation that we have met during the past quadrennial period in our efforts to promote and advance the message among the various foreign nationalities. Our department will continue to follow this plan in its work to the fullest extent, and we hope that we may continue to have the confidence and recognition so necessary to the accomplishment of the greatest possible good.

Our greatest difficulty is the supplying and adjustment of workers. The home foreign field is large, its needs great, and the calls many, but the laborers are so few when compared with the demands. We study the field and its needs, not only in one or two conferences, but in all of them, and in our efforts to meet the demands satisfactorily in the various places, we especially need the cooperation of our local conference officers.

Our Needs

The Foreign Department of our General Conference is now fairly under way. Four years ago we had only the most limited ideas of the largeness of this foreign population and its needs. Since then we have made a careful study of this immigration problem. However, so far we have hardly more than laid a foundation for the work among them.

Now we stand at a point where aggressive efforts must rapidly be put forth to raise the structure. The conditions will never be more favorable. But we need a new and fresh baptism of the Holy Spirit, giving power and efficiency to the work. We need the continued and hearty cooperation of our local and union conferences in whose territory these foreigners live. We need workers filled with the love of God and a passion for souls to go into highways and hedges to labor for these people of many tongues. We need proper literature for liberal distribution. We need funds with which to meet expenses.

Our courage is good; the outlook is promising; and the harvest is certain, for God will give the increase.

O. A. OLSEN, Secretary.

THE GERMAN WORK IN THE WESTERN DIVISION OF NORTH AMERICA

At the conclusion of Brother Olsen's report, the chairman called upon G. F. Haffner, superintendent of the German work in the western division of the United States, for his report.

G. F. Haffner (reading):—

It must be remembered that the whole German field was under one superintendent the first two years of the quadrennial period. Thus it is difficult to give a full report of the four years, especially of the first two. The field was large, and it was impossible to do it justice. We put forth earnest effort to advance the work in the East, where the majority of the German people live. We sent some of our best men to the East, and they have labored with success, so that the work there has come up. This is especially the case since Elder Schilling has taken hold of this work and is giving it his careful attention. On the arrival of Elder Schilling two years ago, I was relieved of the Eastern Division, and since then gave my whole attention to the Western Division, which is the territory west of the Mississippi River, including Western Canada.

The large cities are mostly in the Eastern Division. St. Louis is the largest city we have in the West; it has a German population of between two and three hundred thousand, mostly Catholics. Considerable work has been done there in the past, but the success has not been very great. However, we have a church there of twenty members, and at present we have a minister and a Bible worker engaged in the work in that city.

We have a small company of German believers in the city of St. Joseph, who hold their membership in the English church. Elder Kunkel is working in that city. We have also a good church at Portland, Oregon; one in Spokane, Wash.; and another in Los Angeles, Cal. This is about all the city work we have done. Our work in the West is more in the country among the farmers. Here is where the German work has taken its strongest hold. Of the ninety-two churches only about ten are in cities and towns.

Progress

The work has made some progress in the Western Division. As near as we could learn from the workers' reports, 408 have been baptized, and 490 added to the churches during the last year; 7 new churches have been organized. So far as we know, about a thousand were added during the four years. At the close of 1912 we had 92 churches, 3,300 members, about three hundred scattered Sabbath-keepers, 95 Sabbath-schools, and 3,846 Sabbath-school members.

The amount of tithe paid by our German churches in the West amounts to fifty thousand dollars or more; Sabbath-school donations, to \$7,025; for missionary work, \$11,890.80; or a total for the foreign-mission work of \$18,915.80. These figures are only for the year 1912.

It is impossible to get a complete report of the work all over the Western Division, as that would require full reports from every church, which we have not been able to obtain, and because many are scattered and connected with English-speaking churches. But we are

glad to say that the work is encouragingly onward, and every year we see good improvement.

Workers

Our force of workers is composed of twenty-seven ordained ministers, five licensed ministers, two Bible workers, and thirty-two other workers. The total expense of the conference workers is about twenty-two thousand dollars. This includes their salaries and traveling expenses. Taking this from the fifty thousand dollars which is paid in by the German churches in the Western Division, twenty-eight thousand dollars is left to be used among other nationalities. The tithe paid per capita, as far as is reported, amounts to \$14.67; the offerings to missions, per capita, \$5.93. This amounts to eleven cents per week. We should also remember that our churches have paid to the German Seminary about twenty thousand dollars during the last year or so. Adding this to the weekly offering, would make more than twenty cents per week per member.

Educational Work

Educational work among the German people has made considerable progress during the past quadrennial period. With the opening of Union College at College View, Nebr., in 1901, the German department was established, and did good service. A goodly number of workers were trained and entered the field. But the time came when the General Conference saw fit to take further steps, so plans were laid for the establishment of three separate foreign seminaries, and the foreign departments at College View were dissolved.

Locating committees were appointed, and immediately went to work looking for sites. After much careful consideration, and visiting numerous places where offers were made, the German Seminary locating committee decided on Clinton, Mo., as the most favorable place. Here they found a large brick college building which was offered at a very nominal price, and this, together with 112 acres of land, was purchased for \$27,600. The first term of school was opened on Sept. 27, 1910.

After the property was taken over by the Central Union Conference and the seminary board, many improvements were made; some buildings, such as power house and barn, were added; and these, together with personal property that has been acquired, and the donations of the citizens of Clinton, have considerably increased the value of the property, so that at a conservative estimate it is now worth about seventy-five thousand dollars.

Our German people have taken a real interest in the establishment of the school, which is shown by their liberal donations. Up to the present time more than half of the value of our property has been paid for. About thirty thousand still remains to be raised. But we are glad to say that we have good, reliable pledges that will cover the whole amount; and if the Lord favors us with a good crop this season, we expect to have our school free from debt within a year.

The failure of the crops in North Dakota and other places for two years was a great set-back in our calculations, for the liberal pledges that had been made were based on the success of the crops, and our brethren were not able to pay

those pledges. This caused a perplexing financial difficulty. But in our trouble we sought the Lord earnestly, and relief came in the good crops of last year. Now everything is moving very prosperously, and the outlook is most encouraging.

During the past fall and winter, Professor Grauer and I visited a large number of our churches, held meetings, and visited the members in their homes. We had good revival services, and numbers were converted and added to the church. All through the results were excellent, and our people most encouraged.

During these visits we also presented the needs of our seminary, and our brethren responded very liberally. In North Dakota they not only made good their former pledges, which were about twelve thousand dollars, but added eight thousand dollars more, making it twenty thousand dollars in all. Of this amount twelve thousand dollars was paid in cash. The same spirit of liberality was also experienced in other places.

Besides the Clinton German Seminary we have five German departments carried on in various English schools. The largest of these is at Walla Walla College, with two teachers and from twenty to thirty students. The other four departments are connected with the following schools: Harvey, N. Dak.; Redfield, S. Dak.; Lacombe, Alberta; and Lodi, Cal.; with a total of one hundred twenty-five students. We also have 14 church-schools, with 16 teachers and 400 pupils. These, together with the 160 who attend the seminary, make nearly seven hundred of our young people and children attending our own schools.

Prospects

The prospects for the future are good all over the field. The Canadian field is a fruitful one; the doors are open everywhere. Our workers have their hands more than full, and many calls for help are coming in. Now is the time for us to push the work as never before. In North Dakota the Lord has blessed the work greatly in the past year, and many doors are open where people are interested and call for a minister. The same is true in other parts of the field. So in all we can say that the outlook for the future is good.

Publishing Work

The *Christlicher Hausfreund*, a semi-monthly, 16-page paper, has at present a subscription list of 4,870. *Der Deutsches Arbeiter*, our church paper, also a semi-monthly, eight and sixteen pages—when it contains the missionary reading it has sixteen—has a list of 1,809 paid subscribers.

Der Zeichen der Zeit (Signs of the Times), our quarterly magazine, has a subscription list of 3,522; but each time we print from nine thousand to fourteen thousand copies, and they are usually all sold. The paper is doing a good work.

Der Jugendbote has a subscription list of only 804, and is not yet self-supporting. The other papers all show some profit.

We have also improved some of the German tracts, and have issued a number of new ones. We are striving to push the work in every line, and the Lord has blessed us in doing so. Our

workers are all of good courage, and aim to press on.

Our Needs

We need to push the German work in those conferences where little or no work has been done. We need more church-schools. The greatest reason why we do not have more church-schools at present is the scarcity of teachers, but we soon expect to fill these calls with able teachers from our seminary.

A greater missionary spirit is needed among our churches. Most of our people are satisfied with supporting the cause with their means, but neglect the missionary work with our papers and tracts, and house-to-house work. Years ago our church-members came together from time to time to send out papers and tracts, with earnest prayers accompanying this literature. This missionary spirit needs to be revived. Most of all, we need the power of the Holy Spirit to finish the work that the Lord has entrusted to us. "Not by might, nor by power, but by my Spirit, saith the Lord."

G. F. HAFNER,
Superintendent.

THE GERMAN WORK IN THE EASTERN DIVISION OF NORTH AMERICA

The report of J. H. Schilling, having charge of the German work in the eastern section of the United States, being called for, he rendered his report, as follows:—

J. H. Schilling (reading):—

To the Delegates of the General Conference of Seventh-day Adventists: Greeting!

We are glad to bring you a report of the progress and the prospect of the work of God among the German people of the East. First of all, we will give you a little history.

Beginnings

Our German work in the East is comparatively very young yet. Our oldest church was organized in Brooklyn, February, 1899, with a membership of sixteen. Nine of these were from Brooklyn, and seven from Jersey City. The next one was organized January, 1902, in Jersey City, with six of the members who had been taken into the Brooklyn church three years before. The next was organized in Milwaukee in 1906, with seventy-two members, who were taken from the Milwaukee English-German church, organized 1887. Then came the church in Philadelphia with eighteen, and Manhattan, N. Y., with twelve members, in 1907; then the Cleveland church, with eight members, in 1908. The youngest of our churches is the South Chicago church, organized last December with ten members. Since their organization these churches have grown steadily, so that two of them have now reached a membership of nearly a hundred.

There were, however, two German churches organized by Elder Conradi in 1888 in eastern Pennsylvania, which constituted the real beginning of the German work in the East. One of these was since united with another church, and thus ceased to exist, while the second became more and more Anglicized, so we do not now carry it on our list as a German church. It is for this reason that we call the Brooklyn church our oldest.

In 1887, just before coming to Pennsylvania, Elder Conradi held the first German school for workers, in Milwaukee, where quite a number of our pioneers in the German work in the States received their first training. Some of these are still hard at work, while others are gradually retiring on account of old age. The next school of this kind was held in New York by Elder Reinke and others, where a number of workers, now so earnestly engaged in the work, and who have helped to raise up good churches in the East, received their training.

The pioneer German worker in the East is therefore Elder Conradi. After him came Elders Joseph and Samuel Shrock. After these, Elder Reinke came to New York City, and, with others associated with him, continued and developed the work partially begun by Brother F. F. Stoll, who worked partly as a local elder and partly as a licentiate. Brother Stoll also started the work in Jersey City, which has been continued and developed by Elder J. G. Hanhardt. Elder Meyer, now in South America, started the work in Philadelphia; Elder H. Pannkoke started it in Boston; Elder G. P. Gaede in Baltimore, and, if I am not mistaken, Elder H. F. Graf in Cleveland. Since Elder Reinke left Greater New York, Elder B. E. Miller, formerly from Texas, has taken up the work in Brooklyn, with more than ordinary success, while Elder D. N. Wall, from South Dakota, has taken it up in the Bronx and Manhattan, and with good success too. In Chicago the work has also gone steadily forward. Through the untiring efforts of Elder C. W. Weber, the brethren succeeded in securing a nice church building, which tends toward solidifying the cause very firmly in that large city.

Workers

Our present corps of workers is twenty-four in number, twelve ordained ministers, one licentiate, and four men and seven lady Bible workers. These are located in Greater New York, Philadelphia, Baltimore, Jersey City, Paterson, Boston, Cleveland, Pittsburgh, Chicago, Milwaukee, and the State of Wisconsin. The result of the evangelistic and missionary activity of our workers during the year 1912 is: Sermons delivered, 2,270; Bible readings given, 6,454; other meetings conducted, 3,654; missionary visits made, 16,353; number of new Sabbath-keepers gained, 232; number baptized, 148; number added to the church, 222; number churches organized, 4; and 3 tract societies organized.

We are glad to report this most excellent effort and success on the part of our German workers. Concerning the 222 members added to the church, we might say that they are hardly enough, compared with the effort put forth, nor are we by any means satisfied with this number. By God's grace we expect to do better this year, and so from year to year. We might mention, however, that our workers have to work harder for what they reap than those who speak the language of the country. The latter can conduct services most anywhere, and have a clear and uncircumscribed sweep of language and territory, while the former are greatly hindered in every way. They have to go from house to house and from door to door to hunt out

the people who speak German, which is indeed very trying and difficult.

Expense

We are glad to report that our work in 1912 did not cost all the conferences much more than the tithe paid in by our people. The entire cost of the work among the Germans in all the Eastern conferences where work was done among the Germans, amounts to \$15,149.02, with a tithe of \$13,615.93, leaving a deficit of \$1,533.09. With God's help we will try to work up the tithe among our people, so another year we may cover all the cost except new work.

Churches

We have now 17 well-organized churches, with a membership of 601, together with 107 scattered members, making our total membership, at the end of 1912, 708.

Tithes and Offerings

These 17 churches, including the 107 scattered members, have paid in 1912 in tithe \$13,615.93; in offerings to foreign missions, \$3,313.57; in Sabbath-school offerings, \$2,241.57, making a total in tithes and offerings of \$19,170.09. The per capita in tithes and offerings amounts to \$27.08.

The Fifteen-Cent-a-Week Fund

Our seventeen churches, not including the scattered members, whose offerings we estimated very low, have paid on the Fifteen-cent-a-week Fund nearly eighteen cents. Eight of the churches have paid over twenty cents; three, over twenty-five cents; two, over forty cents; and one paid over forty-two and one-half cents.

Missionary Activity

We are glad to report that over half of our church-members are active in the local church missionary work. They made 6,784 visits, gave 2,054 Bible readings, wrote 467 letters, and received 185 letters.

Comparison

The only comparison that I can make to show an approximate growth is between the last quarter of 1911 and the last quarter of 1912. It is interesting to note that the tithe has increased from \$2,942.05 the last quarter of 1911 to \$3,600.38 the last quarter of 1912; the offerings to foreign missions, from \$1,425.36 to \$1,971.62; and the Sabbath-school offerings, from \$295.45 to \$685.27. This growth is not very large, but still encouraging. It is at least a step forward.

Prospect

The prospect for the German work in the future is good. The German population is large enough to warrant an excellent growth. Counting the first generation to the foreign born, we can reckon on at least twenty million Germans in this country. In some States there are counties after counties solid German, without a single worker in them. We hope that the dear General Conference will take cognizance of this large German population, and appropriate of their means to the work among these people accordingly.

Hearty Cooperation

I am pleased to make mention of the hearty cooperation on the part of the various conference presidents, and the interest they take in the advancement of our work in their fields, and we have reason to believe that this pleasant feeling and confidence will continue undisturbed. At least we, as a German Department, will do our utmost to nurture it, and to create confidence wherever we can. By God's grace we will do what we can. What the Lord has done for us in the past, he will do for us in the future. The many victories gained are an index to those we have still to gain, and will gain in the name of Jehovah.

J. H. SCHILLING, *Superintendent*.

THE SWEDISH WORK IN NORTH AMERICA

The chairman next called upon S. Mortensen, in charge of the Swedish work in the home field, for his report, which follows—

S. Mortenson (reading):—

God, who has made of one blood all nations of men, has in past ages directed great movements among the nations. In some of these the ancestors of the Swedes took a lively part. And in our days, when the Lord is giving the message of salvation to all nations, we are indeed glad to have a part in this great movement.

General Information About the Swedish Field

In the seventeenth century the Swedes planted their first colony in this country in the State of Delaware. Since that time the immigration from Sweden has kept on, and while many of the immigrants and their descendants have been so thoroughly Americanized that they prefer to be called Americans, there are still, according to the census of 1910, 1,364,215 persons in the United States who profess to be of Swedish nationality. As far as we have been able to obtain information, there are about one hundred fifty thousand of the same nationality in Canada.

The Swedes in North America are mostly settled in the Northern States and in Canada. They belong to different denominations, like the Lutheran, Methodist, Baptist, Mission Covenant, Salvation Army. Some do not care for any religion. It is very hard to find a Swedish Catholic among them. While there is a good deal of opposition among them toward the special message for our time, there are also many honest persons among them awake to the situation and searching for the truth.

The Workers

In the year 1890, when the writer took his stand for the truth, we had only two ordained ministers and one licentiate in this country. One of the ordained ministers died the following year, to the great sorrow of the brethren. But God heard their prayers, and as the years have rolled by has raised up more laborers, so that at the present time we have 18 ordained ministers, two of them acting as teachers at the seminary, 4 licentiates, 11 Bible workers, and 7 others, 1 acting as editor, 1 as secretary, 4 as

teachers, and 1 as visiting nurse, making a total of 40 Swedish workers in this country, whom God has called to carry the precious message of salvation to the Swedish population. Besides these, some of the Swedish workers have gone to other fields; we find them represented in Sweden, China, Japan, and Cuba.

The Churches

In the United States we have 37 Swedish churches where the members are nearly all Swedes, and 9 churches where the members are Danes, Norwegians, and Swedes. Such are the churches at St. Paul, Minneapolis, Artichoke, and Duluth, Minn.; College View and Omaha, Nebr.; Ruthven, Iowa; Tacoma and Ferndale, Wash.; and Portland, Oregon. There are also some Swedish members scattered among the Danish-Norwegian and American churches, and a good many isolated brethren. So far as we have been able to obtain information, there are 884 of the Swedish brethren belonging to Scandinavian churches, 356 belonging to American churches, and 367 isolated brethren, making a total of 1,607 Swedish brethren in North America.

Four years ago we reported fifteen hundred Swedish brethren in North America, but that report was based on the subscription list of our paper, and was quite unreliable.

During the last four years our laborers have reported 613 who have taken their stand for the truth; 384 have been added to our churches, and 10 new churches have been organized. Some of the new brethren were Danes, some Norwegians, and some Americans.

The Financial Standing

The last two years our reporting system has been in pretty good order. In the year 1911 we received reports from 649 Swedish brethren, who had paid \$12,475.33 in tithes, making \$19.22 per capita; \$1,009.19 in Sabbath-school donations; \$1,252.09 to foreign missions, and \$1,018.05 to home missions, making \$5.05 per capita for all offerings.

The year 1912 we received reports from 793 Swedish brethren, who had paid \$19,314.47 in tithes, making \$24.35 per capita; to foreign missions, \$3,113.52; to home missions, \$4,065.08; in Sabbath-school donations, \$2,345.75, making \$12.01 per capita for all free-will offerings.

The Literature

Tidens Tecken, the pioneer paper in the Swedish field, was established in 1874, and has now about twenty-five hundred subscribers; it is an excellent medium by which to communicate the truth to the Swedes. We have also a little church paper with about eight hundred subscribers. Both papers are by special care self-supporting.

We have also thirty-nine different kinds of books, eighteen pamphlets, and fifty-three tracts in the Swedish language containing the last warning message. These are scattered by the thousands every year. The last four years the International Publishing Association has sold this kind of literature to the value of \$11,023.38.

The Seminary

The Broadview Swedish Seminary has been in operation for three years, and is

doing good work. It is located on a seventy-eight-acre farm, about five miles west of the city limits of Chicago, Ill. The purchase price of the farm was twenty thousand dollars, and after we altered some buildings, built some new ones, and equipped the school, the value has increased, so that on Jan. 1, 1913, the resources amounted to \$36,386.28, with \$17,649.75 in liabilities, leaving a present worth of \$18,736.53. We have tried hard to wipe out all the liabilities, but have been delayed in our effort. We are, however, glad to state that we have good pledges by which to pay off the debt as soon as the cash comes in. Our brethren are much interested in the seminary, and are liberal toward it. So we expect soon to have a strong institution free from debt.

We feel very grateful to God for this school, because we know that he has planted and protected it; he will care for it in the future, and we trust that from it many true missionaries will go out with the message of salvation to the Swedes as well as to foreign nations.

We have only good tidings to bring from the Swedish field. While there are some difficulties to meet, as in other mission fields, we are not in the work to be discouraged, or to be conquered by the enemy. No, never! Christ, our mighty Captain, has never lost a battle; and, closely united with him, we are more than conquerors, and expect to win many souls for his kingdom.

S. MORTENSON, *Superintendent*.

THE DANISH-NORWEGIAN WORK IN NORTH AMERICA

Lewis Christian was next called upon to report for the Danish-Norwegian Department of the foreign work in the home land.

L. H. Christian (reading):—

The Field

The Danish-Norwegian population in America is larger to-day than four years ago. Prejudice against the truth is decreasing; the people are more willing to attend our meetings, and to read our literature. Quite an unexpected movement has been begun the last few years to conserve the Danish-Norwegian language and culture in this country. With this end in view, several strong brotherhoods and societies have been organized. The Danish-Norwegian language has been introduced in scores of high schools and colleges. The Minnesota University, a large per cent of whose teachers and students are Scandinavians, has been recognized as the center of Scandinavian art and literature in America. Wealthy Scandinavians are giving large gifts to endow schools and societies that will endeavor to cherish and keep the language and traditions of their home land. One man alone gave six hundred thousand dollars. The youth, though American born, are taught to take special pride in their Scandinavian ancestry. Many even of the fourth generation born in this country speak their mother tongue in their daily life. While there is no antipathy to things American, there is a very strong love nourished for things Scandinavian.

The influence of this trend of thought upon our work is not difficult to discern. If we would bring the one million eight

hundred thousand Danes and Norwegians in America the third angel's message, we must cling to the Danish-Norwegian language. We must never allow ourselves nor our work to become Americanized. This is even more apparent when we consider the many thousand immigrants that come to our shores from Europe every year.

Our Work and Workers

We have 64 Danish-Norwegian churches and over 2,400 members in America. We have 12 ordained ministers, 14 licentiates, and 12 Bible workers. This number of laborers does not include those who are sick, or for any other reason unable to do active work, nor are the ministers that labor mostly in the English included. There are indeed at the present time more ordained Danish-Norwegian ministers that labor in the American work than there are preaching in the Danish-Norwegian language.

Results of the Work

It is impossible to give an absolutely accurate report of the number that have come to the truth in these four years. Our work is so intermingled with the American work that our Danish-Norwegian converts are often baptized by an American minister, and of them we seldom get any report. We know, in fact, that we have a larger membership and more new converts than this paper shows. During the past four years we have organized 11 new churches, won 690 new Sabbath-keepers, baptized many, and added 667 to our churches. This does not include a few, 15 or 30, that have come to us from Europe. One of our churches in Chicago has been united with another one, so that we really have ten more churches than four years ago.

Publishing Work

Three years ago we began a quarterly health and temperance journal, called *Light Over the Land*. This has met with a very encouraging reception among the Scandinavians in America. We have printed from six to eight thousand of each issue. These have all been sold, and the paper has given the publishing house a small gain. Our other papers have prospered. Several new tracts and pamphlets have been printed, and two larger books, one of these a good hymn-book. Our literature is very kindly received, and it brings many to the truth.

Educational Work

In the fall of 1909 the General Conference decided that three foreign schools should be established in America. By the good providence of God, we secured a building and a farm near Hutchinson, Minn., at a very low price, for the Danish-Norwegian Seminary. Our American brethren in the Northern Union gave eight thousand dollars cash to the school. This was a help and encouragement to us all. Thus far the Danish-Norwegian brethren have paid in \$39,500 on their pledges to the school. We greatly need to have the remaining pledges paid during the coming summer and fall. The seminary is fairly well equipped, and the teachers are doing faithful work. We have a good class of students, the attendance this third

year being 104. The first year there was a deficit of \$550 in the running expenses of the school; last year there was a gain of \$370; this year there is a gain.

Other Enterprises

Two years ago it was planned to erect a Danish-Norwegian mission building in Brooklyn. Our brethren in the West agreed to raise six thousand dollars toward that enterprise. This has all been secured in cash and pledges. The General Conference Committee has assigned Manchuria to us as a Danish-Norwegian mission field. Four young people are now at the Seminary in Washington, preparing for work in that country, and will leave for Manchuria in July. One Danish sister gave us \$960 the other day to this mission. A Norwegian brother has pledged fifteen hundred dollars, and many small gifts have been made. Our Danish-Norwegian brethren have showed a deep interest in this new mission.

Our needs in this department of the work are many and pressing. There are hundreds of Scandinavian towns and counties that have never even seen an Adventist minister. In several States with a large population of Danes and Norwegians we have not a single laborer. We need the help of the American brethren in getting ministers into these conferences. We also need their help in scattering our literature among their Scandinavian friends. Above everything else, we greatly need more of the blessing of Heaven in our lives and labors.

L. H. CHRISTIAN, *Superintendent*.

At the conclusion of Brother Christian's report, meeting adjourned.

I. H. EVANS, *Chairman*,
W. A. SPICER, *Secretary*.

EIGHTH MEETING

May 19, 2:30 P. M.

L. R. CONRADI in the chair.

Elder J. E. Jayne offered prayer.

L. R. Conradi: We will continue the reports of the Foreign Department of the General Conference begun this morning. The next report is the Jewish work. This will be led by Brother F. C. Gilbert. The speakers will have ten minutes each.

F. C. Gilbert (reading):—

THE JEWISH WORK

In the year 1911, at the spring council of the General Conference Committee, the work for the Jewish people was taken under the care of the Foreign Department of the General Conference, and became one of the departments of the foreign work. To those who have studied the problem among the Jewish people, and their relation and attitude toward the Christian religion, the work among these sons of Abraham is a very difficult one. Nevertheless, we believe, yes, we are certain, that many from among these people will be gathered out; for the Scripture says that this message must go to every nation, kindred, tongue, and people.

According to the last Jewish Year Book published by the Jewish Publication Society of the United States, there are about two and a half millions of Jewish people in the country. These Jews for decades have been located

mostly in the cities; therefore the problem among them is a city problem. They have been coming to our shores by the tens of thousands for many years, because they felt that they could have a greater degree of freedom than they have been accustomed to enjoy in European countries.

For centuries the Jewish people have been very bitter toward the Christian religion, and no doubt there have been honest reasons for their feeling thus. Many facts along this line will be introduced by the superintendent of the Jewish Department. But we are glad to say that a change is coming over the Jewish people, and a radical one. From what we glean, there has never been a time when there was a greater revolution among the Hebrew people than is going on at the present time. True, it is a bloodless one, but nevertheless a real revolution. In this country the masses of the Jewish people are breaking away from the traditions and customs of their ancestors. As a result of having come in contact with Christian influences and with Christian civilization, the Jews have had their eyes opened, and they see wherein their teachers have led them astray. Having been taught that their religion was the true religion, because founded upon the Word of God, when they cast aside the Jewish religion they really threw away all religion. As a result, there is a large infidel and atheistic element among the Jewish people.

Still it has been found that this condition is not altogether hopeless; for while the Jew says he does not believe, he cannot be separated from belief. When the Jew learns about our people and this denomination, it immediately arouses his interest, and he usually is anxious to learn about us and our work. It was found, therefore, that one feature in the work among the Jews must be to create a publicity campaign, and to bring prominently before them the people and work of Seventh-day Adventists. Those who have been in this work have done this for several years past, more especially since the General Conference has created this Jewish Department. Many of our people in different parts of the land have cooperated in this plan. As a result, thousands of Jews in this country who knew very little about our great deal about us. This has meant much for our work, and this educational work has had a strong tendency to break down some of the prejudice which has existed in the minds of the Jews. Our literature has been called for by them, and from all parts of the land have come requests from the Jews to learn more about the people known as Seventh-day Adventists.

One feature worthy of interest in this report also means a great deal for our work among the Jews. There is a great movement spreading among them in bringing thousands of their countrymen to the Southland, by way of Galveston, Tex. There is a society among them which is buying up thousands of acres of land in the South, Southeast, and Southwest, and they are planning to bring these sons of Abraham from Russia and from other countries as fast as they can, and to give them an opportunity to till the soil.

When our people learn better methods

of reaching the Jews in all parts of the land, they will find many opportunities and open doors to bring the message to the Hebrew people in every union conference.

The believers among the Jews are few; still, a beginning has been made, and today there are believers in several of the States of America.

F. C. GILBERT, *Superintendent*.

THE FRENCH WORK IN NORTH AMERICA

L. R. Conradi: We are grateful to learn of the progress of the work among the people of Israel. We shall now hear from Brother Gustave G. Roth concerning the French work.

G. G. Roth (reading):—

North America has about four million French-speaking people spread all over the country, of whom two million are in Canada, one million in New England, and one million in various States, as Louisiana, Michigan, Wisconsin, Illinois, and Pennsylvania. The city of New Orleans has 120,000 French people; New York City, 100,000; Fall River, Mass., 50,000; New Bedford, Mass., 33,000; Woonsocket, R. I., 20,000; Holyoke, 20,000; Worcester, Mass., 30,000; Boston, Mass., 23,000; Lowell, Mass., 30,000; Manchester, N. H., 40,000; Montreal, 300,000; Quebec, 75,000; etc.

Forty years ago some French Belgians, Canadians, and Alsations who settled in Illinois, Wisconsin, and Michigan, had occasion to hear of the Sabbath reform, first through tracts and papers and afterwards through the work of the Brethren Bourdeau and others. Unfortunately, the work among this people has never been carried on steadily. Nevertheless, in spite of discouragements, we have nearly two hundred fifty French Sabbath-keepers in North America who stand loyal to the truth and pay faithful tithes and offerings. The amount paid in the year 1912 was about five thousand dollars—twenty dollars per capita.

In July, 1910, I, with my family, responded to the call of the General Conference to come from Europe to America to take charge of the so-long-neglected French work. I visited the brethren in Canada four times, and last spring I visited the various churches and companies in Illinois, Wisconsin, and Michigan. Three tent efforts have been conducted,—in Woonsocket, R. I., Manchester, N. H., and Worcester, Mass. During that time, twenty-one have been baptized and twenty-four added to the church. Five in Worcester await such an occasion.

Since last year we have had four French workers besides myself in this field. Elder Jean Vuilleumier has been laboring in Montreal, Canada; Elder L. Passevois, in Manchester, N. H.; Brother E. P. Auger, in New Orleans, La.; and Brother Arthur Jean, in Worcester, Mass. It is very important that they be entirely released from all English work. This seems imperative, if the French work in America is to succeed.

Schools

Until we have our own French school we have a French department in the South Lancaster Academy. Few students have been able to attend from

Canada, the West, or the South, because we are at present unable to help them in their transportation from such great distances.

Publications

We have issued two numbers of the magazine *La Sentinelle*, prepared especially for the work among the Catholics. The first number is exhausted, and the second is more than half gone. Five thousand copies were printed in each edition. We also have a little church paper, *Le Visteur*, which our brethren appreciate very much.

Our Needs

Our needs are very great. First, we need a large measure of the grace of God in order to be fitted for such a work, as we have to stand just before the mouth of the Roman beast. We need the prayers of our brethren, and their hearty cooperation.

Second, we really ought to have twenty workers, located as follows: Louisiana, 2; New York City, 2; New York State, 1; Connecticut, 1; Rhode Island, 1; Massachusetts, 2; New Hampshire, 1; Maine, 1; Vermont, 1; Pennsylvania, 1; Illinois, 1; Wisconsin, 1; Michigan, 1; Canada, 4. As we shall have to train and educate these workers, the needs of the French Educational Fund, voted by the General Conference at Friedensau, should be presented to our people in North America. We trust that some action may be taken at this Conference regarding this.

Third, we are in need of French leaflets for free distribution among the Catholics. They will cost many dollars, and we should have a certain appropriation for this.

Fourth, Canada asks for a tent, with a complete outfit, and we hope that it will be provided.

G. G. ROTH, *Superintendent*.

REPORT OF THE DANISH-NORWEGIAN SEMINARY AT HUTCHINSON, MINN.

L. R. Conradi: After this good report, we shall listen to a report from the Danish-Norwegian Seminary, to be read by Prof. M. S. Reppe. This report is written by the president of the Seminary, M. L. Andreasen.

M. S. Reppe (reading):—

At the meeting of the fall council of the General Conference Committee held in College View, Nebr., in the month of October, 1909, the first step was taken toward establishing the Danish-Norwegian Seminary. At that council a committee of twenty was appointed to select a suitable location for the school and to erect or purchase the necessary buildings.

This committee, after visiting several places, decided to purchase a school property that was for sale in Hutchinson, Minn. It had formerly been owned by a Danish-Lutheran society, but because of financial difficulties had been placed on the market.

The property consists of a large four-story structure, built of pressed brick, with rock foundation. It contains, besides the recitation-rooms, 46 rooms for students, a pleasant dining hall, a chapel that seats about four hundred, and a good gymnasium. It is steam-heated, has electric lights, and city water. Belonging to the school is also a farm of

160 acres, all within the limits of the city of Hutchinson.

Sept. 28, 1910, the seminary began its first school year. Formerly the work had been carried on in connection with Union College, in Nebraska, and it was feared by some that a sufficient number of students could not be gathered among the Danes and Norwegians in this country to support a separate institution. All were therefore agreeably surprised

and carefully weighing the advantages of each, they finally decided to locate the seminary on a farm about thirteen miles west of Chicago, near Broadview Station on the Illinois Central Railway. Broadview is a decidedly country place with no city attractions. The seminary is located in a beautiful grove of elm trees with an adjoining orchard, about fifteen minutes' walk from the station. So the location is in every way suitable.

be employed during the summer months to work in the garden, and thus earn their own way through school, as well as helping to dig out of the soil means for some of the much-needed improvements on the place.

Membership

The beginning was small, but there has been a steady and healthy growth. The first school year began Sept. 27, 1910, with an enrolment of twenty-two. The second year the enrolment reached thirty-two; and this past year forty-four were enrolled. Thus we see that the number has doubled since the first year, and the outlook for the coming year is very encouraging. We have every reason to believe that the number of students next year will be more than tripled.

In looking back over the past three years, we can only say that the Lord has done far above our hopes and expectations, and we feel that his hand has led in the establishment of this school.

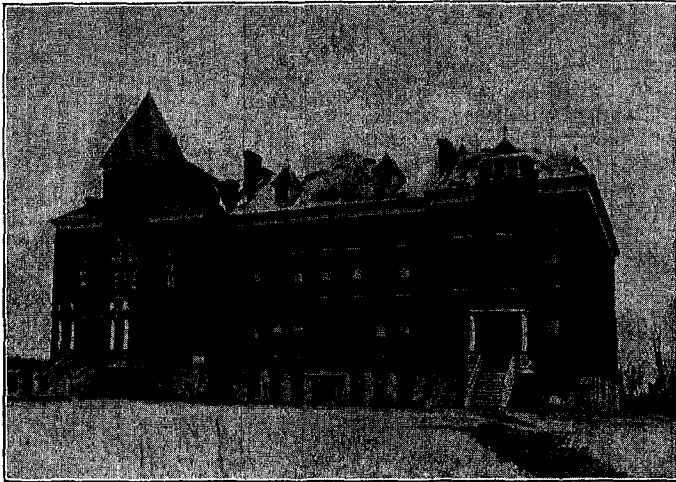
Industries

A small carpenter shop has been built and a blacksmith shop outfit provided. So far all the work, such as repairing, building, and remodeling houses, as well as farm and domestic work, has been done by the students. We have no organized industrial classes, but practical instruction has been given along these lines. However, to do justice to these departments, further facilities must be provided.

A canning outfit has been purchased, and during the last year enough vegetables, such as sweet corn, tomatoes, beans, peas, and also fruit, were put up to supply all the needs of the school family, as well as some for the market. A sewing department has been planned for the next school year.

Financial

The financial statement of the school has been given in another report, by Elder Mortenson, the superintendent of



DANISH-NORWEGIAN SCHOOL, HUTCHINSON, MINN.

to learn that the total enrolment the first year reached 82. The second year of the school showed decided improvement over the first year; the total enrolment was 102. This year the enrolment was 105.

The faculty consists of seven men teachers, besides several assistants. The spiritual interest has been good from the start. The weeks of prayer have especially been blessed seasons.

Financially the school has prospered. It stands today without debts of any kind. Also in the running expenses it is making its way. So there is abundant reason to be thankful to the Lord. Our aim and hope is to make this school a blessing to the many hundreds of thousands of Danes and Norwegians in this country and beyond.

M. L. ANDREASON, *President*.

PRINCIPAL'S REPORT OF THE SWEDISH SEMINARY, BROADVIEW, ILL.

L. R. Conradi: We shall now listen to another report, by Brother G. E. Nord, of the Swedish Seminary.

G. E. Nord (reading):—

Educational work among Scandinavian Seventh-day Adventists in America began with a mission school in Chicago, Ill., in 1885. In 1891 a department was started in Union College, College View, Nebr., and many who are now in the work received their training there. But for years it had been evident that plans must be laid and facilities provided for a more thorough training in the Swedish language. This led to the steps taken at the fall council of the General Conference in College View, Nebr., in October, 1909, when it was decided to move the foreign departments out from Union College and establish separate schools.

Location of Seminary

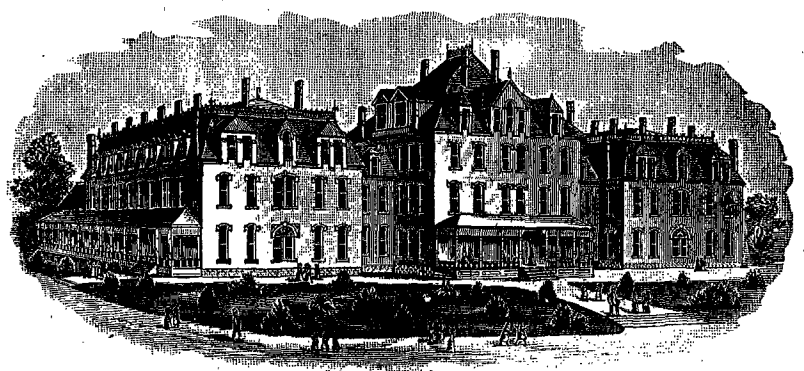
April 25, 1910, a committee, composed of the Lake Union Conference Committee and several Swedish brethren, met in Chicago, Ill., to decide on a location. After investigating a number of places

Formerly there were on the place a dwelling-house, barn, and granary. In taking over the farm for the school, the former dwelling-house, which is a fine brick building, has been used as ladies' dormitory, dining-room, kitchen, and laundry. The barn has been remodeled, and is now called North Hall. This serves as chapel, class-rooms, principal's office, and men's dormitory. The former granary has also been remodeled, and has furnished two good class-rooms, also dormitory room for ten lady students. A fourteen-room duplex house has been built for the teachers, and part of it is occupied by students.

The Swedish Seminary has many ad-

vantages because of its location: First, because Chicago is a great mission field within easy reach of the seminary, and affords the students an opportunity to get practical training in missionary work while here at school. Second, through its many libraries, museums, zoological gardens, and conservatories, a student of history, science, or art finds a vast field for research. Third, with the seventy-eight acres of land connected with the school, and Chicago within thirteen miles' reach, and with the many little towns surrounding the school, truck-gardening can be made a very practical asset to the school. Many of the students can

the Swedish work, but his report did not include the operating expenses; so it may be of interest to state here that the first school year closed with a deficit of only \$305.95. This, however, included the seeding of the farm, buying fodder for the horses, cows, and chickens, putting in a large garden, planting several thousand raspberry and strawberry plants and grape-vines, the cost of printing the catalogue, etc. If these initial expenses had been met from other sources, the school would have shown a gain instead of a loss. The second school year closed with a gain of \$413.74. The present year we have had some extra



GERMAN SEMINARY, CLINTON, MO.

expenses to meet, but still we expect to come out about even.

Urgent Needs

We feel greatly encouraged by what the Lord has done, and can say, "Hitherto the Lord has helped us." But we cannot conclude this report without mentioning some of our most pressing needs. The greatest is that of adding to our buildings. We have outgrown our chapel and our dining-room and kitchen; more class room must be provided, also more dormitory room; we need a larger business office and library, as well as a laboratory. These must be provided for the next school year. We need more books for our library; and a physical laboratory must be furnished. These are only a few of our most urgent needs, and we must appeal to our people for help.

Mission of the Seminary

The Swedish Seminary has an important mission, and a promising future before it. While we started with small quarters and lack of equipment so necessary for a successful school, and while we have been greatly handicapped for lack of proper facilities, the school has been blessed, and much good accomplished, for which we are grateful. But the time has come when better facilities and equipment must be provided in order to meet the demands that are made upon this school by our Swedish young people throughout this country.

The religious interest during the past year has been most encouraging. Every student in the school has confessed Christ and consecrated himself to the Lord and his service.

Several earned their scholarship the first year by canvassing; nearly all were out the second year, and this year all are planning to return to the school, except a few who remain in the work permanently as ministers and Bible workers. All are going out this summer as canvassers, helpers in tent-meetings, etc., except a few who remain to work on the farm.

Undoubtedly, many mistakes have been made, but the Lord has graciously held his hand over the work, and has guided us through perils seen and unseen. Teachers and students all have pledged themselves to do all that can be done on their part to make this enterprise successful, and to this end we solicit the prayers of all God's people.

G. E. NORD, *Principal*.

PRESIDENT'S REPORT OF THE GERMAN SEMINARY, CLINTON, MO.

L. R. Conradi: Brother J. F. Simon will now give his report of the work in the German Seminary at Clinton, Mo.

J. F. Simon (reading):—

Four years ago, at the meeting of the fall council of the General Conference Committee, held in College View, Nebr., the first definite step was taken toward the establishment of the German Seminary. The reasons given were these:—

There is a large and increasing German population in this country. The burden of carrying to them this message rests largely with those speaking that tongue. Germans can be reached best by Germans. While many make use of English in their business affairs, they pray and read their Bibles in German. The German's religion is German.

There was no other provision for the educating of German workers save the departments maintained for that purpose

in connection with Union College, Walla Walla College, and Shyenenne River Academy. While these did efficient work, they did not provide enough advanced training in German. Consequently our young people were obliged to get most of their education in the English language. This, together with the tendency here in America among our young people to forsake the German, is the reason why the majority preferred the English to the German field of labor. It was realized that in order to hold the German young people for the German work, they must have a separate school, providing advanced training, where they hear the German language used, not only in classes, but in the daily conversation, for a sufficient length of time to create in them an admiration for their mother tongue, and to acquire fluency in the use of it.

There were already sufficient young people in the churches and schools to fill a separate school.

The rapid development of the German work was calling for a larger number of educated laborers than was possible to train without increased facilities.

For the accomplishment of these ends, a resolution was passed authorizing the establishing of the German Seminary. The committee appointed for the purpose selected and purchased the Baird College, located in Clinton, Mo. This building was remodeled and adapted to our needs.

The German Seminary has now been in operation three years. The first year we had 99 enrolled; the second year, 114; and this year, 141.

Providential Care

We have evidence that this is a school of God's planting. The hand of providence was recognized in the securing of the property. The Lord put it in the hearts of the brethren to give the institution their moral and financial support. Then there were nearly one hundred young men and women ready to enter the school. At the close of the third year, we find an increasing interest in the seminary throughout the field. The heavy sacrifices made by the brethren have bound their hearts to this school, and they are sending their sons and daughters, to give value to the financial sacrifices made. We have prospects for two hundred students the coming year.

Visible Results

Already twenty-three of our students have permanently entered the work. One is in the ministry over in Roumania. Another is a teacher in Spanish Central America. A minister and his wife and a colporteur sailed for Brazil in February. Six have entered the ministry in this country, two are doing Bible work, and twelve are engaged in teaching. During each vacation we have had from twenty-five to forty canvassers in the field, besides some Bible workers and tent workers. The interest in foreign missions is also good. In our bands the past year there were thirty-seven volunteers for South America, thirty-one for Africa, and a few for Persia, India, and China.

From the beginning of this school a high spiritual standard has been maintained. The close of each school year has found but three or four unconverted students on the roll. Most of the conversions have taken place as a result of student efforts in a very quiet way.

Courses Offered

The seminary offers the following courses: Theological, College, Academic, Normal, Commercial, Music, and Art. Special attention is given the Theological and Normal courses. A prominent feature of the Theological course is the work offered in the ancient languages, giving the student a clear grasp of the inspired Word in its original form. The Normal course is designed to give the student not only a theoretical knowledge of teaching but to combine practical experience with it. For this purpose a church-school is conducted by this department.

The faculty has been increased from nine to eleven since the first year.

Facilities

Our library consists of six hundred volumes. Our laboratory and scientific apparatus is rather limited. We have one good microscope and about one hundred fifty dollars' worth of laboratory appliances. We shall equip the school with appliances as fast as they are needed in the work.

We have made a good beginning in the industries. There is in connection with the seminary a laundry, a farm of one hundred acres, and an orchard and garden of six acres. Much attention has been given to the development of these, and for the time and labor expended the results have been very gratifying. We are planning to add carpentry, blacksmithing, and dressmaking in the near future.

Finances

In the running expenses our hopes have not been realized. Our books show a deficit of \$1,529 the first year, \$2,517 the second year, and \$1,478 this year. With very careful management we hope to wipe out this deficit. We believe conditions are such now that we can do this by another year. We are not increasing our faculty this year, and we have prospects that the increase in attendance will be such as to make ends meet.

With our finances properly adjusted, we will be able to give greater attention to the development of the educational work in the field. The future of this school demands the carrying on of an educational campaign in our German churches. The seminary has a capacity of only 225 students. As fast as consistent, the German church-schools should be developed to such an extent that the seminary can be relieved of the preparatory classes. While it will no doubt always be necessary to offer this preparatory work in the seminary, too, these classes should be very small. We should receive our students prepared to take up the academic work; and we can accomplish this only by establishing church-schools where the young people will have opportunity to get the needed preparatory work.

Class of Students Desired

For the rapid development of the work we should encourage the very best German young people to come to the seminary. We want to educate them all, of course, but we should immediately have scores of the most talented and promising. The work is very much in need of them. Then, too, we need to encourage the young people to secure a thorough training. The two- or three-year standard in the minds of some is not sufficient for the majority of the students. We must encourage them to complete the

longer courses. The parents must be educated to see this. We all recognize that this message now demands the best educated and the most consecrated talent. This is the standard the seminary is designed to maintain.

Above all, there stands the most vital of all needs,—a baptism of the Holy Spirit in such a measure that God can direct and guide, to the effect that his own plan for this school may be met in its development.

J. F. SIMON, *President.*

WORK AMONG RUSSIANS IN NORTH AMERICA

L. R. Conradi: We shall listen to a short statement of Brother Olsen concerning the Russian work in the North American Foreign Department.

O. A. Olsen: I received a letter from Brother S. G. Burley, the teacher of the Russian Department of the Sheyenne (North Dakota) Academy, and I have taken out some of it to give to the General Conference. If Brother Burley were here, he would read it. I thought the congregation would be glad to hear of the Russian work that is being done in North America.

O. A. Olsen (reading):—

About fourteen years ago, Russian Baptists commenced to leave their mother country for America, because of the oppression there. Most of them settled in North Dakota, New York, Los Angeles, and different parts of Canada. When our people in Velva, N. Dak., held their camp-meeting about seven years ago, some of these Russians came to the camp-meeting, and the truth was sown among them in that way. I believe one or two started to keep the Sabbath. When they went home, they commenced to work among their own people, and a great stir came up among the Baptists concerning the day they should keep. Our brethren took notice of this, so Elder Wagner and Brother Schwartz visited them, also Elder Leer.

It was very hard at first, for the Russian people are slow to accept new religions from other nationalities. But in 1908 a few Russian people came to the North Dakota Conference at Harvey. They were discussing among themselves and studying, but did not come out to join our conference.

Early Believers

In 1910 a revival began among them. They were visited by Elder Leer, and the committee of the North Dakota Conference asked Elder Olsen to find a worker for them. He asked me to take up the work. I was then at College View.

That year many Russian people went to the camp-meeting at Jamestown, and the organization of the Russian churches followed. Elders Leer and Wagner, Brother Litwinenco, and I went among the churches, and that summer thirty-six were baptized and three companies were organized.

Sheyenne River Academy

In the fall of 1910 another era took place in the Russian work. The Russian Department of the Sheyenne River Academy, at Harvey, N. Dak., was opened, with an attendance of twenty-seven. This department is organized to prepare Russian workers for the thousands of Russian people in North and South America, and also in their home country. Although the work at first was very dif-

ficult, yet we gained success year by year, if not in quantity, in the quality of the students.

The classes the first year conducted in Russian were as follows: Reading, writing, first and second year Russian grammar, Russian-English grammar, Old Testament history, New Testament history. Other studies were conducted in the English language. Because of the drought in North Dakota the enrolment the second year was only eighteen. The classes were conducted as mentioned above, with the addition of Bible doctrines, Russian Grammar No. 3, and other studies in the English language. The enrolment this year is eighteen, the same as last.

Last summer two Russian students canvassed; one of them took nine hundred dollars' worth of orders, and is doing splendid work in school, too. Nine attended the canvassers' institute just held here in the school, expecting to enter the field this summer. We have two students who ought to be in the missionary field this summer, and I hope they will be sent either to New York or to other places where there are many Russian people.

Work Among the Russians

Some of the brethren have moved to Canada, and it seems they have a good company in Alberta at the present time. Some of them live in Saskatchewan, and elsewhere, so our churches in North Dakota were drained a little, but the truth is spreading among the Russians just the same. Last year we accepted two Russian churches into our conference. At the present time we have six in North Dakota, besides another company who are inviting us to visit them, as there are six members that belong to our faith.

Last year Brother Litwinenco, Elder Leer, and I visited Russian churches, and I spent some time in the East. I found that there are thousands who would listen to the truth if there was some one working among them. The Russian people of the Baptist Church, the Disciples of Christ or Christian Church, and Methodist Church, also other Slavonic people, received me favorably to preach in their churches. I hope that this year our brethren of the metropolis will commence the work among the Russian people. At the present time there are two hundred twenty Russian people who belong to Seventh-day Adventist churches in North and South Dakota and Canada.

The most encouraging feature of the Russian work is that they are eager to gain an education, and most of the students who are here are desirous of returning to Russia to work for their own people, or to have a place in this country; it makes no difference to them which. I can recommend the students because of their faithfulness to the principles of this truth. The greatest desire of the teacher at Sheyenne River Academy is to instil in them this truth, and to work in harmony with our organization.

We are encouraged this year over the possibility of having "Great Controversy" translated into the Russian language.

SERGIUS G. BURLEY.

L. R. Conradi: We are all glad to listen to this report. We will now have the report of the secretary of the General Conference Educational Department, Prof. H. R. Salisbury.

(Owing to lack of space in this number, Professor Salisbury's report will

appear in a later issue of the BULLETIN.)

At the conclusion of Professor Salisbury's excellent report (hearty amens being heard from the congregation), conference adjourned.

L. R. CONRADI, *Chairman,*
W. A. SPICER, *Secretary.*

Departmental Meetings

EDUCATIONAL DEPARTMENT

First Meeting

THE Educational Department held its opening meeting Friday, May 16, at 4:30 P. M. H. R. Salisbury, the chairman, invited all educators present to take part in the council, and vote. He extended a hearty welcome to representatives from abroad. Brief remarks were then made by the heads of some of our leading educational institutions. W. E. Howell was elected secretary.

The following committees were appointed:—

Plans: C. L. Benson, M. E. Olsen, B. F. Machlan, M. E. Cady, C. W. Stone. Certificates: H. G. Lucas, J. A. L. Derby, W. W. Ruble, H. M. Hiatt, Sarah Peck. The Reading Course: C. C. Lewis, H. E. Osborne, Myrta Kellogg, Almetta Garrett, Florence Howell, Minnie Hart. Life Certificates: To act with the secretary, C. W. Irwin, J. Morrison.

The chairman then made a brief address. He expressed his satisfaction over the arrangement made by the General Conference Committee calling upon Professor and Mrs. C. C. Lewis, of the Pacific Union College, to take charge of the Fireside Correspondence School, in order that W. E. Howell might be able to give his whole time to editing the educational journal and attending to other work of the department. He said that he had not felt free to urge a large attendance of teachers at the present meeting, as the time was not opportune; but he hoped that the General Conference would take action at its present session permitting the holding next year of a national, or perhaps an international, educational convention, something like the one held three years ago in Berrien Springs.

The present council, he said, should have for its key-note thoroughness and constructive work in the fear of God. The past four years have been years of rapid growth. State schools have grown more rapidly than they could be equipped or manned. Church-schools have sprung up rapidly.

It may be necessary to do some reconstruction; but while we try to set in order what is wanting, we must still go forward. Educational leaders of the world are awaking to the need of combining moral with intellectual training, and are calling upon the denominational schools to come to the rescue of the boys and girls of this country. Roman Catholics are hard at work to bring their educational institutions up to such a high standard that the Protestant youth of this country will be attracted by them. Surely it is possible for us to have the work done in our schools so thoroughly in all intellectual essentials, as well as so true to the principles of Christian education, that they will be a credit to us in every way. The steady growth of our schools, both at home and in foreign fields, ought to be a source

of great encouragement. The increasing attendance has much more than kept pace with the increase of the denomination, and the prospects for still greater growth in the future are most excellent.

SABBATH SCHOOL DEPARTMENT

First Meeting

THE first Sabbath-school departmental meeting was held at 4:30 P. M., on Thursday, May 15, the first day of the General Conference. The walls of the assembly-room were lined with star-decked maps representing the location of the Sabbath-schools in the home and foreign fields. Prominent among the decorations was the new Sabbath-school chart, showing the amount of the offerings to missions year by year from the first \$700 given previous to 1887 to the \$228,029.24 given during the year 1912. A display scroll bearing the three mottoes for which all Sabbath-school workers are striving,—“Daily Study of the Sabbath-School Lesson,” “Personal Work for Every Pupil,” “A Million Dollars for Missions in Four Years,” was conspicuously displayed.

The attendance of the secretaries and those especially interested in the Sabbath-school work was excellent, the seating capacity of the room being taxed to the utmost.

After prayer by Elder E. W. Farnsworth and a few words of greeting by Elder G. B. Thompson, the entire roll of secretaries was called, those present giving a one-minute response, mentioning encouraging items of progress in their respective fields. Forty-eight Sabbath-school secretaries are in attendance at the Conference. As they spoke of the advancement of the work, and their personal experience in it, the Spirit of God melted hearts, and a marked feeling of unity, sympathy, and love was plainly manifest. All are of good courage in this blessed work.

MISSIONARY VOLUNTEER DEPARTMENT

Second Meeting

THOSE who came late to the second meeting were compelled to turn away disappointed, for even before the time of the meeting the Seminary chapel was packed to its utmost capacity.

Of Elder Daniells's stirring address on “The Place of the Missionary Volunteer Movement in Our Denominational Work,” we can give only the following extracts:—

“There is no subject upon which I speak that appeals to my heart so strongly as that relating to our youth. First of all, I wish to say that the Missionary Volunteer department has a place in this denomination, a rightful and a legitimate place. It is demanded.

“The great object of this department is to lay hold of every child in the denomination, old and young. Every family that has a boy has an object for which this department exists. Every girl, old or young, in every family of Seventh-day Adventists, is an object at which this department aims, and which this department desires and designs to take hold of. That is the scope of it. And we must never rest satisfied until the influence of this department is being brought to bear upon every child in the

denomination. It does not matter how much the Sabbath-school is doing to get them to study the Sabbath-school lesson, and to recite it on the Sabbath day; it does not matter how much the schools may do to draw them into those institutions when they reach the right age; it does not matter what these other departments do; here is a work by itself to be done by this department, that must lay hold of these children while they are small, and keep a grip upon them until they are landed in the work of God somewhere in the world. That is what we must do. And our educational work, and our evangelical work, and our canvassing work, and all branches, will reap the results of this service rendered these children.”

The paper on “Leadership” presented by Elder MacGuire emphasized personal work for others as the supreme qualification of leaders, and stated that personal work was largely the Great Leader's method.

Elder J. W. Christian, who led in the discussion of the paper on “Efficient Leadership,” appealed for it in these words:—

“Upon our local conferences must rest the responsibility of giving their best to the work among our young people. We say to Elder Spicer, and to Elder Daniells, and others, when they come to our conferences, ‘Choose the men you want for foreign fields,’ and we send these men abroad with our prayers and sympathy, and oftentimes with our means. I want to tell you that when we come to our home laborers, I believe it is right before God that we take the best we have to wait upon our young men and women.”

The closing remarks by Prof. M. E. Kern left with all this all-important truth: “Our Missionary Volunteer work to be successful must reach the home.”

MEDICAL DEPARTMENT

Third Meeting

THE interest in the medical meetings is growing wonderfully. A paper read by Elder W. J. Stone, entitled “How Can We Secure the Cooperation of All Our Workers in the Interests of the Medical Work?” was listened to by a full room, with many on the outside unable to gain an entrance.

Years of endeavor have been put forth in the effort to bring about a union between the workers in different lines, but without the desired result. We are living in the last days. The end of all things is at hand. The gospel message must be given in this generation, and the work is delayed so long as there is a lack of interest in any phase of the work.

There must be a combination of evangelical and medical work. This combination was manifested in the life of Jesus Christ, and must be in the lives of his representatives. A union of interests must be seen and felt before the work can be finished. Dr. D. H. Kress and Elder G. B. Starr in their remarks emphasized the importance of this unity.

A paper read by Dr. Belle Wood Comstock, of Glendale, Cal., on “The Status of Health Reform in Our Sanitariums,” called attention to the fact that some in responsibility in our sanitariums are not always faithful in living out the principles of health reform—that at times when outside the sanitariums they in-

dulge in the use of that which is objectionable. This is inconsistent, and brings into disrepute the gospel message. Those who do this are liable to fall away, and not only fail to enter into the kingdom of God, but hinder also those who are entering in.

It has been said that the world is catching up with us. Why is this so? It can only be because we disregard the light that God has given us—the greatest light ever given to the world—and we fail to receive a love of the truth. Health reform is of God, and should be cherished as a precious gift from him. The rule given concerning it should not be considered restrictive but as counsel from God, which, if followed, will bring life and blessing.

PUBLISHING DEPARTMENT

Third Meeting

IN addition to the Publishing Department representatives, including managers of publishing houses in this and other countries, union conference and local agents, there were present at the third meeting of the Publishing Department, 17 canvassers who have each sold \$1,000 worth of books during the year 1913.

Brother C. H. Jones, chairman, in opening the meeting, referred to the appeals that have been presented from foreign countries for workers, and the strong recommendations every foreign leader has made concerning the continuous use of the printed page.

The leading topic considered in this meeting was presented in a paper by E. R. Palmer, entitled, “Our Publishing System.” He brought out the following points:—

1. The importance of the publishing work as an evangelizing agency; its use during the Reformation; its use in connection with the work of the pioneers in foreign fields, as Robert Morrison, William Carey, Judson, and others; and the part it has taken in the rise and growth of the work of the third angel's message.

2. This work, while worthy of the same support that other lines of gospel work receive, has, in the providence of God, been made to a large extent self-supporting. Hence the volume of work which can be done is limited only by the number of workers who can be enlisted and trained. In foreign fields, however, where at first it cannot be made self-supporting, investments should be made so that the circulating, printing, and distributing of gospel literature may accompany the preaching of the word.

3. Universal success is dependent largely upon thorough system. While in some details this may vary in different parts of the world, comparatively uniform methods can be adopted. The advantage of such system has not only been proved in the book work, but we have beautiful examples of it in our thorough tithing system, the development of regular mission donations, and Sabbath-school offerings.

4. This system must be independent, and carried on by Seventh-day Adventists. Dependence on the world's agencies will fail.

5. Each part of our organization is a factor in making this system a success; namely, the General Conference Publishing Department, the publishing commit-

tee of the union, the conference tract society, the publishing houses and their branches, together with every single canvasser and church missionary society.

6. An efficient system and organization cannot be carried on without expense. Our work must be aggressive, and different from the ordinary commercial work, because we are carrying to the world books with an unpopular doctrine, for which demand must be created.

7. The necessity of educating our people as to what enters into the expense of our books. (Brother Palmer went carefully into this expense, showing that seventy per cent of the retail price of a book must needs be spent in its sale.)

8. Let us recognize how wonderfully God is building up our publishing work, and look upon the success that has thus far been made as only the beginning of what may be done if we press together, improve our methods, and depend upon God.

SUNDAY NIGHT SERVICE

May 18

By the time the hour for service had arrived the large pavilion was filled to overflowing—probably the largest assembly since the Conference opened.

The evening had been given to Elder Spicer who spoke in his usual forceful manner on the theme, "The Certainties of the Advent Message." He based his discourse on Prov. 22:20, 21, linking this passage with Peter's utterance, "We have also a more sure word of prophecy." By means of prophecy, in which God makes known his power and knowledge, the most skeptical mind finds indubitable proof of the certainty of divine revelation. Referring to the challenge of Isaiah to the false gods he said the supreme testimony of God to the world is his prophecy of events ages before they happen.

Two crises in human history are outstanding illustrations of this truth. The first was the experience of ancient Israel in the exodus from Egypt. And this is but a type (Isa. 11:11) of the final deliverance of God's people out of this world in the advent movement (cf. Rom. 15:4).

The exodus was a time prophecy. God's word to Abraham was, after four hundred years he would visit his people and deliver them out of bondage according to his word. God was ready and had his agencies prepared against the time of bringing Israel out of Egypt. Moses, God's appointed leader, was born about that time, and full deliverance came in the right hour. So it is in our time. God is active in fulfilling his promise and prophecy as is plainly set forth in Revelation 14. In the heavens God in judgment is making ready to finish his mighty work in the earth. The hour of this last crisis began in 1844, both in heaven and in earth, exactly according to his foreknowledge and foreword. Witness the astounding mechanical inventions of our day that God may bring his sons and daughters from all lands, in accordance with Isaiah's prophecy. (cf. Isaiah 49). The vote of the mission board passed this morning, appropriating money for the school in Shanghai, was carried in a few hours over the broad Pacific. Thus is our God mightily working for the accomplishment of his promise.

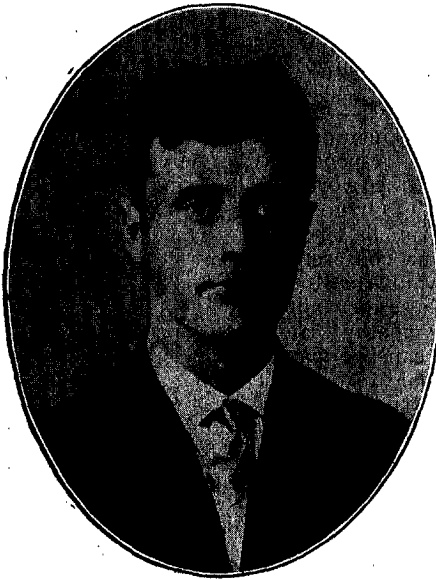
In view of all these compelling evi-

dences we lay all on the altar of God; we surrender our souls to a full, unre-served consecration. And may all here, the speaker appealed, give themselves to this conquering cause.

THE EVENING SERVICE

Monday, May 19

ELDER W. W. PRESCOTT occupied the pulpit and read as a Scripture lesson the song of Moses recorded in Exodus 15. After the opening song and prayer, the speaker began his discourse by setting forth the truth that history is a unit, that God's purpose runs unbroken through the ages. Our age is to witness the culmination of all history and the final decision as to whether God's will shall be done on earth as it is in heaven. Beneath and throughout this human crisis is the controversy between



ESTA MILLER, OF OHIO, DIED AT HIS POST IN CHINA, 1912

Christianity and the Papacy strikingly illustrated by Israel's deliverance out of Egypt.

This mighty controversy is clearly set forth in Daniel and the Revelation, and as such it constitutes the outstanding prophecy of all revelation. And in this prophecy the "little horn," the Papacy is central.

The prophetic picture in Revelation follows closely the one given in Daniel, but with this exception—the prophecy in the Revelation adds with great vividness the last chapter of papal activity in the world—that enacted in our time in America. This is a special decisive feature, being the culmination of the entire prophecy. This is the final phase of the world struggle, and means the final crisis in human history. Hence the prophet Daniel could say, Blessed is he that cometh to the end of the 1335 days. At this point the speaker showed from leading Catholic writers that the hope of Rome in our day is that her strength may be rejuvenated in the Anglo-Saxon world, and especially in the United States.

In view of this, we face a most thrilling situation. The long controversy is drawing to a close. One has well said we must Americanize Rome or she will Romanize America. Rome is forcing the battle, especially in the United States, while Protestantism is weak and apologetic. The speaker instanced the surrender of Protestant principles in the

Edinburgh World's Missionary Conference, where all Roman Catholic countries were counted out of the foreign missionary class.

The protest against Rome must be made all over the world, and the one trumpet voice against the rising power of the Papacy is that found in the three-fold message. As in the sixteenth century, the standard must be raised on the power of God's all-conquering Word. The final issue is clouded with no uncertainty. The mighty power of the Babe of Bethlehem will bring full and decisive victory.

The call is to us—we have the light. We must arouse and see our duty. Our eyes seem holden, but we must awaken and labor faithfully in this the time of the world's crisis.

STATISTICS FROM MINUTES OF GENERAL CONFERENCE SABBATH-SCHOOL

May 17, 9 A. M.

THE large General Conference Sabbath-school met promptly at 9 o'clock, convening in five divisions; namely, the English-speaking division in the large pavilion, the foreign nationalities in the Foreign Department tent, and the youth and children in three convenient locations.

In the Foreign Department tent, there were five German classes, two Scandinavian, one French, and one Spanish.

Number present in large pavilion, 1,613; offerings, \$327.05.

Number present in Foreign Department, 174; offerings, \$39.67.

Number present in youths' and children's divisions, 251; offerings, \$9.88.

Total present, 2,038; total offerings, \$376.60.

This was an average of twenty and one-fourth cents for the Senior division, and an average of about eighteen and one-half cents a member for the entire school.

DEVOTIONAL MEETINGS

THE early morning hour is given to prayer and praise. The meetings are held in sections, some of those in attendance gathering in the big tent, while others meet in the Seminary chapel, the Sanitarium basement, and in departmental tents. It is not planned to give detailed reports of these meetings. Those already held have been excellent.

At the seventeenth annual session of the General Conference, held in 1878, according to an official report in the *Review*, "Canada was taken under the watchcare of the General Conference, as a missionary field."

There are none in our ranks more loyal, more willing to sacrifice, and to serve, than our brethren and sisters across the border; and to-day they count themselves as a part of the home field of North America, and share fully in the privileges and the responsibilities of those who have pledged themselves to support the workers in less favored lands. The Canadian field, a quarter of a century ago the ward of the General Conference, now sends to us a strong delegation from its two self-supporting unions.

THE General Conference Bulletin

THIRTY-EIGHTH SESSION

VOL. 7

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DAILY PROGRAM

(Except Sabbath)

A. M.

Devotional Meetings (in
sections) 6:00 — 6:45
Breakfast 7:00
Bible Study 8:30 — 9:30
Conference 10:00 — 12:00

P. M.

Dinner 12:15
Conference 2:30 — 4:00
Departmental Meetings
(in sections), Mission-
ary Talks and Other
Services (in big tent). 4:30 — 5:30
Lunch 6:00
Public Service 7:30 — 9:00

From Former Sessions

REPORT OF THE SECRETARY OF THE PUBLISHING DEPARTMENT

(Read during fourth meeting of Con-
ference session, May 16, 2:30 P. M.)

The Ministry of the Press

THE story of the advent movement is largely a story of the preparation and circulation of literature wherever the message has been proclaimed. The leaders in this movement have recognized in the ministry of the press not merely an auxiliary to which they could look to supplement their gospel labors, but an evangelizing agency in itself, which often could penetrate farther and deliver a more effective message than they could in person.

A Success From the First

After the disappointment in 1844, when the Sabbath truth first came to the Adventists, they at once began to print and publish it, the first treatise on the Sabbath appearing in February, 1845. In November, 1848, Elder James White received the following testimony:—

"I have a message for you. You must begin to print a little paper and send it out to the people. Let it be small at first; but as the people read, they will send you means with which to print, and it will be a success from the first. From this small beginning it was shown to me to be like streams of light that went clear round the world."—*The Great Second Advent Movement*, page 274.

At that time, although there were less than one hundred Adventist Sabbath-keepers, all of whom were practically penniless, their faith in the message was strong, and with the assurance that the publishing work would be a success from

the circulation of our literature, 752, or 45%, were outside of the United States. At the close of 1912, out of a total of 2,194, there were 1,243, or 56%, in fields abroad.

The total value of literature circulated in this period was \$6,425,000, a gain of \$2,716,000 over the previous quadrennial period. 1912 was our banner year, the total value of sales reaching \$1,836,500. This is an increase in four years of \$434,000, an amount greater than the total sales of the denomination in 1902.

A Retrospect

As this is the jubilee year of the Gen-



REPRESENTATIVES FROM THE ASIATIC DIVISION

the first, they soon launched the little paper, a four-page sheet, five inches by seven. From that small beginning, the publishing work has grown and spread until the rays of light that began to shine back there in 1849 are now penetrating even to the darkest portions of the earth.

The Press the Pioneer

The place that the printing-press has occupied in this movement is indicated by the following statement from Elder O. A. Olsen:—

"So far as I know, our literature has pioneered the way into every country where the third angel's message has gone."

Evidences of Prosperity

Since the last General Conference each succeeding year has been the best in this department. Especially in the mission fields, encouraging progress has been made. In 1909 we were issuing literature in sixty-five languages. In 1912 this number had grown to seventy-one. In 1909, of the 1,660 colporteurs engaged in

eral Conference organization, it may be of interest to take a brief glance at the progress that the publishing work has made during these fifty years.

The figures we give represent the sales, first, during the eighteen years from 1845, when the publishing work began, to 1863 when the General Conference was organized, and then for each decade since that time. The figures are as follows:—

1845-1862	.....\$	13,500
1863-1872	.....	56,000
1873-1882	.....	278,000
1883-1892	.....	3,350,000
1893-1902	.....	2,950,000

Total for 58 years\$ 6,647,500
1903-1912 11,036,000

Grand Total\$17,683,500

From these figures we are able to make the following interesting comparisons:—

1. *The Last Decade.* The value of literature circulated during this decade is,—

a. Nearly double that of the previous fifty-eight years.

b. About four times greater than during the decade known as the "good old times," from 1883 to 1892.

c. One hundred ninety-six times greater than during the first decade after the organization of the General Conference.

2. *The Last Four Years.* The amount of literature circulated during the last four years is,—

a. Nearly equal to that circulated during the previous fifty-eight years.

b. More than one third of the total for the sixty-eight years since our work began.

While giving a report of the progress of the publishing work in 1874, Elder S. N. Haskell said:—

"To obtain a correct view of the remarkable progress of this work, we only need to go back twenty-five years, when the whole edition of our works printed in two weeks was carried to the post-office in a carpet-bag; whereas, now in one week seven cart-loads of reading-matter, allowing thirty bushels to the cart-load, are sent from the office of publication to the different parts of the world. Do you ask for evidence of prosperity? Here it is."

At the present time our publishing house managers are obliged to use a phraseology different from that used by Elder Haskell. Instead of reporting bushels and cart-loads, they tell of tons and car-loads. Some time ago the manager of one of our branch houses wrote as follows:—

"Recently we made inquiry of the railroad company as to their car-load rate on books. Finally, with no little amusement, we were told that there was no such rate, and that they never heard of books being shipped in car-load lots. However, the matter was taken up with the State railway commissioner, who granted a car-load rate, and last week we received a car-load shipment. This car contained 80 cases, weighing nearly 13 tons, and yet it lacked 4,380 books of filling our orders. So far as we have been able to ascertain, this is the first car-load of books ever shipped into this State."

This branch house sent the home office at one time a \$20,000 check in payment for books.

Since the last General Conference, one of our publishing houses has shipped from its factory over 1,400 tons of literature. Another reports a shipment of over 6 tons in one day.

This splendid progress has not been confined to North America. The sales of the Australian house during 1912 amounted to \$112,000, a gain over 1909 of \$37,000. The sales from Hamburg, Germany, during 1912 were \$261,000, an increase in four years of \$96,000. The British Publishing House has circulated over \$413,000 worth of literature during the four years. In 1909 the South American Union Conference sold \$4,850 worth of literature. During the next three years their total sales amounted to more than \$80,000.

Magazines and Periodicals

Our missionary magazines and periodicals are very important factors in our colporteur work. They make up about one third of the total value of literature circulated by our publishing houses. This part of the work is being signally

blessed. The two papers published in England had an average monthly circulation during 1912 of over 150,000 copies. *Herold der Wahrheit*, a semimonthly, published in Hamburg, takes the lead among our missionary papers. Its total circulation for the year 1912 was 2,280,000 copies, nearly as many as the total number of all the ten-cent magazines circulated in the United States combined. Its average circulation each issue was over 95,000.

In 1911 an advance step was taken in the organization of the magazine work in the United States, combining this work with the book work under the same leaders. This plan has proved successful in Europe since the beginning of their colporteur work, and it is now working well in this country where it has been adopted. In 1912 the magazine sales in North America increased from 1,400,000, in 1909, to 2,300,000.

In India three new magazines have recently been started in as many native



FIRST OFFICE OF REVIEW AND HERALD
BATTLE CREEK, MICH, 1855

languages, and their circulation has increased from 3,000 to 20,000 a month. The Chinese paper has grown until it has a circulation of over 60,000 monthly.

A Forward Move

The most inspiring experiences in this department since the last Conference have been in connection with the organization and development of the colporteur work in the mission fields, with experienced leaders in charge. The following is a list of the fields that have been partially manned with leaders in this time:—

Argentina	Mexico
Bolivia	Panama
Brazil	Peru
Chile	Philippine Islands
Cuba	Porto Rico
India	Spain
Japan	South Africa
Korea	

The enthusiastic discussion and passing of the following recommendation at the last General Conference, has formed the basis for the activity and inspiration in this forward move to the mission fields:—

"We recommend that we move forward with all possible haste in the work that has been begun of selecting and training general agents and field missionary agents, and of placing them where they are most needed, until all the great fields of the world are manned for the circulation of our literature."

Since 1909 this call in behalf of the regions beyond has been repeated many times to the union and local conferences in the home land by the secretaries of the department. The ready responses have brought cheer to your secretaries, but more especially to the fields where the men have gone. Before the close of 1909, ten experienced young men had responded to the call and had turned their

faces to the mission fields. Eight more followed in 1910, and seven each year during 1911 and 1912.

Among those sent out who are doing successful work either as managers of mission printing plants or as pioneers and leaders in the field, might be mentioned: W. E. Perrin, C. E. Weeks, Milton Mattison, and Peter Rick and their wives, in India; Charles Lake and his wife, in Japan; H. A. Oberg and Frank Mills, in Korea; G. H. Clark, in Africa; Max Trummer, G. D. Lorenz and his wife, R. B. Stauffer and his wife, William Kirstein and his wife, Otto Schulz, and Henry Tonjes, in South America; John L. Brown and his wife, in old Spain; Floyd Ashbaugh, in the Philippine Islands; J. A. P. Green and W. P. Martin, in Mexico; H. A. Robinson, W. H. Spicer, and the two Shidler brothers, in Cuba.

Words of Cheer

From the following words of cheer received from some of these workers, we get a glimpse of the joy they are experiencing in service in the mission fields. Here is a word from Brother Mattison, of India:—

"I cannot express to you how I enjoy the work here. India is my home and my heart is in the work for these people. The work here certainly has attractions which the work in the home land has not. I enjoyed my work at home, but here I enjoy it much more."

After telling of how one of the colporteurs in Spain was unable to deliver his books on account of opposition, and of how he was escorted out of the town in a cart by the police authorities, Brother John L. Brown writes:—

"However, in spite of these things, the boys are of good courage. They want to press on till the end. Notwithstanding the difficulties, we see that God is for us, and that no man can stop the good work. While Satan is at work in one part of the country, we attack his forces in another part."

Brother Trummer, in Argentina, says:—

"I am so encouraged over our success from the very beginning that I feel like praising the Lord out loud. I believe there is a bright future before the book work here in Argentina and in other South American countries."

The following expression of cheer from Turkey shows that the progress of this work is not dependent upon favorable circumstances. Brother Voigt writes:—

"1912 was the most successful year that we have ever had in our canvassing work. It was also the most difficult year that our canvassers have had. Wars and revolutions, epidemics, famines, earthquakes, and difficulties in communication do not serve to make canvassing an easy work. It took all the faith and courage of our canvassers to continue their work. They sold 27,350 piasters' worth of books and tracts, about 2,000 more than in 1911. On an average each canvasser sold every hour 3½ piasters' worth. This is much better than in 1911, when each canvasser sold 2 piasters' worth an hour. Since 1909 our canvassers have sold in the Levant 70,835 piasters' worth of our books and tracts. Praise the Lord for this, and never cease to pray for our canvassing brethren and sisters."

Brother C. E. Weeks, of India, writes:—

"We have much to encourage us in this field. Two years ago the combined circulation of our English and vernacular journals was about 3,000. Prospects are that the combined circulation by this fall will be upward of 20,000. We are glad for what the Lord has done for us, and we want to push on and accomplish far more in the future than we have in the past. Where there is such a mixture of languages, religions, castes, etc., the problems confronting us in organizing this work are tremendous, but the Lord is back of this work and success is assured."

Spanish Work

At the time of our last General Conference, Spanish was a new language in our colporteur work. The success of our colporteurs in Spanish-speaking fields since that time has been, in many instances, phenomenal. During these four years the Pacific Press printed 108,000 Spanish books, 92,000 of which were shipped to the fields. From 1909 to 1910 their Spanish business increased from \$11,000 to \$58,000. Some of the largest reports of orders taken that have ever come to the department office have been received from Spanish-speaking countries. One young man in Uruguay, South America, took \$322 worth of orders in one week. Another in Cuba took \$311 worth. Others in Mexico have done nearly as well. Recently a man in New Mexico took \$415 worth of orders in one week among the Mexicans, and \$900 worth in three weeks. Three young men in Cuba each have taken over \$90 worth in one day. The workers in these fields have also been able to make very successful deliveries.

Best of all, many souls are being brought to the truth among the Spanish-speaking people as a result of the work of the colporteurs. During the past few months Elder G. W. Caviness has baptized eighty persons in Mexico, all of whom accepted the truth principally through the reading-matter supplied to them by the colporteurs. Two companies are also keeping the Sabbath in Cuba as a result of the colporteur work during the past year.

New Books in Spanish

Encouraging progress has been made in the translation and preparation of books in the Spanish language. "Home and Health" was completed in 1909, and has already had a sale of over 36,000 copies. "Daniel and the Revelation," by L. R. Conradi, has been translated and published in Barcelona, Spain, and is being successfully sold. The type is now being set for "Practical Guide," in Spanish, in Barcelona. The Pacific Press has just finished setting the type for Spanish "Great Controversy." We feel very grateful for the signal blessing of God that has attended the work among the Spanish-speaking people.

In Many Tongues

During the last four years the Hamburg House has issued one hundred twenty-eight new publications in seventeen languages. Among these was the Gospel of Matthew in the Chassu language, the first portion of the Bible to be published in that language. The missionary printing plant in Constantinople, Turkey, also added four new languages during the year.

At the bookmen's convention held in Mountain View, Cal., in January of this

year, the following recommendation was passed:—

"We recommend, That steps be taken at once to publish 'Patriarchs and Prophets' in Portuguese, Italian, and Polish, and 'Great Controversy' in Finnish and Russian, and that as soon as possible subscription books be published in the other predominant foreign languages in the United States and Canada."

Already the Pacific Press is planning with the Brazilian mission field to publish "Patriarchs and Prophets" in Portuguese, and steps are being taken to secure a translation of "Great Controversy" into Russian and of "Coming King" into Italian. Investigation is also being made in regard to the needs

that men be developed for leaders in the mission fields, we believe that the good work which has been begun in giving instruction to colporteurs in our schools during the year should be strengthened, and that special attention should be given by conference officials to the selecting and training of young men for this branch of the work.

3. *Plan of Support for Disabled Colporteurs.* Urgent requests have come to the secretary of the department that some plan be devised whereby colporteurs who have given long years of service to this branch of the work may receive financial help when they are disabled. As the present Sustentation Fund does not include colporteurs, we believe that some action should be taken at this



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of, and the possibilities of book sales among, the Bohemians and Finns in North America.

The Future

While we feel grateful for what the Lord has enabled us to accomplish, we desire to see even greater things done during the four years upon which we are now entering. In order that this may be done, we would recommend:—

1. *Leaders for Needy Fields.* That the same policy which has been followed in furnishing leaders for needy fields be continued. It seems impossible for such great fields as China and India to conduct their literature work in an aggressive manner with only the one or two experienced leaders for whom they have modestly been asking. We believe the work in these fields should be strengthened with several strong, experienced men.

In Spain, Brother John L. Brown, with only native help, is making an effort to build up the work. Now that they have published two large subscription books in that field, we believe it would be wise if one or two experienced men, perhaps from Germany or England, could be sent to Spain during the present year to help establish the work in that field. Then there are many fields where there is as yet no representative of this cause. In Latin America, from Mexico to Peru there is not a single colporteur engaged in circulating literature among the Spanish-speaking people.

2. *Development of Leaders.* In order

Conference to provide such a fund for this class of workers.

4. *Cheap Literature for Free Distribution.* From time to time our publishing houses have been urged to prepare for free distribution a series of small tracts and leaflets on the cardinal points of our message. We hope that steps may be taken to print such a series of leaflets.

5. *Circulation of Literature by Lay Members.* A good beginning has been made in some conferences in enlisting lay members in our churches to circulate our smaller books and periodicals. We sincerely hope that definite plans may be laid for developing and strengthening this branch of the work during the present session of this Conference.

6. *Home Missionary Department.* That an active campaign in missionary endeavor with our literature may be inaugurated and continued in all our churches, we recommend the organization of a home missionary department, with a live secretary in charge.

As we look out upon the fields and see the loyal company of leaders in charge of this branch of the work in the home land; the earnest, enthusiastic band of generals who are organizing and developing the work in other countries; the magazine work being well organized; and above all the spirit of devotion and consecration of the two thousand loyal men and women who are carrying the printed page from door to door throughout the world, we thank God and take courage for the future.

N. Z. Town, Secretary.

REPORT OF THE SECRETARY OF THE RELIGIOUS LIBERTY DEPARTMENT

(Read during fourth meeting of Conference session, May 16, 2:30 P. M.)

THIS report covers a period of one year, the time during which the present secretary has been in charge of the work of the department.

In view of the intimate relation between the work of the Roman Catholic Church in carrying out its announced purpose "to make America Catholic," and the general purpose for which this department was created, it was deemed advisable one year ago to broaden the field of work of this association so that it would include the Roman Catholic question, in both its religious and political phases. It was also decided that the *Protestant Magazine* and *Liberty* should be edited in this department. Both of these magazines were then published quarterly, but commencing with October, 1912, the *Protestant Magazine* has been issued monthly. The work of editing these two magazines has occupied a large proportion of the secretary's time, and has kept him quite closely confined to the home office.

On assuming his duties the first of May, 1912, the present secretary found that there was pending in Congress a proviso attached to the Post-office Appropriation Bill, forbidding the opening of first- and second-class post-offices on Sundays "for the purpose of delivering mail to the general public." The Appropriation Bill with this proviso attached had already passed the House, and in the Senate had been referred to the Committee on Post-offices and Post-roads. Repeated efforts were made, both by personal interviews and by correspondence, to secure a hearing before this committee, but no such privilege was granted. At the request of the chairman, Hon. Jonathan Bourne, Jr., your secretary submitted a statement setting forth the grounds on which this association was opposed to this proviso, and at the suggestion of your secretary letters of a similar import were written by many of the religious liberty secretaries of the various conferences throughout the country. In the face of these protests, the committee in its report to the Senate called special attention to this Sunday-closing proviso, and recommended its adoption.

As soon as this report was laid before the Senate, a communication was addressed to each senator, in which reasons for opposition to this legislation were again set forth. All efforts to prevent the passage of this Sunday-closing proviso were, however, unavailing, and the new regulation went into effect soon after the Appropriation Bill became a law.

At the biennial session of the Columbia Union Conference, held in Pittsburgh, Pa., in April, 1912, action was taken recommending that a religious liberty institute for the religious liberty secretaries of that conference be held as soon as possible, and that the religious liberty secretaries in the Atlantic Union Conference be invited to attend this institute. In harmony with this recommendation, and under the counsel of the General Conference Committee, this institute was held at Takoma Park, May 14-16, in connection with a convention for the benefit of evangelists and city

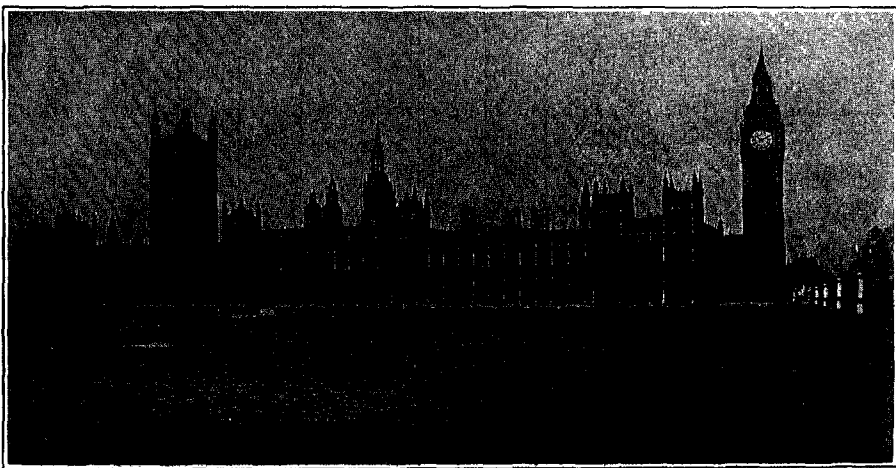
workers. There was a good attendance of religious liberty secretaries, topics of practical value were considered, and the result seemed to be helpful.

At the opening of the camp-meeting season of 1912, an eight-page leaflet was prepared, entitled "Seventh-Day Adventists and the Roman Peril: Some information concerning the plans and purpose of the Roman Catholic Church in America; what these things mean to those who are giving the final message." Copies of this leaflet, together with a supplementary sheet containing further information upon this subject, were furnished for distribution at almost every camp-meeting in this country, and an accompanying letter urged that a canvass be made of the camp to obtain subscriptions for the *Protestant Magazine* and *Liberty*. As a result of this campaign a large number of names were added to the list of each magazine.

Toward the close of 1912 the negotiations which had been in progress for

In the early days of the Sixty-second Congress three Sunday bills were introduced, two in the House and one in the Senate. The latter was the Johnston bill, which in one form or another has been before Congress for over five years. The two House bills were referred to the Commissioners of the District of Columbia, who reported adversely upon both of them, and the House Committee on the District of Columbia seemed to give them no further consideration.

The Johnston bill, which was introduced into the Senate April 6, 1911, was considered at various times in May, June, and July of that year, and on July 18 it was placed under Rule IX, sometimes called the morgue rule, which requires a notice to all opposing senators before a bill can be brought up for a vote. From that time until January, 1913, no effort was made to pass this measure, and there was no public agitation of the question. About the beginning of the year, however, announce-



HOUSES OF PARLIAMENT, LONDON

five or six months to secure the services of Prof. C. S. Longacre, principal of South Lancaster Academy, as assistant secretary of this department, were brought to a successful conclusion, and immediately upon being released from his duties at the academy, Professor Longacre went to the Pacific Coast, where arrangements had already been made with the executive committee of the North Pacific Union Conference for conducting a religious liberty campaign. Elder W. F. Martin, the religious liberty secretary of the union conference, had already done the necessary preliminary work in cooperation with local conference committees, and public meetings were held at which addresses upon the various phases of religious liberty were given in the leading cities of the Northwest, including Walla Walla, Spokane, Seattle, Tacoma, Wash.; Portland, Salem, Roseburg, and other cities in Oregon. Elder J. O. Corliss, of California, assisted at the opening of this campaign.

Later, on invitation of the Pacific Union Conference Committee, Brother Longacre delivered similar addresses in some of the leading cities of California, including Oakland, Berkeley, St. Helena, Lodi, Mountain View, Glendale, and Los Angeles. The attendance at these meetings was generally good, and in some instances especially large and enthusiastic. The satisfactory results of this campaign have emphasized the desirability of similar efforts throughout the whole country.

ment was made that the friends of this bill would attempt to secure its passage before the adjournment of Congress in the following March. The secretary of the Lord's Day Alliance of the United States, Dr. George W. Grannis, interested himself in this matter, and attempted to substitute in place of the Johnston bill a bill drafted by the legislative committee of that association, and printed in his annual report for 1912. A mass-meeting was also held in the New York Avenue Presbyterian church in this city, Sunday evening, January 12, addressed by Dr. Grannis, and by Dr. W. W. Davis, the secretary of the Lord's Day Alliance for Maryland, who earnestly advocated a Sunday law for the District of Columbia.

In opposition to the passage of the Johnston Sunday Bill your secretary entered upon an active campaign. An effective interview was published in the *Washington Post* of January 9; a remonstrance was prepared and sent out to be adopted in all our churches and forwarded to individual senators; two leaflets, one dealing with the Standard Bill for One Day of Rest in Seven, urged by the Commission on the Church and Social Service, a department of the Federal Council of the Churches, and the other dealing with Dr. Grannis's bill, were prepared and sent out; blank petitions against the Johnston bill were sent to the elders of all our churches and to all religious liberty secretaries, with the request that signatures be se-

cured and the petitions sent in to individual senators; at three different times a letter was sent from this office to each senator, drawing his attention to the pending legislation, and presenting reasons why it should not be enacted. This active campaign was kept up until Congress adjourned, March 4, without taking any action upon the measure.

It is fitting that mention should be made of the hearty cooperation on the part of religious liberty secretaries, the church elders, and others, to which we attribute in a large degree the defeat of this bill. Many personal letters received from the field testified to the interest taken in this work, and to the desire to render all possible assistance in opposing any kind of religious legislation.

The fourth Sabbath in February was set apart as Religious Liberty day, and for use on that occasion readings were prepared and sent out from this office.

On Sunday, March 16, the secretary united with Elder C. H. Edwards, the religious liberty secretary of the Southern New England Conference, and Elder J. E. Jayne, the religious liberty secretary of the Atlantic Union Conference, in a religious liberty institute for the benefit of the New Haven church and other believers in that vicinity.

On invitation of Elder K. C. Russell, religious liberty secretary of the Northern Illinois Conference, seconded by the conference committee, the secretary spent four days in Chicago, April 11-14. Addresses upon the general subject of Protestantism and Romanism were delivered before large and appreciative audiences in the church in which Elder Russell had been conducting evangelistic services.

The first session of the Sixty-third Congress commenced on Monday, April 7, and on April 12, less than a week after the opening of the session, Senator Johnston introduced a bill (S. 752) "for the proper observance of Sunday as a day of rest in the District of Columbia." This is an entirely different measure from the one which Senator Johnston has been urging for the past five years, and was, in all probability, introduced at the request of the secretary of the Lord's Day Alliance, as it is word for word the bill that he sought to substitute for Senator Johnston's bill in the last Congress, with the exception of the penalties prescribed. This bill makes it "unlawful in the District of Columbia for any person to labor or to employ any person to labor, or to pursue any trade or worldly business on the first day of the week, commonly called Sunday, except in works of necessity or charity, and except also newspaper publishers and their employees, and except also public service corporations and their employees in the necessary supplying of service to the people of the District." No exemption is made in favor of those who observe another day of the week than Sunday as the Sabbath. This bill also makes it "unlawful for any person, partnership, firm, corporation, or municipality, or any of their agents, directors, or officers, to require, or permit any employees to work on the said day, excepting in household service, unless within the next succeeding six days, during a period of twenty-four consecutive hours he or it shall neither require nor permit such employee to work in his or its employ." If this bill should become a law, it would, with a few exceptions,

make all individual Sunday labor in the District of Columbia unlawful, and would require one day of rest in seven for all employees of firms, corporations, etc.

As soon as this bill was introduced, application was made to the chairman of the Senate Committee on the District of Columbia, Senator Smith of Maryland, for a hearing where opportunity would be given for presenting reasons against the enactment of this measure. The chairman of this committee has given assurance that in case any hearing is held opportunity will be given for representatives of this association to appear, but up to the present time no definite appointment for a hearing has been made.

With the change of administration a new District Committee has been appointed, and it will be no longer necessary to argue with the introducer of a bill against the passage of his own measure.

By a recent decision of Judge Pugh of the Washington Police Court, an old ordinance requiring the closing of barber shops within the limits of the old city of Washington was declared void, and since that time there has been no legal hindrance to the opening of barber shops in the District of Columbia on Sunday. Soon after this decision was announced a petition, signed by two hundred ten barbers, was presented to the Commissioners of the District of Columbia, asking that they prepare and introduce into Congress a bill closing all barber shops in the District of Columbia on Sunday. As soon as he learned that such a request had been made, your secretary arranged with the president of the board of commissioners for a hearing upon this petition, and the hearing was held on Tuesday, April 29. Elder G. B. Thompson, Prof. C. S. Longacre, and your secretary represented the association at that hearing, and others, including the proprietors of the leading barber shops of the city, joined them in presenting reasons why the petition should not be granted. Reports of the hearing were printed in the city papers. Up to the present time the decision of the commissioners has not been announced.

The friends of Sunday legislation have been especially active in many States during the last winter. Bills of various kinds designed to regulate the conduct of citizens on Sunday have been introduced and urged. As many as fifty-three measures of this character were presented in the State legislatures in New York and New England alone. Of special interest has been the campaign in California, where there is already a law providing for one day of rest for working men. Not content with this, however, the Sunday-law advocates have made a most earnest effort to secure the passage of some kind of law which would distinguish Sunday from other days of the week. The religious liberty secretary of the Pacific Union Conference, Brother J. F. Blunt, assisted by other brethren, has conducted a strong campaign, not only in California, but also in Arizona, Nevada, and Utah. Letters have been written to the various members of the legislatures, documents bearing upon the question have been prepared and furnished to them, and hearings have been held. The defeat of all proposed Sunday legislation in these

States is doubtless due in a large degree to these efforts.

The religious liberty secretary of the Atlantic Union Conference, Elder J. E. Jayne, in cooperation with various State secretaries, has done a similar work in his territory. In some other union conferences religious liberty secretaries have been appointed, but they have been unable to give attention to the duties of this position on account of other work assigned to them. The State secretaries have, therefore, been obliged to do their work with little, if any, outside help. This situation ought to receive attention at this Conference.

Acting in harmony with a resolution adopted at the second quadrennial meeting of the Federal Council of the Churches, held in Chicago last December, the Commission on the Church and Social Service, a department of that organization, is urging in every State the passage of what it terms the "Standard Bill for One Day of Rest in Seven." While purporting in its title to be an act for the promotion of the public health, this bill mentions Sunday five times, and the secretary of the commission has frankly admitted that it "means the strengthening of Sunday." This bill has already been introduced in quite a number of States, and its religious features are so successfully concealed that it seems to meet with general favor. This movement on the part of the Federal Council of the Churches calls for a nation-wide campaign in opposition to this and all similar legislation.

A most significant feature of the present religious situation is what has been designated as "the invasion of Protestant lands by Rome in a spirit of fierce aggressiveness, resolute determination, infinite craft, rigid exclusiveness, and uncompromising intolerance." The program "to make America Catholic," as announced by the Roman hierarchy, has been followed with much earnestness, and has aroused strong opposition on the part of those who are opposed to the triumph of Roman Catholicism in this country. Many of the religious papers have joined in this opposition, and some publications have been established for the express purpose of furnishing anti-Catholic reading-matter to the public. In response to many suggestions from the field, and from a sense of duty on our own part to make the most of this opportunity to present the principles of the threefold message, the *Protestant Magazine*, which was started four years ago as a quarterly, was changed to a monthly last October, and the price was raised from twenty-five cents to one dollar a year. There was, of course, a temporary reduction in the list as the result of so radical a change, but the number of subscribers has steadily increased from month to month until, at present, the same number is printed each month as was formerly printed each quarter. On the subscription list are found the names of a very large number of clergymen of various denominations, who, as teachers of the people, make use of the material thus furnished, and in this way the influence of the magazine is widely extended. As the struggle for religious liberty will finally turn, in a large degree, upon the action of the Roman Catholic Church, it seems eminently proper that this phase of religious liberty effort should receive increasing attention.

Your secretary submits for the consideration of the Conference the following recommendations:—

1. That each union conference appoint a religious liberty secretary who can give his whole time to the department work.

2. That suitable persons be selected from various parts of the field who, in cooperation with the union conference secretaries, shall conduct lecture campaigns during the winter of 1913-14, in which special attention shall be given to the fundamental truths of Protestantism from the standpoint of the threefold message, and to the fulfilment of prophecy by the Papacy.

3. That an institute be held for the benefit of such speakers as soon after the close of this Conference as can be arranged.

4. That special literature, consisting of leaflets and pamphlets of various sizes, be prepared for use in such a campaign and for general sale and distribution.

5. That the magazine *Liberty* be sent to the legislators in every State.

6. That a continuous campaign be conducted throughout the whole country in order to prepare the people to meet intelligently the crisis which is evidently so near at hand.

In the limited time allotted to this report, it is impossible to deal with all the features of the work, and a mere outline has been presented. God's care over his work has been very manifest, and those forces which, if unhindered, would be employed to delay, if possible, the progress of the truth have been held in check. For this every believer in the truth should be thankful, and should give himself with renewed earnestness to the proclamation of the closing message.

W. W. PRESCOTT, *Secretary*.

REPORT OF THE SECRETARY OF THE DEPARTMENT OF EDUCATION

(Read during eighth meeting of Conference session, May 19, 2:30 P. M.)

THE past four years have been a period of growth in attendance and of increase in the efficiency of our schools both at home and abroad. Chief among the results of this advance are: (1) Reflex influence of the rapid missionary extension, especially in foreign countries. This has acted as a strong stimulus to our educators and young people to do their best to qualify for better and wider service. A constant need and demand for helpers has made its impression upon those whose business it is to recruit the gospel forces of this denomination. (2) The help it has been to the work of the department to have for the first time its own organ, in the form of an educational journal. Through this medium we have been able to set before our less experienced teachers some better standards, and provide some very definite means of helping qualify to meet them; such as the Teacher's Reading Course, the Round Table, and serial outlines and articles on the most needy features of the normal work. (3) Another productive cause of progress is the perfecting of the educational organization throughout the field, especially that part which pertains to the work of union educational secretaries, educational superintendents, the issuing of certificates to teachers of church-schools,

and the management of summer schools and institutes. This has resulted in uniformity practically in all sections of the country, so that both teachers and students, in moving from one place to another, avoid the confusion and loss they have often suffered in the past.

Conventions and Councils

Each year an educational convention or council has been held. The council which met at the time of the last General Conference was followed, in the summer of 1910, by a general convention at Berrien Springs, Mich., for ten days. There were over one hundred delegates present, representing every one of our training-schools in America and a larger number of our academies. Special attention was given to the problems of our advanced schools.

have been working during the year, and at our departmental meetings which are being held in connection with this General Conference, their reports are being given.

These councils and institutes have helped greatly to unify our work, bringing about closer and more sympathetic relations between general, union, and State organizations, and between our various schools, and have raised the standard of our educational work in all its branches.

Summer Schools and Institutes

During the past four years summer schools have been held annually in the stronger unions, and in most cases they have been permanently established. These gatherings are proving a great help to the church-school teachers, for



TEACHERS AND STUDENTS, LEVANT SCHOOL, CONSTANTINOPLE, TURKEY

In 1911 a council of educational secretaries was called at College View, Nebr. It is doubtful if we had ever before held a meeting of educators where so much was accomplished in behalf of church-schools. Every union secretary was present, and the entire time was given to working out those details which mean better church-schools and more efficient elementary teachers. Much study was given to the question of the reorganization of our church-school work, with a view to bringing about closer and more efficient supervision. Plans were laid for a uniform system of examinations of students and the certification of elementary teachers throughout America.

A year ago, at Loma Linda, Cal., there was held a council of the heads of our training-schools in this country. All but three of these institutions were represented. The time was given to the consideration of matters looking toward the upbuilding and strengthening of our advanced work, and six commissioners were appointed, which were to prepare reports to be presented at this General Conference. The purposes of these appointments were: (1) "To formulate a plan for increasing the efficiency of our Bible teaching." (2) "To consider the present arrangement of our Bible courses, with a view to their improvement." (3) "To define the standard of a Seventh-day Adventist college." (4) "To recommend a list of books that would make a suitable library for our academies and colleges." (5) To specify "the proper equipment for science teaching in our colleges." These commissions

they receive practical instruction in the subjects especially required of them. At the close of these sessions examinations are given, and teachers' certificates granted.

Elementary Schools

Twelve years ago, when church-schools were just beginning to be established in America, I was told that if educators advocated the starting of these schools throughout this country, the money required for the buildings, equipment, and teachers' salaries, would greatly reduce our mission offerings, and retard our work in foreign fields. At that time the amount necessary for the annual maintenance of our church-schools was little more than \$3,000, and our offerings to missions were \$135,000. Last year our church-schools required \$138,320 for their support, an increase of more than 4,000 per cent; and \$472,000 was sent to foreign missions, an increase of 350 per cent. This proves that the success of any department which is a rightful part of this organization will in no way retard the work of any other department, when each is doing its own appointed work.

Four years ago there were 10,487 students in our church-schools. The present enrolment is 17,796, an increase of 7,309. However, it should be stated in this connection that this includes the mission schools and out-schools as well, and the increase in these has been greater than the increase in the church-schools in the home land. At the beginning of the quadrennial period \$101,371 was required for the maintenance of our pri-

mary schools; the last year, \$138,320, an increase of \$36,949.

As the number of our church-school teachers has not increased in proportion, it shows that our church-schools are being better equipped, and our teachers paid larger salaries, which means that we shall be able to secure better teachers. It is only fair to say in this connection, however, that elementary teachers have left positions paying much larger salaries, with much easier work, because of their interest in our denominational schools.

It has been reported to the department from some States that government inspection of our church-schools will soon be made. This ought to cause no alarm, except to stir us up to do our best to so increase the efficiency of our work, especially through our normal schools, that a corps of teachers of such recognized ability will be developed that we shall welcome rather than fear inspection, making it the means of bringing the value of Christian education to the attention of those who are deploring the lack of moral training in State schools.

Secretaries and Superintendents

We have never been better provided with union educational secretaries than at the present time, most of these being men of experience and resourcefulness. But our educational organization is suffering greatly from a lack of a sufficient number of conference educational superintendents to look after the schools properly. In some conferences we have superintendents who are normal graduates or experienced teachers, and, as a result, the work is developing and improving, because they are able to give their teachers practical assistance and instruction. In other conferences, however, superintendents have been appointed who are nowise fitted for their duties, not being able, either by education or experience, to give advice to the teachers or to the church-school boards. The conferences doubtless have done the best they could; but it would have been better to let the union educational secretary carry the work until a properly qualified superintendent could be found; in fact, in conferences with a very small constituency and few church-schools, the work could better be carried on by a competent union educational secretary, and so allow the tithe to be used for evangelical work, rather than for the multiplying of officers. We are making earnest effort to educate, through our normal schools, a sufficient number of experienced teachers so that our conferences will not suffer from this present serious difficulty.

Academies and Colleges

During the past quadrennial term the enrolment of our academies has increased from 6,521 to 8,205, an advance of 1,684. In the same period our colleges and academies have increased their resources from \$1,339,421 to \$2,081,208, or 53 per cent, which is highly gratifying. However, in increasing the resources, they have increased their indebtedness \$7.46 on every one hundred dollars of assets. It is to be hoped that during the next four years the aggressive policy will be not an increasing of the number of our advanced institutions, especially in this country, or in the buying of land or adding of buildings to those already purchased, except where actual growth makes it a necessity, but,

rather, the hearty joining of the schools in the movement which is being set on foot by the denomination for the reduction of institutional indebtedness, and letting more be used for the betterment of the scientific equipment, libraries, and general appearance. And, while we hope that the attendance in our church-schools will greatly increase during the four years, so as to gather into our own schools a larger per cent of our boys and girls, yet great care should be taken not to increase these schools more rapidly than efficient teachers can be found to operate them, or than money can be procured to guarantee a proper salary. It would be well, perhaps, in this matter, for us to heed the time-worn motto, "Not how much, but how well."

Mission Schools

The past term has seen the rapid increase of our mission schools in foreign lands. Four years ago we had 2,779 students. The number has increased to 8,630. When it is understood that in many countries our schools are the most effective means of reaching the people, and that those who have accepted Christ while in attendance have been among the most loyal adherents to the faith, it will be seen that the mission schools have been, and will continue to the end to be, one of the great factors in mission fields in bringing souls to a saving knowledge of the truth. While the evangelist gathers about him an audience which is continually changing, the Christian teacher has before him day after day, and in some cases, year after year, the same persons, so that he can continue to impress upon them, by example, by lesson, and by sacred song, the story of Christ and the blessed news of the soon-coming Saviour.

There is no land so dark but that the Word of God, when heard day after day, especially by young and receptive minds, can win souls for the kingdom. In some mission fields, such as Africa, the greater number of our baptisms during recent years have been among students. In some fields the only baptisms have been of students from our mission schools.

It has been my special and greatly appreciated privilege, within the past three years, to visit all our schools in Europe except the one recently begun at Constantinople; the mission schools in India and Burma, and the training-schools in China, Korea, and Japan. What I saw and heard on these visits impels me to bring to the home land the demand for more and better trained teachers, whose qualifications are, first, a deep Christian experience and a thorough knowledge of the Holy Scriptures, and, second, a careful preparation for the work to be required of them. The total enrolment of all our schools in all lands—elementary, mission, and advanced—is twenty-six thousand.

New Enterprises

Besides the growth in church- and mission schools, the past four years have seen three foreign training-schools started in the United States, for the Danish-Norwegian, German, and Swedish nationalities. All three were established in the year 1910. There is no doubt that in the providence of God they were led to the right location, where they found suitable, well-built educational institutions, which they purchased at a great reduction from the original cost.

This was not true in regard to the Swedish Seminary, but they were able to remodel buildings, and have been very comfortable to the present time. Their continued growth, however, will soon demand a main school building. The attendance at each of these schools has increased from the opening.

At the time of the last General Conference the Pacific Union purchased 1,784 acres of land near St. Helena, on which were buildings which could be used for beginning school work. The school has had a healthy growth from the first, and now, besides the buildings already on the property, there have been completed a large dormitory for ladies, containing a dining-room, and also the main school building. The lumber was cut from the forest on the estate, teachers and students felling the trees, sawing the lumber, and erecting the buildings.

The year 1910 also saw the establishment of a training-school in Constantinople, where a favorable beginning has been made to educate the young men and women converts of the Levant, so that they may help to extend the message in that difficult but interesting field.

The same year, the Chinese training-school was started at Nanking, and at the present time land has been purchased, and steps taken for the erection of a permanent building. This, we trust, will result in establishing a strong training-school in the world's largest mission field. In Korea a successful school has been in operation for the past three years, and a very desirable site has been procured by the purchase of land in Soonan, on a hill overlooking the city. Plans are being drawn and work is about to commence on buildings for both the men's and women's schools, and for the dispensary which has been operated in connection with them. While in Japan we have been unable, up to the present time, to purchase land, and to erect buildings, yet in rented quarters a small but encouraging school is being conducted.

Correspondence School

By a vote of the General Conference at its last session, a Correspondence School was started. This has been successfully conducted, 576 having been benefited by its service. The present enrolment is 311.

The patronage of the school represents a wide range of ages and occupations, and leads us to look for much wider usefulness during the future. Its enrolment is drawn from every continent, and the islands of the sea. Its course of study ranges from the grammar school to the college. The possibilities of the school are just beginning to show themselves, and when its usefulness is better known, more advantage will be taken of its opportunities.

The Educational Journal

The educational journal, *Christian Education*, also established by a vote of the last General Conference, was first issued as a bimonthly; but, because of the demands of its readers in the field, it was changed last September to a monthly journal, and, as a result, the subscription list has shown an encouraging increase since that time. While it is for all grades, it has been especially useful to the elementary teachers and the parents. It is the purpose, in the coming term, to deal more largely with

advanced education than in the past, and to strengthen the department of Home Education. This introduces the important subject of—

Home Schools

There is a growing demand from mothers whose children do not have access to a Christian school, for definite help in the instruction of their children at home. Some such home schools are already being carried on, and action has been taken by the department to prepare and conduct a Mother's Normal Course, through the Correspondence School. And it is the intention of the educational journal to make more efficient its department of Home Education.

Scholarships

At the last General Conference the scholarship plan was just coming into operation. Since then it has grown steadily each year, and has become one of the most practical agencies for assisting young men and women in gaining their education. Its success has been threefold: First, by enabling the students, during the summer months, to earn their full tuition for the school year; second, it brings into the school a class of students with a missionary spirit and a purpose to labor; third, it assists the publishing houses by increasing their sales, and by creating a healthy sentiment for the canvassing work. It has become a regular part of the school work to have the canvassing agent hold an institute with the students toward the close of the year, sending out from our advanced schools a large number of well-trained and enthusiastic young people. God has wonderfully blessed this plan; may it claim a larger number each year.

Normal Work

It has been evident that if our church-schools are to have trained teachers to carry out methods of Christian education, we must strengthen our normal departments and greatly increase the enrollment. Perhaps no branch of our work the past four years has received more attention or shown more real, substantial progress than our normal work. New normal buildings have been constructed at Walla Walla College, at South Lancaster Academy, and at Keene Academy, and steps are being taken for one at Union College.

A reading course for teachers has been put into operation by the department, and is compulsory for those receiving certificates.

Recommendations

In view of the great benefit that comes to our educational work through conventions, I would recommend that a general convention, to represent all parts of our educational work, be held in the summer of 1914.

I would further recommend a higher standard of education and preparation by the teachers in our academies, and a closer cooperation with the union educational secretary.

That, as far as possible, conference superintendents be only those who are normal graduates, or elementary teachers of tested experience.

That fewer colleges attempt to carry students to the completion of a degree course, but, rather, give themselves to building up more thorough work to the fourteenth grade, and that those colleges which attempt degree work

strengthen their faculties by employing only qualified teachers of mature experience, and by bettering their facilities.

Improvement of the Ministry

The ministerial institutes which have been conducted by the members of the General Conference Committee the past two years have been attended with remarkable success. We are profoundly thankful that so large a number of ministers have been permitted to receive this uplift. This department is now working out a plan which it hopes will result in much good in the building up of the ministry. It was recently voted by the General Conference Committee "that we approve of the plan of bringing together in institute the Bible teachers in our training-schools, at such time as may be arranged by the educational secretary." This gathering of our Bible teachers this summer now seems assured, and I feel sure the result will be a more efficient ministry.

The General Conference Committee, at its last autumn council, requested the Department of Education to prepare a reading course each for licensed and ordained ministers, which will be presented at this meeting. No more important work lies before this denomination than the training of an efficient gospel ministry. We have required a standard of our bookkeepers, teachers, nurses, and physicians, but not of our preachers, and we are reaping the results of our short-sightedness. The strongest and most inviting course in our colleges should be the ministerial, and its teachers should be men of strong spiritual leadership, who have a clear conception of the "faith once delivered to the saints." Then there will be attracted to these classes in large numbers our young men of promise. Let them be held there until the training of head, heart, and hand fits them to go forth to preach the word with force and conviction, which will bring again to the church that apostolic power which caused sinners to cry out, "What must I do to be saved?"

Conclusion

While this report shows that steady growth has been made in the educational work in our denomination, yet we ought not to be content until a far greater number of our children and youth have found a place in our own schools—schools better organized, better disciplined, and better equipped. We need these schools so that our children may be surrounded in their daily work by a Christian atmosphere. In the years of childhood, impressions are easily made, but not easily effaced; the clay is pliable in the hands of the potter, and, by painstaking effort and constant prayer, can be molded into vessels for the Master's use.

We need to strengthen our academies, refusing to employ as teachers the untried, unskilled, and uncouth; for into these institutions come our youth at that age when thorough work and firm discipline attract, when laxness and shallowness disgust, and discourage, and turn them away from us for all time. We have left too much to the training-schools, forgetting that it is in youth we win or lose our boys and girls; that it is during this time that seventy-five per cent of the converts to Christ are made, the time when boys and girls are changing to men and women; when

they are leaving trifling play for thoughtful work; when they stand at the parting of the ways, hesitating in their decision whether to join the multitude in its pursuit after wealth, wanton pleasure, and vanity of the world, or to turn to the nobler and enduring things of life which give promise of a life beyond. As our academies increase in spiritual and intellectual excellency, they will be able to pass on a far larger per cent of their pupils to our training-schools.

In these training-schools lies our hope; for from them are coming and will come the men and women who are to be God's collaborators in finishing the work in our own day. These schools must be strong—but strength must come from the power given to men who do God's bidding. The scholarship must be excellent, but that excellency must be measured by the Word of God, and not by "rationalistic instruction or secularized education," to which men are bowing down to-day.

Our educational work is ever in danger, on the one hand, from those who would substitute ill-guided religious fervor for hard work; on the other hand, from those who insist that the efficiency of our training-schools must be measured by worldly criterions. We need the help of the all-wise God, that we may profit by the grand principles of Christian education which he has graciously given us in this our day through the spirit of prophecy, that we do not circumscribe it by our narrow interpretation, but be broadened and sanctified by its instruction. This department needs your help and counsel, that in all our plans for the educational work of this denomination we may reach a standard of excellency which will satisfy men because it is thorough, and which will please God because it is wrought out in the fear of the Lord.

H. R. SALISBURY,
Educational Secretary.



SANTALI TEACHERS, INDIA

"AND the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier."

Conference Proceedings

NINTH MEETING

May 20, 10 A. M.

A. G. DANIELLS in the chair.

Prayer by G. B. Thompson.

A. G. Daniels: We have the following recommendation from the brethren in the Bermuda Island Mission:—

"DEAR BRETHREN: Greeting.

"As loyal believers of the Seventh-day Adventist body, we would cordially ask you to receive our brother, Thomas MacKay Doe, as delegate to represent the Bermuda Mission Field.

"In behalf of the members of the Seventh-day Adventist Bermuda Mission.

"(Signed)

"M. ENOCH,

"L. O. MACHLAN,

"OWEN AIRTH FIRTH."

It was voted that this request be granted.

A. G. Daniels: The first of our reports this morning will be from the secretary of the Sabbath School Department.

REPORT OF THE SABBATH SCHOOL DEPARTMENT

G. B. Thompson (reading):—

Were we to trace the beginning of our Sabbath-school work, it would be necessary to go back only a little more than sixty years. It was then but a tiny stream. There was then no organization, no lessons, no helps of any kind, no systematic plan of reporting. But the stream has widened into a great river,—a river of blessing. Today we have a thorough organization, reaching to the most remote and obscure parts of the world. The local schools are, for the most part, quite well equipped, and a regular course of Bible study is provided each Sabbath for all divisions, which is studied in all of the leading languages of the world.

The importance of the Sabbath-school work is beyond estimate. It pioneers the way into all lands, and lays the foundation for an organization which establishes our work everywhere. It is a school with considerably more than one hundred thousand pupils, of all ages, degrees of education and training, and gathered from scores of tribes, tongues, and dialects. The entire denomination comes under its influence. Every Sabbath parents and children in all parts of the world gather to study the Scriptures, and have their minds directed to the great truths of the message. The aged are cheered, and the children won to Christ. To prepare lessons for all these, and to so mold this work that it will meet the mind of God in the salvation of souls, and publish the truth in every land, is an important work, and withal a very great responsibility.

The Last Quadrennial Period

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

The last quadrennial period has been one of much blessing. I think it is true that the progress in all lines has been the greatest and most encouraging in the history of the work of the department. During the past four years cor-

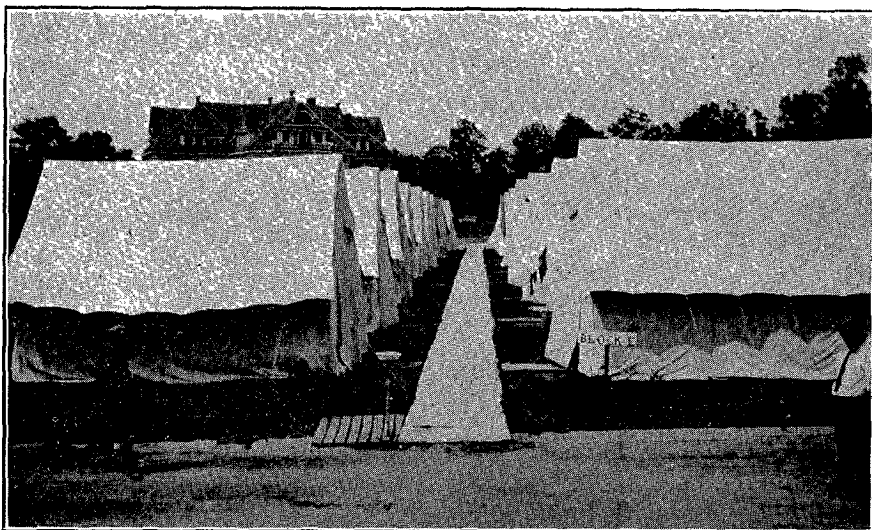
respondence has been carried forward by the corresponding secretary with secretaries and workers in all parts of the world, and reports have been received from every land where the message has taken root, and, without exception, the word that has come to us has told of progress and cooperation in the work, and breathed a spirit of courage for the future. The outlook was never brighter. We should like here to express to all conference workers, secretaries, and local Sabbath-school officers in all parts of the globe, our appreciation of their loyal support, most hearty cooperation and helpful suggestions, without which no progress could have been made.

Growth

At the close of 1908 we had 3,747 Sabbath-schools. Of this number 1,269

from their study. The Lesson Quarterly, printed by the Pacific Press at the present time, has a circulation of fifty-three thousand five hundred copies. These lessons are translated into most of the leading languages of Europe, and published by the Hamburg House. In some of the languages many thousands of copies are printed. Lessons are now furnished to China, Korea, and Japan for translation into the language of these countries. The work has increased in some of the Spanish-speaking countries to that extent that calls are now being made for the lessons to be published in pamphlet form in all divisions.

During the quadrennial period the lessons have covered a study of the life of Christ, the book of Acts, some doctrinal topics on the message, and some



A SECTION OF THE GENERAL CONFERENCE CAMP; WASHINGTON SANITARIUM IN THE BACKGROUND

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

The Lessons

The department committee has worked hard during the past four years to provide suitable and helpful lessons for all divisions. The best lesson writers possible have been secured, and changes calculated to improve the lessons have been made. We have been encouraged by the favorable and commendatory letters received from all parts of the world as to benefit received

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

Conversions

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

The "Sabbath School Worker"

The only periodical published by the department is the *Sabbath School Worker*. Much of the success of the

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

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

Memory Verse Cards

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

Finances

While we believe that the primary object of the Sabbath-school is to save souls, yet we feel sure that studying the mission fields, where unwarned millions still sit shackled in pagan darkness, and making offerings to carry the message to these lost millions, is a most blessed inspiration to all our Sabbath-schools. We can not serve God and mammon, but we can serve God *with* mammon. Sabbath-schools, like armies, grow by conquest. The Sabbath-school is working out a program outlined by the Lord of the harvest. As our consecration deepens, our service to man will correspondingly increase.

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

During the previous quadrennial period, from 1905-08, our Sabbath-schools gave \$273,141.36 to missions. During the past four years, from 1909-1912, they gave \$632,778.30, an increase of \$359,636.94 over the previous period. During the past four years our Sabbath-schools have given \$3,521.68 more to missions than was given in the previous eighteen years, from 1891-1908. Surely this is gratifying progress.

The record of offerings for 1912 is especially encouraging. During the year \$228,029.24 was given to missions. This is an increase of \$71,540.87 over 1911. This increase alone is nearly as much as the total offering in 1907. Four years ago the Sabbath-schools were giving less than two thousand dollars a week for missions. Now they are giving almost five thousand dollars a week. Four years ago our goal was "One

Hundred Thousand Dollars to Missions in a Year." Now it is "One Million Dollars to Missions in Four Years." It seems each year that we have about reached the limit of gifts to missions from our schools, but evidently we have not, and the future will no doubt show even larger offerings annually from this source for the advancement of the message.

A. G. Daniells: A few years ago at a meeting some of us said we must increase our foreign-mission enterprises until we were spending a thousand dollars a day in foreign fields. There were some good old brethren on the front seat who fairly gasped at this proposal, and said: "Do not get excited, Brother Daniells; just keep steady." And now our Sabbath-schools are giving almost a thousand dollars a day themselves.

S. N. Haskell: Some years ago I attended a conference that led out in giving their Sabbath-school offerings to foreign missions. When I returned East, I reported this to a brother. He reproved me about it, and said: "You folks are making a big mistake in getting the people to give so much to foreign missions at this time. Next year there will come a reaction." I see it has kept on reacting ever since.

G. B. Thompson: A brother took me to task the other day here. "You are making a mistake," he said, "in talking of a million for missions in four years. You ought to make it a million or a million and a half in two years." [Amens.] How many believe we could do it? [A forest of hands was the response.]

G. B. Thompson (continuing his report):—

The Thirteenth Sabbath Offering

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

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

Suggestions for the Future

The importance of this work calls for the most progressive plans, for constant growth, and the highest efficiency possible in dealing with human souls. The standard must be continually placed higher. We are dealing with a growing cause, and need to make continual advancement. To this end we make a few suggestions for the future:—

1. That we turn our attention as never before to making our schools a greater power in saving souls. That special efforts be made by the officers and teachers in every school, as well as conference officers, to lift the Sabbath-schools up to a higher plane spiritually,

and to deepen the consecration of every member. That prayerful efforts be put forth for the conversion of all who come within reach of the Sabbath-school. Why should we not labor personally for every pupil in the school?

2. That some plan be devised at this Conference which will result in an increased study of the lessons. Bible study in our Sabbath-schools is our greatest need. We plead for this. This will help our schools as nothing else will. Whatever else we do to build up and strengthen the work, if the study of the lesson is omitted, all is a failure. When the lessons are studied as they should be, spirituality will increase, our own souls will be watered, and other souls will be won to Christ. It will also be a safeguard against heresies and dangerous delusions which come in to plunder and destroy souls.

3. That the *Sabbath School Worker's* Training Course be continued. The demands of the work call for the most skillful and trained officers and teachers possible, that no haphazard, shoddy work may be done.

4. After careful study, and correspondence with secretaries and others in the field, we suggest that the officers in our Sabbath-schools be elected, the same as other church officers, to serve for one year, instead of six months, as at present.

5. That secretaries in the various conferences be chosen who can give their entire time to the Sabbath-school work, holding conventions, corresponding with the isolated members, working for larger offerings, and building up the work along spiritual lines throughout the Conference.

Conclusion

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

G. B. THOMPSON, *Secretary*,

A. G. Daniells: We will now call upon Brother L. A. Hansen, the assistant secretary, to render a report for the Medical Department.

REPORT OF MEDICAL DEPARTMENT

A quadrennial report of our medical department at this time cannot be a representative one. It cannot fully state what has been accomplished the past four years, nor can it be a correct indication of what could be done under normal conditions. Since our last General Conference session, circumstances have necessitated changes, and three different men who have acted as medical secretaries in that time have been called to fill other positions. For much of the time no one has been in full charge of the department, and this is the situation at the opening of this Conference.

While this department is one of the last to be organized as such, the development of its work, with its apparent

possibilities, gives evidence that it has its place in the organization. Strong emphasis may even now be made of the importance of giving careful thought to its needs and to making its work all that it should be.

We will come at once to the statistical side of our medical work. Whether the figures be regarded as indicative of healthy growth or of overdevelopment, they assume proportions that should at least make them interesting. We cannot give them close study without recognizing that in our health work we have either a great problem of doubtful solution or a work of evident and certain growth. It may mean to this cause great perplexity, and, perhaps, even serious trouble, or it may be the means of great blessing to us and immense good in the world. Without question, this branch of our work has tremendous possibilities. God grant that it shall be all that any of us have hoped, and more.

It is an easy matter to make the statement that we have sixty-nine sanitariums, but the fact that we can say this is cause for serious thought. As we think of what it would mean to any denomination, and what it meant to ours at first, to establish one sanitarium it is difficult to comprehend all that is involved in this great increase of these institutions. Forty of them are operated by conferences, and twenty-nine are under private management. Besides this, there are thirty-five city treatment establishments, some of which do a volume of work equal to that of a fair-sized sanitarium. These hundred or more institutions represent a large investment of money, the employment of many people, the use of much talent, and the expenditure of a great deal of energy. What should we not expect from all this?

The present investment in sanitarium property is \$4,141,316.23, nearly a quarter of a million dollars more than the combined value of all our publishing houses, intermediate schools, academies, and colleges, counting conference and private institutions in both instances. It may be said by some that this is an overinvestment in sanitariums; but, be it as it may, it indicates the interest that has been shown by our people in this phase of work, and what we have been able to do in its establishment. It also suggests the importance of our safeguarding this large investment by judicious management and by an attitude that will encourage and strengthen this work.

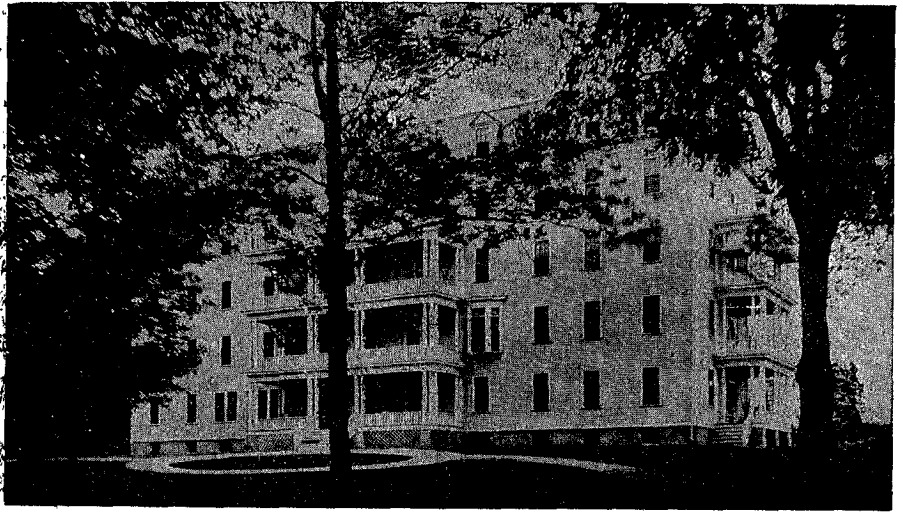
There are now connected with our sanitariums 117 physicians, 1,135 nurses, and 945 other workers, making a total of 2,197 employees. These workers are our own people, engaged in work that is more or less in the interest of the advancement of our cause, including public lectures and sermons, Bible readings, circulation of literature, personal missionary work, and so forth. This work does not appear in conference reports, nor is it done at conference expense. It should be regarded as a wonderful advantage that such a large branch of our cause can be a true missionary work and at the same time a self-supporting one.

With a conservative estimate, we note that our sanitarium workers are receiving in wages over one million dollars a year, the whole of which is received by the patronage of the institutions.

This gives a tithe of one hundred thousand dollars, to which may be added gifts and offerings, coming into our denominational treasuries, helping to support the cause. Thus our medical work gives self-supporting employment to a large number of Sabbath-keeping people, who may engage in a definite missionary work and help to advance other interests of the cause. These figures take no account of many physicians and nurses engaged in private field work, who are more or less the product of our sanitariums, and whose labors and means help to advance the message.

The number of people reached by our sanitariums makes one of the most important features of this work. Here are

not more definite results in actual Sabbath-keepers seen? let us remember that sanitariums are not designed to be proselyting in their work. They have a distinct sphere, which, while it may not be directly that of making religious converts, is strong in spiritual influence. Other agencies may have the privilege of helping to finish the work they begin. Probably one of our most important problems is that of making our sanitarium work more effective as a means of real reform in both physical and spiritual living. We have a wonderful opportunity of coming in close and sympathetic touch with an excellent class of people interested in the better things of life and susceptible to good influences. Our field



THE NEW ENGLAND SANITARIUM, MELROSE, MASS.

figures showing the number of sanitarium patients for the past four years:—

1909	23,737
1910	33,127
1911	26,359
1912	28,960
Total	112,183

Let us not give these figures a mere passing thought; for they indicate in a measure what is being done through our system of sanitariums. We have an average of over twenty-eight thousand people a year visiting these institutions, staying an average of five weeks each. Their association with our work and workers gives opportunity of securing considerable information concerning our message and its progress. They attend services, read our literature, and engage in personal conversation with helpers, and some of them are led to a full acceptance of the truth. Many others are at least favorably impressed, and, after leaving the institution, help to spread its influence. Some of our patients are persons of high prominence, in position to give substantial assistance to our cause. Many legislators are reported as patients, and a number of them have given assurance of support when needed in meeting religious legislation.

It would be an interesting thing to know how much effort and expense would be required to reach twenty-eight thousand people for a period of five weeks through our tent and hall meetings. We well know that this number includes many persons who otherwise would probably never come in contact with our work in so favorable a manner. Thus, our sanitarium work is really an evangelical factor. If we ask, Why are

is a wide one for human welfare and philanthropy, but we should not stop with this. Surely God has not given us this great medical missionary movement merely for its physical and temporal blessings.

The charity work done by our sanitariums the past four years, as expressed in dollars, is as follows:—

1909	\$76,811.00
1910	74,532.00
1911	83,421.00
1912	78,615.54
	<u>\$313,379.54</u>

While we all should be glad to see this item considerably larger, we no doubt understand that, with no endowment funds, donations, or other help for this purpose, and with only their earnings for a support, our sanitariums are compelled to observe some restrictions in their gratuities. One of our most pressing needs is provision for caring for our sick poor.

The nurses' training-school feature of our sanitarium work deserves special mention. Most of the 1,135 nurses employed are students in training. They are being educated as workers for field or institutional service. Careful study leads many of our sanitarium leaders to the conclusion that this feature is a heavy expense to the institution, rather than a financial advantage. Nurses receive board, room, laundry work, and tuition; and, in the second and third years, and in some instances in the first year, they receive a cash allowance. One sanitarium reports about \$325 paid for the second and third years' work, besides the items of expense mentioned. Nurses give in return their services, which are not always such as fully to compensate

the institution for its outlay. It is estimated that the total value of this educational work is now over \$160,000 a year. Whatever loss is sustained, which is thought by some to be half of this amount, is a loss to the sanitariums. While this is entirely a denominational work, it is done without cost to the denomination, either as conferences or as individuals.

It may not be out of place to suggest that, if we take into account the value of the evangelical influence and work of our sanitariums, the amount of their charity work, and the cost of the education they are giving our young people, we have figures that go far toward giving us compensation for our investments. These are items that have values, and their worth is to the benefit of the de-

of the most practicable ways of doing medical work in our cities, both as to financial support and good results. A wide field with favorable inducement is here offered to those who are seeking openings of this kind and who can properly fill them.

Our figures for treatment-rooms are not complete. There are 27 in this country and 8 in foreign countries, with a total value of \$113,184.10. They have a daily capacity of 880 patients. Last year they gave 20,415 treatments, doing \$6,659.60 worth of charity work. There are 162 persons employed in these treatment-rooms.

Thus far we have spoken only of institutional work. The work of our medical missionaries in the field service must be remembered, representing, as it does, one

this work cannot now be given. It may be needless to say that we have been disappointed in our realizations as compared with the hopes entertained when the campaign was launched. Some most encouraging reports have been received, and probably, on the whole, the results have justified our effort. We believe that there should yet be some plan devised for giving a wide circulation to "Ministry of Healing." The need of practical relief measures for certain of our sanitariums is still urgent, and something aside from the sale of relief books must evidently be done, or else other methods followed than those we have used in our last campaign.

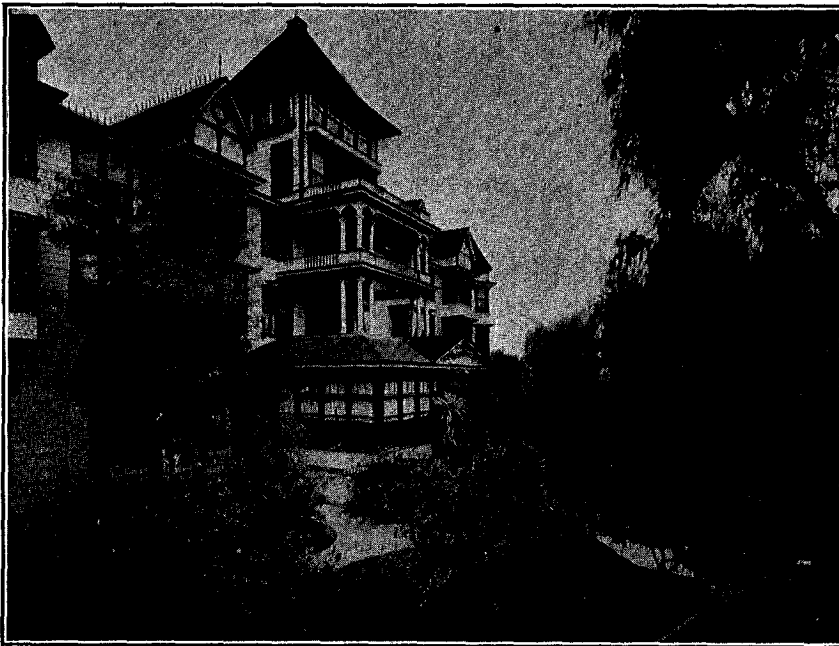
Among the things that should be given attention in connection with this department is, first and most urgently, the appointment of a capable and permanent medical secretary. The reasons for this are too numerous to mention, and too obvious to need mentioning.

A more complete organization of our medical work will, of course, help to develop its efficiency. Some important questions arise for consideration and attention. We should develop further plans and methods for reaching the public effectively. The possibilities of our engaging more in temperance campaigns might well be considered. Better education of our own people in rational and intelligent health principles is needed. Better provision should be made for safeguarding the health of those who go to foreign fields by proper instruction. Our training-schools for nurses need consideration, with a view to strengthening their work, possibly setting a standard of what shall constitute a recognized course of training, and then confining this work to such institutions as can properly give it. The development of real medical *missionaries*, both physicians and nurses, is a most important matter, and should have careful study soon. Considerable demand is expressed for workers who are trained in practical household economy, who can go into homes and teach such things as are most needed. The demand for educated cooks is greater than the supply. Plans for the development and wider circulation of our health literature are needed. We still need to learn how to make the best use of our medical facilities and advantages in connection with other lines of our work. The relation we should sustain to private medical work requires careful attention.

It is highly important that the immense business interests involved in the operation of our sanitariums be carefully studied, in order to reach the most economical management consistent with good service. This phase of the work is of such magnitude as to demand special consideration. Our system of sanitariums should have careful organization for closer cooperation and more uniform administration. Some effort should be made to secure uniformity in rates, service, remuneration of workers, etc. Possibly central purchasing agencies can be established to mutual advantage.

These questions and many others offer a wide field of usefulness to our medical department. It should be one of the most useful departments of our administrative work. May God grant it shall fill its place.

L. A. HANSEN, *Assistant Secretary*.



LOMA LINDA SANITARIUM, CALIFORNIA

nomination. The money invested does not represent denominational appropriations to any great extent, but is largely the result of growth and expansion of this work itself.

If the work of these institutions may be regarded as principally missionary effort, it is proper that we give them due credit for what they are doing, when we consider their relation to financial questions. With this consideration, we may see propriety in including them in our plans for relief.

Thus far our statistics deal principally with sanitariums. There is another feature of our medical work that demands more than a passing notice. The number of treatment-rooms is yearly increasing. These are owned and operated almost wholly by private individuals. They are most generally successful from a financial standpoint; and, when properly conducted, exert an excellent influence. Some of them are of most substantial help to local conference work. Some work in close affiliation with near-by sanitariums, to the mutual help of all concerned. Those conducting these enterprises deserve commendation for their well-spent energies in self-supporting work. Those of our brethren who are in position to do so should show an interest in their work, and, by proper moral support, fostering care, and good counsel, add strength to it. This is probably one

of the most important phases of our entire medical work. We have no statistics, however, to present, and no report to make. Doubtless this matter will appear in the reports from various fields.

The report of our medical college at Loma Linda, Cal., will be given by others, as will no doubt also that of our postgraduate course for nurses connected with the Foreign Mission Seminary and Washington Sanitarium Dispensary. These two additional forces to our medical educational work should mark an epoch of much meaning for advanced medical missionary endeavor. Let us not view our special advantages with matter-of-fact vision, but see in their increased opportunity an added responsibility to make the wisest use of the same.

Much of the work of our department recently has been to give assistance in securing suitable workers to meet various calls and to put persons wanting employment in touch with openings. Careful inquiry has been made to ascertain the fitness and qualifications of individuals, and action taken accordingly. We have reason to believe that considerable satisfactory service has been rendered in this way. This feature may be further developed and be of much value.

This department has also had charge of the "Ministry of Healing" campaign. A full report of the results of

At the close of the report Elder Loughborough made the following remarks: "I was very much interested this morning in the report of the Medical Department. I saw this health work start. They put me in as president of the first sanitarium, and I declare that if the President of the United States did not have more to attend to than I did, he would sleep well nights. We had two doctors, two helpers, and one patient; but before two weeks had passed, we had our institution full, and had to get room for helpers outside. One of the first men who came as a patient was Brother G. H. Bell. He soon accepted the truth, and later led out in our educational work."

A. G. Daniells: These interests suggested by the report will be taken up in due time, brought under the consideration of our physicians who are here, and of the Committee on Plans, and brought before the delegation.

NORTH AMERICAN NEGRO DEPARTMENT

We must now pass to another department, the North American Negro Department, A. J. Haysmer, secretary.

A. J. Haysmer then presented his report of the North American Negro Department, as follows:—

For this assembly to get a clear understanding of the work of this department, I shall first endeavor, in the few moments allotted me, to compare the conditions of the colored race fifty years ago, the time when they were liberated from the galling yoke of slavery, with what they are today.

On the first day of January, 1863, President Lincoln issued one of the most important documents of modern times, the Emancipation Proclamation. Thus, after an existence of 244 years, the institution of African slavery in the United States was swept away. That was fifty years ago. The progress that these freedmen have made is remarkable.

Population

In 1863 there were 4,500,000 colored people in the United States. There are now 10,000,000. This is a population of 3,000,000 more than the population of Belgium. It is greater than that of Norway, Sweden, and Denmark, and one ninth of the total population of the United States. It is equal to the white population of the States of California, Oregon, Washington, Idaho, Nevada, Utah, Arizona, Montana, Wyoming, Colorado, New Mexico, North and South Dakota, Nebraska, Kansas, Oklahoma, Texas, Alaska, and the Hawaiian Islands.

Over 7,500,000 of these are in the Southern, Southeastern, and Southwestern Union Conferences. The colored population in some of the union conferences is as follows: Southern, 3,208,664; Southeastern, 3,177,055; Columbia, 1,488,256; Southwestern, 1,270,523; Central, 230,500; Lake, 160,939; Atlantic, 158,327.

You will notice that the colored population alone, in each of the Southern and Southeastern Unions, is more than the entire population of the Pacific Union, and that the Columbia and Southwestern Unions each have about the same as the entire population of the West Canadian Union. We have more colored people in this country than the entire population of either the Australasian or South African Union.

Occupation

Fifty years ago practically all the colored people in the South had but one occupation,—tilling the soil. There were no physicians, surgeons, pharmacists, graduate nurses, lawyers, teachers, dentists, architects, electricians, photographers, wholesale merchants, insurance agents, editors, undertakers, real estate dealers; no owners of mines, cotton-mills, dry-goods stores, newspapers, publishing houses, etc. At the present time there are more than 300,000 working at trades and other occupations requiring skill. There are more than 2,400 physicians, 20,000 graduate nurses, 21,000 teachers, 15,000 clergymen, 14,000 masons, 24,000 dressmakers, 10,000 engineers and firemen, 10,000 black-

Education

Fifty years ago the education of the colored people in this country had just begun; 95 per cent could neither read nor write. However, a great change has taken place. In 1900 the illiteracy had been reduced to 44.5 per cent. There were only four States, Georgia, Alabama, South Carolina, and Louisiana, with an illiteracy of over 50 per cent. In 1910, only one State, Louisiana, with 48.2, remained above 40 per cent, and the average for the United States had been reduced to 30.4 per cent, a decrease of 14 per cent in the last ten years.

There are now 50 colleges, 13 institutions for the higher education of women, 26 theological schools and departments, 3 schools of law, 5 of medicine, 4 of



OAKWOOD SCHOOL, HUNTSVILLE.

smiths, 21,000 carpenters, and they edit 400 newspapers and periodicals.

A few years ago it was unlawful for a colored person to hold any United States government position. At present there are 22,400 employed, of which 3,950 are in the different branches of the postal service.

Over 1,000 patents have been granted them, such as telephone registers, hydraulic scrubbing-brush, motor for running machinery, aeroplanes, automatic car switch, automatic feed attachment for adding machines, and many other useful articles.

Property

Fifty years ago the colored people in the South were without lands, money, stock, or homes. Today they not only have money in the bank, but own 20,000,000 acres of land, which if placed in a body would be about 31,000 square miles, or equal to the combined area of Vermont, New Hampshire, Massachusetts, and Rhode Island. They cultivate 890,140 farms, or 100,000,000 acres, and own domestic animals to the value of \$177,273,975; poultry, \$5,113,756; implements and machinery, \$36,861,418; land and buildings, \$273,501,665. They now own 300 drug stores, and more than 20,000 grocery and other stores, 400 newspapers and periodicals, 100 insurance companies, 64 banks capitalized at \$1,600,000, and do an annual business of \$20,000,000. Their total wealth is over \$700,000,000.

pharmacy, 17 State agricultural and normal colleges, and more than 400 normal and industrial schools. The value of school property is now estimated at \$17,000,000. In 1912 over \$4,400,000 were expended for higher and industrial training, and \$8,600,000 in their public schools.

They have taken a deep interest in the education of their own children. From 1866-70 they raised \$700,000 for school buildings and the support of teachers. They are now raising annually \$1,000,000 for educational purposes, and they own \$17,000,000 worth of school buildings.

Although there has been great progress, the equipment and facilities in their schools are, on a whole, far below those in white schools. The majority of the rural schools in the South are still without adequate buildings, and the average length of terms is from three to five months.

The colored people constitute about 11 per cent of the total population of the United States. A little less than 2 per cent of the \$7,000,000,000 expended for education annually, is spent upon them. Of more than \$600,000,000 spent for public schools, the colored people receive about 15 per cent.

National Organizations

Fifty years ago there were no national organizations among the colored people. There are now, for their educational advancement, the American Negro Academy, National Association of Teachers in Colored Schools, and the Negro National Educational Congress.

For their economic advancement, they have the National Negro Business League, the National Bankers' Association, and the National Association of Funeral Directors.

For their professional advancement there are the National Medical Association, the National Association of Colored Graduate Nurses, the National Bar Association, the National Negro Press

They are contributing annually more than \$100,000 for home and \$50,000 for foreign missions.

In the Sunday-schools, which began to be organized about 1863, they had to be taught to read, so these schools were not much different from day-schools. Now there are about 35,000 quite well-organized Sunday-schools, with over 1,750,000 pupils. They have their own

There is no question, in my mind, but that the Lord interposed, and freedom was granted the colored people at the time it was, so they might be in a condition to accept this gospel message. However, it was a long time before we, as a people, began to realize the responsibility that rested upon us. Many years passed before any effort was put forth for them. For years the Lord kept sending us message after message through the spirit of prophecy, urging us to enter and work this field.

Elder J. E. White, having a burden to do something for this people, went to Mississippi with a few workers. While the prejudice and trials were great, they toiled on, and thus a beginning was made, under the name of the Southern Missionary Society. Mission schools were started, and much good was accomplished. Later the work was placed, for a time, under the council of the Southern Union Conference, and the work extended to other States. The Lord blessed the self-sacrificing efforts of those who labored for the education and evangelization of the colored people during those years.

In 1894 there were only about fifty colored Seventh-day Adventists in this country. As the result of the earnest efforts for the next fifteen years, or until 1909, the number was augmented to about 900.

As the great work of getting the message before them was carefully considered by the leading workers in the South, it was the general opinion that, in order for the work to be carried on as it should be, it ought to become a part of the regular organized work of the General Conference. Accordingly, at the session held in Washington, D. C., in 1909 the work for the colored people in this country was organized into the North American Negro Department. The work formerly carried on by the Southern Missionary



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Association, and the National Association of Colored Music and Art Clubs.

In the interest of colored women there are the National Women's Christian Temperance Union and the National Association of Colored Women's Clubs.

Religion

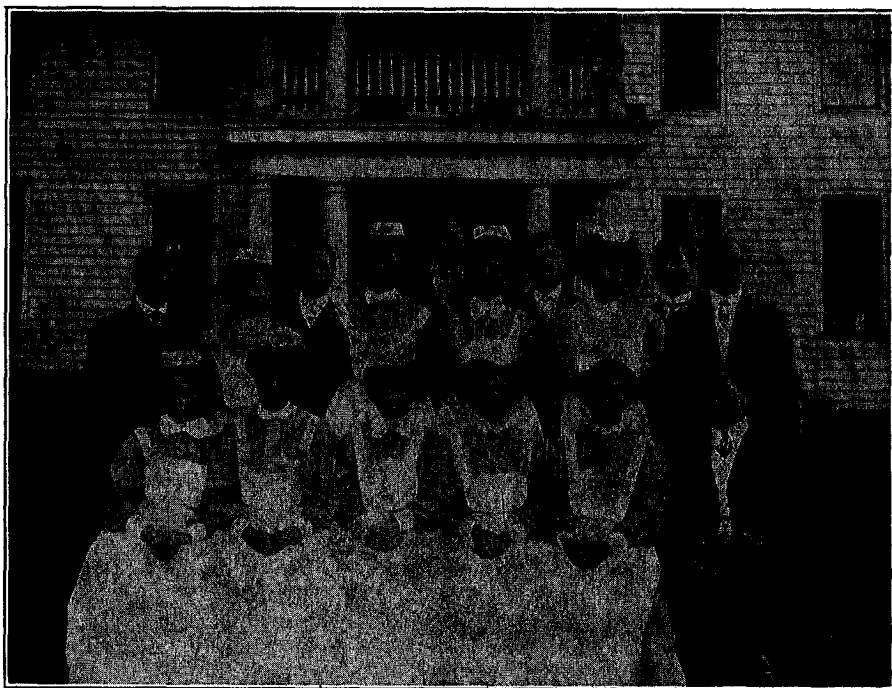
Fifty years ago colored religious denominations were just beginning to be organized in the South. In a few places, as Savannah and Augusta, Ga., they owned plain church buildings. In most cases they met for worship in very rude places, which were often nothing more than bush arbors. After they were freed, they put forth a great effort to replace these by more substantial and respectable ones. No other people, to my knowledge, have given a larger percentage of their earnings for religious work. Eight per cent of their total wealth, about \$57,000,000, is in church property.

For some time after their freedom it was difficult for the colored ministers to obtain the training they so much needed, as there were no training-schools in the South. Some went to the Lutheran Seminary at Gettysburg, Pa.; some to Oberlin, Ohio; and some to the Oneida Institute in New York. Now there are scattered throughout the South 26 theological schools and departments for the training of colored ministers. In the early days of their freedom about all that was required of the minister was that he should have good lung power and be able to arouse a great excitement. Now there is a growing demand everywhere for a trained ministry.

A missionary spirit has characterized the colored people ever since their freedom. Nearly all the denominations maintain home and foreign missions.

literature and song-books written by colored people.

There are four large publishing houses, which devote all their output to supplying the demand for colored church literature. The National Baptist Pub-



NURSES' CLASS, HUNTSVILLE SANITARIUM

lishing House, located at Nashville, Tenn., is one of the largest business concerns established by colored people. It is valued at \$350,000, and employs about one hundred fifty people and has a payroll of \$200,000.

Society was taken over. Elder J. W. Christian was elected department secretary. However, it was some months before he could arrange his other duties so that he could take up the work; then he remained in the South only a short

time, as the climate did not agree withkeepers 2,414. We have 24 ordained ministers, 11 licentiates, 29 teachers, 55 canvassers, and 23 other workers. The offerings for 1912 amounted to \$3,702.50, and the tithe was \$16,323.02.

Our Needs

My first work was to study the field and its needs. The more I became acquainted with the situation, the more I realized the greatness of the work that the department had taken upon itself. Only a few sections of the great South had been touched, and the 3,500,000 in the Northern cities were as yet unwarned. Some of the first great needs that confronted us were the scarcity of efficient workers and lack of means and facilities. We found a scarcity of tents or anything to work with. Many of the workers, and especially the mission-school teachers, had entered the field before receiving sufficient training.

We felt that the matter of better equipping our training-school at Huntsville, Ala., should receive immediate attention. We visited some of the Northern camp-meetings and raised money to erect some new and much-needed buildings and put in other improvements, also to put in more industries, so we could better train the students and furnish work for those who could not otherwise attend.

The Lord has blessed these efforts, and today, while there are many more things we should have to make the school what it should be, as it is the only training-school for the United States and the West Indian Union Conference, we are prepared to do good work and accommodate about one hundred students. The attendance this year has reached over ninety, the largest in the history of the school. These are principally from the Southern States and the West Indian Union. We have graduates this year in the ministerial, normal, business, and nursing courses,—fourteen in all.

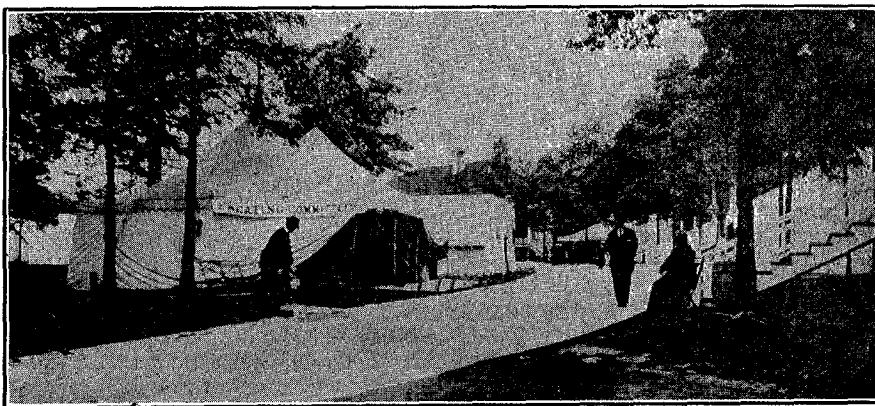
It has been necessary to close some of the mission schools that were accomplishing the least, and encourage the teachers to attend the Oakwood school, and get a preparation to do better work. As far as possible Bible workers have been put in the cities to carry on the work started by the mission schools. While there have been many perplexing problems to meet in the development of the organization, we believe the Lord has been guiding, and while there are many chances for improvement, we believe that the work is in the best condition it has ever been. With few exceptions, the colored people are pleased with the organization, and have settled down to do hard, active work.

The Lord has blessed the efforts put forth to place workers in different States and localities where the work has never been started, and many persons are now rejoicing in the truth. The evangelical efforts in tents, halls, etc., have been especially blessed. Tent efforts have been held in nearly every State where there are large numbers of colored people. As the result, several good, substantial companies have been raised up and others strengthened.

The membership has more than doubled in the last four years. The Southern Union has 588 Sabbath-keepers; the Southeastern, 794; Southwestern, 205; Columbia, 275; Atlantic, 219; Lake, 131; Central, 111; and scattered, 91; making the total number of Sabbath-

With one ninth of the population of this country neglected for many years, and now only touched with the tips of our fingers, there is surely a great work to do before we have accomplished what the Lord expects of us. Our needs are the same as any mission field,—good workers, and means to support them. We need more consecrated ministers, Bible workers, and mission-school teachers, as there should be many more mission schools scattered through the rural districts where they do not have educational advantages.

We need more industries at the Oakwood Training-school. We need tents,



THE ENTRANCE TO THE CAMP AT TAKOMA PARK

and assistance in the erection of church buildings in some of our large cities. Our brethren are sacrificing and doing what they can, but they must have help.

Conclusion

We feel that the Lord is making bare his arm to do a mighty work in the South land. Much work remains to be done. The Lord has told us that special efforts should be made in the large cities. "The great work before us all, as Christians, is to extend Christ's kingdom as rapidly as possible, in accordance with the divine commission." "Thousands of colored people in the South may now be uplifted, and become human agents to help their own race, if they can receive the help God is calling upon us to give them." A. J. HAYSMER, *Secretary*.

A. G. Daniells: This is the first report we have had rendered for this department. It was organized, you remember, four years ago, and the sails are up, they are stiffened, and the Lord is blessing this part of the work. At another time we shall give our colored brethren who are leading out in different parts of the United States, an opportunity to tell us some of their experiences and their successes in their difficult labors.

THE PRESS BUREAU

Now we have another new department. It was not organized four years ago. It is not in the fullest sense a department, but it is a specific line of work being carried forward. The secretary of the Press Bureau, Brother Walter L. Burgan, will report.

W. L. Burgan (reading):—

Report of First Year's Work

The Press Bureau is the most recent department in the General Conference, having been started Jan. 1, 1912. I was called from Baltimore, where I had spent several years in active newspaper work, to lead out in a campaign for the securing of wider publicity of our doctrines and the progress of the denomination in various ways through the secular press of this and other countries. I am very glad to report that the efforts thus far put forth along this line have met with success. No more important year could have been chosen in which to begin such a campaign. It was what is known as presidential year, and the newspapers in this country devoted considerable space each day to political happenings. But we see from what has been accomplished by different brethren who wrote for the press, that the political conditions did not prevent the pub-

lication of numerous good write-ups on different subjects.

Starting with the biennial meeting of the Atlantic Union Conference, which was held in Brooklyn, N. Y., the early part of January, your secretary visited similar sessions held by the Central and Northern Union Conferences in College View, Nebr.; the Southwestern Union Conference in Keene, Tex.; the Pacific Union Conference in Los Angeles, Cal.; the Columbia Union Conference in Pittsburgh, Pa.; and the Lake Union Conference in Battle Creek, Mich. Another brother who had become proficient in writing for the newspapers was sent on a similar mission to the meetings of the Southeastern Union Conference in Graysville, Tenn., and the Southern Union Conference in Nashville. At all these places the editors of the newspapers received us courteously and allotted considerable space for daily reports of the meetings.

It was proved in Brooklyn, Los Angeles, and Pittsburgh that newspapers in the very large cities will publish articles from us just as willingly as will editors in smaller places. It is interesting to state that notwithstanding the fact that the newspapers in Pittsburgh were devoting pages each day for the best part of the time during the Columbia Union meeting to the relation of incidents connected with the sinking of the "Titanic," yet we secured notices each day through one paper or another.

Not only were reports of these various conventions furnished the newspapers, but instruction on reporting was given to the delegates and others in attendance. The brethren and sisters at each of these meetings responded very

enthusiastically as the plan of writing for the secular press and the possibility of reaching the multitudes in this way were unfolded to them, with the result that workers in various States are now using the newspapers for the advancement of gospel truth.

No visit was made to the North Pacific Union Conference, as it was held before the Press Bureau was opened; but the majority of workers in that union have been supplied with sets of instructions, and reports from various parts of that territory state that the newspapers are being utilized. Between fifteen hundred and two thousand sets of lessons on writing for the press have been distributed in this and other countries.

It is not an exaggeration to say that several million persons have had the opportunity to read of what Seventh-day Adventists are doing. An active campaign has been carried on from the General Conference Office, with workers in every State in the union cooperating. A study of the clipping book, which has become a valuable part of the Press Bureau, and which is now on exhibition in the Press Bureau headquarters, shows that articles dealing with our work have been printed in every one of the forty-eight States.

During the past fall and winter we took advantage of the many opportunities offered to send out articles on various subjects. Among the subjects that furnished articles for wide publicity in this country were the statistical report of the entire denomination, the Eastern Question, several reports from the Sabbath School Department, the purchase of the famous mountain peak, Spion Kop, in South Africa, which is now operated as a mission farm, the proposed Sunday law for the District of Columbia, a twenty-five-hundred-word letter from Brother R. S. Greaves which dealt with religious conditions in Turkey and Greece, an article on Capital and Labor, and several others.

Our greatest effort was in connection with the proposed Sunday law for the District of Columbia. An article in which were incorporated the full text of the resolutions against Sunday legislation, and the reasons why Adventists opposed such legislation, was sent out to about two thousand elders, along with copies of the remonstrance which the Religious Liberty Department asked the churches to pass and forward to Congress. The elders in these many places were requested to hand these reports to the editors of their home papers for publication. Responses show that this article was published in thirty-three States.

Two articles on the Eastern Question were sent out while the war between Turkey and the Balkan States was at its height, and editors gladly published them. Brethren in different places also wrote on this subject, and the doctrines held by our people concerning the fall of the Turkish Empire as viewed from the light of prophecy, were given extensive publicity. Copies of the letter sent by Brother Greaves about Turkey and Greece were published in fifteen or twenty States.

I am glad to say that our leaders in different parts of the United States and Canada are realizing more and more each day the importance of using the secular press in connection with this movement. Four of the union confer-

ences—the Atlantic Union, the Pacific, the Southern, and Southeastern—and one State conference, Ohio, are conducting press efforts in a systematic way, brethren having been appointed to look after this feature, and also to encourage others to write for this medium.

Many of the camp-meetings held in the United States last year were advertised. Announcements of the majority of the meetings held were sent out from the General Conference Bureau, and brethren in the different conferences furnished reports to the newspapers where these meetings were held. Eight camp-meetings were visited by your secretary, and reports furnished to the local newspapers, and also to papers in various parts of the States interested.

Workers in the Southeastern Union Conference have been active in their efforts to give the denomination publicity in their territory. During the last camp-meeting season announcements about a column and a half in length were sent out to every paper in the different States in the Union, a great number of which published the notices in full. The daily papers which could be reached by mail from each campground were supplied with reports. There has been unflinching courtesy on the part of editors in the treatment accorded to those bringing in the reports.

During the city effort held by the union conference evangelist in Jacksonville, Fla., every subject presented was given at least a column and a quarter of space in the *Times-Union*, some of them receiving more than two columns. Hundreds of people throughout the city and State became interested in the truths preached as the result of reading these articles, and many of them wrote for further instruction and tracts. This publicity also resulted in advertising the meetings so well that large crowds were always in attendance at them. As to the results attained through these efforts, one brother in that union says: "It is safe to say that tens of thousands of people in this territory have had their attention called to the truths of the third angel's message in this way during the past year who might not have been reached in any other way for years to come. The ministers, officials, and brethren of this union are enthusiastically in favor of the newspaper work."

Elder Allen Moon, president of the Lake Union Conference, in a recent letter had this to say about using newspapers: "Knowing your interest in the use of the public press in calling attention to revealed truth and the principles of righteousness, I will forward a few facts which seem to bear testimony in favor of making use of this means in reaching the sincere seeker after truth. In our little city (South Bend, Ind., which has a population of about fifty-three thousand) we have two daily papers. Both of these have, during the past winter, published articles treating on the peculiar views held by Seventh-day Adventists, notably an article on the Eastern Question, showing the unfolding of the prophecies of Daniel 11 in the events transpiring in the land of the Turk. It was stated that this prophecy contained an outline in advance of history now being made by the events of the Balkan war. The article was printed in full, and attention called to it in the editorial. The result of the publication of the various articles in these two dailies has been to bring our people

into prominence, and to set in motion a train of inquiry regarding other points of faith. The editor of one of the papers regarded these questions of such importance and interest to his readers that he looked up some Adventist people, and by telephone asked for further articles on special subjects.

"We intend to continue to use the press judiciously as the spirit of inquiry grows in this community. Some have become convinced of the truth of the Adventists' position during the past few months, and have identified themselves with this people. Others will, no doubt, do so. The use of the public press is by no means a small factor in aiding in the dissemination of light and truth."

Says a brother in the Southwestern Union Conference: "I have met with a great willingness on the part of editors of secular papers to publish articles from me. While assisting in a meeting at Las Vegas, N. M., I made arrangements to have an article run through a certain paper there each day. One morning I failed to get my report out in time, and did not go to the paper office until the next morning. When I handed in the article to the editor for that day's paper, he said: 'We missed your article yesterday. We held the space as long as we could, and then filled it with something else. We appreciate your articles, for they are good and to the point.'" This brother further says: "We have a young lady in our city who was led to one of our churches through reading an article in her home newspaper of our last biennial meeting held in Keene, Tex. She accepted the truth, and is now a Bible worker for the Oklahoma Conference. Only a short while ago I had the pleasure of seeing her bring four of her readers to the church for baptism; and the four followed their Lord in this step the same afternoon." The writer of this encouraging letter concludes: "I am sure that this is the way to get the truth before the people, many of whom would not read it from a book or the Bible."

A brother in Ohio says: "I know that wherever proper means have been used, and the necessary efforts expended in getting published in the daily press important facts dealing with our message, splendid results have been obtained. I find our brethren in different churches throughout this conference quite enthusiastic over placing articles about our work in the hands of editors. It would be impossible to determine the amount of good these newspaper accounts have done. Many, many thousands of persons have read in newspapers good reports of sermons which our ministers preached the night before. Who can tell how many souls have had their attention called to the message, and who will later take their stand with the Lord's people? By all means *press the press work*."

Considerable is being done toward enlightening the people on the Pacific Coast. Brethren J. R. Ferren and J. F. Blunt, of the Pacific Union Conference, and Brother Frank Coffin, of the California Conference, have met with excellent success in their efforts to have articles printed. Brother Ferren has written for papers in various parts of the union, Brother Blunt has sent out letters on religious liberty, and Brother Coffin has centered his efforts on supplying news to the papers in San Francisco

and Oakland. Before going to Oakland, Brother Coffin had numerous articles published in the Portland, Oregon, papers, where he was employed as a reporter for one of the large dailies.

"The attendance at our meetings is better when I report the sermons in the newspapers," says a brother in California. "While it is too early yet to give special incidents of people brought to the meetings through reading the newspapers and afterward brought into the truth, we believe there will be some such as a result of the work done here. Not less than a dozen articles have appeared during the last two months, some of them telling of Sunday night meetings at the Oakland church, one telling of the Mountain View Bookmen's Convention, one speaking of the dedication of our Berkeley church, and others giving the truth as held by us regarding religious

the meetings, but they also give the workers a better chance of getting notices printed in the news column. When a paper is given a small sum for the advertisement that a minister wants printed, he can secure a very liberal amount of space in which to print his doctrines, and this space is many times more valuable than the price paid for such advertisements. In other words, it is not a bad idea to give a small advertisement if it will guarantee considerable space for reading-matter.

Not only is the secular press being used in this country, but brethren in foreign lands are also writing for it. Brethren in various parts of India are using this medium, and one brother writing from Calcutta tells of how a newspaper in that city published a large account from our brethren concerning the war in Turkey. He says: "On the streets of

the way will eventually be opened for the publication of articles in papers that are now opposed to us. Although we have had remarkable success, much more ought to be done along this line. I believe that opportunities for using the press will become more frequent as time draws to a close, and that the Lord will bless our efforts to give this precious message of salvation to the world through this, the most powerful medium we have at our command.

W. L. BURGAN, *Secretary*.

At the close of his report, Brother Burgan showed the Conference an immense scrap-book, containing thousands of clippings from the newspapers, reporting features of our work. He stated that already reports had come in from thirty-three States in which newspapers had given notices of this Conference session. At this point Conference adjourned.

A. G. DANIELLS, *Chairman*;
W. A. SPICER, *Secretary*.

TENTH MEETING

May 20, 2:30 P. M.

A. G. DANIELLS in the chair.

J. E. FULTON offered prayer.

By vote of the Conference, the following-named brethren were seated as delegates: T. H. Branch, J. M. Campbell, U. S. Willis, W. D. Ford, and Sydney Scott.

A. G. Daniels: This afternoon we are to have a treat, I am sure. Our brethren in the European Division, including Germany, Great Britain, Scandinavia, and Russia are to report to us. Most of these brethren, I presume, will be able to report during the afternoon session. H. F. Schubert will first report from the East German Union.

REPORT OF THE EAST GERMAN UNION CONFERENCE

As we look at that which the Lord has done for us in our field during the past four years, then we must exclaim with the psalmist, "The works of the Lord are great." Ps. III:2.

Organization

Jan. 1, 1909, the German Union consisted of all Germany, Holland, Belgium, Austria-Hungary, and the Balkans, with a population of 150,000,000. Our membership was 8,521. During that year 217 workers were able, by the help of the Lord, to win 2,114 souls to the message, and our net gain was 1,245, so that Jan. 1, 1910, the German Union had a membership of 9,766. At that date the division of the German Union into the East and West German Unions, which had been decided upon at the previous summer meeting at Friedensau, went into effect, giving to the East German Union 74,000,000 people, and 5,005 members.

In 1910, 1,339 were added by baptism and vote, giving us a net gain of 1,007. We had 131 workers. In 1911 there were 133 workers, and our increase was 1,754, with a net gain of 1,164. Last year there were 132 workers, who were able to win 1,728 to the truth, giving us a net gain of 1,141. Thus, during the three years' existence of the East German Union, an average of 132 workers has been able through God to win 4,821 souls, and securing a net gain of 3,312. As the Middle German Confer-



AT A MEETING IN HUNGARY

liberty. If I could put a tract on religious liberty into the hands of every man and woman in San Francisco and Oakland, I would feel that a good work had been done. If I could be assured they would all read it, I would think a better work had been done. Why is not a tract just as good after it is set up in newspaper type and printed with a good big head on the front page or elsewhere in a metropolitan paper? I believe it is better, and will be read more quickly. We in California are using this medium, and intend to use it more and more as there is opportunity."

A brother in Delaware, in writing on the power of the press, says: "I found that good timely articles, such as the Eastern Question during the Balkan war, not only drew people to the meetings, but also led them to where they finally accepted the truth. Only recently I visited a fine young man who is keeping the Sabbath and desires to be baptized at our next baptism, as a result of this work."

Many others have written in an encouraging way on the success they have had with the newspapers. Brethren in various places are contributing series of articles on civil and ecclesiastical government, and many other points of interest. Others have given accounts of debates, and other meetings in their churches and other places. A number have been resorting to the advertising columns to aid them in attracting attention to their meetings. Not only are these advertisements worth while to attract people to

Calcutta one evening recently newsboys were conspicuously holding up their bills, on which were the following words: 'Armageddon, Seventh-day Adventists, and the Balkan Crisis.' Curious to know what this meant, I bought a copy of the paper, and learned that it was the result of an interview with Elders Pettit and Comer by a newspaper reporter." He further said: "Is not this another evidence that God will do a quick work in the earth? He is surely giving the people of this great city an opportunity to know present truth."

Brother W. A. Sweany, who is stationed in the Bahamas, but is at present attending this Conference, is a believer in the use of the papers. In a recent communication he says: "It may be of interest for me to say that one of our daily papers here is very friendly, and prints everything I offer it, and when I do not write anything it prints whole articles from certain of our magazines. In fact, frequent issues of the paper contain something from different ones of our periodicals. All this has been a great service to us, and we greatly appreciate it."

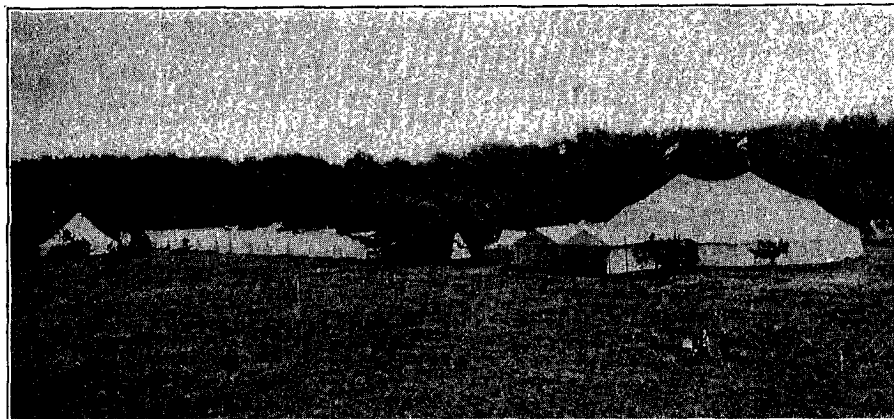
Brethren in South Africa are also using this medium for the spread of the message, as are our workers in Europe.

Notwithstanding all the success here referred to, a number of our brethren have met with set-backs in their efforts to secure recognition from the newspapers. I hope these will not lose courage, as I believe that by persistent efforts a

ence, with a membership of 606, was turned over to the West German Union, Jan. 1, 1912, the total membership of the union at the close of 1912 was 7,711.

Finances

We are able to show a good increase



BIENNIAL COUNCIL MEETING, FRIEDENSAU, GERMANY, JULY, 1911

in tithes as well as in offerings to missions. In the year 1908 the entire German Union before its division had a tithe of \$92,711; while in the year 1912 the East German Union alone had a tithe of \$103,764. The offerings during 1908 for the entire German Union amounted to \$16,873; for 1912 the East German Union had offerings amounting to \$24,046.

Further Division

Jan. 1, 1913, the East German Union was again divided, and the Danube Union was organized out of its territory. The latter union had 56 workers, the support of whom had cost the East German Union during the three years of its history, \$43,401. At the present time the East German Union consists of six conferences, the Union District, in Germany, and the East and West Galician fields, in Austria, with a population of 34,000,000, and a membership of 6,029, of whom 106 are laborers.

Conditions in Our Field

There are some special difficulties confronting our laborers on account of oppressive laws in some of our fields, and at another time I hope to have an opportunity to speak of these.

The various peoples and customs found here also help to make the work difficult. We are laboring in ten languages: German, Hungarian, Roumanian, Polish, Servian, Ruthenian, Italian, Bulgarian, Slovakian, and Croatian. For example, it is not out of the usual order of things that at a conference in Hungary, the address must be translated into five languages at once,—a thing that much disturbs the ear of one not accustomed to it.

Montenegro, within the territory embraced by our union, is the smallest of European kingdoms, with only 250,000 inhabitants. The Montenegrins are a rough, mountain people, among whom the most of the work is done by the women. According to their understanding of affairs, it is man's work to carry on war, but not to do any other kind of labor. This is the only land in which we have as yet been unable to get a foothold; although we have visited the field.

Experiences

We are able to report encouraging

experiences in our labor. The Lord has often wonderfully opened the way for us. Two brethren, one a Roumanian and the other a Servian, came from Canada, where they accepted the truth, to Hungary, that they might bring the message to their relatives. On the border they

were taken for American land agents, and without further ceremony, were thrust into prison. But these brethren had learned that all things work together for good to those that love God, and so they said that the Lord must have something for them to do in prison. It was not long before a number of the prisoners were interested, and some were converted, and wanted to keep the Sabbath in the prison. The jailer thought to dispose of the matter by scattering these molesting prisoners into various parts of the country in other prisons, but this simply carried the seed of truth into still other prisons.

Accompanied by Brother Huenergardt, it was my privilege to visit one of these prisoners who had secured the

halls, and the dwellings are very expensive, and we could not raise the rent for anything large. We attempted to execute certain plans to help the situation, but difficulty with the government hindered us each time we thought we were about to solve the question. When I was in the city one day, a friend of the message invited me to visit him, and he took me into a neat hall which he had just finished. He said, "I have had this hall built for you, and you can have it two years, rent free." This hall was in another part of the city from where our first place of meeting was, and gave us the opportunity of organizing a second church in that place, which has developed well.

In Bulgaria we have worked for sixteen years, with rather meager results. About a year ago two Bulgarians came into the truth in Bucharest, Roumania. They commenced missionary work, and, because this is not permitted in Roumania, were sent out of the country. These brethren went to two different places in Bulgaria, and in a short time there was a good church organized at the home of one of them. The other, who settled in Sofia, the capital of Bulgaria, has been able to greatly assist us by appealing to the government at times when our workers have been molested and hindered by the priests, so that now we have perfect freedom to work.

Through the special blessing of God, the work in the Berlin Union District has proved a great financial strength to the whole union. We conduct public lectures in sixteen halls and in our rented chapel, where we have our baptism and special meetings. During 1912 13 workers were enabled to win 288 to the message, or an average of 22 to a worker, so that our membership has



"RAY OF LIGHT" SOCIETY, GALICIA, AUSTRIA

Sabbath free, and had been granted the right not to eat swine's flesh. He had been a higher police officer. After his conversion, he was pardoned, and could then be baptized. The jailer spoke highly in praise of this man, and wanted to know more of our message, desiring that we should supply him with literature. At the place where our brethren were first cast into prison, there was a good church raised up.

In Bucharest, the capital of Roumania, the message has gone forward with power for years. But we have had great trouble to secure a suitable place for meetings there. There are few large

rises to 1,000 in Greater Berlin. After an audit of the accounts of the workers, we had a surplus in the district of \$13,868, which we could use in covering the deficits of our union mission fields.

We are also glad that gradually light is breaking in the very hard fields of East and West Galicia.

There are 54 young people's societies in the union at present, with a membership of 1,289. They gave about \$500 to the work, and we know of some 14 who were won to the message as the direct result of the work of the young people.

May the Lord continue to bless this

field, that among the 34,000,000 inhabitants of the East German Union a large number shall be saved when our Lord comes.

H. F. SCHUBERTH.

WEST GERMAN UNION CONFERENCE

A. G. Daniells: Now, Brother Schubert has reported for one division of what was the German Union Conference. Brother J. G. Obländer, as president of the West division, will report for that.

J. G. Obländer (reading):—

If we look back at the experiences and blessings of the past three years, we are involuntarily filled with feelings of thankfulness to our Heavenly Father, which is best expressed in the words of the Psalmist: "The Lord hath done great things for us; whereof we are glad." Ps. 126:3. Look where we will, everywhere we see evidences of the workings of the mighty hand of God.

Organization

This union was organized at the summer meeting held in Friedensau, 1909, and contained 6 conferences, 1 union district, 3 mission fields, 187 churches and companies, with a membership of 4,719. The organization went into full power Jan. 1, 1910.

Territory

The territory of this field stretches from the southern boundary of Denmark in the north to the Adriatic Sea on the south, and takes in all of western and southern Germany, German Switzerland, Holland, Belgium, and Austria, with a population of about seventy-four millions. Although there are sixteen languages used in this territory, yet the people have no difficulty in understanding the language of the Bible and of the third angel's message. All those dear ones who have accepted the message rejoice in the hope of the soon-coming Saviour, and are preparing themselves to meet him.

Progress

Since the union began its separate existence, there have been three other conferences, two mission fields, and seventy-five new churches and companies organized within its boundaries. That the West German Union might be strong enough for the organization of the Central European Union by Jan. 1, 1913, the East German Union turned over to the West German Union one conference, with a membership of 600, Jan. 1, 1912.

During the three years of the union's existence, there have been received, by baptism and vote, 4,028 new members, of whom 1,677 were received during 1912 alone. The net gain for these three years is 2,488, of whom 1,073 should be credited to 1912. If the strong Catholic population of one conference and four mission fields of the union be taken into consideration, and the difficulties often encountered among them, we must heartily thank God for these results. It has not been human power or wisdom that hath wrought such an increase, but the infinite power of the Word of God, which is able to do all things, has been our confidence and strength in the work. It was not by might, nor by power, but by the Spirit of the Lord. We are also fully aware that if we would more fully con-

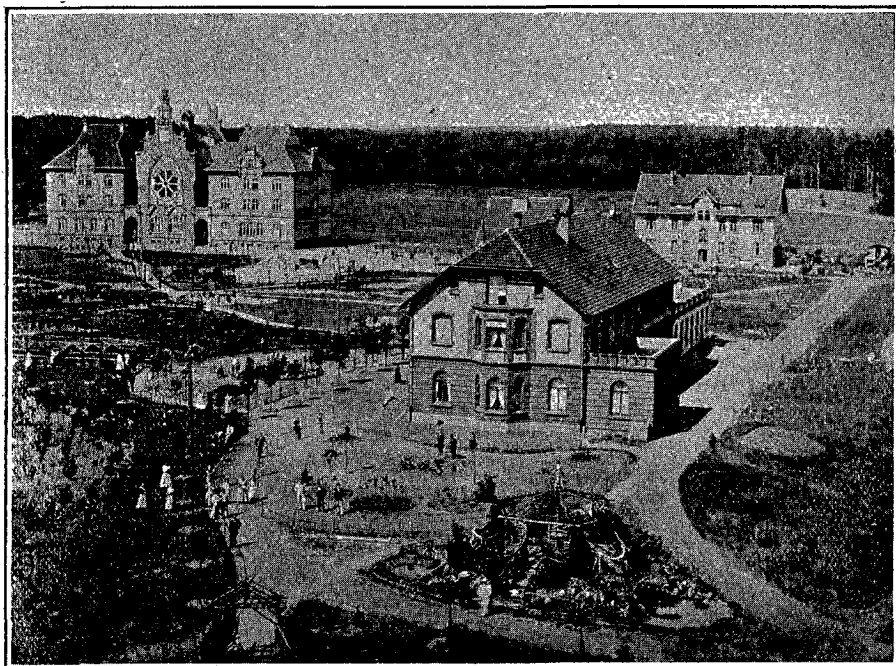
secrate ourselves upon the altar of God, the Lord could accomplish very much more through weak human instrumentalities.

Losses

That which especially causes us sorrow is the number of souls who are lost to the message by turning their backs upon the Lord and returning to the beggarly elements of the world. In 1911, forty-two per cent of our increase was lost, but in 1912 the percentage was only twenty-eight, so that last year stood fourteen per cent better than the one preceding it in this respect—a cause of great gratitude to God on our part. We earnestly hope that this year the percentage of loss may be still much less than in 1912. Of course, not all of our losses can be accounted for by those who have backslidden, but many move from one field to another outside of our union, and

from year to year, yet we hear no complaints from our brethren. Our brethren are ever ready to support the cause of God. In the testimony meetings we hold at the general meetings, our brethren testify that the Lord has richly blessed them for having been true in giving him that which belongs to him. This causes much joy to the workers. The missionary gifts rose from \$11,996 in 1910 to \$30,734 in 1912, and the total of these since our organization three years ago was \$58,552. The average of our gifts rose from \$2.49 in 1910 to \$4.41 in 1912.

Our churches are also busy at work in the circulation of our good literature. The sales of the missionary societies rose from \$8,785 in 1910 to \$41,390 in 1912. The total sales of our societies for these three years was \$62,051. It is certainly encouraging to see that the sales have increased to more than four times what they were in 1910.



FRIEDENSAU SCHOOL AND SANITARIUM (GERMANY)

frequently those who move away are more than those who move into the union. During the last two years, we lost seventy-four by death. We expect to greet them at the first resurrection, when our Lord shall return for his own. Thus at the close of 1912 we had a membership of 7,825. Each soul won to the truth during 1910 cost \$47.68; 1911, \$54.78; 1912, \$47.64. But if we take the net gain for those years, each soul won cost us \$78.34, and \$69.13 for 1911 and 1912 respectively. This is no comparison to that which the Lord paid for the souls of men—his own precious blood, which the world could not pay for, with all of its boasted wealth of gold and silver.

Finances

If we look at the finances, we have special reasons to thank the Lord for his blessings. The tithe rose from \$63,451 in 1910 to \$110,511 in 1912, or nearly twice that of 1910. The total for the three years is \$252,937. The average tithe rose from \$12.62 to \$15.02 in 1912. If we consider the financial conditions of our brethren in this field, we must acknowledge that this is a good tithe. And, although the average tithe rose

Some of our fields reached the five dollar standard in gifts, and some have exceeded it, while others have not yet attained this amount. But we are determined by the help of God to reach that standard in all our fields.

The work in our missions has also been progressing very favorably. In Holland and in Belgium ninety-five new members were added during 1912, thus again showing the hand of the Lord in the work. The funds are also rising, so that we hope these fields will soon become self-supporting.

Austria for many years seemed to be a very hard and difficult field, but since the Lord has shown us the right way to do the work by organizing a society by the name of "Mehr Licht" (more light), the work is growing very rapidly. With the beginning of 1912 we organized two new missions, the Moravian-Silesian and the Bohemian mission fields, for which we are very thankful. In the Moravian-Silesian mission, although we do not have the same religious liberty that there is in Germany, 120 souls were won by only four workers during the year 1912. The tithe has increased to such an extent that the field can support itself and even have a surplus at

the end of the year. The Bohemian mission has also made great progress, in spite of the fact that it is a hard field. Fifty-one were added to the church by four workers, and by the help of God, during the year 1912. The finances have developed so that this field can also do without appropriations from the union. One of our workers was called in to the military service on account of the threatening war, and, as far as I know, has not yet been liberated.

In the Austrian Mission the difficulties are increasing. The Catholic clergy are doing all they can to drive us out of the country, but the Lord has always helped us to gain the victory. One day an official told one of our workers, "We do not want you here in our city, and we will do all we can to keep you out;" but the brother said to him: "You can't

Workers

The workers increased from 1910 to 1912 from 107 to 146, of which 41 are ordained ministers, 38 licentiates, 63 Bible workers, and 4 other workers.

At the end of 1912 we had in this union ten organized conferences, one union district, and five organized mission fields.

As the work of the West German Union developed so well, it was found necessary at our Friedensau meeting last summer, to again divide the field. The South German, Wurtemberg, Bavarian, and the German-Swiss Conference, with the mission fields of Moravia and Bohemia and Austria, 123 churches and companies, and with a membership of 2,928, were organized into the Central European Union, beginning with Jan. 1,

organization we had over there, which took in all Europe nearly. Now we have these branches and divisions, so that the Central European Union is only one out of these three at least that have given us such splendid reports, or two of which have given us such splendid reports. Now Brother Reinke will give us his report.

O. E. Reinke (reading):—

The Central European Conference was organized in July, 1912, being previously a part of the West German Union.

The territory of the union is composed of Bavaria, Wurtemberg, and Hohenzollern lands. Baden, Alsace-Lorraine, the provinces of Rhenish-Hessen and Starkenburg, Austria (excepting Galicia and Bukowine), and German Switzerland, with the cantons of Grisons and Ticino.

The population of this union is 37,649,547; the area, 381,025 square miles.

The membership at the time the organization went into effect, Dec. 31, 1912, was: 4 organized conferences and 3 mission fields, with 130 churches and companies, and 2,928 members.

Twenty-one ministers, eleven licentiates, and thirty-four Bible workers compose the staff of workers, making a total of sixty-six in all.

Since this union is really only three months old, this report can only cover this limited period. During the first quarter 182 members were added to the churches, making a total of 3,031. The tithe amounted to 52,230.02 marks; the Sabbath-school offerings, all of which are given to foreign missions, amounted to 4,530.21 marks; weekly offerings, 2,702.41 marks; annual offerings, 452.88 marks; foreign missions, 5,675.20 marks, or a total of 13,360.70 marks to foreign missions in one quarter.

Our work must be carried on in nine languages; namely, German, Polish, Bohemian, Italian, Roman Croatian, Slovenian, Ruthenian, and Rumanian.

Our workers have varied experiences in our field. In Bavaria, with a population of about six millions, our work started eighteen years ago, in 1895. Being a Catholic country, meetings and gatherings of any kind to study and read the Bible were forbidden. If any such gatherings were discovered, each partaker was imprisoned or fined from twenty to fifty marks. This made our work rather hard. But God had better days for us. In 1907, through special efforts by Elder J. T. Boettcher and others, we secured the right of being called a private church society. This gave us liberty to conduct meetings and hold lectures, but in these public gatherings we are not allowed to sing or pray, or to take up a collection. We are allowed, however, to charge admission fee, which works very well, and usually secures a good attendance. Tent-meetings are not allowed. Missionary work has its hindrances. In twelve cases, our people had to appear before the court, but every time freedom was secured, for which we praise God. A permit for canvassers to sell our publications can be secured for thirty to forty dollars, but the priests and pastors do all they can to warn against us.

Notwithstanding the hindrances during the past three years, 348 souls were added to the church. In Austria our work is still hampered in many ways. By far the larger portion of the thirty millions are Catholics, although the Mo-



GROUP OF BELIEVERS IN VIENNA, AUSTRIA

keep us out, sir, because we are already in your city." Some of our workers have been driven out of certain communities, and are not permitted to return. But, in the face of all these difficulties, 82 souls were added during the year 1912. At the close of 1912 we had a membership in these three Austrian mission fields of over 600. The prospects for the future are very promising in these fields, and we hope that in the very near future we will have thousands of believers in this country. In the year 1911 the work was also started in the city of Triest, situated on the Adriatic Sea, and a company of five dear souls was gathered. It was my privilege to visit these Austrian mission fields twice last summer, and I was glad to see the interest the people showed when the truths were preached in the meetings, although I had to speak by an interpreter. In Dalmatia, where Titus was sent by the apostle Paul to preach the gospel, we have begun the work in the city of Spalato, where a small beginning was made. I visited this place last summer, and in the house of our worker, who was there at the time, I held a meeting. This place has only about thirty thousand inhabitants, 58 Catholic churches, 600 Catholic priests, and only one Seventh-day Adventist minister. You can easily imagine how difficult it was for our worker to labor in this place, when every fifty people have a priest to watch over them.

1913, so that at the end of the year 1912, there were 4,897 members, 6 conferences, and 1 union district, with two mission fields, and 174 churches and companies remaining in the West German Union.

During the first quarter of 1913 we have already received 346 souls in the present territory of the West German Union; the net gain is 240. So we now have 5,137 church members in our portion of the field. During no quarter of the first two years of the existence of the West German Union (it was organized three years ago), have we received so many additions as during the first quarter of 1913, notwithstanding our having cut off the whole Central European territory. The tithe of the first quarter was twenty-one thousand dollars.

We are of good cheer in our work, and are fully persuaded that when the work of God is finished on earth, we of the West German Union will join you in heaven above, where we shall ever praise and honor the Lord for his grace toward us, his unworthy children.

J. G. OBLAENDER.

REPORT OF THE CENTRAL EUROPEAN CONFERENCE

A. G. Daniells: We will next have a report from O. E. Reinke, president of the Central European Union. That, you know, was the name of the first

hammedan, Greek, and Protestant religions are also represented. Our work began here in 1901. The work is carried on by the forming of societies. In Austria proper the society by which this message is carried on is called "The More Light Society;" for that is our aim, to bring more light to the Austrians. In Bohemia our society is called "Christian Men and Women." The societies have the right to hold public meetings, and their aim is, as brought out in their constitution, to advance Christian life. These public meetings can only be held when the police grant us permission. No hymns can be sung, no prayer offered, not even the word "amen" at the close of the lecture. Otherwise it would be counted a church service, and such services are not permitted. Although we meet with many hindrances, yet thus far God's merciful hand has been over the work. Brother Wolfgarten, the director, is acting cautiously, so as to keep the work moving. An instance or two may illustrate the condition.

In Bohemia one of our Bible workers had gathered his interested Bible readers, as our manner is, in a private home. They were just commencing the study, when the policeman entered and arrested our brother, took him to the station, and locked him up. The next morning, he was escorted by two policemen to his room, where they gathered up every book, blank, and even plain writing-paper, and took these with them to the station. Later he obtained his freedom, and finally got his Bible back. Though these interested people became frightened, the Lord brought victory to their souls, for which we praise his name. All of them, five in number, were shortly afterward baptized.

Another instance: The local superintendent conducted a series of lectures, and changed the meetings, as usually his plan is, in order to have his interested hearers attend the closed meetings. In these meetings he spoke on the Papacy, illustrating the subject by stereopticon views. Somehow spies got into the meeting, and the next day two newspapers brought out lengthy articles under the heading, "The Doings of a False Prophet," exposing our brother in the extreme. The articles revealed the intolerant spirit of the Dark Ages. At the close of the article, the editor called upon the city government to at once stop this kind of work. He said that if they failed to do so, steps would be taken by the people themselves to prohibit such a nuisance. The result was that our brother received a notice forbidding him to conduct any further open or closed meetings. In consequence, the proprietor of the hall refused to let him occupy it any longer. The Lord helped in a marked manner, and the church secured another place of worship, where meetings are held at present.

In Moravia the Lord is especially blessing among the Poles, who are coming into the truth more rapidly than our union can properly take care of them.

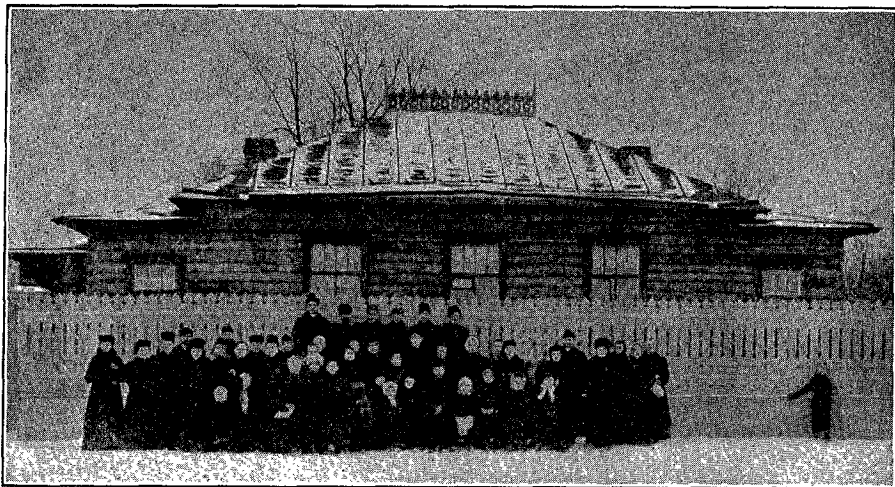
In Austria one can find many people who cannot read or write. Thus the work is hampered in this direction.

The South German, Wurttemberg, and Swiss Conferences have enjoyed their freedom, that is to say, toleration. Our canvassers, especially in Austria, had to pass through severe trials; in a number of instances, they were imprisoned, and all their books taken; but as soon as re-

leased, they went forward to canvass with even greater courage. In Switzerland, we have no freedom in canvassing. A foreigner cannot sell books outright, he can only take orders, and his yearly permit costs him \$30. The total number of canvassers in the Central European is 114; their total sales, \$40,391.30.

Our workers though are of good courage, and, with a greater determination than ever, we set our hands and hearts to work for the Master, and pray the dear Lord to fully endue us with his

ingly. In October, of last year we appointed a general meeting for the Rumanian mission field, in the city of Ploesti. In connection with our regular meeting, for the first time in our work, we arranged for several public evening lectures in a large hall. The mayor of the city was willing to give us permission, but informed us that he would first be obliged to counsel with the priests of that city. They met to discuss the question. When the priests saw that the mayor was favoring us,



OUR FIRST CHURCH BUILDING IN ST. PETERSBURG

Holy Spirit, to quickly finish his work. Pray for this new union, its work, and its workers.

O. E. REINKE.

REPORT OF THE DANUBE UNION CONFERENCE

A. G. Daniells: We now call for the report of the newest union conference, whose territory is along the Danube. We will hear from Elder J. F. Huenergardt, president of this new union.

J. H. Huenergardt (reading):—

THE Danube Union Conference was organized during the summer of 1912, in Budapest, Hungary, the organization going into effect Jan. 1, 1913. Up to this time it had been a part of the East German Union Conference. After the first quarter of our existence, the result of our labors were as follows:—

Membership and Languages

Net gain of membership during the first month, about seventy. The tithe, even considering the war in the Balkans, which greatly paralyzed all business enterprises in our entire field, reached a much higher average per capita than last year.

In our field there are eleven different languages spoken,—the Hungarian, German, Rumanian, Servian, Croatian, Italian, Slavonian, Ruthenian, Wend, and Russian. Our workers are able to speak in all these languages except the Ruthenian and Russian. The number of our regular workers at present is fifty-five. We also have about sixty colporteurs, who are distributing the printed page in all the languages spoken in our territory.

Progress

Most of our work has been done in Hungary proper. We now have 81 churches and companies in the union, with a membership of 1,680. In spite of religious persecution in Rumania, the work has grown most encourag-

they at once gathered their forces to hinder the meeting. They declared that the people opposed our gathering, and feared a riot, and, therefore, would counsel us to discontinue our plans. We, however, insisted on our rights, which were insured us by the law.

On the evening, just before the public meeting, a mob of several hundred assembled, armed with clubs and led by a number of priests. They passed up and down the streets, and surrounded the building where the meeting was to take place. When the people arrived, some of the priests took their position at the entrance, and dared the people to enter, telling them to go home at once. A priest even went so far as to smite a lady in the face, because she insisted upon the right to enter the hall. The day following, on Sabbath morning, our brethren assembled quietly in their own meeting place. After the meeting, toward noon, a crowd of about one hundred, led by some of the janitors of the Greek Oriental church, attacked us when we left the place. In the rush that followed, about five of our brethren were beaten with clubs, and even wounded. This experience, however, only served to further the cause in that country. The leading people took our side, and many fair minds had an opportunity to study our work, and the truths we proclaim.

A short time after this occurred, we began a public meeting in a new hall of that city. On one occasion, several weeks ago, one of the leading priests in the former riot, again came in our meeting, and denounced the Word of God. His own people led him out with the apology that we should not be angry, as the priest had probably been drinking a little too much, and therefore did not know what he was about. We now have two Rumanian churches in Bucharest, and also a German company; in all, about two hundred members.

Servia and Bulgaria

Last month, I had the privilege of visiting Servia and Bulgaria. In Belgrade, the capital city of Servia, where they have had much difficulty in the past in holding our gatherings, we now, since the war, enjoy perfect religious liberty. The few colporteurs we have there are selling thousands of pages of our literature from town to town. The people greatly appreciate the truth. In Bulgaria, the government not only grant to our native workers the permission to canvass, but our foreign workers also, for a small sum of money, secure permits for canvassing the whole country. We have met with opposition from the authorities in some localities in Bulgaria, but in such cases when we reported the facts to the government in Sofia, the capital, we at once received full permission to continue our work. There are now

men. He talked about the subject of Turkey in prophecy, showing that the time is here when the Turk must leave Europe. This question interested the officers, and they favored our brethren in many ways. So we see the prophecy is not only a light to our feet in these last days, but it also tends to favor and protect the people of God in the many dangers approaching. Josephus relates that during the conquests of Alexander the Great, when he was preparing to besiege Jerusalem, the high priest came out before him with his escorts, and showed him the prophecy in Daniel which named him as conqueror of the world. This caused Alexander the Great to let them depart to their city in peace.

In conclusion, we would like to say that this war has opened many doors in the Balkans, and we pray the Lord of the harvest to move the hearts of his

Finances

Up to Dec. 31, 1910, we were united with the Siberian Union Mission, and numbered at that time, in all Russia, 3,952 members. After Siberia was cut off, we had 3,094 members left. It had always been said that it would be hard to work up the finances, because the people were so very poor that they could not even pay tithe, not to mention offerings. At the close of 1908, we had 19,216.83 rubles tithe; in 1909 it rose to 25,758.34 rubles, or a gain of 6,541.51 rubles. The offerings increased in like manner. In order to get a true picture of the work, I will give you some statistics regarding gains during the quadrennial period ending Dec. 31, 1912:—

The Russian Union has gained 1,091 in membership. Of these, 725 were by baptism, 138 by vote. The tithe gain is 95,940.52 rubles (nearly \$48,000); weekly offerings, 2,855.53 rubles gain; annual offerings, 10,241.87 rubles; Sabbath-school offerings, 9,005.29 rubles. Our ministerial force has increased by 6; and we now have 33 more workers of all classes than we had four years ago.

On an average it cost 110.20 rubles during this period of four years for each member gained.

The gifts per member during the past four years amounted to 10.07 rubles, whereas in the previous quadrennial session, they only amounted to 5.19, or a gain of 4.88 rubles.

Progress

It will be noticed that our gifts have not increased in proportion to the membership. This is because we are not permitted to take up collections nor speak about offerings of any description. We can only say, "Praise the Lord, O my soul," when we see that under the most stringent laws, God has given us 2,741 converts, since 1909.

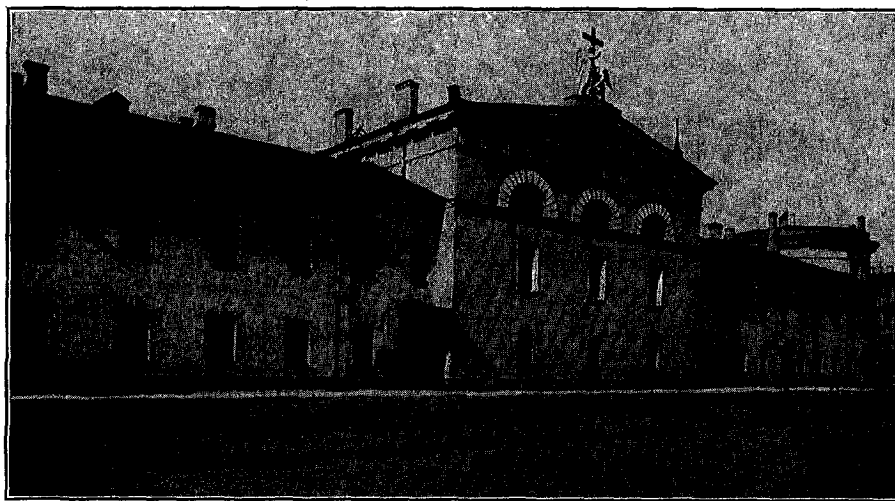
Interesting Experiences

Some of the workers have been in prison more or less during the past three years.

We have not had a general meeting with the workers for a long time, because the laws do not favor such gatherings. In some places we have called the laborers and the church officers together, and instructed them in their respective duties. We can see how God is working in our behalf.

Our publishing house has been closed by the authorities, on the ground that our former society did not have its rights from the minister of the interior. For the time we were much perplexed what to do. We did not believe that the Lord would allow this branch of his work to stop, so our people fasted and prayed, asking God to show us the way out. Finally we saw a solution to this problem by opening up a book store under a new name. This worked very well for about a year. This winter it was again closed, and at the present time we are awaiting the decision of the governor.

The truth has even reached the emperor's house. A wealthy and influential lady accepted the truth last fall, and the Lord put it into her heart to send the book, "Christ's Object Lessons," in English to her majesty, the empress. We bound it in white morocco, with the presentation text printed in silver letters. It was on the occasion of the recovery of the crown prince from a serious illness.



A PRISON IN ST. PETERSBURG

many open doors in these countries of the Balkans, which should at once be taken advantage of. Especially is this the case among the Mohammedan element.

Balkan War Experiences

Many instances could be related showing the protecting care of the Lord over his people during the present bloody war in the Balkan country, and especially over our brethren who were called to the front. In Bulgaria, about nine of our brethren were called to do military service. I had the privilege of meeting them in Ruschuk before they were sent to the frontier. Since then, the principal battles of the Balkan war have taken place. During my last visit to that country, in April, I inquired about the brethren who had entered the army, and found that the lives of all had been spared. Only one of them was wounded in the siege of Kir-Kilissa.

I met this wounded brother in a hospital in Sofia, and found him almost recovered. He was very thankful that his life has been spared, and told me that when he fully regains his health, he expects to devote his whole time to canvassing among his people. These brethren serving in the army were always fortunate enough to be engaged in work where they were not obliged to enter the firing line.

One of our Bible workers, a young man of twenty-one years, who was called to the army, afterwards wrote that he on several occasions had opportunity to hold Bible readings before his officers and his company of over six hundred

people, and give them eyes of understanding, that they may detect and improve all the opportunities that present themselves. Our workers are all of good cheer, and, together with all the brethren of our Danube Union, ask God's people in this assembly to remember them in their prayers.

J. F. HUENERGARDT, *President.*

RUSSIAN UNION CONFERENCE

A. G. Daniells: Now we are to hear from Elder J. T. Boettcher, of Russia.

J. T. Boettcher (reading):—

This union has sixty-two governments, or states, as we would call them, each having its own governor. Some of these governments have more than three and one-half million people. It would not be saying too much, were we to say that we should have a conference in each one of these states; but as it is at present, we only have twelve organized fields—five conferences, six mission fields, and one union district. The population of the Russian Union is one hundred sixteen million. Each organization would thus have nine and one-half million people. Among these millions there are a great many different languages spoken, because Russia is a mixture of the Orient and the Occident. Their conquests at various times have caused this confusion of tongues. It would be still harder to work this territory if it were not united under one empire. As it is now, we can travel from end of the country to the other, without having to pass custom boundaries.

It was necessary to go through considerable form and ceremony to present the book. It had to be accompanied by a long telegram, explaining all about it. After weeks had passed, our sister was visited by an officer, making inquiry as to the reason of her presenting the book to the empress, and asking if she desired any special favors. She was not at home at the time, but her son, also an influential government architect—not an Adventist—replied that she did not want any favors and did not need any, and this report went back to the empress's house. After a short time, a special note was received from the court, acknowledging the receipt of the book, and stating that the empress herself was reading it.

Russian Official Report on Adventism

The government in 1910 sent a special man around to our meetings, with the object of studying our methods of work, and the organization of the General Conference in all its details, down to the church offices. After a time, the government published a book on Seventh-day Adventists and their work, and sent a copy to all the leading men in Russia. Whereas a few years ago we were practically unknown, we are now spoken of in all official circles. This book is a splendid recommendation to the cause of God. Those who have read it can hardly find a sentence in it against us. It might really be termed an "Official History of Seventh-day Adventists." Since that time, other books have been written, and the first one has been referred to as a standard.

Recently a deputation of our brethren met the minister of the interior, because in many places our people have been persecuted. We were received very kindly, and were asked what our complaints were. The official promised to look into the affair, and to see if our cause was a just one. Two days later we sent another deputation to the superintendent of the department of religious affairs for the sects in Russia. The director of the department heard us for one hour and a half, asking many questions with reference to our belief.

We were very glad to have Elder Daniells visit the Russian Union. It was a great treat to our people; for they had never seen one of the leading men from the States.

The prospects of Russia are not very bright, if we look at it from a human standpoint; for everything is against us. We are not doing this work, however, and all are aware that God is at the head of it.

Our brethren send most hearty greetings to the General Conference in session, praying that God may be with you in all the deliberations.

J. T. BOETTCHER, *President*.

During his report, Brother Boettcher said: "I might say here that we are not allowed in Russia to baptize young people under twenty-one years of age. One of the last baptisms that I had was a young lady who came to me and said: 'Now, Brother Boettcher, you have put me off a whole year for baptism, and I must be baptized. I cannot wait any longer.'"

"But," said I, "I am not allowed to do it."

"Well," was her reply, "if you do not baptize me, I will baptize myself. I will go into the same water where you baptize, and baptize myself."

What would you do under such circumstances? Well, we found a way whereby we could even baptize such people, and I will tell you how we did it. In Russia everything must be testified to by witnesses, according to the law. So we take such persons alone, where there is only God as a witness. There is no one present except the candidate and the one who administers the rite. We baptize them alone. Then we are sure that God will protect us. If the person should apostatize, and inform the authorities, we would ask him to prove his case, and of course he would be unable to do it, as there was no witness.

Concerning the book published by the Russian Government, Brother Boettcher said:—

I have a typewritten copy of this book in my possession. I had it translated into the German, and have it with me. It is one of the finest documents that ever was published on the work of Seventh-day Adventists by an outsider. It gives our history from the very beginning of the message to the year 1910. It tells when the work began in America, Switzerland, Scandinavia, Russia, France, etc., and throughout the entire world. I will read a few statements from it:—

"The Seventh-day Adventists' doctrine is very rational. Adventists do not believe in traditions, nor the sacraments of the church, nor the church hierarchy. They throw away fasting and the monastic life and all church ceremonies. They do not worship the mother Mary. They do not believe in the immortality of the soul, nor the conscious state of the dead, nor do they worship the saints; nor do they honor the cross or the relics of the saints; nor do they pray to the dead. According to the doctrine of the Seventh-day Adventists, the Old and New Testaments are the only fountain of knowledge. It is the doctrine for the rule of life. According to the doctrine of Seventh-day Adventists, the redemption of Christ has redeemed the world. Christ is the only mediator between God and man. He has redeemed the world by his blood; and in order to be redeemed, it is necessary to repent, to believe on Christ, and be regenerated. Then it is necessary to show forth fruits of righteousness. The faith must be a living faith, through obedience, and the keeping of the commandments of God. The regeneration takes place through the Holy Spirit. This is done by a change of the old man, the person becoming a new one. The regenerated man will become a new creature, and keep the law of God, which is a light unto his feet. Only in this case is a person cleansed from his sin."

They give other phases of our belief, the prophecies as we believe them in the book of Daniel. They devote several short paragraphs to our church organization, the officers, etc.

What we could not do to bring the truth to this people, the priests, and the editors, God has done in his own way. There is hardly a sentence in the whole book that misrepresents us.

Question: How did the authorities get this information?

J. T. Boettcher: They got this information from our Year Book. The government statistical man who followed us around speaks eight different languages. He had long interviews with

me, although I did not know at the time what he was after: I was afraid of him. One day he came with a whole stack of manuscript and read it to me, and had me correct it. He did not tell me what he wanted this information for, but we were surprised to find it in this book, which came out a little later. We can call this a standard document.

E. W. Farnsworth: Did you know at the time that he was a government spy?

J. T. Boettcher: I knew he was a government official, but I did not know his purpose.

Question: What was the purpose of this book?

J. T. Boettcher: It was to show up what Seventh-day Adventists are; to put them in their true light; to present these facts for the information of all priests and editors.

A. G. Daniells: I am sure this report of Brother Boettcher's has been very interesting to you all; but from a trip I made through Russia I can say that the relation of it here does not compare with the vividness of the thing right on the ground. Brother Boettcher has not overdone the matter at all in his report.

Here Conference adjourned.

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

Departmental Meetings

RELIGIOUS LIBERTY

First Meeting

THE first meetings of the Religious Liberty Department was held in the Religious Liberty tent, on Flower Avenue, Friday afternoon, May 16, at 4:30.

W. W. Prescott, secretary of the department, occupied the chair.

Opposition to the principles and work of the National Reform Association Federal Council of Churches, and the coming World's Christian Citizenship Conference, to be held in Portland, Ore., June 29 to July 6, characterized the speeches and discussion. K. C. Russell, of Chicago, former secretary of the department, and W. F. Martin, of College Place, Wash., were the principal speakers.

Concerning the work and principles of the Christian Citizenship Conference, Brother Russell said:—

"The terms 'Christian citizenship' and 'civil righteousness' are comparatively modern terms that the promoters of the National Reform and other affiliated movements are employing to give great currency to their so-called reformatory activities.

"It is significant to observe that the more unchristian a movement is in these times, the more men seek to label it Christian.

"That which is Christian, and Christian indeed, does not require labeling, for it is proof in itself that it is genuine in character. The true Christian citizen is one who manifests in his character those noble and elevating Christian virtues which are seen in his relations with his fellow men. The idea of genuine Christian citizenship was clearly expressed by Justice Welch in his opinion in the Supreme Court of Ohio concerning the question of religious instruction in the public schools, as follows: 'Is not the very fact that those laws (laws made by a Christian people) do not attempt to enforce Christianity, or to place

it upon exceptional or vantage ground, itself a strong evidence that they are the laws of a Christian people? It is strong evidence that their religion is indeed a religion "without partiality," and therefore a religion "without hypocrisy." The true Christian asks no aid from the sword of civil authority. It began without the sword, and wherever it has taken the sword it has perished by the sword. To depend on civil authority for its enforcement is to acknowledge its own weakness, which it can never afford to do. Its weapons are moral and spiritual, not carnal. Armed with these, and these alone, it is not afraid nor ashamed, and the very reason why it is not so afraid or ashamed is that it is not the power of man but the power of God, on which it depends. From these statements it is very plain that true Christian citizenship is seen in the fact that it does not attempt to enforce Christianity or seek in any way to take advantage in matters of religion. This idea, however, is contrary to the ideas of those who constitute what is denominated as the Christian Citizenship Movement."

Second Meeting

The second meeting of the Religious Liberty Association was held Sunday afternoon. The subject under consideration was: "Religious Liberty Institutes and Campaigns: Their Importance, and the Best Methods of Conducting Them."

The speakers leading out in the meeting were: J. O. Corliss, of California; W. F. Martin, religious liberty secretary of the North Pacific Union Conference; and H. A. Weaver, religious liberty secretary of the Ohio Conference. J. O. Corliss and W. F. Martin discussed principally the matter of conducting campaigns in opposition to Sunday legislation. The mass-meeting feature was strongly recommended, and extensive advertising of the meetings was urged.

H. A. Weaver spoke on the subject of institutes among our own people in our own churches, and urged that a larger, clearer view be taken of the importance of the Religious Liberty Department as a vital element in our organized work. He recommended that the secretaries of the association henceforth be more active in conducting institutes in churches.

In the discussion which followed, participated in by J. E. Jayne, W. A. Colcord, K. C. Russell, A. J. Clark, A. J. S. Bourdeau, F. H. Robbins, H. W. Cottrell, H. C. Clemen, and others, the united sentiment was that hereafter union and local conference religious liberty secretaries ought to spend all their time in the work of organizing and pushing the interests of this department.

SABBATH SCHOOL DEPARTMENT

Second Meeting

The Sabbath-school workers enjoyed a treat in hearing Elder Wm. Covert, a veteran Sabbath-school worker, reminiscently describe how we used to study the Sabbath-school lesson. No regular lessons were prepared in those early days, each teacher providing his own. The class of which Elder Covert was teacher studied verse by verse the books of Daniel and the Revelation. His sense of responsibility was so great that many times after working hard on the farm all day, he studied until midnight, to make sure that he had his lesson sufficiently well to teach it.

"Faithful Study of the Sabbath-school Lessons—The Need—How to

Secure It," was the special topic for the day. Prof. M. E. Olsen, of Takoma Park, read a valuable paper setting forth the importance of this topic in an especially helpful way. He stated that the Sabbath-school is the one universal educational institution of this denomination. Its teachers outnumber ten to one those in our church-schools, academies, and colleges. The Sabbath-school lesson, moreover, represents the only systematic study of God's Word in which our people everywhere can and do have a part.

The speaker gave a number of suggestions to teachers concerning the assignment of special subjects to pupils, to encourage greater lesson study and research of the Bible. The suggestions were practical and greatly appreciated by all present. In closing he said, "We must take for one of our mottoes, 'The Sabbath-school lesson seven days in the week,' and then bend our energies to its accomplishment."

Mrs. H. F. Taylor, of Utica, N. Y., emphasized the thought that a hurried study of the lesson leaves so faint an impression on the mind that it soon fades away. To parents comes the call, "Parents, set apart a little time each day for the study of the Sabbath-school lesson with your children."

Mrs. R. G. Stringer, of Florida, made a very striking comparison between the nurseryman caring for the orange orchard and the Sabbath-school teacher caring for the tender plants assigned to her in the vineyard of the Lord.

Mrs. E. C. Boger, of British Guiana, had found it helpful to allow the pupils to teach occasionally, with the teacher sitting in the class.

W. A. Sweany, of the Bahama Islands, urged that the Sabbath-school lesson be studied for twenty minutes or half an hour each day.

Third Meeting

"Some Do's and Don't's" was the topic of a spicy paper read by Dr. G. H. Heald. A few of the suggestions to superintendents were:—

Plan ahead; be always cheerful and hopeful; be more ready to praise than censure; don't depend upon machinery; don't get into a rut.

Teachers were admonished thus:—

Take your commission from God; be an example of what you wish your pupils to be; study the members of your class, as well as the lessons; carry cheer into the class; don't let any ordinary excuse keep you away from your place Sabbath morning; don't fail to follow up the indifferent, the absent, and the troublesome members; don't think you know all there is to be learned about the lesson, or the art of teaching.

Topic: "Plans for Increasing the Interest in Lesson Study." Miss Edith Graham, of New Zealand, spoke of her experience in studying the lesson until she could recite it without reference to the *Quarterly* or the Bible. Others were influenced to do this, with most excellent results. She found that even new Sabbath-keepers were able to do this after a few months effort. The more the lesson is studied, the greater the interest in it.

Mrs. R. D. Quinn, of New York City, spoke of the necessity of choosing teachers for the children with great discretion. The memory verse cards are proving a blessing in increasing the interest of the children in memorizing

verses. She said: "At the close of the quarter we write questions on slips of paper, fold them neatly, and each child draws one and proceeds to answer it. They enjoy this very much."

Mrs. Mettie Lenker, of Tennessee, had noticed in teaching in day-schools that the subjects she liked best to teach were most enjoyed by her pupils, while the interest in subjects that were not her favorites, was not so good. The application to Sabbath-school teaching was very apparent.

Question Box

"What are the advantages gained in electing Sabbath-school officers for one year instead of six months?"

Mrs. L. F. Plummer: I will tell you some of the disadvantages of electing them for six months. Very much of the work of the conference Sabbath-school secretary is done by correspondence. In pushing new plans, there is only about time to write a couple of letters and get tardy responses before the term of office expires and the local officers are changed. Then the work with that school must begin over again. We should train workers, but we cannot give them a training of value in six months, and much better results would be obtained if changes were not so frequently made.

THE EVENING SERVICE

Tuesday, May 20

THE hour this evening was occupied by Elder Evans, who gave an interesting description of China and our work in that republic. He first presented a series of slides showing Chinese life, manners, and conditions, both public and private; and then by means of another well-chosen series he set before the congregation our work in all the seven provinces into which our mission workers have penetrated. Each slide was briefly but well explained by Elder Evans, who displayed careful and detailed knowledge of the field and all of our mission interests. The lesson of the hour was both inspiring and instructive, and the impression that God is doing a great work in that field was made on the minds of all present.

According to appointment, the early morning devotional services were held in various portions of the camp. The leaders in the large pavilion, Elders Quinn, Burg, Christiansen, McCord, and Starr, report an attendance of six or seven hundred in their section, and a profitable season of seeking God.

The 8:30 A. M. Bible Study Hour was occupied Tuesday, May 20, by Elder Allum, of China. The tent was filled, and those who came rejoiced in the tidings given of progress in the Far East. A stenographic report of Brother Allum's talk is already in type, and will appear in a later issue.

The reports of the Publishing, Religious Liberty, and Educational Departments, which have been held over from former sessions for lack of space, appear in this issue, on pages 73-80. These are replete with facts regarding progress during the past few years, and will be read with more than ordinary interest.

THE General Conference Bulletin

THIRTY-EIGHTH SESSION

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DAILY PROGRAM

(Except Sabbath)

A. M.	
Devotional Meetings (in sections)	6:00— 6:45
Breakfast	7:00
Bible Study	8:30— 9:30
Conference	10:00— 12:00
P. M.	
Dinner	12:15
Conference	2:30— 4:00
Departmental Meetings (in sections), Mission- ary Talks and Other Services (in big tent) ..	4:30— 5:30
Lunch	6:00
Public Service	7:30— 9:00

Bible Study Hour

EXPERIENCES OF THE GOSPEL'S POWER IN CHINA

F. A. ALLUM

May 20, 8:30 A. M.

IN obedience to the prophecy of Revelation 14, we find that today the message of the three angels has gone to many parts of China.

It was not until 1888 that our work began in China. Our first missionary, as you know, was our venerable brother A. La Rue. I was down in the graveyard in Hongkong, where that brother is sleeping, and I shall never forget the thoughts that came to me as I stood by his grave.

It is more than seven years since I had the privilege of going to that field. I want to contrast the conditions as I found them then with the conditions as they exist today.

The first port that we touched (I am going to carry you on a little excursion through this "celestial" land—a land far from celestial when you get there) was Hongkong. No Seventh-day Adventist company was there. We were greeted by one of our brethren from Australia who was there canvassing. We then went up to Canton, and were warmly greeted by Brother Ander-

son and his collaborators. I think there were at that time twenty or thirty baptized members in that province. Is not that so, Brother Anderson?

J. N. Anderson: Not more than that.

F. A. Allum: I am sure that is so, as I recollect the situation. The only other place in South China at that time where the message had gained any foothold at all was at Amoy.

Next we sailed around on this coast [tracing China's eastern shore], and came to Shanghai. There we were two weeks before any Seventh-day Adventist met us, owing to a mistake in a telegram giving the date of our arrival.

Finally, Dr. Miller, who was located at this place [pointing to the province of Hoan], came away down there to

field we did not have fifty baptized Sabbath-keepers. I remember in Hunan we had but two. Shortly after, Dr. Selmon baptized his first convert, making three.

Now I want to carry you back over that same journey that I have just described as I came to this Conference. First, we started from our headquarters in Chowkiakow, a name that is possibly familiar to many of you. That is our central station, and you will notice by these red crosses [pointing to the map] that we have 19 companies of Sabbath-keepers in that province today, with a membership of 183, in the province where we had only 2 believers seven years ago. The Lord has been going out before us and blessing us in a wonderful way, and I want to tell you, brethren,



DELEGATES FROM THE AUSTRALASIAN UNION CONFERENCE, WITH OTHERS
WHO FORMERLY LABORED THERE

meet us, and then we received our first introduction to missionary life. It was a little different from what it is now. You doubtless have read some of the experiences through which we passed. It was thought at that time that it was best for missionaries in the interior to adopt the native costume, and for the men to adopt the queue; and so, at the suggestion of our brethren, I went through the painful process. I will never forget the experience and the troubles that came to me in consequence of having that appendage.

We first went up the Yangtze River 640 miles to the great city of Hankow, the Chicago of China. We then went up this railway line [following railway north] until we reached the station at Shansi. That was our first home in China. In all this distance of over twelve hundred miles, we had not met a single native Adventist believer since we left our station at Canton.

That was seven years ago. In all that

that the people there are men and women who pray to God.

I shall never forget an experience we had as we came from that station to this Conference. The first night of our journey, we stopped at a little place called Shao Yao. There we have an established church of thirty members. We slept at one end of the chapel, and when I awoke the next morning about half past three, I heard one of our native evangelists praying. I awoke my wife, and we listened to that man up there at half past three in the morning, praying. He prayed on until almost five o'clock. We heard him pray that the blessing of God might rest upon his work, praying for us, that we might have a peaceful journey. Tears rolled down my face, and I said, "Would to God that we, as foreign missionaries, might receive that same gift of earnest prayer, that these Chinese evangelists have." I tell you, brethren, they put us to shame! I wish you could have heard

that earnest entreaty, as it went up to the throne of God for his blessing upon the work. And that is only one of many.

There is today at this station one of our best evangelists in China. He is a man of God, and if he will only keep humble, he will be in our mission what Pastor Shi was in the China Inland Mission. This man is a man of faith. I will tell you a little about him. We want to listen to these little stories about these people, because they tell us of the wonderful way God changes the hearts of men and women in that land. When this man to whom I referred came to us, he was a member of the China Inland Mission. The man's wife at that time was a raving lunatic; and the more he studied the message with us, the worse she became. The members of his former mission told him this was a judgment from God because he had left the

in her behalf. She said, "I am going forth now to tell this gospel of God's love to my Chinese sisters."

I will relate another incident in reference to that place. I was preaching to those people upon the beautiful thought of peace. As I preached, I looked down upon them and said, "Do you know what peace means?" There was a poor, ragged old man sitting in front of the chapel, and he got up and said, "I have peace in my heart." When I heard this man say that, my heart was filled with longing to do something for that people. He was the poorest man among us. His earnings were four cents per day in American money, and yet he said he had peace. He could neither read nor write. I will tell you how he got that peace. Every morning before he begins his day's work he runs to our chapel and learns a text of Scripture. He then

the bottom of the ladder. Finally he went away, saying, "These people do not preach like other Christians." He went away, and later came back, and our evangelist labored with him until God has in a great measure given him his reason. He still has periods when he is troubled along that line. But, brethren and sisters, God has given him back his reason to the extent that he, although one of the poorest of the poor, took five dollars, Mexican, of his money, and procured a beautiful inscription written, which reads like this: "To the glory of God." He had that inscription hung up in our chapel, and there it is today to the glory of God. That man, who once cursed and swore, now comes around and sweeps the chapel, and does it for nothing, does it for the love he has found that Christ has for him. This is another illustration



WORKERS OF ASIATIC DIVISION, IN GENERAL MEETING, SHANGHAI, CHINA, 1912

orthodox church and become a heretic. The man was sorely tried. I shall never forget hearing that man's wife as she came to our mission station, raving and cursing us and every one else, because she had lost her reason. But that man prayed on, and we prayed with him. When I tell you of her condition you will realize something of the nature of the work God has done in her heart. I remember that one time, during a driving snow-storm, in one of her fits of insanity she ran out into the storm without clothing, and on this occasion her child was born. For a time this woman's case seemed hopeless, but her husband continued praying for his wife, and she also in her sane moments prayed for herself, until at our last general meeting at Yen Cheng that woman came and gave one of the best testimonies I have ever heard a Seventh-day Adventist give. As I listened to her testimony, I looked to see what effect it had upon her husband. He was a very stoical Chinaman. You know the Chinese are all stoical. But tears were running down his cheeks, and when his wife sat down, after telling how good God had been to her, he got up and told of her experience. He said that, in her gratitude for what Jesus Christ had done for her, every Sabbath day, from sunset to sunset, she fasts; and three times during every day of her life, she kneels before God to thank him for what he has done

works on till dinner time, and then comes again to learn another text. After his work is over, he comes back again at night and spends nearly all his time in that little chapel learning texts of Scripture, that make him so happy and that bring him the peace of God. The Chinese have a proverb, "Silver and gold is not true happiness; true happiness is peace." And when this message comes to them it brings peace to their hearts.

While I am speaking about this place, I will state that here is the grave of Dr. Miller's wife. It is a singular fact that at this place today we have the largest church in Honan. Here seventy to eighty believers meet every Sabbath day. Sometimes we have an audience of one hundred to one hundred thirty.

There are many other circumstances that I could relate. I will tell one more. Down here in the province of Hupeh, the late Brother Esta Miller and I went to a place. I remember that while I was speaking, we heard a terrible noise outside in the streets. We heard some one out there cursing and swearing at the foreigners for coming there. The Hupeh district is the most anti-foreign of any part I have ever had the privilege of visiting.

That violent man cursed and swore, and finally entered our chapel. We preached in an upper room. There was a ladder, the only means we had of getting up to the room. And he stood at

of what the gospel is doing for this people.

Now there are many other things I would like to tell you, concerning conditions that we have over there. When we are asking for missionaries to come to that land, we want them to know what they are going to face. We do not want them to come out feeling that they are to be carried around on flowery beds of ease. We do not want them to come to that land for the romance of the thing; for I tell you, brethren, that even in the water we drink there is everything but romance. One of the greatest privileges, aside from those that come to one's spiritual nature, by being in this Conference, is the fact that I can have good, pure water to drink. I will tell you the kind of water we have. We tried to sink wells, but the water contained so much mineral matter that we had to give it up. We were driven to use the water of the river, and I have seen as many as five dead bodies floating down the river at one time. We boil and filter the water; and that is water that we have had for the past seven years.

We have proved again and again that the promises of the ninety-first psalm are true today.

Another word as to some of the other conditions. There are no roads in the Chinese interior. Some one asked Brother J. P. Anderson the other day

if one could get an automobile over those roads. I want to tell you that the only kind of thing you could get over those roads with any kind of comfort would be a flying-machine.

The inns that we have in central China are beyond description. They contain very many things. The donkeys are placed in one end, and the guests placed in the other end. Frequently I have had the mules and the donkeys come and nibble my hair as I have tried to sleep in those places, but I have slept on, just the same, remembering that our Master had no better place than I had. It does not cost much to stay there overnight. Some one was speaking this morning in our meeting of foreign delegates, about providing missionaries with more than a two-roomed house. One of the necessities would be a fumigating room, where one could go and be fumigated after a return from one of those trips. But this is nothing when we think of what God does for those people—of the great love and the loyalty they have for this message. When I came away this time, they told me to tell you that there remained "much land to be possessed." That was the last scripture that I was given before leaving; and, brethren, I want you to remember that. I trust that God may speak to some persons who are not afraid of difficulties, not afraid of cholera, or typhoid fever, or any of those things, but who may go out with the assurance that man is immortal till his work is done.

[In closing Elder Allum illustrated on the blackboard the manner in which the Chinese build up their words in written characters, using the words for "righteousness" and "Holy Spirit." The audience followed with deep interest the striking lessons conveyed by the detailed characters composing these words.]

Conference Proceedings

ELEVENTH MEETING

May 21, 10 A. M.

L. R. CONRADI in the chair.

U. Bender offered prayer.

L. R. Conradi: We will now listen to the report of M. E. Kern, secretary of the Young People's Missionary Volunteer Department.

(This report, which was read by Professor Kern, will appear in a subsequent issue of the BULLETIN.)

REPORT ON EUROPEAN MEMORIAL

The chairman then called for a report of the committee on plans regarding the memorial from the European Division presented in the seventh meeting (see page 50 of BULLETIN).

Guy Dail, secretary of the committee on plans (reading):—

"The committee on plans and resolutions would recommend:—

"1. That, in response to the memorial submitted by the European brethren to the fall council, 1912, we adopt the general plan of organizing important territories and groups of union fields into General Conference divisions, and that this form of divisional organization be effected in the various fields as the conditions of the work require.

"2. That the numerical basis of representation from the division conferences and division missions to the General Conference be that called for by the General Conference Constitution.

"3. That the general mission funds of the division be reported quarterly to the treasurer of the General Conference, and that they be included in the financial statements of the General Conference.

"4. That steps be taken at this conference for the organization of the European Division Conference, with a constitution in harmony with the provisions of the General Conference Constitution."

L. R. Conradi: Before action is taken, I am sure the delegates will wish to hear read the constitution of the European Division Conference, which the committee on plans recommends for adoption for the division.

Proposed Constitution and By-Laws

Guy Dail: The committee on plans submits the following form of constitution and by-laws for the European Division Conference:—

CONSTITUTION AND BY-LAWS OF EUROPEAN DIVISION CONFERENCE OF SEVENTH-DAY ADVENTISTS

Article I—Name

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

Article II—Territory

The territory of this conference shall be Europe; the Russian and the Turkish possessions in Asia; Persia, Arabia, and Afghanistan; and that part of Africa not included in Rhodesia, British Central Africa, and the Union of South Africa.

Article III—Object

The object of this conference is to teach the everlasting gospel of our Lord and Saviour, Jesus Christ.

Article IV—Membership

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

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

(b) Such union mission fields as have been or shall be properly organized and accepted by vote.

(c) Such local conferences outside of any union as have been or shall be properly organized and accepted by vote.

(d) Missions, properly organized, not included in union missions.

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

(a) Delegates at large.

(b) Regular delegates.

Sec. 3. Delegates at large shall be:—

(a) The division conference executive committee and the General Conference Committee.

(b) Such representatives of organized missions in the division as may be recommended by the executive committee, and accepted by the delegates in session.

Sec. 4. Regular delegates shall be such persons as are duly accredited by union conferences and by local conferences not included in any union.

Sec. 5. Each union conference shall

be entitled to one delegate without regard to numbers, an additional delegate for each conference in its territory, and an additional delegate for each five hundred of its membership. Each local conference not included in any union conference shall be entitled to one delegate without regard to numbers, and to one additional delegate for each five hundred members.

Sec. 6. (a) Each union mission shall be represented in conference sessions by delegates chosen on the basis of one for the union mission, one for each organized mission within its territory, and one for each five hundred of its members.

(b) Each organized mission field outside of any union shall be entitled to one delegate.

(c) The delegates of union and local mission fields shall be appointed by the executive committee of the conference.

Article V—Executive Committee

Section 1. At each session, the conference shall elect an executive committee for carrying on its work between sessions.

Sec. 2. The executive committee shall consist of the president, vice-president, secretary, treasurer, the presidents of the union conferences, the superintendents of organized union missions, one member each representing the publishing, medical, educational, young people's and Sabbath-school interests, and three additional persons.

Article VI—Officers and Their Duties

Section 1. The regular officers of this conference shall be a president, a vice-president, a secretary, and a treasurer, who shall be elected by the conference. One or more auditors shall also be elected by the conference.

Sec. 2. President: The president shall act as chairman of the executive committee, and labor in the general interests of the conference, as the executive committee may advise.

Sec. 3. Vice-president: It shall be the duty of the vice-president to assist the president in his work, as the executive committee may advise, and, in the absence of the president, to preside at the councils of the members of the executive committee.

Sec. 4. Secretary: It shall be the duty of the secretary to keep the minutes of the conference sessions, and of the meetings of the executive committee, and to collect such data from union and local conferences and missions as may be desired by the conference or by the executive committee, and to perform such other duties as usually pertain to such office.

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

Sec. 6. Election of officers: All officers of the conference and members of the executive committee except such members as are presidents of union conferences or superintendents of union mission fields, shall be chosen by the delegates at the regular quadrennial session of the European Division Conference, and shall hold their offices for the period of four years, or until their successors are elected and appear to enter upon their duties.

Article VII—Incorporations, Departments, and Agents

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

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

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

Article VIII—Sessions

Section 1. This conference shall hold quadrennial sessions at such date and place as the executive committee shall designate by a notice published in the *European Division Quarterly* at least six weeks before the date of the session.

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

Article IX—By-Laws

The voters of this conference may enact by-laws and amend or repeal them at any session thereof, and such by-laws may embrace any provision not inconsistent with the constitution of the European Division Conference.

Article X—Amendments

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

BY-LAWS

Article 1—Executive Committee

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

Sec. 2. Any five members of the executive committee, including the president or the vice-president, shall be empowered to transact such executive business as is in harmony with the general plans outlined by the committee, but the concurrence of all five members shall be necessary to pass any measure.

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

Sec. 4. Previous to each session of

conference, the executive committee shall provide such temporary committees as may be necessary to conduct the preliminary work of the conference.

Sec. 5. At each session of the conference, the executive committee shall nominate for election the presiding officers of the conference.

Article II—Finance

Section 1. The Division Conference shall receive a tithe from all its union conferences, and from local conferences outside of any union, and the tithe of the union missions and local mission fields outside of any union.

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

Sec. 3. The conference shall receive offerings devoted to missions.

Sec. 4. The conference shall receive any second or surplus tithes that may be turned over to it by any field.

Article III—Audits

Section 1. The executive committee shall have the accounts of the conference audited at least once each calendar year, and shall report upon the same to the European Division Conference at the annual sessions of the committee.

Sec. 2. The executive committee shall appoint annually four persons not in its employ, who, with the president, the vice-president, the secretary, the treasurer, and not less than five presidents of union conferences or superintendents of union mission fields, shall constitute a committee for auditing and settling all accounts against the conference.

ENACTMENT CLAUSE: *Resolved*, That in adopting this constitution and by-laws of the European Division Conference, we authorize the delegates here from the European Division to meet and proceed with the election of their officers, under the constitution, to hold office until the first regular constituency meeting of the Division Conference.

L. R. Conradi: Doubtless, before taking any action, the conference would like to hear the report from the committee on constitution as to the changes proposed in the General Conference Constitution, in view of this further organization of the European Division. We will, therefore, call upon the secretary of the committee on constitution, W. T. Bartlett, to present the report.

W. T. Bartlett (reading):—

Report on General Conference Constitution

The committee on constitution submit the following report:—

1. *We recommend*, That the constitution and by-laws of the General Conference be changed as follows:—

Article III, section 1, to read:—

"Section 1.—The membership of this conference shall consist of:—

"(a) Such division conferences as have been or shall be properly organized and accepted by vote.

"(b) Such union conferences as have been or shall be properly organized and accepted by vote.

"(c) Such local conferences not embraced in any union conference, as have been or shall be properly organized and accepted by vote.

"(d) Such division and union missions as have been or shall be properly organized and accepted by vote.

"(e) Missions, properly organized, not included in union missions."

Article III, section 3, to read:—

"Sec. 3.—Delegates at large shall be:—

"(a) The General Conference executive committee.

"(b) Such representatives of missions of the General Conference and superintendents of work among the various foreign-speaking peoples in the North American Division as shall receive delegates' credentials from the executive committee, such credentials to be given only by the consent of a majority of the executive committee."

Article III, section 4, to read:—

"Sec. 4.—Regular delegates shall be such persons as are duly accredited by division and union conferences, and local conferences not included in union conferences."

Article III, section 5, to read:—

"Sec. 5.—Each division conference shall be entitled to one delegate without regard to numbers, an additional delegate for each conference in its territory, and an additional delegate for each five hundred of its membership. Each union conference not included in a divisional conference shall be entitled to one delegate without regard to numbers, an additional delegate for each conference in its territory, and an additional delegate for each five hundred of its membership. Each local conference not included in a union conference shall be entitled to one delegate without regard to numbers, and one additional delegate for each five hundred members. Union missions and local missions not included in division or union conferences shall have such representation as may be decided by the General Conference executive committee."

Article IV, section 2, to read:—

"Sec. 2.—The executive committee shall consist of the president, the vice-presidents, the secretary, the treasurer, the vice-presidents of division conferences, the presidents of union conferences, the superintendents of organized union missions, the secretaries in charge of duly organized departments; namely, the Publishing, Medical, Educational, Sabbath School, Religious Liberty, Young People's Missionary Volunteer, North American Foreign, North American Negro,—and seven other persons.

Article V, section 1, to read:—

"Section 1. The regular officers of this conference shall be a president, three vice-presidents, a secretary, a treasurer, an assistant treasurer, and an auditor, who shall be elected by the conference."

Article V, section 3, to read:—

"Sec. 3. Vice-presidents: The first vice-president shall be the president of the European Division Conference, whose duties shall be such as are prescribed by the constitution of the Division Conference, and who shall preside at the councils of the members of the General Conference executive committee, which may be held in Europe, in the absence of the president of the General Conference.

"The second vice-president shall labor in the North American Division," etc., to end of section as before.

Article V, section 4, to read:—

"Sec. 4. The Secretary: It shall be the duty of the secretary to keep the minutes of the proceedings of the conference sessions and of the committee meetings, and to collect such statistics and other

facts from divisions, union and local conferences and missions, as may be desired by the conference or the executive committee, and to perform such other duties as usually pertain to such office."

Article V, section 5, to insert after the word treasurer, "and the assistant treasurer."

Article V, section 6, to read:—

"Sec. 6. Election of Officers: All officers of the conference, and the members of the executive committee except such members as are presidents of union conferences or superintendents of union mission fields, and excepting also the president and vice-president of the European Division Conference shall be chosen by the delegates at the regular quadrennial sessions of the General Conference, and shall hold their offices for the period of four years, or until their successors are elected and appear to enter upon their duties."

2. In consequence of the change in the constitution, creating the office of assistant treasurer, it becomes necessary to change Article 5, section 4 of the by-laws to the Articles of Incorporation of the General Conference Corporation of Seventh-day Adventists, to read as follows:—

"Sec. 4. The trustees shall elect annually a president, a secretary, a treasurer, and an assistant treasurer. The president and the treasurer shall be members of the board of trustees; the secretary may or may not be a member of the board of trustees."

The committee on constitution recommend this change to the constituency of the corporation when it shall meet.

By common consent of the Conference, it was agreed that action on these reports submitted should be deferred until a later session, giving the Conference opportunity to study the recommendations as they shall be printed in the BULLETIN.

REPORT OF THE ATLANTIC UNION CONFERENCE

L. R. Conradi: We shall now call for a continuation of reports. First, we shall hear from the Atlantic Union Conference.

W. B. White (reading):—

The Atlantic Union Conference comprises the States of Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, and New York, with a population of something over sixteen million, fully fifty per cent of whom are of foreign birth.

Statistical

This union has 183 churches, with 5,770 Sabbath-keepers. We have 45 ordained ministers, 12 licentiates, and 89 holding missionary credentials. We have 210 Sabbath-schools, with a membership of 5,294. Four years ago the Atlantic Union was paying an annual tithe amounting to \$72,515; Dec. 31, 1912, our reports show that the union was paying \$105,335 tithe, making an increase of \$32,820 in four years. Four years ago our offerings to foreign missions were \$20,786; at the close of 1912, \$42,192, an increase of \$21,406. During the past four years our Sabbath-school offerings have increased from \$6,571 to \$18,105, an increase of \$11,534. Four years ago our book and periodical sales amounted to \$47,433; last year they were \$68,716, an increase of \$21,283.

City Work

During the last quadrennial period a strong effort has been made in the Atlantic Union to extend our work more vigorously to such large cities as New York, Brooklyn, Boston, Buffalo, Rochester, Albany, Pawtucket, Providence, New Haven, Bridgeport, and other important centers, and bring the light of present truth to those who have never heard it.

The last three or four years strong campaigns have been carried forward in the Greater New York Conference among the English, Germans, Scandinavians, Hungarians, and colored people, with the result that the work in the Greater New York Conference was never on so substantial a basis as at present.

Recently, through the generous help extended to us by our Scandinavian brethren in the West, a site has been secured in the city of Brooklyn, and a mission property built for the Scandinavian work. This mission was erected at a cost of about ten thousand, and the money for it has been provided for.

In New York harbor two men are giving their entire time to ship mission work, one in the English and one in the Scandinavian language. A new mission harbor boat is now under construction, and will be ready for operation immediately after this Conference.

During the last two or three years there has been developed in Manhattan a colored church, now having a membership of 113.

The Greater New York Conference, with its 4,766,800 persons, comprising so many different nationalities, presents a rather difficult field in which to work; but gradually the truth is making its way into this great mass of humanity, and is winning many to the third angel's message.

Four years ago our work in Buffalo was very weak indeed. The church had no property of its own, and was meeting in rented halls under very unfavorable conditions. Since that time faithful evangelistic work has been carried forward in this city of nearly half a million, and a church of 125 members has been raised up. A church building has been purchased in a good residential section of the city, at a cost of \$5,500, and has been paid for.

We have in Buffalo a growing German church. The cause is onward in this city, and we have every reason for encouragement.

The city of Rochester has also been entered, and evangelistic work is being carried forward there. We have a moderate-sized church there, which is growing. This city has a population of 218,000, and is one of the finest and most progressive of our Eastern cities. In 1852 Rochester was the headquarters of our work, and the *Review and Herald* was printed there. A couple of years ago a nicely located church was purchased for \$6,500, which affords a splendid rallying-place for our work. During the last year many improvements have been made upon this building, and it is about all that could be desired for the work in Rochester. Property also has been purchased in the city of Elmira, N. Y., and a growing work is in progress in that city.

During the last quadrennial period evangelistic efforts have been made in Providence and Pawtucket, R. I., and

churches have been erected in both of these cities. A church building is also in process of erection in the city of Middletown, Conn., where the *Present Truth*, now the *Review and Herald*, was published in 1849. A growing work is in progress in Bridgeport, Conn., and recently a church was dedicated in this city.

During the past year an evangelistic effort has been carried forward in Albany, New York, where we have a membership of forty-five. During the last winter the way was providentially opened for us to secure in this capital city a good brick church building within two blocks of the State capitol. This was purchased at a cost of only \$6,000, and is now being fitted up for our work in Albany.

The city of Boston has a population of 670,500, and is one of the strongest Catholic cities on the Atlantic Coast. For a number of years evangelistic work has been prosecuted here, and we now have a central church meeting at Tremont Temple, another in Somerville, still another in Everett, another at the New England Sanitarium, nine miles north of the city, and also colored and German churches. A nicely located church building has recently been rented for a year in the city of Cambridge, where it is hoped that a good church may be raised up the present year. Our work in Boston is certainly very encouraging.

Since the last General Conference, work has been carried forward in Portland, Maine, and a beautiful memorial church has been erected to the memory of Elder James White.

The last few years evangelistic efforts have also been carried forward in New Haven, Conn.; Worcester, Mass.; Troy, N. Y.; and other large cities of the Atlantic Union. Thus in many of these centers the work of the third angel's message is becoming quite firmly established.

Institutions

In our union we have two large institutions, the New England Sanitarium and the South Lancaster Academy. These institutions are under the direction and supervision of our organized work.

The last few years have been good years for the South Lancaster Academy. God has been present, and has helped us greatly in our work. Union and harmony have prevailed, and for the most part the institution has been filled with a good class of students. Our enrolment during the current year has been 311.

In this school there has been maintained for a number of years a normal department, wherein we are endeavoring to train church-school teachers for their work, but the academy building has been so crowded that it has been hard to do normal work along right lines. During the last year a sister residing in the Atlantic Union, in memory of her brother, deceased, donated to the Atlantic Union the sum of eleven thousand dollars to erect a normal school building wherein this training may be carried forward.

The other large institution in the Atlantic Union is the Melrose Sanitarium, situated about nine miles north of Boston, in a large State park, called the Middlesex Fells. Our situation is about all that could be desired. Our patronage

has increased and our gross earnings for the last four years are as follows:—

1909	\$39,883
1910	63,346
1911	63,542
1912	74,054

The first week in April of the present year the earnings of the institution were the largest of any week in its history, being a little over two thousand dollars. In its operating, the institution has been paying its way and a little more for a number of years, although its yearly gains have been entirely consumed by much-needed improvements. During a number of years the sanitarium has been conducting in the city of Boston and other surrounding cities

for solution. How to carry the truth to this vast foreign population is certainly an important question, and one that we are earnestly endeavoring to study. Something is being done, but not all we would like to see. We have the French work started, a few laborers in the field, and a French department in South Lancaster Academy, but stronger efforts must be put forth among all these nationalities. These foreign-speaking people who never yet have heard the truth present the most perplexing problem with which we have to deal in the Atlantic Union.

We feel that in all our departments fairly good progress has been made during the last quadrennial period, and courage and hope pervade our work.

the local fields. Each conference records for the past quadrennial term a splendid increase in tithes and foreign mission offerings, culminating in the year 1912, when, for that year alone, the union tithe was \$120,375, an increase of \$14,000 above the previous year. For the first time in its record, it met and more than met the weekly standard for foreign mission offerings, namely, fifteen cents a week. "Hitherto hath the Lord helped us." We believe that his help will not be wanting in the future.

Evangelical Work

We look around the union and inquire, How many souls have been saved? It is safe to say, from the information given by the presidents of the different conferences, that about two thousand new converts were made within the Columbia Union Conference the past quadrennial term. So great, however, has been the constant and thorough pruning of our church lists that the net increase is only 274. Nevertheless, it is encouraging to note that the substantial part of this increase was made during the past two years, thus indicating that the union has strengthened, and is getting ready to take up the great tasks which lie before it.

In the question of city work no union has greater claim to attention than the Columbia. With over one third of all the cities in North America having over thirty-five thousand inhabitants within its borders, we have many to whom to give the warning. The inhabitants of this union number nearly one half the population of Great Britain. Taking the usual class of licensed workers—ministers, licentiates, and missionary licentiates—the Columbia Union has of these 143, or, in round numbers, one worker to every one hundred forty thousand inhabitants. This proportion shows by far a greater number of inhabitants to workers than any other union in North America. If, in proportioning the number of Adventists to the size of the population, we had in this union the proportion which pervades throughout the United States, there would be in this conference twice as many Adventists as there are now. Yet in spite of all our efforts to secure and to educate more workers for this union, we have sought so to share these with other fields that we have still only fifty-four ordained ministers, or one less than we had four years ago; twenty-two licensed ministers, or the same number as we had at the beginning of the quadrennial period; and sixty-seven licensed missionaries.

The last three years special city efforts have been held in Philadelphia, Baltimore, Washington, Richmond, Pittsburgh, Wheeling, Jersey City, and Charleston. Besides these, pastors have been given to other great centers, such as Columbus, Cleveland, Cincinnati, and Toledo, who carry on their work the whole year round. As a result, many new church buildings have gone up in the union, the majority of which have been dedicated free from debt. At Baltimore a new brick structure has been erected, worth \$12,000; in the same city, a new church for the colored work, valued at \$5,000; at Newark, N. J., an English memorial church, valued at \$10,000, and a Slavo-Bohemian, \$5,000; at Fords Store, Md., one valued at \$1,200; Hagerstown, Md., \$2,500;



WORKERS IN GREATER NEW YORK CONFERENCE

a regular campaign of health and temperance work.

Missionary Work

Our literature work is in a more healthful condition at present than for many years in the past, and our conferences, for the most part, are equipped with good, live general agents. Many students are in the field during the present vacation, working for their scholarships for another year.

In the Religious Liberty Department much work is being carried forward in the line of the circulation of *Liberty* and *Protestant*, and the large number of Sunday bills which have been before our several State legislatures this past winter, have kept our union conference religious liberty secretary and our local conference religious liberty secretaries very busy indeed. We are glad to report that in nearly every instance these bills have been defeated.

We are glad to say that we find in the Atlantic Union a good, live spirit in favor of our foreign missions, and during the year 1912 we succeeded in raising our fifteen-cent-a-week apportionment.

Work for Foreign Population

We have in the Atlantic Union a people who love the truth and are willing to sacrifice for its advancement. Our great foreign population of probably eight million presents a mighty problem

Our only desire is to press the battle stronger till all the people of the Atlantic Union have heard the message of truth for this generation.

W. B. WHITE, *President*.

REPORT OF THE COLUMBIA UNION CONFERENCE

L. R. Conradi: Next we shall hear from the Columbia Union, through B. G. Wilkinson.

B. G. Wilkinson (reading):—

The record of work in the Columbia Union during the last four years shows an increasing love and devotion toward the truth being preached within its subdivisions. To the increase of the different lines of work, so far, there has been no end. The population of this, the largest union in North America, has increased very rapidly during the past four years. We are glad to announce that even a greater increase than this has been seen in many of the lines of work carried on by the church, with no line, perhaps, showing a less increase.

The main units of strength have been found to be the local conferences. Composed of eight conferences, four Southern and four Northern, the main effort of the union has been to keep these well manned and so let the growth of the union be carried on the swell of the growing conferences. In this the Lord has blessed by enabling us the most of the time to secure good executives for

Pondsville, Del., \$500; Charleston, W. Va., \$8,000; Parkersburg, W. Va., \$3,500; while at Takoma Park, D. C.,—not to speak of many others,—a new church valued at \$17,000 will soon be ready for dedication.

Finances

Not only devotion from the workers but dollars from the brethren have been increasing. During the past four years the tithe made a thirty-three and one-third per cent increase; it rose from \$87,638 to \$120,375, a gain of \$32,737. The per capita tithe during the same period has risen from \$12.52 to \$16.91, an increase of \$4.39. When the streams of grace come in larger measure to believers, you cannot keep the rivulets rolling down the foreign mission funds from steadily climbing their banks. In 1909 the union gave \$21,984.49 in the Ten-cent-a-week Fund; in 1912 it gave \$51,648.22, an increase of almost one hundred fifty per cent. In 1912 alone the union gave to foreign missions \$70,923.82.

Other Enterprises

A glance at the literature work done within the past four years shows that the union in this respect also has made heavy strides forward. At the close of the last quadrennial period, we were selling annually about \$58,830; in 1912 we sold \$98,646. The total sales for the period are \$342,926.26. Practically every conference in the union shows a marked increase in this line of work.

There is one class of the population which our literature can be effective in reaching, and to whom there should be more distributed than in the past. I refer to our foreign population. One fourth of the entire population of this union is foreign, and is comprised of some twenty-six nationalities. To meet this demand we have as yet only about fourteen foreign workers, representing the German, Scandinavian, Bohemian, and Slavonic languages. The different conferences are deeply interested in this branch of the work, and with the growth of the union our foreign work will receive greater attention.

In the Religious Liberty department, the different conferences have kept close watch of affairs, and, as in the constitutional convention in Ohio, the union has cooperated in serving whenever and wherever need has arisen. The union is now preparing to have one give his whole time to this work.

For the past three years, special attention has been given to the young people's work, and there has been an enlargement all along these lines. There has been a thirty-three and one-third per cent gain in societies and a twenty-per cent gain in membership.

Educational Work

I speak now of the struggle with our institutions. Government by proxy is an engaging task which lays the responsibility for financial leadership upon the president of the board, who generally has little to do with the financial management of an institution. Two such enterprises, financially embarrassed, came up for plenty of consideration this past quadrennial period at the hands of the union. Four years ago found Mount Vernon College in need of help. Until that time, in fact until the present year, there has been, during its whole history as a college, only four college grad-

uates. We are glad to announce, however, as an indication of the growth in quality of work, that for the year 1912, in a class of twenty-eight graduates, six of them are college graduates.

Four years ago found the college financially in an emaciated condition. Its circulation was away below normal. It carried a debt of \$32,951, with a present worth of only \$8,377. When \$2,000 worth of bad accounts is taken into consideration, it was equivalent to giving the union \$6,000 and asking it to go out and start a college of the dimensions and usefulness of Mount Vernon. In addition, the buildings with their running parts showed great need of attention. Since that time about \$7,000 has been expended on repairs, which has put the buildings in a condition of service second to none. Also the debt has been cut down about \$7,000, while the present worth has gone up from \$8,000 to over \$20,000. The year before last saw the largest attendance in the history of the school. Though the attendance has slightly dropped off the present year, yet the interest in the institution throughout the union is good. Given a fair field and the opportunities which are usual to institutions of this nature, there is no reason why the union cannot carry on a good college at Mount Vernon.

Besides the college, we have been successfully operating academies in the Shenandoah Valley and in Takoma Park, Md. There are also 30 church-schools in the union, doing good work, and with an enrolment of 437 pupils.

Medical Work

The other institution which immediately demanded the attention of the union at the close of the last General Conference was the Philadelphia Sanitarium. Here we believe, if anywhere, the blessings of God were given in the endeavor to relieve the difficult situation. It was the problem of conducting an honorable retreat. All were convinced that the institution should be closed; but how to do this in a way that would, generally speaking, be satisfactory to all, required the greatest wisdom. Yet so much has been the help of the Lord, that, whereas, the debt was at the time we closed the institution in round numbers about eighty-five thousand, today it is reduced to ten thousand. Amid the hundreds of bond holders and note holders there may be here and there one who did not get all he wanted, which was usually more than the others cheerfully cooperated in taking, but the large majority of the creditors of the institution were satisfactorily treated. We believe that it was only through the providence of God that we were enabled to do this. To meet this \$85,000 we had assets to the amount of \$35,000, the General Conference assumed \$21,000, while \$29,000 represents the work of the union. In other words, during the past four years the Columbia Union has not only kept the situation in these two institutions from becoming worse, but, in taking care of repairs and of debts, has done reconstruction work to the amount of \$33,000.

There is also a close cooperation between the union and the Washington Sanitarium; also between the Mount Vernon College and the Mount Vernon Medical and Surgical Sanitarium. Three other private sanitariums and seven treatment-rooms assist in putting to the

front the gospel of health as contained in the third angel's message.

Conclusion

In closing we must mention the generous help given to the union for the carrying forward of the work by the General Conference. All within our borders feel deeply grateful for this assistance, and all the recipients of these benefits desire to make the best use of them.

A good spiritual vitality animates all of the churches. We are full of the message. Never did the leadings of God seem clearer, and never were we more determined to face the giants and to enter the promised land. The time has come to enter; and God's watch is never one second late. Through the prophetic telescopes we see the coming of many great events, but none greater than the coming of the Bright and Morning Star. We are endeavoring in this union to organize a reception committee, sanctified through the truth, and prepared to welcome the Lord Jesus.

B. G. WILKINSON, *President*.

At the conclusion of B. G. Wilkinson's report, conference adjourned.

L. R. CONRADI, *Chairman*;
W. A. SPICER, *Secretary*.

TWELFTH MEETING

May 21, 2:30 P. M.

L. R. CONRADI in the chair.

A. T. Robinson offered prayer.

L. R. Conradi: This afternoon we shall continue the reports from the European Division. We will listen to a report from W. J. Fitzgerald, of the British Union Conference.

W. J. Fitzgerald (reading):—

REPORT OF BRITISH UNION CONFERENCE

By many and populous countries Great Britain is regarded as the parent state. Her legislative assembly is everywhere spoken of as the mother of parliaments. Her direct and indirect political, social, and commercial influences are perhaps exerted more widely over the earth than those of any other country, either ancient, medieval, or modern. Such a position in the world has been acquired by splendid qualities of adventure and ascendancy during many centuries of racial and national evolution. The full attainment of such a position, has led naturally to the entertaining, on the part of most Britons of the present day, of a feeling of satisfaction with things as they have already come to be.

The introduction and progress of any movement in such a country would, by force of outstanding characteristics, of established religion, pride, assurance, conservatism, caste, etc., meet with many interesting and difficult problems. Formidable barriers would be found to hinder the start and to check the march of the movement. Especially would this be the experience of a new religion. Its introduction would be less readily obtained, and its progress more steadily resisted, if the movement were of foreign birth. Reluctant indeed would be the reception granted a religious movement born of a wayward daughter broken away from the household of such a proud and stately mother. The movement which we represent had such

a birth. Having its rise in the United States, it had attained the age of nearly thirty-five years before it essayed to seek an entrance into Great Britain. The statistics which we shall herewith submit will reveal that difficult indeed was the introduction and slow the progress of our message in the home land of the English-speaking races.

Freedom

As nearly absolute freedom as can be in any land peopled by fallen mortals, is granted by the British nation to this or almost any other movement for purposes of propaganda. Propagandists can come and go, and say and do about as they please, anywhere, at any time, without let or hindrance. The difficulty of progress is therefore not due to any restriction of freedom. It is never ours either to enjoy or regret the excitement of interference by representatives of

able aspects of our field, and take courage. Progress, though slow, has been made in the past; the present is yielding fruit, and we look to the future for the accomplishment of much better things.

Membership

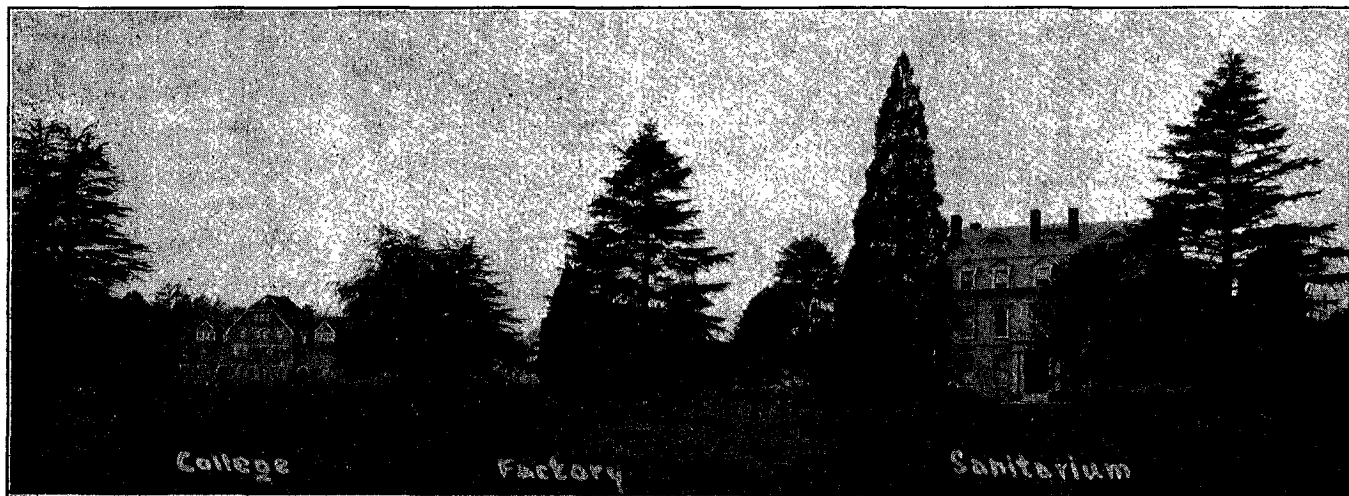
We received into fellowship during the last General Conference term, 1,178 new members. Our net gain in members was 681, or an average of 170 a year. That shows that in about one ninth of the time the movement has been in the field, about one third of the entire net gain was made. And nearly one half of the net gain of the quadrennial term was made in 1912. The net gain last year—one thirty-fifth of the time our work has been in progress—was 310, or more than one eighth of the entire membership, 2,355, reported after thirty-five years of development. The fact encourages us to expect much better prog-

The gain in tithes for the former year period was over twenty per cent, while the gain in mission offerings was almost one hundred per cent.

Our tithes for the period ending Dec. 31, 1912, amounted to \$111,371.72, or a gain of \$19,582.61 over the preceding term. The tithes for 1912 were \$30,710.23, or \$5,026.76 more than for 1908, the closing year of the preceding period. Our offerings to missions amounted to \$24,424.08, a gain of \$11,963.71 over the total offerings of the preceding four years. The offerings of last year alone were \$6,983.65, or \$3,443.86 more than the offerings of 1908.

Self-Supporting

We might mention another development that has brought courage to our hearts. In 1908, the British Union received nearly five thousand dollars from the General Conference, apparently



BRITISH UNION CONFERENCE HEADQUARTERS, WATFORD, ENGLAND

state authority. Neither is it ever ours to report sensational occurrences in connection with our work in the British Isles, such as make many reports from other parts of the European Division such interesting reading.

In Great Britain, peace and quietness surround our workers on every hand. Rarely ever do they experience open opposition. Such opposition as may, at rare intervals, be offered by representatives of the established church, or even by those of the great nonconformist bodies, secure in their positions of national respect and influence, is modified by such regard for refined conventions as to rob it of most of its interest and stimulus. We feel sometimes as if we might welcome a reversion of our entire social order to the more stormy and trying conditions prevalent in the British Isles a few generations ago.

In the very freedom, peace, good order, refinement, regard for conventions, esteem for things hoary, and the wide-spread national self-satisfaction, we find the chief barriers to the advancement of our cause, the acceptance of which requires such great changes in the habits and customs of people. It appears, therefore, that those elements which, on first thought, might be regarded as favorable to religious propaganda, may in reality prove to be hindrances. Such countries as on the surface appear to be most promising, may in real experience prove the most difficult to those who would win others to the acceptance of a radical religious reform. But we would ever see the most favor-

ress for the work in our field in the immediate future. We are determined, by the grace of God and the power of his Holy Spirit, to press forward ever closer to the foremost ranks of our rapidly advancing forces in the European Division.

Forward Movement

Toward the close of 1911, there came upon the workers in our union a very strong conviction that a special forward movement was due. A workers' institute was appointed for December of that year. We were most happy to welcome to that institute Brethren A. G. Daniels and G. B. Thompson, from the General Conference headquarters, as well as Brother Conradi, our leader in Europe. The institute was indeed a time of refreshing. Old aspirations were revived, and new hopes were begotten in all our hearts. We went forth to the work of 1912 fully determined that it should mark the beginning of a stronger forward march. We made practical the theory that union and local conference presidents should act leading parts in conducting aggressive public efforts. The ministers and workers generally were happy to follow our lead, and the year proved the most fruitful in the history of the field. All our workers began the year 1913 with stronger courage and larger hopes, backed by successful experiences in soul-winning.

Tithes and Offerings

We have been pleased to note a steady gain from year to year in our finances.

little enough to aid us in carrying the message to forty-five million people. The next two years the appropriation was reduced to two thousand dollars. In 1911, we ventured to dispense with even this, and aim at entire self-support. The Lord blessed with increase of resources, and thus far we have succeeded in keeping the banner flying. All our leaders in the field have taken hold with courage and faith, and the adoption of the self-supporting policy has had a very salutary influence upon our workers. It has given a real impetus to the cause in our field, and has stiffened the moral fiber not only of our workers but also of the rank and file. The European Division, feeling that we needed a little working capital in our conference, has generously provided a reserve fund of \$5,000 for this purpose, a grant which we greatly appreciate.

Field Force

Another cause for thankfulness is found in the constitution of our present field force. In past years, our best workers have been found largely among those who came to us from the States, and their departure frequently left awkward gaps in our ranks. At the present time, nearly all our field workers are home-born, and those who are not themselves natives to the field, have taken wives who are, so that we look for them to remain in our field. This will secure a steady, continuous development in our work which will, we are convinced, give us more efficient laborers than we have ever yet possessed. The experiences of 1912

demonstrated that our English workers have become capable of bearing the burdens laid down by men of experience who have been obliged to return to the States. In this development of a strong native force, we see great occasion for encouragement.

Our Health Work

Our health work shows some signs of progress. The *Good Health Magazine* has a circulation of fifty thousand monthly. The Caterham Sanitarium, under Dr. A. B. Olsen, enjoys a steady patronage, and always shows a profit. Two smaller institutions, at Leicester and in Ireland, proved unremunerative, and were disposed of. One of them is doing better under private management. Last July we opened a new sanitarium at Stanborough Park, with Dr. C. H. Hayton in charge. From the first, the patronage was large, but considerable unremunerative work was done, so that the first year's working will show a loss. As the institution becomes better known, we look for a large and profitable patronage. The cooperation between sanitarium and college will enable us to do better for our nurses. Already there is an increased demand for this training. Our health food factory has been gaining four thousand to five thousand dollars annually.

Publishing

The last four years have proved successful ones for the distribution of our literature in the British Isles. The *Present Truth* has had an average weekly circulation of about two thousand five hundred. Many hundreds of thousands of other papers—the Our Day Series—have been sold by our agents. Book agents, too, have enjoyed encouraging success. We are just beginning to follow the American lead in work with magazines dealing with important phases of our message. The annual net gain of the publishing house during the General Conference term has been from five thousand to seven thousand.

Training-College

About sixty young people have been attending our training-school from year to year. At the close of each year, a small group of acceptable workers goes out from the institution to remain in the field. Thus every succeeding year finds our field force growing stronger. A special feature in connection with our school work is the scholarship canvassing. This plan works very successfully in our field. Last year, out of sixty students, fifteen had won scholarships, and as many more had almost succeeded in doing so.

Altogether, the prospect for our work in the British Union is bright. Our hearts are full of courage. We expect that year by year it will become more apparent that the United Kingdom will contribute its share of believers and financial resources to the cause which we all hold dear, and in which we hope to win eternal rejoicing.

W. J. FITZGERALD.

SCANDINAVIAN UNION CONFERENCE

L. R. Conradi: We are surely grateful to hear of the progress in Great Britain. Elder Raft, the president of the Scandinavian Union, will render his report.

J. C. Raft (reading):—

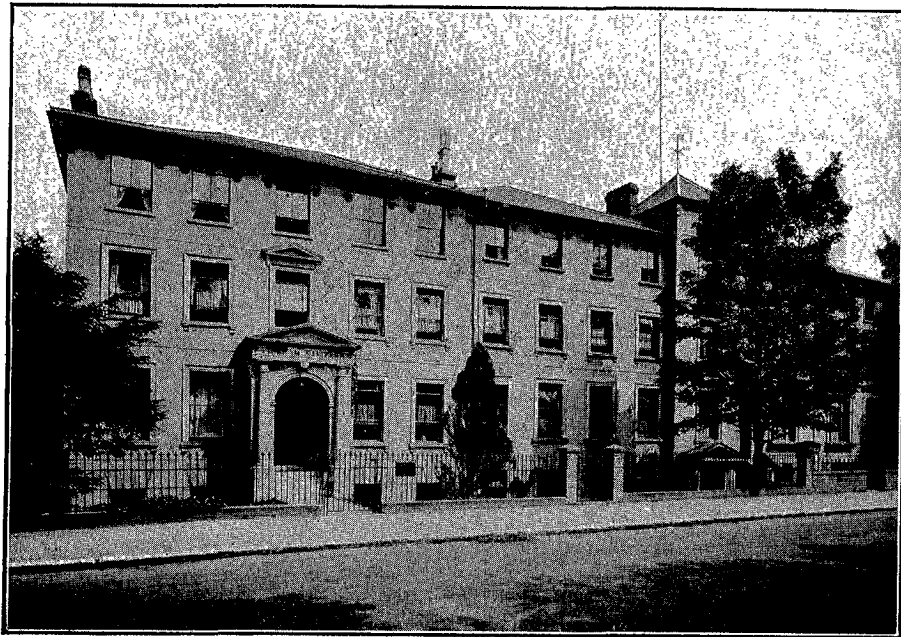
The Lord of hosts, the great and mighty God of love, who is standing by his servants, opening doors and preparing the way for the proclamation of the threefold message, is also working for us. Whether we visit the large and rock-bound isle of distant Iceland, located far out in the foaming, greedy Atlantic Ocean; or go far up in Norway, inside of the Arctic Circle, in the land of the midnight sun, with its grand and mighty mountains; or turn our faces toward Finland, the land of a thousand lakes; or to Sweden, with its far-stretched areas, its great forests, its rich iron mines, and fertile fields; or whether we come to the southern extremity of Scandinavia, to little Denmark, with its level plains, small indeed in size, but very fruitful—in all these places we find that the Lord has prepared the way for us, and that honest souls are thirsting for light and truth. Truly, with the apostle Paul we can say, "Faithful is he that calleth you, who also will do it."

During the last four years we have taken in 1,354 new members; the tithes

ber will take their stand for the truth.

Far up in the North the message is being proclaimed. There is an excellent interest at Bodö, and also at Vardö, where meetings have been conducted. The interest is good. We have decided to start the work among the Laplanders, and a young man is now preparing for this work.

In the Finland Conference, the work among the Finns has been advancing quite rapidly during the last two years, and the prospects are bright. In 1912, our three ministers there labored in three different places, and as a result of their efforts three churches were organized. Eighty-nine were baptized. It would make your hearts glad and fill your eyes with tears of joy to hear our missionaries tell of God's loving care for them in their often trying work. On one occasion one of our colporteurs, having solicited orders in a certain town for one of our books, had made an arrangement with the state church sexton to deliver the books for him. In the meantime the parish minister had warned the



CATERHAM SANITARIUM, ENGLAND

and offerings have been \$141,149; and our literature sales, \$300,562.

In Iceland the work is in a prosperous condition. The public meetings which Brother Olaf Olsen is conducting in the city of Reykjavik have been well attended during the winter, and the prospects are encouraging. In 1912 we printed 2,500 copies of "Christ Our Saviour." At the rate of sales in past days, it would have taken us a number of years to sell so many books, if, indeed, so large an edition could have been sold among the ninety thousand inhabitants, scattered over an area thrice that of Denmark, with its nearly three million inhabitants. Today, however, the edition is nearly exhausted, and we are about to print a new edition of five thousand copies.

The Icelanders are a very interesting people. They are earnest and devoted, and when you have once gained their confidence, they are very faithful. In the northeastern part of the island some have begun keeping the Sabbath, and others are interested. Recently they sent us one hundred kroner (twenty-seven dollars) in tithe. Brother Olsen is now visiting them, and we hope that a num-

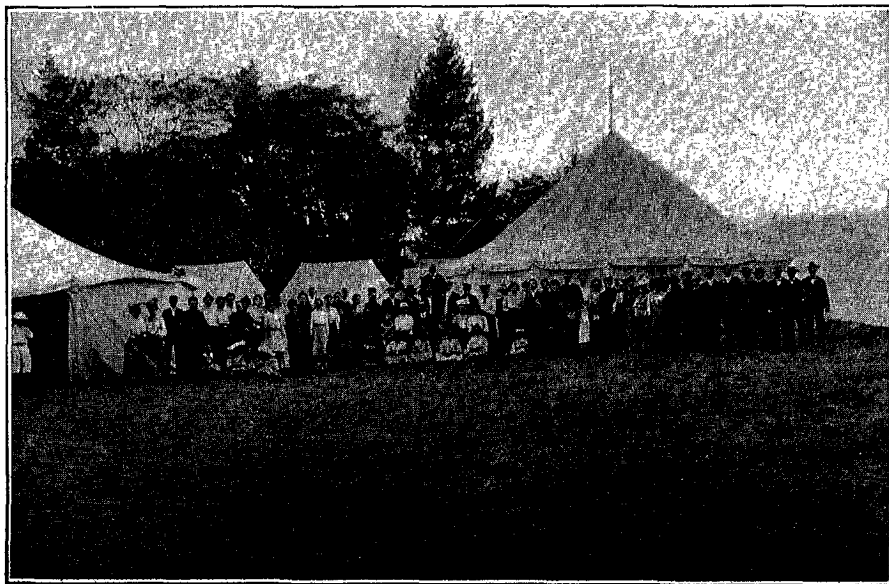
ber against the book, advising them not to take it. The sexton, of course, was present, and heard the minister's warning; but, true to his word, a few days later he went about delivering thirty Adventist books.

The Swedish people are very susceptible to the Word of God. It is not difficult in Sweden to get together an assembly of attentive hearers. At one time a minister in the state church invited Elder O. Johnson to conduct some meetings in his parish. Elder Johnson accepted the invitation, and, being asked by the minister on what subject he intended to speak, said that he would be very careful and moderate, speaking only on some ordinary theme. To this the minister replied: "No, do not do that by any means, Mr. Johnson. We have had many meetings of that kind here, and the people are very religious and God-fearing. That is not what we need. Tell us something about the prophecies and the second coming of Christ. That is what we are anxious to hear." This minister was certainly right. What the world is waiting for is the threefold message, proclaimed in the power of God.

Another minister wrote to our depository in Stockholm for one of our books. The book was sent to him, accompanied by a bill, but he sent no money. After a time another bill was sent, but still no money came. Finally Brother Lind decided to visit the minister. This he did, and was received in a very cordial manner, with the remark on the part of the minister that he had sent no money for the reason that in this way he hoped to make some Adventist come to see him.

Institutional Work

We have a school in Sweden, to educate workers for Sweden and Finland.



CAMP-MEETING IN NIMES, SOUTHERN FRANCE

The food factory at Västerås, Sweden, is doing a good business. In Denmark we have our union school, where we educate workers for Norway and Denmark. The school is connected with the Skodsborg Sanitarium, this latter institution belonging to the entire Scandinavian Union.

During the last four years the Skodsborg Sanitarium has been patronized by nearly four thousand patients and guests, representing all classes of society: counts, barons, statesmen, bishops, ministers, military officers, and other prominent men and women whose names are very popular and whose influence has considerable weight.

The influence of the sanitarium helps much to increase the interest of the public in our work and prepare the way for the proclamation of the message.

We have a group of faithful canvassers, who, through many hard battles, circulate a large amount of literature in Scandinavia. In 1912 we sold literature for \$73,397. The evidences are many that the canvassing work helps to advance the last message of mercy. A little over a year ago a sailor received some tracts, which he read, and became interested. Arriving at Riga, he wrote to our depository in Copenhagen for "Great Controversy." A short time later he took his stand for the truth, and returned to his home in Denmark. Here he began telling what God had done for him, and soon ten persons accepted the message. One of our brethren visited them, and not long after, a church was organized, now numbering fifteen members.

We might also speak of battles, and

troubles and difficulties of various kinds; but the many blessings we are constantly receiving at our Father's hand, more than outweigh them all. Scandinavia is desirous of sharing good or evil with the remnant that God has been leading so wonderfully by his mighty arm during all these years. This people and this organization are of God, and it is a most blessed thing to know it. In the power of God, we will proclaim the message from the southernmost part of Scandinavia to Hammerfest, the most northern city in the world. It is our hope and our conviction that when, in the near future, the great multitude of all nations and tongues and peoples and tribes march

Northern France Mission Field, the Italian Mission Field, the Spanish Mission Field, and the Paris Latin Union District. The population amounts to one hundred million.

Here we have to deal with nations which have for centuries been drinking at the poisoned golden cup of Babylon. This means spiritual darkness, ignorance, superstition, and fanaticism.

Our force of workers in these different fields comprises fourteen ministers, twelve licentiates, twenty-one missionary licentiates, and nine canvassers, making a total of fifty-six in all. These workers are almost all at work in the large cities of our union: Paris, Lyons, and Marseilles, in France; Naples and Florence, in Italy; Barcelona and Alicante, in Spain; Lisbon and Porto, Portugal; and Geneva, Switzerland.

During the last four years 683 persons have accepted the truths of the last message. The total membership is now 1,266, of which 703 are to be found in the Leman Conference, 62 in the Latin Union District, 219 in the French Conference, 31 in the Northern France Mission Field, 84 in Italy, 53 in Portugal, and 114 in Spain. We are sure that all will rejoice to know that the last message has found its way to these essentially Catholic countries, and has been established there.

Our churches do not stay behind in tithes and offerings. The tithe, which amounted to \$9,210 in 1908, has risen to \$14,307 in 1912; and the donations, which amounted to \$2,718 in 1908, were \$4,055 in 1912.

Our school for the training of workers, situated at Gland, Switzerland, is prospering. Last year forty-six students were in attendance. They came from France, Spain, Portugal, Italy, Algeria, Switzerland, Germany, England, and America. This school has already furnished the field with a number of young, efficient workers, and the prospect is that each year will see a certain number of young people take up active work in the different needy fields of our union.

Since our sanitarium has been transferred from Basel to Gland, it has had good success. We have room to accom-

up to the sea of glass before the great white throne, many Scandinavians will join in the song of victory—not in any of the Scandinavian tongues, but in the beautiful language of Canaan.

J. C. RAFT, *President.*

LATIN UNION CONFERENCE

L. R. Conradi: Surely we are all pleased to have heard this good report. Now we will hear from the Latin Union.



GROUP OF BELIEVERS, SOUTHERN FRANCE

L. P. Tieche, of Paris, will render the report.

L. P. Tieche (reading):—

The territory of the Latin Union Conference is composed of the Leman Conference, the French Conference, the

moderate about ninety patients, but we find ourselves under the necessity of enlarging our buildings. This institution has helped to overcome prejudice against our denomination. The first thing our patients notice is the loving, Christian

spirit that characterizes all the employees, and we believe that this helps toward their recovery as much as all the treatments they take. Many who were discouraged and broken down have recovered their courage and happiness by daily contact with our consecrated nurses and helpers.

The school and the sanitarium work

places, and we are glad to be there.

Up to the present our efforts have been along the Mediterranean coast. We have two churches there. One is located at Barcelona, and composed of fifty-seven members; the other, at Valencia, with seventeen members. We also have companies in thirteen different places. In Barcelona, Valencia, Ali-

he could not sleep. In the morning he called his daughter and said, "I wish you would look up those Protestants." She replied, "Shall we not wait until after breakfast?" "No," he replied. When I went to see him, he said: "I have good news for you. I hear you have lost your meeting place. The second story of my house is unfinished, and you can use that. I am sorry my fellow citizens have treated you like this; and I wish to offer you the upper part of my building in which to hold your meetings." We were glad to accept this offer, and thanked God for having opened the way. We began meetings in that place, which had a seating capacity of about 450, and our meetings have been well attended. God has blessed, and eight have begun to keep the Sabbath as a result.

I wish to beg an interest in your prayers, for we feel our need. Of the forty-nine provinces in Spain, we have yet to enter forty. You see our need is great.

L. R. Conradi: Now we will hear from C. E. Rentfro, from Portugal.

C. E. Rentfro: I bring greetings from about sixty believers in the country where the great Lisbon earthquake took place, in 1755. Portugal has a population of about six millions, counting three large groups of islands. We have four workers,—one Swiss, two Portuguese, and one American.

There are three members of our Porto church living in Africa, in Loanda, the capital of Angola Province. They are in business there, and are holding up the light of truth, and calling for help. We desire in Portugal to be a recruiting station for that place, and would like to make a call for some one to come over and learn the language in Portugal, study its laws, and go down into Angola to teach the truth.

We desire to echo the pleadings of many other fields, and that is that all

together. The students of the nurses' course take the Bible studies, and the Bible students take a good share of the nurses' course. In this way workers are trained who can use both the left and the right arm of the message.

The publishing house, located at Gland, is doing well. The book sales for 1908 amounted to \$6,658, while in 1912 they were \$17,211. But this is very small if we consider the population of our territory. While the canvassing work is established on a good basis in Switzerland and Spain, nothing of the kind exists in France, Italy, or Portugal. We are sure that books can be sold in these countries, as well as in Spain, but we have not yet found the men to take hold of this most important work.

We have no printing plant of our own, but steps are being taken to establish one at Gland for the French work, and another at Barcelona for the Spanish work.

In closing, I will say that we are cherishing good hope for the more rapid advancement of the cause in our union, but when we consider the hundred millions who must hear the last message, it is evident that we shall have to put more workers into the ranks. Our confidence is in the Lord, and we know that his Spirit can do more than we can ask or think. We also have confidence that this body will give to our needy field all the attention they deserve, and we ask you to remember us in your daily prayers.

L. P. TIECHE, *President.*

SPAIN AND PORTUGAL

L. R. Conradi: We shall now hear from W. G. Bond, in charge of the work in Spain.

W. G. Bond: We have labored almost ten years in Spain. At present we have about one hundred fourteen members of the church. There are a few more Sabbath-keepers than this, who are not yet ready for baptism. We have only two ordained ministers and four Bible workers among the twenty millions of Spain. It is represented on this map as a rather dry and desolate field, but we do not find it discouraging. We find many pleasant features of the work, and we feel that, while our field is difficult and we have many great problems before us, yet the Lord has placed our feet in pleasant

headquarters four times, on account of Catholic opposition. We were put out of our meeting place, and it seemed impossible to find another location. For three weeks we had no meetings; but we prayed the Lord to open the way for us to continue our efforts. Finally an old gentleman about eighty years of age heard that we had no meeting place. He had never seen us, but he became so impressed with what had taken place that

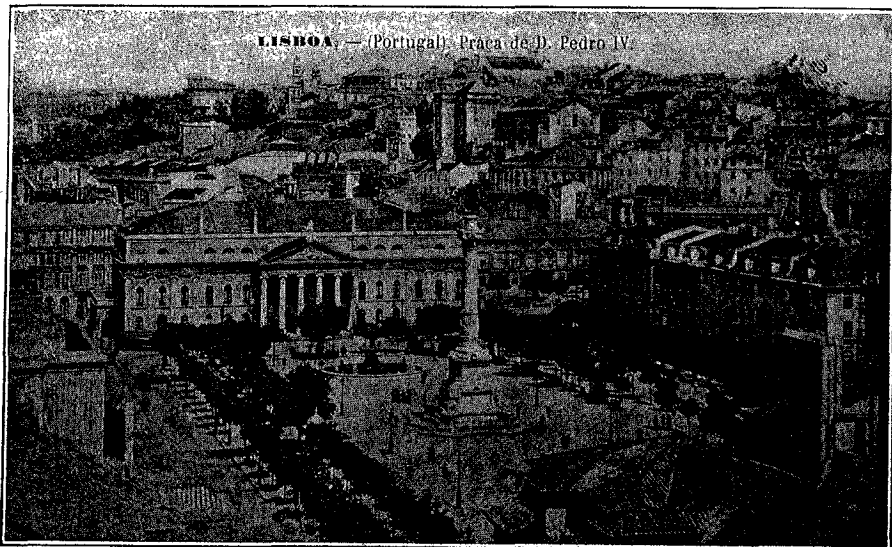
of you pray for us, for our people, and for our workers.

L. R. Conradi: After hearing these reports from Catholic countries, we will hear a report from the Levant field, Turkey, by the secretary of the division, Guy Dail. [This interesting report will be held over, for publication when it can be given more fully than in this issue.]

L. R. Conradi (following the Levant



A GROUP OF BELIEVERS IN SPAIN



LISBON, PORTUGAL, OLD INQUISITION BUILDING FACING THE SQUARE

report): Now, before closing, Elder Loughborough has something of a special nature to say to us.

J. N. Loughborough: It so happens that on this camp ground there are two anniversaries. I have told you about one,—the dark day of May 19, 1780. Now I want to tell you about the birth of a little child. You know old folks are all interested in little children. This was one that was born fifty years ago this very day, May 21, 1863, and I think it was at about this hour that we got it where we could call it a living child. It was the General Conference. Do you think I am interested in hearing these reports? Well, I can hardly hold my breath sometimes when I hear them. How that little child has grown!

Well, sir, at the time of that meeting, we had been talking for two years about having a General Conference. We had the State conference of Michigan, organized in 1861. Perhaps you have read in the old papers about the conferences they had in those days. I have a report of one that was held in 1859. Why talk about conferences in '61 and '63, when you had one in '59? I can even tell you about a conference when there were only twelve present. Well, sir, this leaflet [holding it up] is a report of it. What a little BULLETIN! It contains a report of a sermon on Systematic Benevolence; that is, being so benevolent as to pay the Lord the tithe that really belongs to him. The report of business transacted in that three days' conference covers four pages. There was a \$160 debt for running a tent the year before, and they wanted to get pledges and cash to make up \$500 to meet that debt, and to keep the missionary work going that year. They lacked about \$110 of that, and they thought that by soliciting from the brethren they would be able to make it all up. And then, too, they wanted a committee of three men to take charge of the money when it should be collected. You see we went at it business style back there.

Now, in 1863 a call was made for a general conference, signed by James White, J. N. Loughborough, and John Byington. We got together and had a delegate conference. There were twenty delegates, from seven States. Two of them had one delegate apiece. One was the State of Wisconsin, and one was the State of Minnesota; and, I declare, Michigan had most all the rest! Well, they wanted a committee on a constitution, and they appointed it fifty years ago this morning. The committee reported fifty years ago today. The constitution adopted was not nearly so long as the one you read here today, but it served the purpose.

Some of you have been in the army, and when the others were all shot down around you, and you were left alone, you began to feel lonesome, with the bullets flying around your head. Well, out of those eight men that in consultation and much prayer drew up that constitution, how many are alive?—Just one man, besides your speaker, that other being past ninety years of age, Elder Isaac Sanborn. And where are my friends that were there?—Ah, they have fallen. Out of twelve men on two committees at that meeting, four apostatized, and the rest have died—died in the triumphs of faith.

How many persons do you suppose there are in this audience that were in

the city of Battle Creek when the General Conference was organized? I know of only two, Sister Kilgore and myself—save one who was not old enough to take part in the proceedings, but who carried water for us, it being a hot day. He was W. C. White, then not quite nine years old. How the work has grown! I thank God that I am here, and that the message is going! I am glad that the little child that was organized fifty years ago has grown to be so strong a being as it is now. However, I expect to see it grow faster yet. Yes, this is the anniversary day of the birth of the General Conference.

A. G. Daniells: I am very glad Brother Loughborough has broken the silence. We had considered this a little, and thought of having a sort of jubilee celebration today—the fiftieth anniversary—but we were all under such pressure with the work upon us that we finally thought that about as good and practical a celebration as we could have would be to go right on and tell the story of the triumphs of the work, without having some set formal service. We have laid before the delegates these wonderfully encouraging reports from distant lands, and this last report [the Levant report] has told of the travels of one of our fellow workers in Asia Minor, and the northern part of Palestine, in the very cities that Paul visited. I think, Brother Loughborough, this is a pretty good way to celebrate. We have Seventh-day Adventist people, brethren and sisters, living in the cities where Paul labored and where God helped him to raise up churches, to whom some of his epistles were addressed.

When our brethren formed the constitution and adopted it fifty years ago, they could not have imagined the mighty triumphs of this work as we see it today, and as we report it in these meetings. Dear friends, the practical work that is set before us is a wonderful testimony of the vitality of this movement, and of this great work,—how it has held its ground, and gained new ground, year by year, until now, in reporting its triumphs, we have to point toward the north pole, and the south pole, to the equator, to both hemispheres, and continents, and divisions, and islands everywhere throughout the world. Brethren, we have reason to thank and praise God for what has come to us. Now if some of the brethren had not gotten a vote in here quickly this morning to defer action on the report on the organization of the European Division Conference, I would have made a motion to go right ahead, so that we might have organized the European Division Conference on the jubilee day of the General Conference history. But it went over one day. I wish we had our work well enough along to organize the European Division today.

E. R. Palmer: Mr. Chairman, the constitution drafted for the organization of this division is along the stereotyped line of the General Conference constitution, which has been studied for years, and is well known, there being only minor verbal changes to fit the details of that new organization. The changes in our constitution—well, it is not necessary to consider that, for that is not the point. They were only changes to fit the new situation. I believe it would be proper to adopt that constitution here, because of this being a jubilee day; to

call up that constitution and resolution before the body again and pass it today, and I so move, if it is in order.

Voice: I second the motion.

The Chairman: It is open for remarks, though the speaker doubtless did not contemplate any such action as this in his reference to this matter.

W. A. Spicer: Personally, I should feel just as Brother Palmer has stated, having a thorough understanding of the new plan, as some of us have been on committees, giving hours of study to it; but I remember that the vast majority of the delegates here have not had this privilege, and it seems to me in so important a matter as the organization of an entirely new division thorough consideration should be given it by the body of delegates who are to act with us in it. Somehow it seems to me better, regardless of the pleasant sentiment, to give the delegation the opportunity to study the matter thoroughly before taking action.

E. E. Andross: I think I was the one who made the motion this morning to refer the constitution to tomorrow for adoption; and I feel myself as though the delegates ought to have the opportunity of reading this constitution over before we adopt it. Now some of us brethren have been on the committee, and we have studied it; but other brethren have not had this privilege. I believe it would be nice to have it adopted on the anniversary day; but I believe it would be more satisfactory in the end to wait until tomorrow.

G. B. Thompson: Is it necessary that we study the constitution in order to vote on the formation of the division? It seems to me we could take action upon the resolution favoring the establishment of this new division, so it could be done today; the details of the constitution can be settled tomorrow. I do not see any necessity of waiting until tomorrow to say whether or not we believe the brethren on the other side, with twenty-five or thirty thousand believers, should have a division conference over there. It seems to me we could take action upon that part of the resolution, and the details of the constitution could be acted upon tomorrow.

E. R. Palmer: I believe that in an action like this, it is not best to be too technical. I believe we might adopt the constitution, subject to such verbal changes as we might wish to adopt tomorrow. I believe that would be in harmony with the sentiment of the delegates here at this hour.

E. E. Andross: The motion that I made this morning did not include the recommendation, and I do not see why we could not adopt the recommendation to organize the European Division, as was read this morning. That was not included.

W. J. Fitzgerald: The chances are ten to one, perhaps ninety-nine to a hundred, that the constitution, both for the division and the amendments for the General Conference Constitution, as printed in the BULLETIN which will be placed here tomorrow, will go unchanged, so let us do the whole business.

G. B. Starr: As our brethren who are familiar with the constitution very kindly moved that it be referred to tomorrow on our account [referring to the main body of delegates], we wish to have it understood that we are willing to trust to their good judgment.

C. H. Edwards: We have spent something like eight or ten years in organizing our work along certain lines. Now it appears to me from what I hear that this is a step radically tearing down the very organization that we have spent so many years in building up. I do not understand it. I know there are many who do not. We should like to have the time to have this printed report and study it and understand it. If it were brought up today I should have to vote against it.

Two or three reports have been read hurriedly. We do not understand them. I think we ought to throw sentiment away and get down to practical business, and go at our work in a business-like way, and know what we are doing; and then after it is done we will not say we never would have voted it if we had understood it. I think we had better let it rest over till tomorrow.

H. S. Shaw: I like this idea of the jubilee and all that, but this is too great a matter, it seems to me, to pass over without giving these delegates opportunity to see why this is done, and to express themselves intelligently. It seems to me a body of men like this would better take more time to consider, that afterwards we may have a more stable organization. The brethren will then all go home and see why the plan was adopted.

W. T. Bartlett: The very fact that we are fifty years old today is a good reason why we should not be moved by sentiment.

A. G. Daniells: It was not my intention at all, in referring to this, to press the organization, but I would like to have seen it accomplished practically, so that we would have been clear to have formed the organization today. If we had gone on and read it over together and explained it this morning, it would have been all plain to everybody, and we could have launched the enterprise. Of course it would suit me personally all right to act now, because I have had some part in studying the new constitution and the arrangement, but I do not know that it would be a wise thing under the circumstances to attempt to form the organization now. It can do no harm to take further time for deliberation.

E. R. Palmer: I would not wish to have a division vote on a question of this kind on jubilee day. However, I would like to see this sentiment carried out to a certain extent. If it would be agreeable, I would like to withdraw my motion in so far as it pertains to the adoption of the constitution, and move only the passing of the recommendation pertaining to this form of organization. Perhaps that in itself would not be entirely acceptable, but it would enable us to launch the idea today.

The second consented.

W. H. Thurston: If the report as submitted was to be received with a motion to adopt, that would put it on record as being adopted today. Of course that does not pass it. It may not pass; but it would be put on record, and then it could be considered tomorrow. Certainly these brethren would consider that because the Conference Committee has passed upon this, that does not settle the question. The Conference Committee is not the ruling power in this meeting. It is to be brought to the delegates for consideration. I am not say-

ing which side I would vote on, because I do not know. But if the resolution was adopted today, then laid over for consideration, which it will have to be before it can be considered, it would go on record as being adopted today.

W. A. McCutchen: All of us in voting want to vote intelligently on every question, and no one can do that unless he has an understanding of the question. I do not believe there will be much division when we reach a vote, and yet we will not be able to know until we have had the matter before us. I appreciate very much the sentiment in this congregation. I think it very nice that we celebrate in some way this anniversary; but is it not singular that on this anniversary of the General Conference we find our work so enlarged that it has become necessary to change the constitution, to make provision for an enlarged condition of things; and at least it is quite a remarkable coincidence that it should come on this anniversary day. It seems to me we do have something to gratify this sentiment, as a beginning of a step in reorganization. We have already taken the preliminary steps, and let it go till tomorrow for final adoption.

F. M. Wilcox: It strikes me that we have already had a little memorial service, and I move therefore that we adjourn.

The motion was seconded.

A. J. Breed: Why not let Brother Palmer's motion prevail, and if you want to have a few remarks on it, do so and adjourn, pending this discussion, and let it come up tomorrow for action; that would let the matter rest, as many would like to have it, and it could be finished tomorrow.

L. R. Conradi: All in favor of adjourning, hold up your hands.

I think the adjournment has it.

L. R. CONRADI, *Chairman*,
W. A. SPICER, *Secretary*.

Departmental Meetings

EDUCATIONAL DEPARTMENT Second Meeting

MONDAY was Religious Instruction Day for the Educational Department, and the Seminary chapel was full to overflowing when the chairman called the meeting to order. The hour was very profitably occupied by three addresses, dealing with the following subjects: "Our Schools and Our Message," by Frederick Griggs; "The Bible as an Educator," by M. E. Cady; "Getting Results From Devotional Hours," by M. E. Kern.

Professor Griggs said in part: "The only excuse that can be offered for the existence of Seventh-day Adventist schools is the work that Seventh-day Adventists as a denomination have to perform in the world. Therefore our first work as educators must be a study of the great threefold message entrusted to us. The heart of this message seems to lie in the command to 'worship him that made heaven and earth, and the sea, and the fountains of water,' that is, to acknowledge God's work through Christ as the creator of all things. In other words, it is a reestablishment as a prime doctrine of the Christian faith that God is creator. This article of faith has been largely broken down by

modern Higher Criticism, and by the evolutionary teachings of the age. We must build it up.

The question of discipline in our schools is not far removed from that of their connection with the message. Proper regulations and a wise enforcement of them are of prime importance for the development of our school work. The proclamation of the message requires vigorous, determined, obedient men. Hard, exact, diligent work must be required of students to develop the character necessary for the giving of this message. Practical gospel effort in connection with school studies and manual work will both increase the ability of the students and strengthen their faith. If the teachers properly appreciate the meaning of this message, if they have the pentecostal power which should accompany it, they will carry into their class-room a spirit of devotion that can but influence the lives of the students."

Professor Cady's paper, dealing with "The Bible as an Educator," took up various phases of this interesting subject. He was not able to finish the reading within the twenty minutes provided by the program. The remaining portion will accordingly be read at a future meeting, and an abstract of the paper as a whole will then be given.

Professor Kern's address occupied the remainder of the time. He said in part: "As I look over my one-time school-mates, I see that it is those who in school took time for devotion and missionary effort, who are today being used of God in carrying forward his work; while those who gave all their time to intellectual pursuits, have been less true, and have more readily come under the influence of apostasy.

"Those who have the leadership of the devotional meetings ought to take time for study in order to make them occasions of the most helpful character. As a rule, the success of a devotional meeting is in proportion to the previous prayerful preparation for it. With the right spirit, and with earnest preparation on our part, these hours may be made of more value than any other one exercise in the whole school program.

"I believe the greatest need in our schools is that attitude of mind, that devotional spirit, that seeking after God, that will bring to our lives the power of the Holy Spirit. And that power, when it comes, will not cheapen intellectual attainments. Some one has said that the Bible is not like an iron safe, the combination of which you have discovered, or a special key with which to open it, but it is like the rosebud that takes a warm atmosphere to open it. And I believe our students can gain more by the right attitude of mind, which is fostered by the Morning Watch, than by hours of hard intellectual study without that attitude of mind. And if we want our students to do these things, we must do them ourselves."

SABBATH SCHOOL DEPARTMENT Fourth Meeting

ELDER A. G. DANIELLS opened the meeting by paying a heartfelt tribute to his first Sabbath-school teacher. Through her teaching he received his first impression that the Bible is God's word to him, an inspired Book. The mold which that teacher placed upon his mind has remained all the years, and the ques-

tion of being a Christian was practically settled in his boyhood days.

The topic of the day was "Personal Work." Mrs. Vesta J. Farnsworth, of California, spoke earnestly of this need. A gentleman visiting a pottery asked a workman whose hands were sore and bleeding from handling the sand used in making the vessels, why he did not use some tool or implement instead of his hands. "Ah," replied the workman, "nothing will do but the human touch!" So in our work it takes the personal touch to accomplish the work. Life must touch life. Heart must touch heart. Jesus told his disciples that they should be fishers of men. A fisherman goes where the fish are, provides attractive bait, casts in his hook, and patiently waits and works for success. So we should seek out the unconverted, offer them bait that is attractive and appropriate, and with faith continue our efforts until we attain success.

Mrs. G. F. Watson, of Texas, referred to her own experience in getting teachers to work personally for the unconverted. The winsome Sabbath-morning greeting, the weekly visit, a card of remembrance to the absentee, flowers sent to the sick, small acts of courtesy and attention, will win a place for us in the heart of indifferent ones, and pave the way for prayer and labor with them.

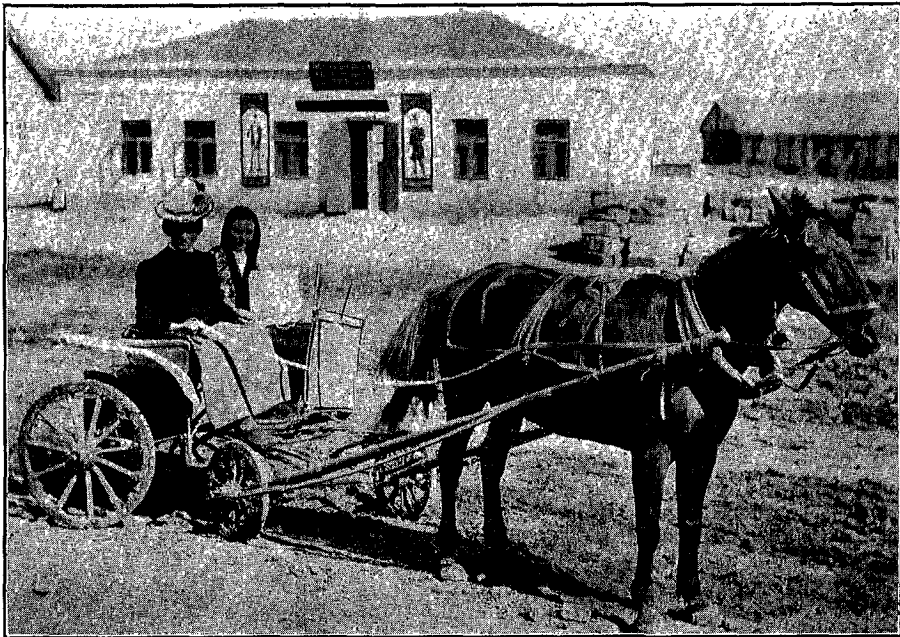
J. L. McConaughy, of South Carolina, became a Christian as the result of the personal work of a Sabbath-school teacher. Later, becoming a teacher in the Sabbath-school, he has tried the same methods, and has had the privilege of leading his entire class to Jesus, by the same personal work.

The attendance continues excellent. The room is crowded at each meeting. Hearts are made tender by the excellent words spoken. The Spirit of God is present in a marked degree.

Cooranbong, Australia, and in other places where literature in a number of different languages has been produced. If in foreign countries our literature must be entrusted to publishing houses not of our faith, Brother White urged that a good house be selected, for its influence, its help in editing, etc.

Brother O. A. Olsen noted four points in outlining effective work with our literature among foreign people in this country: First, have the real missionary interest to do something. Second, learn what nationalities of people live in your neighborhood. Third, from the church librarian secure tracts or papers in the languages of the people. Fourth, always be supplied with this literature, passing it out, with friendly greeting, at every opportunity. Brother Olsen urged that

pound away awakening an interest, finding hearts that may respond, searching for those to whom we can preach the message. We can do that where it is impossible to send a bookman to prepare the way, but in whatever field we labor now, we endeavor to send the bookman with the literature to prepare the field, and then send the preacher after him; when the preacher gets there, he does not need to spend weary months in starting the work, but his field is partly prepared, and he hears on every hand the cry, 'Come and teach us about the things we have read in your literature.' Where a new field is to be opened up, they send out a plea for a bookman. That is the story everywhere. Around the whole circle of the world the first thing is to throw out the line of men



TWO SOUTH RUSSIAN COLPORTEURS

THE PUBLISHING DEPARTMENT

Fourth Meeting

The problem, "How Shall Literature Be Provided for the Many Small Foreign Nations?" was taken up. L. R. Conradi and W. C. White presented papers on this topic. The question of how the foreigner in the United States can be reached with our literature, was discussed, O. A. Olsen leading out.

Brother Conradi said that in preparing literature for the millions of people speaking many different tongues, the missionary feature of the work must ever be the principal point considered. He urged the necessity of carefully-prepared literature, great care in translation, and a close cooperation between publishing houses in bringing out new literature in various languages. In fields where it is absolutely impossible for a colporteur to make a living on the regular rate allowed, he recommended increasing the amount of percentage, rather than putting the laborer on a salary. "Study the needs, the people, and the country, taking care to prepare such literature as will pass censorship where religious intolerance prevails," were other points emphasized in Brother Conradi's excellent paper.

W. C. White spoke particularly of supplying reading matter at small expense. He referred to the part student labor has taken in this work in such places as the Avondale School, near

not too much literature be given at once. All this work should be carefully followed up.

Fifth Meeting

W. C. Sisley acted as chairman of the fifth meeting of the Publishing Department. Leading bookmen, among them Brethren Bellah and Harrison, made strong appeals for the publication of our large books in the Bohemian language. Others expressed the same desire with reference to this and other foreign languages, urging that there is a strong demand on the part of these foreigners for our large subscription books. H. H. Hall read a recommendation passed at the recent Bookmen's convention at Mountain View, as follows:—

"We recommend, That steps be taken at once to provide 'Patriarchs and Prophets' in Portuguese, Italian, and Polish, and 'Great Controversy' in Finnish and Russian, and, as soon as possible, that subscription books be provided in the other predominant languages in the United States and Canada."

Brother Hall stated that negotiations for the translation of these books in most of the languages named, are well under way.

"The Bookman as a Pioneer in Mission Fields," was the subject of a brief but pointed talk by W. A. Spicer. He said in part: "We have not time to send a preacher to the field and

behind the books. We hear in military phrase about 'the man behind the gun,' but it is the man behind the book with us, who opens the way for the evangelistic worker, who follows on and gathers fruitage."

J. W. Westphal and E. C. Boger, from South America, gave incidents showing that the work with our literature pioneers the way in that great field. J. S. James told how, in Southern India, he viewed the masses, feeling utterly helpless to reach them with the gospel. Four tracts were translated into the Tamil language. He began their general distribution, later organizing a band of colporteurs, and now from the educated class of Indians they are receiving scores of letters indicating that interest is aroused.

An enthusiastic exchange of experiences followed, until the hour was more than taken. All present felt greatly encouraged.

MISSIONARY VOLUNTEER DEPARTMENT

Third Meeting

AFTER a short devotional exercise, the third meeting was given over to the report and papers prepared by the committee on spiritual work. The Morning Watch Calendar was first to receive consideration. Four plans for the calendar were suggested by Miss Katherine

French, after which the following recommendation was passed:—

Whereas, The greatest need among our young people as well as parents is a deepening of the spiritual life in the home and a growing personal experience; and,—

Whereas, Experience has proved that the Morning Watch is one of the most helpful factors in accomplishing this result: therefore,—

Resolved, That more earnest efforts be put forth to encourage the use of the Morning Watch Calendar in every Seventh-day Adventist home, and that some recognition be offered to all who faithfully observe it throughout the year.

Together with Mrs. Watson's excellent paper on "Missionary Volunteer Work at Camp-Meeting," the following resolution was presented, and, after a brief discussion, it was passed enthusiastically:—

In view of the great opportunities afforded by our camp-meetings for special work for our young people—

We recommend (a) that earnest efforts be made for the most thorough and well-organized personal evangelism from the beginning of the meeting.

(b) That special pains be taken to assist and encourage parents in their work by conducting carefully planned parents' meetings.

(c) That each conference provide two reading tents, one for young men and one for young women, and supply them with the reading-course books and other suitable literature.

(d) That the observance of the Morning Watch be encouraged at camp-meetings by use in the devotional meetings.

(e) That not more than two or three persons bear the burden of the Missionary Volunteer meetings at camp-meeting, with the exception of general workers who may be present.

The talk on "Spiritual Work in Our Schools," by Professor Griggs, was much appreciated. It brought again to our minds the absolute necessity of leaders demonstrating in their daily lives the saving power of the gospel, and also the importance of students' engaging in definite Christian service.

Fourth Meeting

The fourth meeting began with a discussion of the plans for the Morning Watch Calendar submitted the previous day. The four plans which had been suggested were to outline in the calendar the reading of the New Testament, and suggest a memory verse for each day; to make the texts for each week a study of some Bible character; to have a year of topical study helpful in Christian living; and to base the calendar texts on a study of the life of Christ. The majority desired to adopt the first plan for 1914, with a continuation of the report blanks and sunset feature.

The time which remained was given to a paper on "Marrying Unbelievers," by C. C. Lewis. The audience made an urgent appeal for its publication. This request will doubtless be granted. Until then we can favor our readers with two brief extracts only:—

"Love is godlike; for 'God is love.' But love and lust are far removed. Love leads to marriage, but lust severs the marriage tie. Strange that they should seem so near and yet be so far apart. It is a matter of the utmost importance to

all young men and women to know how to relate themselves properly to one another. The proper association of ladies and gentlemen is a blessing to both. Men receive from such association a refining, subduing influence. Women receive strength and integrity of character. But improper associations produce evil results. In their intercourse with one another, young people should maintain a proper reserve. They should associate together as friends and companions in a frank, manly and womanly way; but at the same time there should be a bound of reserve through which no one would dare to break. Womanly reserve and modesty constitute a bulwark of purity and safety. When we forget this proper reserve, we fall into danger.

"By these means we may not be able to save all our young people from unwise and disastrous marriages; but I do know from experience that we shall be able to direct the feet of many into that pathway which leads to the highest and purest bliss this world affords,—a congenial and happy married life."

RELIGIOUS LIBERTY DEPARTMENT

Third Meeting, May 19, 4:30 P. M.

THE topic under consideration was the standard bill for one day's rest in seven, which has been introduced in many of the State legislatures during the past legislative year. The text of the bill was read by the chairman. The title is, "An act to Promote the Public Health."

Following this a paper, which had been prepared by W. M. Healey, of San Diego, Cal., was read by the chairman, the author not being present. Two extracts follow:—

"Facts do not sustain the assertion that working seven days in the week is destructive of health. The Japanese and Chinese have paid no attention to a weekly day of rest, but have been almost incessant toilers for centuries, and now their powers of endurance are so great that Sunday-keeping laborers ask for state protection against their competitive labor. Where Sunday is a day of general enforced idleness, Monday finds fewer men able to work than are found on any other day of the week."

"No act of the legislature of a State can make one babe hungry or sleepy. It does not have to appoint a commission to teach ducks to swim. The foot-sore traveler is weary, and no civil law can prevent it. No stated time of rest can be made to meet the physical needs of all. Such rest must be varied according to the strength and labor of each individual. Nature attends to that. Human lawmakers cannot."

This paper was eminently the feature of the meeting.

Following was a fifteen-minute talk by J. E. Jayne, religious liberty secretary for the Atlantic Union Conference, in which he related the success which had attended the work against this bill in the legislatures of the States in his union. The bill has been defeated, so far, in every legislature, except Ohio and Pennsylvania, it having been favorably reported out of the committees to whom it was referred in those States.

Brother Anderson, from Australia, stated that in that continent there is at present a movement toward legislating

not only concerning Sunday, but also Saturday, as a day of rest. "This," he said, "will bring in a peculiar situation, and may tax our people's resourcefulness to meet it properly."

Those taking part in the discussion were: J. H. Westphal, H. A. Weaver, C. S. Longacre, F. W. Stray, W. A. Colcord, A. J. Clark, K. C. Russell, C. H. Edwards.

Fourth Meeting

The subject for the day was "The Papal Program for America." A. J. S. Bourdeau, of Takoma Park, D. C., presented the subject in the form of a forceful and convincing paper.

His opening statement was as follows:—

"Rome has a very definite program laid out for America. So complex and cunningly devised is her plan that were it not clearly outlined in Bible prophecy, it would be very difficult to comprehend. Unfortunately for America, this long and varied program is not simply being planned; it is actually being carried out. So confident, indeed, have the papal leaders become that they regard the Catholic conquest of the United States as imminent. Briefly expressed, the program is to make America Catholic."

Ample and rare quotations from Catholic authorities, which reveal a definite and carefully planned program toward controlling America soon, featured the paper. One authority is quoted as saying, Roman "Catholic truth will travel on the wings of American influence, and with it encircle the universe."

Thirty-six items dealing with definite Roman Catholic plans for Romanizing America were set forth, a few of which are as follows:—

Improvement of every opportunity to unite the church and state, in public processions, Thanksgiving ceremonies attended by the President, members of the Cabinet, and other state officials.

Securing positions of power in the government for the upbuilding of the church.

The censorship of all public libraries, involving the elimination of staunch Protestant books, papers, and magazines from the shelves and tables. This is usually done by securing the appointment of a Catholic librarian, reader, or other official.

The control of the police forces of American cities, as is now done in ninety-two per cent of the positions.

MEDICAL DEPARTMENT

Fourth Meeting

THE attendance at the meetings of the Medical Department has outgrown the capacity of the room assigned; so these meetings have been moved to the large pavilion, where the hundreds who attend can be accommodated.

The first paper, by Julia A. White, M. D., was entitled, "The Relation of Health Reform to a Preparation for the Latter Rain." It was replete with quotations from the Bible and the "Spirit of Prophecy," indicating that the purpose of God is to translate a people who shall be "in the likeness of him," and that the time has come for this likeness to be developed. "God's purpose for his children is that they shall grow up to the full stature of men and women

in Christ Jesus. In order to do this, they must use aright every power of the mind, soul, and body. A solemn responsibility rests upon those who know the truth. They have no time to spend in the indulgence of appetite."

Elder J. O. Corliss's paper was along the same line, and indicated clearly that if health reform is left out of the message, we have not a perfect message,—we are not "perfecting holiness in the fear of God."

Dr. Miller said that health reform is a conformity to right principles, and that reason for abstinence from the use of objectionable articles of diet, are based on hygienic principles found in the Bible.

Dr. Kress read from the special Testimonies to the workers in New York City in 1902: "Absolute truth, righteousness, and honesty, are always to be maintained. Keep the work of health reform to the front, is the message I

and who will put forth every power of his being to implant in the hearts of others a love for the message.

Elder F. H. DeVinney, superintendent of the Japan Mission Field, read a paper entitled, "Shall We Have Sanitariums in Mission Fields?" In this paper he suggested that in many mission fields it is better to have doctors and nurses, with facilities for treating patients where they find them, than a large building of brick and mortar, where the sick must be brought. In many heathen lands the most effective work can be accomplished by native workers trained in the art of simple, rational treatments. Every effort should be to heal and cure the sin-sick soul.

Elder C. L. Butterfield read a paper prepared by Dr. Riley Russell, of Korea, telling of his medical dispensary work in that country. The Koreans are extremely ignorant of the science of medi-

HALF A CENTURY AGO

The Formation of the General Conference

Fifty years ago today there were assembled in Monterey, Michigan, a small but representative group of Seventh-day Adventist believers, who had gathered in connection with the annual meetings of the Michigan Conference and of the Review and Herald Publishing Association, for the purpose of forming a General Conference organization.

During the days the brethren were together, from May 20-23, 1863, they united in organizing a General Conference. In a report of the meeting published in the May 26, 1863, issue of the *Review*, it is revealed that those who united in this action discerned, with far-seeing vision, the place that the General Conference would occupy in connection with the work of God in the earth. According to this report, the Conference was formed "for the purpose of securing unity and efficiency in labor, and promoting the general interests of the cause of present truth, and of perfecting the organization of the Seventh-day Adventists."

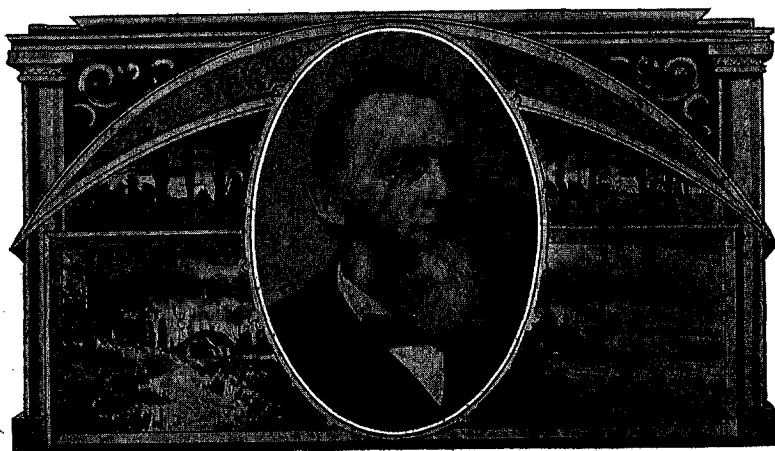
The delegates at the Monterey meeting, representing the six State conferences then in existence, went forward in the fear of God in effecting a permanent organization, adopting a constitution, and electing officers for the ensuing year. Recognizing the advantage of uniformity, they also drew up and recommended a form of constitution for State conferences.

Harmony prevailed throughout the four days the brethren spent together. Elder Uriah Smith, the secretary, in a *Review* editorial (May 26) descriptive of the meeting, wrote:—

"Perhaps no previous meeting that we have ever enjoyed, was characterized by such unity of feeling and harmony of sentiment. In all the important steps taken at this Conference, in the organization of a General Conference, and the further perfecting of State conferences, defining the authority of each, and the important duties belonging to their various officers, there was not a dissenting voice, and we may reasonably doubt if there was even a dissenting thought. Such union, on such points, affords the strongest grounds of hope for the immediate advancement of the cause, and its future glorious prosperity and triumph."

Of the benefits accruing to the cause of God as a result of the steps taken at that time, Elder James White wrote late in 1873 in "An Earnest Appeal" addressed to the General Conference Committee and to the committees of State conferences and other officers:—

"As numbers have increased, and missionary fields have opened before us, we have all come to prize our simple, and, to human view, complete organization. The history of our cause bears a decided testimony in favor of our system of organization. The men who framed it, and introduced it, felt the importance of their work. The Guiding Hand was with them, which is the reason why the lapse of more than ten years has not revealed defects demanding changes. We unhesitatingly express our firm convictions that organization with us was by the direct providence of God."



THE LATE ELDER URIAH SMITH, THE FIRST SECRETARY OF THE GENERAL CONFERENCE OF SEVENTH-DAY ADVENTISTS

am bidden to bear. Show so plainly the value of health reform that a widespread need for it will be felt. It is possible to have a wholesome nutritious diet without using flesh meat."

Dr. Kress said that we are to "cleanse ourselves from all filthiness of the flesh," not that we may *become* the sons of God, but because we *are* the sons of God. "I delight to do thy will." If we are truly converted, we shall delight to do his will.

Fifth Meeting

With more than one thousand in attendance, the meeting was opened with an earnest prayer by Elder R. W. Munson, of Java.

Elder I. H. Evans spoke of the qualifications necessary to successful missionary work in foreign lands. All who go to mission fields should be good Christians. They should be good Christians at home, then they can be good Christians in foreign lands. Medical missionaries should be good Seventh-day Adventists. To make converts to the truth, one must be a lover and a doer of the truth. A medical worker should be a good evangelist, able to lead men to believe in Jesus Christ. Doctors can gain access to homes and individuals where the minister cannot go. His first thought and motive should be to win souls to Christ. His profession should not be first, but be used as an auxiliary to the main all-important purpose of saving men and women. He must be one in whose heart the message burns,

and the practise of medicine in that country is often barbarous and cruel. The people have implicit faith in the medical missionary who in kindness and love visits the sick and ministers to their needs. The doctor must travel from place to place through the country, as the people are so poor they cannot go long distances to visit the sanitariums.

Dr. A. B. Olsen, of England, spoke of the high standard to which it is the privilege of the medical missionary to attain. The supreme object of doctors and nurses should be to save souls in the kingdom of God. It is a great thing to be the means of healing men's bodies, but it is a thousand times greater to be instrumental in healing the souls of men. Medical missionaries should be warm-hearted, kind, and sympathetic, seeking to inspire the sick with courage and hope, persuading them to look to God, the great Physician. And the doctors should always in faith bow down before God and ask his blessing on the treatment given.

Dr. H. C. Menkel, of the India Mission, said: "No matter what the thoughts and purposes of the medical student as he finishes his school work and prepares for his field of labor, when he reaches his field, and sees the great and awful need of the thousands and millions of human beings, he is soon swallowed up in the one great, overmastering desire to heal sin-sick souls by leading them to Jesus, the great Physician."