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THIRTY-EIGHTH SESSION

Vol. 7

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No. 7

THE GENERAL CONFERENCE BULLETIN

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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 MISSIONARY VOLUNTEER DEPARTMENT

(Read during eleventh meeting of
Conference session, May 21, 10 A. M.)

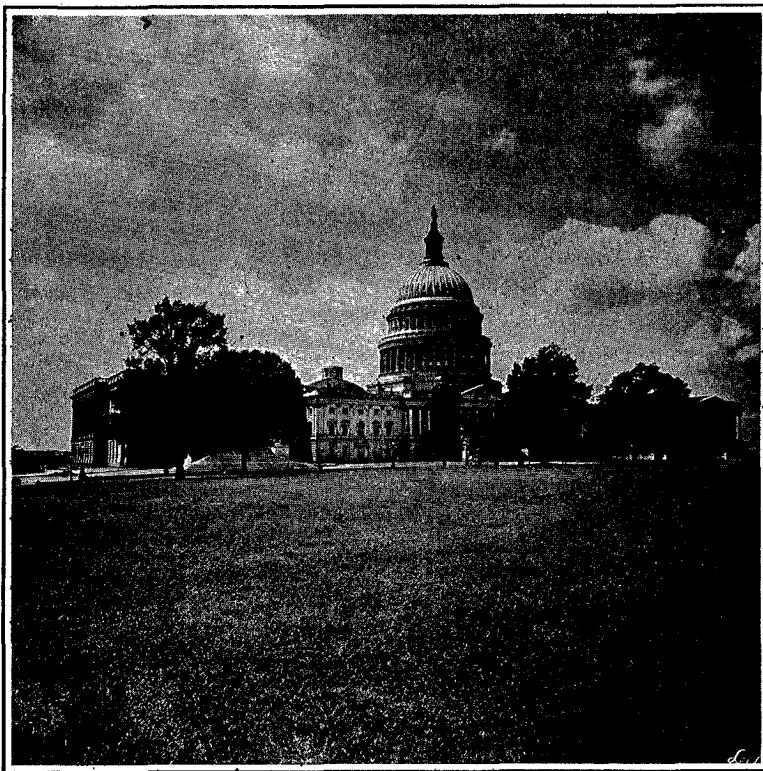
OUR young people's work was organized as a separate department of the General Conference six years ago. The plans on which the department should operate were laid at a convention held at Mount Vernon, Ohio, during the summer of 1907. The General Conference in session four years ago approved of the action of the General Conference Committee in establishing the department, and of the plans laid at Mount Vernon, and also passed resolutions calling the attention of our people to the importance of this work, and outlining its salient features. This, therefore, is our first quadrennial report.

The present officers of the department took up their duties with fear and trembling, recognizing the greatness of the work to be done, and sensible of their own inefficiency to do it. But the work is of God; and as we look back over the past period of four years, we can but exclaim, Behold "what hath God wrought!" These years have, we believe, proved the wisdom of the plans which were agreed upon at that time.

Throughout the field, faithful leaders have worked diligently and prayerfully to carry out these plans, and God has signally blessed their efforts. Not all that we desire has been accomplished, but we are truly grateful for what has been done, which, without a special effort for the youth, would probably have been left undone.

The interest in Missionary Volunteer work has been manifestly deepened. More time is being given to its development; more extensive and intensive

2. Society Lessons.
 3. Missionary Volunteer Reading Courses.
 4. Standard of Attainment.
 5. Leaflet Series.
 6. Libraries.
 7. Camp-meetings and Institutes.
- III. Organized Missionary Effort.
1. Personal Evangelism.
 2. Literature Work.
 3. Christian Help Work.
 4. Bible Readings and Cottage Meetings.



THE CAPITOL, WASHINGTON, D. C.

work is being done; and well-directed efforts are resulting in conversions and increased missionary activity among the youth. There is a general awakening to the fact that "the Lord has appointed the youth to be his helping hand" in giving the gospel to the world; and that our young people well organized for service are a powerful factor in the prosecution of that work.

Training in Service

The work of the Missionary Volunteer Department naturally falls into three divisions, as outlined on this chart, "Training in Service" [chart exhibited]. I will trace the development of this work by following this outline.

Training in Service

- I. Devotional —
 1. Consecration Services.
 2. The Morning Watch.
- II. Educational —
 1. The Youth's Instructor.

5. Temperance, Religious Liberty, etc.
6. Missionary Correspondence.
7. Christian Stewardship.

Devotional

The first and greatest need of our youth is more devotion to God and a more definite Christian experience. The Morning Watch plan is a call to begin each day with secret prayer, and doubtless the faithful observance of the Morning Watch will do more than almost any other one thing to establish between the individual and Heaven that unbroken communion which is the secret of right living and of successful soul-winning. Thousands of young people testify that the Morning Watch plan is helping them to form the habit of daily secret prayer and personal Bible study.

The calendar used for promoting the Morning Watch gives a Bible text for each day, and several topics for special prayer each month. The first edition ap-

peared in 1908. That the calendar has made friends rapidly is seen in its circulation, which is shown on this chart.

Circulation of Morning Watch Calendar

ENGLISH EDITION

1908	6,000 copies
1909	14,500 copies
1910	17,500 copies
1911	22,000 copies
1912	25,000 copies
1913	33,000 copies

Aside from the English edition for 1913, the calendar texts were printed also in German, Spanish, Japanese, Chinese, and Korean. Thus morning by morning, the members of this large prayer circle, in all parts of the world, press around the same throne, seeking the same loving Father for victory over temptation and power for Christian service.

Consecration services have been one very effective way of safeguarding young people's societies against formality, and of bringing spiritual power to their members. These services have always been recommended to our Missionary Volunteer Societies, but for 1913 each society program allows some time for social service.

Educational Features

The *Youth's Instructor* for more than fifty years has been one of the greatest single factors in the religious work for the children and youth of this denomination. It is now the organ of the Missionary Volunteer Societies, but for 1913 fulfilling, we believe, a still wider mission to our youth. The *Jugendbote* (Youth's Messenger) has helped to develop the Missionary Volunteer work among the German-speaking youth. This paper has been a monthly publication, but after July 1, 1913, it will be a weekly, with a Missionary Volunteer Department in each issue.

The department has undertaken to supply each week through the *Instructor*, material and outlines for the society lessons. The following is a list of the various groups of lessons from November, 1906, to the end of 1911.

1. Mission studies, including something of the countries, peoples, and our work around the world.
2. Lessons on the book "Ministry of Healing."
3. Religious Liberty.
4. Temperance.
5. Second Coming of Christ.
6. Negro Work.
7. Bible Doctrines.
8. Second Coming of Christ.
9. Missionary Volunteer Methods.
10. Miscellaneous and special subjects.

The society lessons for 1911 were printed in leaflet form, to enable the societies to plan their work as far ahead as desirable. The program, with additional help, also appeared weekly in the *Instructor*. The same plan was followed for 1912. The lessons for that year consisted of twenty-four studies on missions, twelve on Missionary Volunteer work, eleven on helps for everyday life, and a few miscellaneous subjects.

The reading-course work is a success, and doubtless is destined to become a power for much good. It is an effort to establish in the lives of our young people the habit of systematic reading of good literature. Thousands of young people and children enroll in the courses,

and it is evident that many others read the books without enrolling. The reading-circle membership embraces young people in several different countries. The senior and junior courses for our English-speaking youth are used most extensively in Australia, Canada, and the United States. In the fall of 1911 a German course was begun; this has met with splendid success. In January, 1913, a Spanish course was opened in South America, and our youth there pressed into the ever-growing reading circle. The workers in Japan are making plans for a Japanese course. To each person completing the assigned reading in any course and writing the required book review, a reading-course certificate is granted. During 1912 about ten times as many reading-course certificates were issued as in 1908.

A young man who is now in foreign fields attributes his choice of his life work to a reading-course book; a young girl wrote, "I used to be an Adventist because my parents were, but since I read 'Great Controversy,' I am an Adventist because I know it is right." It is still too early to measure the influence that the reading courses are exerting. However, there is abundant evidence that they are fulfilling their intended purpose.

[The speaker here exhibited a chart, giving a list of the books used in the reading course, 1907-13.]

Standard of Attainment

The Standard of Attainment plan inaugurated at the Mount Vernon convention, has been used of God to stimulate our youth to study Bible doctrines and denominational history. Every young person is invited to become a member of attainment. One year "The Great Second Advent Movement" was given in the Senior Reading Course, and the society programs contained a series of forty lessons on Bible doctrines. Aside from this, no special general effort has been made to help individuals in reaching the Standard of Attainment goal. Missionary Volunteer societies have been urged to organize Standard of Attainment bands to meet regularly to study Bible doctrines and denominational history. This plan has met with favor, and today we find several hundred young people studying together in bands the important subjects of which the Standard of Attainment membership demands a knowledge. Until the present year the Standard of Attainment membership has grown slowly, though steadily; but about the close of 1912 this plan received a remarkable impetus. Twice each year Standard of Attainment examinations are held, when the general Missionary Volunteer Department sends out as many test questions as the conference Missionary Volunteer secretaries order. In the spring of 1913, nine times as many sets of test questions were ordered as at any previous examination.

Missionary Volunteer Leaflet Series

The Missionary Volunteer Leaflet Series has grown until we now have forty-four leaflets on instructive and inspirational subjects. Of each of these leaflets the department has circulated several thousand. The demands have made it necessary to republish a number of them. Nearly forty thousand temperance pledges have been circulated, and about twenty-five thousand membership

cards. Aside from the leaflets and pledges, a reporting system, including record books, has been completed.

Libraries

Libraries are found in many Missionary Volunteer societies, and the efforts young people's workers are putting forth to get other societies to build libraries, are amply justified, because of the saving influence of good books. To help in the selection of books, each young people's society is invited to procure fifteen recommended books as a nucleus of an ever-growing library. It is also suggested that the Reading Course books be added from year to year. The fifteen books and all the Reading Course books can be seen in the Missionary Volunteer exhibit in room 22 of the Seminary Hall.

Camp-Meetings

The camp-meeting is the golden opportunity of the year. The Missionary Volunteer workers have prayed and planned and worked to make this opportunity a permanent blessing to the youth. God has richly blessed their efforts. Through careful preparation before the meeting, through untiring efforts during the meeting, and by keeping in personal touch with the youth after they leave the camp-ground, much good has been accomplished. Generally the young people have their own tent for services. Some conferences have also provided two other small tents, one for young men and the other for young women, where they meet separately for prayer, study, and personal work.

Institutes and Conventions

Institutes and conventions have been held in several union and local conferences. They have been an inspiration to the workers who attended them, and have done much to develop better methods of work. Of one of the institutes a conference president said, "This has given the Missionary Volunteer work in our conference the greatest impetus it has ever received." The local conventions, now quite generally held throughout our conferences, are proving to be a very effective method for stimulating and educating the members of Missionary Volunteer Societies.

Organized Missionary Effort

The devotional and educational features, although absolutely necessary parts of the young people's work, are largely means to an end. The bugle call sounded in the spirit of prophecy is, "Will the young men and young women who really love Jesus, organize themselves as workers?" It is this call that the Missionary Volunteer movement is endeavoring to answer, and, by Heaven's blessing, the young people's society is proving to be a training-school for young Christians. Associated together under wise leadership, appointed by the church, the young are built up in Christian life by work and study.

It is the earnest determination of Missionary Volunteer leaders to give personal work its proper place. Naturally, it is fundamental to all other lines of missionary activity, and should form a part of each of them. All societies are urged to have bands or committees for carrying forward aggressive campaigns along the various lines of Christian service.

A Summary of Work Done

The story of progress and increased missionary activity can be told best by means of a few figures, which I have prepared in the form of a statistical chart. [The chart was exhibited.]

This summary reveals much, and yet the greater part of the story is left untold. Nothing is revealed of the blessings flowing through these efforts in leading souls to the truth, or in binding more securely to the cause the youth who do the work.

Giving to Missions

Reports show that since the organization of the young people's work, the youth have given to home and foreign missions about ninety thousand dollars. To tell how this money has been used would fill a volume. Some has gone across the waters to pay laborers; to provide missions with typewriters, organs, sanitarium supplies; to send natives to Christian schools, and to build homes for missionaries. Everywhere our Missionary Volunteers are helping to bear the financial burdens resting upon this denomination. During the present year (1913), the young people in South America are raising money for the work in Peru; the Australasian youth are supporting several missionaries in the South Pacific islands; and our Missionary Volunteers in the United States are raising several thousand dollars for definite enterprises. The Atlantic Union young people are raising \$750 for the Canary Islands Mission and West African rest home; the Columbia Union, \$1,000 for the work among the Inca Indians in South America; the Lake Union, \$1,000 for Elder and Mrs. Wood in India; the Northern Union, \$2,000 to \$3,200 for training-school in China; and the Central Union, \$2,500 for opening a new mission in India; the Pacific Union, \$2,000 for treatment-rooms in Bombay. Aside from these, many other conferences are raising smaller amounts to supply equally urgent calls.

Junior Work

With the growing responsibilities of the regular Missionary Volunteer work, the general department has found little time for the development of the Junior work. During the past five years it has conducted a Junior Reading Course, but aside from this the burdens of the Junior work have rested almost entirely upon the conference Missionary Volunteer secretaries. Many of them have succeeded in organizing a Junior society in every church-school in their respective conferences, and a few societies have been organized where there are no church-schools. The Juniors are doing good work, and by various methods are raising money for missions.

Extent of the Work

"This young people's work is going around the world, carrying blessings in its train." These prophetic words, uttered some years ago by a worker of wide experience, are rapidly becoming history. Everywhere the Missionary Volunteer movement is reaching out for the children and youth, seeking the isolated as well as those found in churches and companies.

Not only in the United States and Canada, but in other countries as well, young men and women are pressing into

the Missionary Volunteer movement; and now that we have reviewed briefly the progress of the different phases of young people's work, let us get a panoramic view of the movement in the regions beyond. Leaving the United States, we find many thriving societies in the West Indies, and some in Central America. In South America, where the work during the last year has received a remarkable impetus, the workers are preparing instructive literature and blanks, for the newly organized societies. Crossing the Atlantic, we are pleased to learn that the societies in England are doing well, and that the work is being organized in some of the countries on the continent. Down in Africa we find some earnest Missionary Volunteers. Coming to the Australasian Union, we are greeted by the strongest Missionary Volunteer organization outside the United States. That union claims about two thousand enthusiastic Missionary Volunteers, who are doing an abundance of home-missionary work, and studying to become better prepared for service. As we turn our eyes to the Orient, we draw new courage from the evidences of progress in those dark heathen countries. There is an interesting young people's society in India; another, in the Philippine Islands; Japan has a few local organizations; Korea has extended her number to eight; and today China also answers to the roll-call.

God has blessed this movement marvelously in the past, and we are persuaded that he has far greater blessings in store for it in the future. As we see how this movement is, under God, leading young men and women everywhere into Christian service, and as we realize that the salvation of our youth depends largely upon their own efforts to save others, shall we not say, "Blessed be the tie that binds our youth together into one grand army of soul-winners?"

Needs of the Work

The greatest need of this work, as I conceive it, is that of a wise, devoted, forceful, continuous leadership. First of all, we need to feel that this work is worthy of the very best talent we have. It is the nicest and most delicate work ever committed to human beings to deal with the tender minds of the youth, and lead them in paths of righteousness and Christian service. We need wise, tactful, energetic secretaries, who are not leaders because they are appointed, but who are appointed because they are leaders,—persons whose hearts are burdened for the young, and who have had success in leading them to Christ and into Christian service. We need secretaries with evangelistic and organizing ability, persons with judgment mature enough to meet delicate questions, who can command the respect of young people in dealing with questions vital to their welfare, and hold the confidence of parents and other workers.

We sometimes hear slighting remarks about specialization. We have no desire for that kind of professional specialization which demands one kind of work and no other. But the Lord has not given the same gifts to all. We have men who are especially adapted to business, others who are fitted for medical work, still others for preaching or teaching. There are others, thank God, who have a special adaptability to

work among the youth. The greatest blessing that could come to our Missionary Volunteer work would be that conferences should give most earnest attention to choosing and setting apart those who have these gifts, that they should give their entire time to this important work.

And having chosen them, let us retain them in the work long enough to build up something. Frequent changes greatly retard the work. A physician may sell his practise, but the other man does not always get it. The attendance of a school will decrease because of the departure of strong teachers. The same principle operates here. Give your secretaries who have a burden for the work and a degree of success in it, a chance to grow and become proficient in it, and by and by you will see a strong body of young people developing under a strong leadership. New life will be infused into your churches. A constant stream of recruits will flow into your schools, and on into the Lord's work.

Of course, we have been in the developing stage of this work; but if proper success is to crown our efforts, we must, it seems to me, make better provision for developing and holding a strong Missionary Volunteer leadership. This is the one recommendation I now make to this Conference, that, perchance, this may make the more indelible impression upon your minds. And may the Lord lead the delegates at this Conference to select some strong man as general leader of this department. For the past three years, the time of your secretary has been nearly all taken up with another line of work, and until the appointment of a field secretary a few months ago, the assistant secretary carried the work almost alone. What has been done has been done well, but this young people's work is an evangelistic movement, and cannot be properly carried forward without vigorous and continuous efforts in the field.

M. E. KERN,
Secretary.

Bible Study Hour

PREPARATION FOR SERVICE

R. A. UNDERWOOD

May 21, 8:30 A. M.

THE general theme of Elder Underwood's discourse in the main pavilion Wednesday morning, was the preparation of heart needed for the reception of the Holy Spirit. God is waiting, waiting, to bless abundantly; and as we do our part, fulfilling his will, we shall enjoy his presence and help in all our endeavors.

In the typical services of the earthly sanctuary, there were ceremonies that brought every worshiper near to his God. As the smoke of the incense ascended daily during the time of morning and evening prayer, the minds of the people were turned heavenward, and none who exercised faith in the atoning grace of the promised Deliverer went away empty.

Elder Underwood read the following from "Mount of Blessing," pages 164, 165 (old edition):—

"The angels who offer the smoke of the fragrant incense are ministering for the praying saints. Then let the eve-

ning prayers in every family rise steadily to heaven in the sunset hour, while these divine ministers are speaking before God, in our behalf, of the merits of the blood of a crucified and risen Saviour. The blood alone is efficacious. It alone can make propitiation for our sins. It is the blood of the only-begotten Son of God that is of value for us, enabling us to draw nigh unto God; his blood alone that 'taketh away the sin of the world.' Morning and evening the heavenly universe beholds every household that prays; and the angel with the incense, representing the blood of the atonement, finds access to God."

The speaker read several passages of Scripture illustrative of the blessing and power that come today to all who pray in faith, believing that He who has promised is well able to bestow upon his children that which will enable them to finish his work in this generation.

Close, daily communion between man and his God leads to rejoicing. The inner experiences of the individual are revealed to all about. The exhortation of the psalmist, "Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy," finds fulfilment. And, thank God, those who are even now rejoicing in forgiveness granted, are confined to no one land or people. They are being gathered out of all lands, "from the east, and from the west, from the north, and from the south." Ps. 107: 2, 3.

"Christ hath redeemed us from the curse of the law, being made a curse for us: . . . that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith." Gal. 3: 13, 14.

Conference Proceedings

THIRTEENTH MEETING

May 22, 10 A. M.

W. T. KNOX in the chair.

J. T. Boettcher offered prayer.

The secretary read the report of the committee on plans regarding the European Memorial, found on page 91 of the BULLETIN.

W. T. Knox: Is there any discussion on this? I believe Brother Daniells wishes to say something.

A. G. Daniells: I have been requested to make a general statement on the plan of organization and the reasons for it. I shall try to be very brief in making such a statement, and outlining the reasons for this recommendation before us.

This suggestion is made for the purpose of giving efficiency to our endeavors in carrying on our work throughout the world. There was a time when each local conference was directly connected with the General Conference; and we may even go back of that, to a center with its remote parts: Before we had any organization at all, we had a center of administrative and properly constituted authority, with the units scattered about over the field. That center rested in the leaders. Elder James White, Elder Joseph Bates, and a few of their associates, before ever a conference was organized, before a constitution was framed, and an association was made, were administrators of this work and movement. They had a word to speak, they had counsel to give, they

had commands, so to speak, to issue, and decrees to send forth. God was leading out a people, and the brethren and sisters scattered about over the territory recognized this leadership, and paid heed to the counsels given. But after a while it was seen that this administration needed to be defined, these leaders to be chosen by the people, and this authority needed to be recognized in a proper way, and the limitations set. So they framed a local conference for the remoter parts, and a General Conference for the center. For many years the General Conference received its delegation from the local conferences, and the local conferences themselves dealt directly with all the affairs relating to general interests.

Well, the work moved on; the people increased; new fields were entered, and new divisions sprung up, until away out in Australia, across the Pacific Ocean, nearly ten thousand miles from the central headquarters, a people were raised up, and conferences were organized; and there we came to feel as never before the need of something more in the way of organization to expedite our work. Perhaps I might tell you what we experienced, for I was out there. We had our conferences—one in New Zealand, one in Victoria, one in New South Wales, mission fields in Queensland, South and West Australia, and in Fiji, and all about there. Well, we had no authority out there outside of each local conference, and it was our understanding that all matters outside of the conference questions must be referred to headquarters. We were loyal, and we referred our questions, our needs, to them. We could not always control the character of the question raised, nor limit the time when it needed attention. But we would send the question on. It took about four weeks to get to the headquarters, and four weeks for an answer to get back. And, possibly, while we were writing in, the secretary and members of the committee were out holding camp-meetings in remote parts, and the question could not receive attention when it got there. I remember that we have waited three or four months before we could get any reply to our questions.

Sometimes after two or three months we received a note or five or six lines from the secretary, saying our matter had come, but the conference brethren were scattered, and when they got together in the fall, they would take the matter up. Well, if it were the case of hanging, the answer would be too late, and in many cases it was as important as that. We found continually that our work was hindered. Sometimes when the committee got together, they could not quite see through our questions, and wrote us for more light. After six or nine months, perhaps, we would get the matter settled. This was impeding the progress of the work; it was hampering us. So when Elder Olsen, president of the General Conference, was out to see us in 1894, he and Elder W. C. White put their heads together and fixed up a union conference organization. This was effected. That was for the purpose of bringing all those questions together and dealing authoritatively, administratively, with South Pacific Ocean questions, Australasian problems, so that any conference might get this word from a center of authority right there.

Now, I know some of our brethren thought then that the work was going to be wrecked, that we were going to tear the organization all to pieces, and get up secession out there in the South Sea islands. But we did not get up any secession; we did not raise any rebellion; and our brethren have found that out there in the Australasian field where this new division was created, the people have been as loyal to this denomination, and as loyal to this organization, too, as anybody in the wide world. No one in the United States has been truer to this organized movement than the Australasian brethren.

We worked away at this for seven years, and then the brethren came to see the advantages of it. In 1901 the General Conference recognized or recommended the organization of union conferences throughout the world. Today we have twenty-five of these, whereas we had but one or two twelve years ago. Now it has been demonstrated that this organization thrown in between the local conferences and the General, has proved a great advantage in our administrative work. Well, time has passed on. Twelve years have gone by since the union conference came to stay with us and be a part of our organized work, and nineteen years since the first union was formed.

Now we come before this delegation with a recommendation for the putting in of another important piece in this great machine that is built up. (And I use the word machine in a proper way, and a sacred way, because it is a great facility in the hands of the Lord for carrying on the world-wide movement.) This is what is proposed: we find that our brethren in Europe have been doing and growing and developing, as you have seen from the reports which have been brought to you. Now over the sea, across the Atlantic, we have a constituency of thirty thousand people, and these people are in all these countries [pointing to the map]. Here is the United Kingdom; here are the countries of Scandinavia; here are the different parts of Germany, and the Latin countries, with France, Italy, Spain, and Portugal. Here are the more eastern countries, the Balkan States, and this great empire of Russia, and Asiatic Turkey, and the northern part of Africa and Egypt. In all these lands this message is planted to stay, and there are earnest, active, consecrated believers all through these countries to the number of thirty thousand.

Now, we find that we have separate unions there. They are union conferences, units, it is true, but they have become so large, the problems have become so great in conference administration, the institutions have become so numerous, and they overlap and intermingle so closely, that they feel the need of some kind of binding, uniting, authoritative organization that will enable the people in all this overlapping situation, with these big problems, to act together in administrative work, and to act together in the support of their institutions. I will relate an instance to show the need of some sort of organization like this. Twelve years ago Norway was hit hard by a financial crisis, and our printing house at Christiania was greatly hurt and imperiled, and you know we were obliged in this country to come forward and

save the institution. We raised sixty-six thousand dollars to pay the people in Christiania what was due them. We were all glad when the last dollar was paid, and those mercantile and banking interests were satisfied. But, brethren, when that was done, there was still a great debt on that institution, amounting to—

L. R. Conradi: The mortgages on it were something like forty thousand dollars.

A. G. Daniells: Yes, the mortgages on it were very heavy; but we did not feel here that we could go further than to pay the creditors in the city. The brethren there had to meet other creditors of our own people.

I will tell you what our brethren in Germany did. Without any union there, with its great publishing interests, and various separate conference interests, and demands, they freely advanced to Scandinavia large sums of money to save their institution. All these ten years and more, our German brethren have been standing behind that institution. But they did it voluntarily. There was no European board to work the problem out.

Now, brethren, I personally believe that the great extent to which this work has developed in Europe, and the great interests, both evangelical and institutional, demand a board of administration, a European Division Conference, that will enable the brethren from all those states and kingdoms to have representatives and work together to aid one another in meeting crises and in carrying forward the work committed to them.

I cannot see that this step is in any way striking against the organization of this denomination. It does not touch the welfare of our organization a particle more than the organization of a union conference did. It is of the same kind precisely. For instance, over here we had the separate conferences that were directly connected with the General Conference, and we rounded them up into unions. Now we take those unions and round them up into a divisional conference. We take the constitution of the General Conference, as you will see when it is read here this morning, and, with the verbal changes necessary to define territories, we recognize the European Division Conference. We have taken the constitution of the General Conference and inserted a word or two here and there to make it apply to a division conference, as well as to a union conference. Before the unions, the General Conference constitution recognized only local conferences as members. When we organized the unions, they inserted another section, recognizing the union. Now we propose to insert a section, or a line, that will recognize the European Division Conference.

I have taken more time than I intended, but not more than I should like to take in speaking on this question, for it is more than a defense of a proposal. It is reviewing a grand and glorious work that has been developed in that great continent across the sea. The brethren thought I ought to make a general statement.

Not in the slightest degree does this militate against the General Conference. It simply recognizes a division conference as a member of the General Con-

ference. And the division conference sustains the same organic relationship, defined by constitution, as the union conference. So when this Division is organized, the General Conference will go right on with its train of organization and divisions just the same as before; and four years from now, if the end has not come, there will come from the European Division Conference a band of delegates representing their union and local conferences the same as they are represented today in this Conference.

General Discussion

On motion to consider each recommendation separately, the first section of the "Report on European Memorial" (BULLETIN, page 91) was read.

Question was then called on No. 1.

The secretary next read No. 2.

J. A. L. Derby: I would like to ask, whether this Division Conference will in any way lessen the representation to the General Conference.

W. T. Knox: It will not.

J. A. L. Derby: Will it in any way lessen the expense of the General Conference?

W. T. Knox: No, I do not know that it will.

J. A. L. Derby: Will it not increase the number of officers in the denomination, and thus increase the amount of money necessarily going for machinery?

W. T. Knox: I do not think so. It creates no additional officers, as far as we have been able to see.

A. G. Daniells: Mr. Chairman, I would like to say a word on that. It may call for a little more fuel to get up more steam. It may call for the sowing of a little more wheat for the crop. That is a very proper question.

We now have a vice-president superintending that field, who will hereafter be president of the division. In that respect, it will not add officers, nor call for more money. However, there may be some new officers required. And now, brethren, I ask you to think whether that is a loss. It all depends on whether the machine runs faster, doesn't it? and whether it turns out more product? Suppose you have, in a cotton-mill, ten machines, and the building is large enough for five more, and the cotton is stacked up in great piles. What would you do?

Voices: Add more machines.

A. G. Daniells: Why, yes, you would put in another machine, wouldn't you? But if the machines you were running were doing all the work, you wouldn't add any more, of course. If you put in another machine, it would require another operative, and that would take more money. Well, what does that matter, provided the machinery yields good returns? We must regard what comes out of the machine.

We have had to meet the same question in every step of organization. When we organized the Young People's Department, some one said, "More machinery, more money, more people turning the crank." "Well," I said, "let us see what they turn out." I understood yesterday that it has taken \$12,000 to run that machine four years, and it has brought back to us, through the Young People's Societies, \$87,000 in cash. From a financial standpoint it has paid. But this is nothing compared with the tremendous results of soul-winning effort.

L. R. Conradi: There may be a question, if it does cost more money, whether this money will be taken from the funds in this country. I would state that this motion means that Europe will in the future carry all of its officers, the vice-president included. But the motion also includes West Africa and the Canary Islands. That means that America will have to pay ten thousand dollars less for these fields, and that Europe takes the responsibility for them. So it actually eases you of ten thousand dollars.

W. H. Thurston: One question that has been raised is, whether this new division will affect the statement made through the spirit of prophecy that the General Conference should be composed of representatives from all parts of the earth in order to be recognized as the organized work of God. I would like to ask Elder Daniells if this would affect that.

A. G. Daniells: No, it does not affect it a particle, because the Division Conference is by the General Conference constitution made a member of the General Conference, and the delegates from the division are for the Division Conference, union conference, and local conferences.

C. N. Sanders: In organizing this conference is not it simply recognizing what has actually been going on in Europe for the last three or four years? They have been doing this work under another name. They are not separating themselves from us, as I understand it.

M. C. Wilcox: I understand that the first question raised was not so much the matter of expense in the operation of a new conference, as in the expense involved in our general gatherings. Ought it not to mean a lessening of the expense involved in sending so many delegates to the general meetings? Ought not that to mean a cutting down of our representation at the general meetings?

A. G. Daniells: That can only be done by our General Conference constitution, and if we cut down, we will have to cut on the American side as well, because every member of the family must have the same standing. This year our great trouble has been to get people recognized as delegates here who ought to be delegates, and who could not get in with the regular union delegation. If it is concluded that this meeting is not worth the expense; if we think the expenditure of money for a quadrennial meeting is not, from an educational standpoint, justified, then we shall have to take action to greatly lessen our delegates, and have only a small body of counselors come, and leave the masses out.

J. O. Corliss: The success of the third angel's message depends upon the unification of the work. I know of nothing that does more to unify than a general meeting of this kind. Even though this Conference should cost a quarter of a million, it is worth more than a million dollars after the Conference breaks up. I would not be in favor of cutting down the representation on the basis of economy, for it would not be economy.

J. A. L. Derby: The matter I had in mind was this: If we set off this European Division as a separate division, what is left to the General Conference to administrate; and if we set off the American Division in this way, what is left for the General Conference to administrate? If we do this, then will

it pay us any longer to have such an organization as a General Conference? Will not the administration be largely reduced to looking after mission fields? The point is, if the European Conference has reached its majority, has not this Conference also? Why not organize North America as a division conference? This idea has been worked out by other denominations, and has been found to lessen the expense of such organization.

W. A. Spicer: I might answer that the recommendation suggests that this form of divisional organization is to be effected "as the conditions of the work require." Now in this country we have the headquarters of the General Conference. The union conference presidents here meet as a part of the General Conference Committee nearly every spring and autumn; so there is no difficulty on this side in carrying forward the work. It seemed to the committee wiser to see one division-conference plan worked out where the conditions demand, before extending the plan, just as in Australasia the union-conference plan was worked out before it was extended to all parts.

E. K. Slade: For several years I have anticipated a move of this kind, in view of the work that is being done in Europe. Especially since listening to the splendid reports from the different union conferences in Europe, it seems to me that this is a very appropriate time to study this question. It may be necessary at the time of another session to make some change in representation. That is something that can be handled at any time. But it seems to me that it is in perfect harmony with the light that has come to us to settle this question now.

R. C. Porter: The plan seems to be a very natural one, just the same as the Australasian plan was a natural development. Europe is quite distant from the center of administration. There is no real need for the organization of a North American Division Conference at the present time, because we have the center of administration right here in North America. But in Europe it is otherwise. The principle would eventually extend the plan to all parts, but the North American Division is not in need of any such organization at the present time, because it is so close to headquarters, and we can afford to wait. Will this lessen the General Conference administration's opportunity to lift in the European Division by having this organization?—Not in the least. The constitution provides that all members of the General Conference Committee are members of the Division Conference organization. They take right hold and help in that organization, as part of it, just the same as they do of the General Conference organization here. I believe it will facilitate the hastening on of our work in the European Division. I am fully clear that the time has come to take this step. Then, later, we may organize other divisions as the providence of God may indicate.

F. W. Stray: I would like to ask two questions for information: Have these unions in the European Division been paying a tithe into the General Conference treasury, as we do here? and, second, in the proposed organization will they pay a tithe to the General Conference treasury?

L. R. Conradi: These unions have paid to the sub-treasury of the General Con-

ference their tithe. They turned over this year surplus tithe to the amount of over twelve thousand dollars. [The speaker hereupon read an action of the European delegation concerning this matter, which later came before the conference and was acted upon.]

J. A. L. Derby: I do not wish it to be understood that I am opposed to this recommendation, for I am not.

Question was called, and number three was read.

On motion of W. W. Prescott; the word "each" was substituted for "the" in the second line, making it read, "the general mission funds of each division," etc.

Question was called, and number four was read.

Question was called, and action was taken upon the whole report, the same being unanimously adopted.

W. T. Knox: If there is no objection, we will give the delegates from the European Division an opportunity to present a matter.

L. R. Conradi: We would present two actions taken yesterday afternoon by the delegates assembled here from Europe. The following are the minutes:—

"European delegation meetings, May 21, 1913. Meeting was called to order by Elder Conradi. Prayer was offered by J. T. Boettcher. Guy Dail was asked to take the minutes of the meeting.

"*Voted*, That we as delegates of the European Division favor the organization of the European Division Conference in harmony with the recommendation of the General Conference at this session.

"*Voted*, That we favor the European Division Conference paying to the General Conference a tithe of its regular tithe. It was carried unanimously."

We would submit this for your consideration.

M. C. Wilcox: I move that we accept these minutes, and show our appreciation of the sentiments expressed by spreading the minutes upon the records of this Conference.

The motion was carried.

W. T. Knox: There is now no motion before the house.

G. B. Thompson: I move that the report of the committee on constitution (page 92), be adopted.

The motion was seconded.

The Conference had concluded consideration of the first three articles of the constitution at the time of adjournment. The report was amended to read as follows:—

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 not included in any division conference 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 missions and such union missions not included in any division conference 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 and superintendents of work under the North American Negro Department, 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 conferences, by union conferences not included in any division conference, and local conferences not included in any union conference."

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 union and local conference in its territory, and an additional delegate for each five hundred of its membership. Each union conference not included in a 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 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."

In considering Article III, section 5, the following discussion ensued:—

E. W. Farnsworth: I would like a little light upon how this will work out. I am not quite clear. Now, for instance, in selecting delegates to the General Conference, the committee of the Division Conference comes together and selects delegates to the General Conference, one for itself, and an additional delegate for each conference in its territory, and then another delegate for each five hundred of its membership. Will it not work this way, that the union conference in this division will select a delegate for itself and then one for every five hundred of its membership? If so, does it not present a double representation? That is, if the Division Conference selects one for every five hundred members, and the union conference also does the same, do they not have a double representation? I would like a little light on that.

W. T. Knox: By this arrangement, the representation comes from the Division Conference, and not from the union.

E. W. Farnsworth: Then is the union, as a unit, not represented at all?

W. T. Knox: No; it obtains its representation in the same manner as the

local conference now obtains its representation through the union.

E. W. Farnsworth: Then, if I understand you correctly, the representation of the union conference, as a unit, will be dropped out.

W. T. Knox: The plan is for each union to be represented by one delegate; the Division has, in addition to this, one for each five hundred members throughout its territory.

J. A. L. Derby: I would like to ask a question. Are the General Conference and the North American Division organized differently, or are they the same thing?

W. T. Knox: I would say, Brother Derby, that while there is a North American Division, there is no North American Division Conference.

J. A. L. Derby: I move, Brother Chairman, that the words, "and an additional delegate for each five hundred of its membership," be stricken out.

A Voice: Why?

J. A. L. Derby: It seems to me that in having so many local and union and division conferences, and so on, that it would be just as well for the local conference to instruct its delegates to the union conference, and for the union conference to instruct its delegates to the division conference, and this would very materially lessen the expense of a general gathering like this, and yet I do not see how it could in any way operate against the democracy of the denomination. I do not see the necessity of having so many delegates from union conferences.

W. A. Spicer: Brother Chairman, we remember that when the Conference gathered here in session, it was found that even this basis of representation was not sufficient, and there has been quite an addition made to the delegation by the Conference session. If we cut out this provision, the representation would be perhaps a third less.

Voices: Two thirds.

J. A. L. Derby: Brother Chairman, the question is, if these divisions are organized, does it not take away from the General Conference a large amount of work that it is now doing? Will not a large proportion of the work that the General Conference is now doing be handed over to the European Division Conference? If so, why should the European Division Conference have just as much representation as it now has?

A. G. Daniells: I think there is a misconception with reference to the matter of taking away the work. The organization of either a local conference or a union or a division conference does decentralize detail work. It distributes it. If we had no conference at all, except a central body, then of course our duties would be many. We should then have to look after churches, and all that. But when we organize a local conference, that steps in between the central body and the church, and looks after those details.

When we organized the union conference, we distributed many duties of a detail character that the General Conference Committee was looking after. The interests of local conferences and those cares were then thrust upon the union conference officers. But in doing that, brethren, we did not take out of the hands of the central body the general administration of affairs of the denomination.

We found many a question that passed by the local conference to the union conference, and had to go on to the General Conference, and I think our General Conference sessions have been as greatly pressed with affairs of large character as ever passed before a union conference organization. Instead of legislating regarding matters pertaining to local conferences, we have been able to lengthen our vision with reference to great missionary enterprises. We have been able to make the General Conference a little more educational. We have been able to give more attention to the departments of work than we could have done without the union conference organization.

Now when we organize the Division Conference, we do not cut off the interests of Europe from this central body. There are great questions of administration, departments of work, institutional interests, all of which will always have to go under the general legislative work of the General Conference. If you should organize North America into a division conference, there would still come to the General Conference many important questions relating to administration, institutional, and departmental work. You do not cut those things off. You cut off details, but not the great, important problems that are always arising. Now it is a very serious matter for us to vote out this part of the representation, one for every five hundred members. What would you have left? You would have the General Conference Committee, with forty-five members. You would have no other representation from the union conferences. All you would have would be this and about twenty-five members more, being the presidents of the twenty-five union conferences, and one delegate for each local conference. That would leave out your departments, your institutions, your editors, and all that class of men. At every session of the General Conference our conferences have been so anxious that their departments, educational men, editors, and publishers, should be here to attend the conference, and share in the deliberations, that they have requested us to suspend the constitution, and permit them to attend. And we have been glad to do it. Now if you cut this out, you would seriously affect the delegation.

We see more in a General Conference, brethren, than the transaction of legislative affairs; than simply passing recommendations. We see a great value from the educational standpoint. Now what is the Educational Department doing in this conference? What is the value to our medical work for our physicians and nurses to attend these daily meetings? What is the benefit to our young people of having young people's meetings? This educational work is of unspeakable value. Of course you could have these departmental meetings held as often as once in four years, or oftener; but then this would multiply expense. The value is in having them in a general gathering like this.

W. T. Knox: The hour has come for adjournment.

Pending consideration of the constitution, the conference was adjourned, the question having been called on Article III, section 5.

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

FOURTEENTH MEETING

May 22, 2:30 P. M.

W. T. KNOX in the chair.

Prayer by M. N. Campbell.

W. T. Knox: When we adjourned, we were considering the report on the General Conference constitution. The secretary will read, beginning with Article IV, section 2.

By motions to amend and by common consent, the remainder of the report on the General Conference constitution, was amended to read as follows:—

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 president of the European Division Conference shall be one of the vice-presidents of the General Conference. His duties shall be such as are prescribed by the constitution of the Division Conference. He 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.

"One of the vice-presidents shall labor in the North American Division, as the executive committee may advise, and, in the absence of the president, preside at the councils of the members of the executive committee which may be held in North America.

"One of the vice-presidents shall labor in the Asiatic Division, as the executive committee may advise, and, in the absence of the president, shall preside at the councils of the members of the executive committee, and at missionary conferences which may be held in the Asiatic Division."

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 division, 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-presidents of division conferences, shall be chosen by the delegates at the regular quadrennial sessions of the General Conference, and shall hold their offices for the period of

four years, or until their successors are elected, and appear to enter upon their duties."

Article IV, section 1 of the by-laws to read:—

"This conference shall receive a tithe from all of its division, union, and local conferences, and the tithe of its union and local mission fields."

No. 2 of the committee's report, pertaining to a change recommended in the General Conference Corporation constitution, was also discussed. Question was called for on the whole report, and the report was unanimously adopted.

European Division Conference

W. T. Knox: The next business in order will be the consideration of the suggested constitution and by-laws for the European Division Conference.

W. W. Prescott: As the means of acting upon this constitution and by-laws, I move that the following action be taken:—

In response to the request of the European delegates to this conference for a European organization,—

Resolved, That we hereby authorize the accredited delegates from the following union conferences now present in this General Conference, namely, the British Union, the Central European Union, the Danube Union, the East German Union, the Latin Union, the Russian Union, the Scandinavian Union, and the West German Union,—to meet and organize the European Division Conference; and,—

We recommend, That in organizing said conference, they adopt and act upon the following constitution and by-laws:—

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 any union.

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, such amendments to be not inconsistent with the constitution of the General Conference, and provided, further, that if it is proposed to amend the constitution at a special session, notice of such purpose shall be given in the call for such special session.

BY-LAWS

Article I—Executive Committee

Section 1. During the intervals between sessions of the conference, the executive committee shall have full administrative power, with authority to grant and withdraw credentials and licenses, and 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 provision for filling such vacancies shall be made by vote of the conference. The withdrawal of credentials or filling of vacancies on the executive committee shall re-

quire 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 or vice-president; or such meeting may be called by the secretary, upon the written request of any five members of the executive committee.

Sec. 4. Previous to each session of the conference, the executive committee shall provide such temporary committees as may be necessary to conduct the preliminary work of the conference.

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. This conference shall pay a tithe of its regular tithe to the General Conference.

Sec. 3. The executive committee shall be authorized to call for such special donations as may be necessary to properly prosecute the work of the conference.

Sec. 4. The conference shall receive offerings devoted to missions.

Sec. 5. 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 officers shall have the accounts of the conference audited at least once each calendar year, and shall report upon the same to the executive committee of the 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.

W. J. Fitzgerald: I second the motion introduced by Brother Prescott.

The motion was put and carried, the delegation having previously studied in detail the constitution recommended, and making various changes, as will be noted by comparing the amended reprint with the copy printed in the BULLETIN, on page 91.

The meeting adjourned, the congregation uniting in singing "Blest be the tie that binds our hearts in Christian love."

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

"BLEST be the tie that binds
Our hearts in Christian love!
The fellowship of kindred minds
Is like to that above."

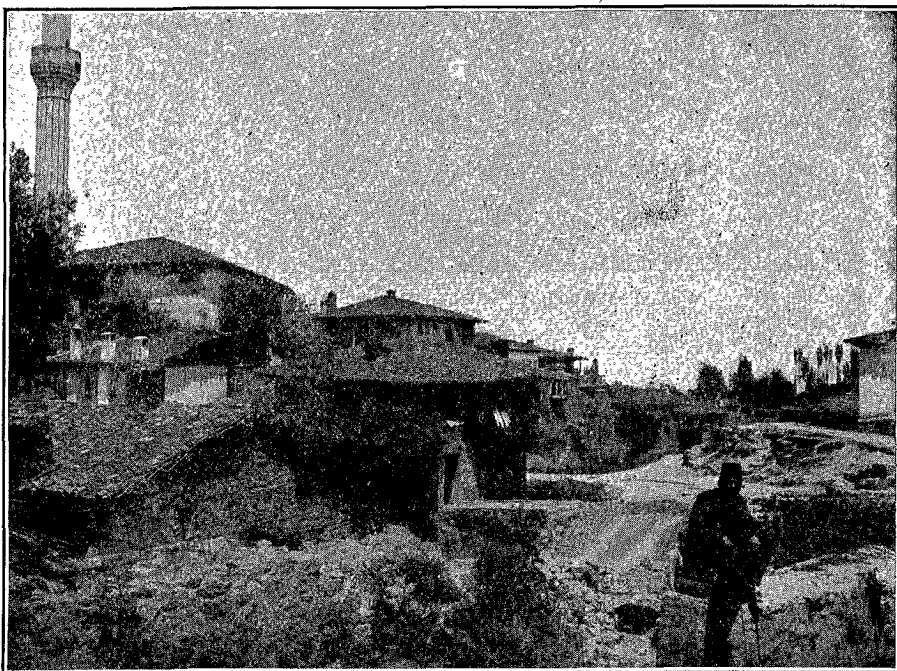
— Fawcett.

REPORT OF THE LEVANT UNION MISSION

(Read during the twelfth meeting of Conference session, May 21, 2:30 P. M.)

THE eyes of the whole world have been turned toward the Near East by the recent Italian-Turkish war, which wrested Tripoli from the rule of the Crescent, and by the successful advance of the forces of the Balkan States, almost to the very gates of Constantinople. As students of prophecy we are all intensely interested in the outcome of the conflict, because of its bearing upon the work among twenty-one millions of people in this field that must hear the loud cry of the third angel's message. Perhaps the humiliation of

of his heart to "bring the printed page to every family in Constantinople." He was zealous, full of courage, and did not get alarmed by imprisonment or on account of the rage of the populace, who gave him some rather rough treatment, but kept right at work. His example was really a great incentive to the native brethren to attempt the sale of our literature. Publications in the Greek, Turkish, Armenian, and Arabic have thus far been issued here. In the Levant field, there has been a gradual increase in sales, which rose from \$96.03 in 1909 to \$806.22 last year, or a total of \$2,169.76 for the four years. The number of canvassers varied from three to twelve. During the same time the Syrian sales were \$319.31; and the Egyptian, \$240.94. So far as I know,



OUR FIRST COLPORTEUR IN BEREA, MACEDONIA

Turkey may lead many a sincere follower of Mohammed to lend a more willing ear to the teachings of that Book which twenty-five centuries ago foretold the destiny of the Sick Man of the East.

The Turkish Mission

In spite of revolution, and war, and famine, the last four years have been encouraging to our Turkish work and workers. During the latter part of 1909, the forces of this union were materially increased by accessions from without. Brother C. Voigt, of the Hamburg house, was sent to open the publishing work in Constantinople. He was followed by Elder E. E. Frauchiger and family, of Germany, who took charge of the field, and by Brother and Sister Scior, who had been laboring in Austria, and by Dr. V. Pampaian and wife, who established the work among the Armenians in the Trans-Caucasian field. Brother Girou, of Belgium, went to Constantinople the latter part of 1911.

The adoption by Turkey of the constitution in 1908 made it possible for us to attain a good degree of success in the publishing and canvassing work. At the time Elder Frauchiger went to Constantinople, a young man made the trip thither from Germany at his own expense, that he might fulfil the desires

Seventh-day Adventists were the first to undertake the canvassing work in Turkey — that is, selling Christian literature among the Mohammedans.

The school has held two successful terms at Constantinople. Some time each week was devoted to practical colporteur work, the students going out in the city. Something over a dozen pupils were in attendance. Instruction was imparted chiefly in the Greek, Turkish, and Armenian languages. In this connection, we would refer to the question that has to be settled since Christians are now being taken by the government of Turkey to act as soldiers. This change in the attitude of our government has caused many of the Christian youth to flee. A number of our own young men have left the country because of this, and, if it continues, it will rob us of the very young men we need for workers in this land. We advise our youth to so live out the message before their fellow soldiers and superiors as to bring honor to the name of their Captain, Jesus Christ.

At the first general meeting ever held in Turkey, at Constantinople in September, 1910, 25 delegates, from 14 churches and companies, came together to consider the needs of the field. The seven vilayets of Sivas, Trebizond, Mamouret-ul-Aziz, Diarbekr, Van, Bitlis, and Erzerum were separated from

the Turkish Mission, and formed into the Armenian Mission, beginning with Jan. 1, 1911. Brother Z. G. Baharian, the superintendent, now assisted by one licentiate and one Bible worker, was enabled to gain eleven new members

Central Turkey,

The Central Turkish Mission has the largest membership. It contains the vilayets of Constantinople, Adrianople, Kastamuni, Aidin, Angora, Brusa, and

what one must surmount in traveling about in that land. GUY DAIL,
Secretary European Division.

Letters From Bible Lands

[The letters described travel in Pontus, Cappadocia, Mesopotamia, and Syria—regions over which the apostolic missionaries passed so long ago. The baptism of believers was reported at various places. Here are a few extracts:—

“At Diarbeker, the leading city of the Kurds, the cholera was raging. As we entered the gates, the dead were being carried out. We rented a house for meetings, and, in spite of the fact that the people had been warned by pastors to keep away, more came than could be let in. Indeed, there was such a rush for the meeting-place that the people stoned us and the house because they were shut out. Had not the police protected us, we would likely have lost our lives.”

Another:—

“We had good meetings in Tarsus and Adana. The hall was too small, so that, even though it was the cold season, we had to speak to the people under an arbor. Carpets were laid, and in our midst were two charcoal fires. Two were baptized in the Sihun River. Now I am planning the trip over the snow-covered mountains into Anatolia.”

Again:—

“As I spoke at Smyrna, the secretary of the Grecian patriarch invited me to call on this ecclesiastical officer. I was received with open arms. We had a most interesting talk about the prophecies. An appointment was made for a further interview. When we came together the patriarch had his two secre-



FIRST SABBATH-KEEPING FAMILY IN ALBANIA

last year; in 1911, seven were received. The membership was twenty-four at the close of 1912. The tithe averaged \$6.52 a member last year, and the gifts to missions, \$1.91. Elder Frauchiger, the union superintendent, has recently visited this district, and though everywhere he found open doors, yet there are many difficulties, and converts to the message are not won without a hard struggle.

There were a number of delegates from Turkey at the Friedensau council of 1911, and it was then decided to make a further division in the territory of the Turkish Mission and of the Levant Union. Syria and Egypt were cut off from the union, and the Cilician field (which contains the vilayets of Konnia, Adana, and Aleppo) was organized out of the Turkish Mission territory. Brother A. M. Buzugherian was placed in charge. He is assisted by three missionary licentiates. As the action took effect Jan. 1, 1912, we have only one year's report of this field under its present organization. Nine were baptized last year, and its membership is ninety-three. The tithe averaged \$4.15, and the gifts were \$1.03 per member.

Grecian Mission

The Grecian Mission is the smallest in membership of any we have in the union. Its territory is: Greece, Crete, the vilayets of Janina, Scutari, Salonica, Monastir, Kossovo, with Novibazar, all together with a population of 5,650,000. Elder R. S. Greaves, who was formerly located at Janina, removed to Greece last year, and is located at Patras. They report eleven members. Brother Scior, the licentiate assisting Elder Greaves, is at ancient Thessalonica, and has learned the Greek language. The war has made his work exceptionally hard, but God has taken care of him. Our nurse, Sister Loxander, has been assisting in caring for wounded soldiers in the hospital at Thessalonica.

the Turkish islands. Of course the country has suffered greatly by the advance of the contending armies in the recent war. Elder Frauchiger is the local superintendent here. He is assisted by one minister, three licentiates, and three licensed missionaries. One hundred two were added during the last four years, but it should not be forgotten that this includes the members received in the Armenian and Cilician



WORKERS AT THESSALONICA, MACEDONIA

missions until the time they were cut off from this field. The average tithe last year was \$4.15; gifts, \$1.02. The membership is now 189. In his recent trips, Brother Frauchiger has had some exceedingly interesting experiences. I will read from some of his letters, in closing, as they give a vivid picture of

taries by him and a professor of theology. Near by was another Greek of high standing. Through my translator, I explained Daniel 2 and 7. When we were studying the Papacy, the professor wanted to interrupt, but the patriarch would not allow it. Our interview continued during the afternoon and till

eleven o'clock at night. We had our French book on Daniel, which they purchased. They only wished we had with us the work on Revelation also. The patriarch cordially invited me to come to Smyrna again."]

Bible Study Hour

EXPERIENCES IN SOUTH AFRICA

M. C. STURDEVANT AND F. B. ARMITAGE

May 22, 8:30 A. M.

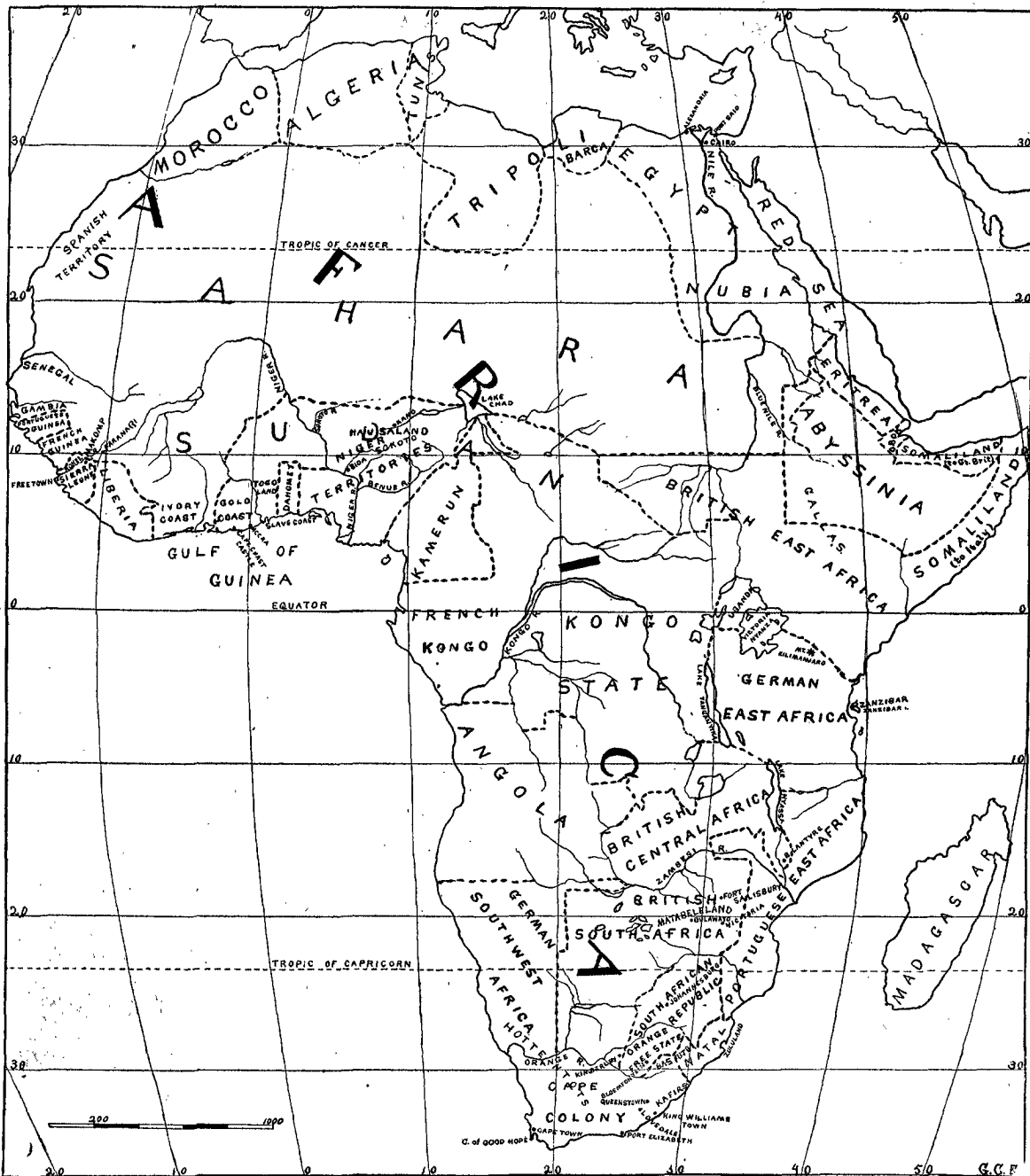
I BRING you greetings this morning from the new Tsungwesi Mission, South Africa. As we left the mission station to come to this meeting, our native

F. L. Mead. We responded. The Boer War was on in South Africa, and the British Government was trying to prevent foreigners' going into the African interior. Brother A. Bacon, our London transportation agent, said, "Let us go to the American ambassador, and see if he cannot do something for us." The ambassador said, "Do you belong to the Seventh-day Adventists?" I said, "Yes." "Very well," he replied, "I have a very dear friend there who is an Adventist, and I will fix it up for you so that you can go." He had the passport prepared, and we hastened on to Africa.

Upon reaching South Africa, we found that we could not go on into Rhodesia, as the government would not

close together, the three trains in sight of one another. It took us one week to reach Bulawayo. Brother Anderson, with others from the mission, met us. The next morning we started, with ox teams for the Matabeleland station. We found a pleasant home there, and met with many new experiences. Sister Mead was in temporary charge. Two months later Brother Anderson became our director.

As I had had experience in farming in the States, I was given the work of clearing up some of the land, preparatory to putting in a crop. At first I spent a portion of my time in the store, where I met the natives and learned considerable of the language. Soon I was placed in charge of the night school.



teachers and helpers there desired us to greet you for them. I understand I am not to give a missionary report, but to tell of some of the providential leadings of God in opening up the work.

In February, 1902, the Lord found me in Atlanta, Ga., working for the colored people. The call came that I should go to South Africa, to the old Matabeleland station, Solusi, to fill, as nearly as I could, the place left by Elder

allow emigrants to go up into that country. But I wanted to go on immediately to Rhodesia. We had to stay there about ten days, but by that time the way was opened so we could go on. As we left the Cape, we were escorted into the interior by one army train ahead and one behind. About sixty police were with us. Heavy fighting was expected at almost any moment. We traveled only in the daytime, and at night lay

For some hours each day I took the boys with me and went out grubbing and clearing up the place. The year that we arrived, there were only about five acres of land under cultivation. We had, at that time, one harrow, one harrow, two wagons, and a few old cultivators that had been eaten down by the white ants. We began to try to make the mission self-supporting, but the drought hindered, and we could not do very much.

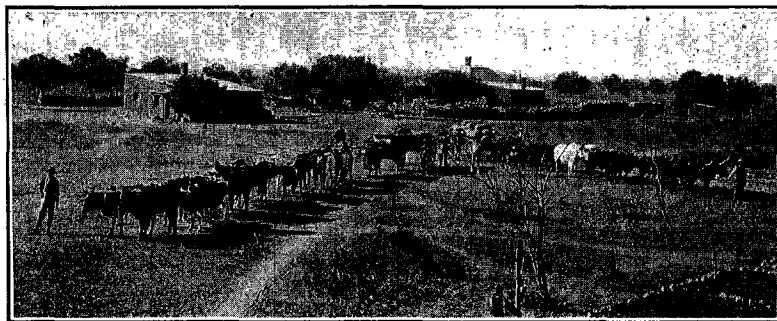
When Brother Anderson moved away, Brother Hyatt said to me: "Brother Sturdevant, we do not see how we can continue supporting this mission. If you remain, you will have to make the most of the natural resources of the mission property." I responded, "All right." We continued to clear more land and to give much attention to

age, living some miles away from our station, had a dream. He found himself traveling along a road, when he came to a river, and saw something thrown across it. He knew nothing of bridges, had never seen one. In his dream he saw the tracks of people who had gone over the bridge, and, though fearful, ventured to cross. When he

the infant ceased. I knew not what to do. We had no milch cows, and were 140 miles from the next mission station, and 110 miles from the railroad. We took the matter to the Lord in prayer. I searched the country for a cow, but could find none. One morning, however, one of our boys came to tell me a wagon was coming. This was an unusual occurrence in those isolated parts. Soon our visitor reached us, and said, "I have come to learn whether I can make a trade with you for some of your oxen." I told him I had only a span of ten, and most of these were calves, and unfit for transport work. "But," he urged, "I am in trouble. I have a cow in my team that must have rest. I want to trade her for one of your oxen." I asked the man how he happened to come our way. He said he had been traveling another road for about a hundred miles, when in some unaccountable way he had lost his trail, and the road he took had led him to our mission station. Thus the providence of God intervened in our behalf in a time of special need.

Again: On one occasion we were destitute of provisions. Our attendance had increased till we had about twenty boarding at the school. The natives needed something else besides corn. So we began to seek the Lord. One morning we saw a string of oxen, thirty-two in number, coming toward the mission farm. They were traveling as fast as they could. I called to my boys to go and turn them in; and as soon as they came up to where I was, they began to lie down around me. I told the boys they had been chased by lions, and now they had found shelter, they were ready to rest.

The next day the owner of the cattle came along, and told me his story. The lions had chased his cattle about fifteen or eighteen miles from his place down below the mission, and there the wind changed; and of course oxen will not go



AT THE SOLUSI STATION, RHODESIA

farming, and at the end of nine years, when I turned the management of the mission station over to Brother W. C. Walston, the work was in a prosperous condition financially. The only help we had received was the salaries of the missionaries from abroad. When we left, there were three hundred acres under cultivation. God has blessed in a remarkable manner the work at this our oldest station in South Africa, which is now fully self-supporting.

Elder Porter here called upon F. B. Armitage to relate some of his experiences.

F. B. Armitage: I am very thankful to be present with you here, after having been absent for sixteen years, and to be able to bring to you some of the good tidings of what the Lord has done for us in Africa. I also bring greetings from the Zulu people. Just before I left there, one of the young men said: "We want to send our greetings to the brethren in America that love us so. You tell them that we thank them very much for what they have done for the black people. Tell them to be of good courage, and to continue to help us by sending teachers who love the Lord Jesus and who will show us the way of life eternal."

I will go back to the time I left the Solusi Mission station to work in the Somabula, or "big forest," station, about one hundred forty miles northward. In those days sufficient funds were appropriated to us to pay the wages of the missionaries, and we had to meet the expense of starting new schools and feeding pupils. Many problems were met. Many of the people had never seen a white woman, and but few had seen a white man. They were in the depths of heathenism. Fortunately, we had taken with us some little orphan herdboys, and they became quite a center of attraction. Soon afterward all the little herdboys in the country came driving their sheep and goats to the mission in order to become acquainted with our boys. This gave us opportunity to become acquainted with the parents, and to open a school, with forty or fifty boys in attendance. Others came, and our school grew.

Our earlier work at the Somabula Mission was marked by many providences. One night a young native married man about twenty-three years of

came to the middle of the stream, there was no more platform on which to cross, but just a plank. He was afraid to go farther, but all at once he made up his mind he would get down onto his hands and knees, and cross that way. Before he had advanced very far, he saw a little building. When he reached the building, he heard some one reading in his own language. He discovered that it was a boy who was reading. He asked the boy what he was reading, and was told that it was the Word of God. He did not know anything about the Word of God, but felt a longing in his heart to learn about it.

When the young man awoke in the morning, he told his father about the dream, and said he was going to visit the missionary living on the other side of the river, and learn whether he could attend school. His father gave him permission to go, and later sent three other



SHANGANI MISSION, RHODESIA

members of his family to learn the truth. As a result, we soon had four pupils with which to begin school work. These were our first pupils. Today the young man who had that dream is a faithful worker in the Somabula Mission, and stands as a monument to God's mercy.

Another incident: About three or four months after my wife and little babe and I reached Somabula, Mrs. Armitage was taken down with the Egyptian sore eye, a painful affliction, necessitating her remaining in a dark room. Under these circumstances the natural food for

with the wind with lions anywhere in proximity. The lions always go against the wind, because the lion always goes ahead of his prey, and then springs upon it as it comes along; but he will never chase it down. So these cattle had changed their course, and this had brought them to the mission.

When the man found that I had taken care of his cattle, he wanted to know if there was not something he could do for me. I told him he was welcome to what we had done; but before he left I asked him if he knew of any one who could

sell us some cows. He said, "No, I do not know who will sell you any; but if you will permit me, I will send you some, to run here as long as you would like to keep them." And so he sent us seventeen or eighteen cows, and in a little while we had an abundance of milk at the mission. This we regarded as another marked providence.

Another helpful providence was this: God in his wonderful way brought to us people from all over the country. Some came hundreds of miles, seeking a place to go to school. Four young men that started out from the Shangan division, over a hundred miles away, came saying, "We have wanted to find a mission station where the missionaries do not use tobacco."

Kafirland

After spending six years at the Somba station, it became necessary, because of the susceptibility of our little girl to the black-water fever, to leave the station, and go down to some point nearer the coast to labor. We were invited to go to what is now known as the Maranatha Mission, or the "Coming of the Lord Mission," as its name indicates, To take up work for the Kafir people.

After putting up our buildings, we began making missionary tours among the people. Our equipment was a small wagon, a magic lantern, our fomentation cloths, a few simple medicines, etc. Our little wagon attracted much attention. The use of a magic lantern was an innovation in mission work, and proved helpful. We went to one native village where the chief was not willing to have us work among his people, because he belonged to another denomination; but there were many in that town who we thought should hear the truth. So we fitted up our lantern at the front of the wagon, our screen at the rear, and began showing the pictures as we drove through the streets of the town. In a little while we had a number of children running after us. We told them to go and tell their parents that we were to have a meeting on the street, and to invite them to come. That night the whole town was out. The streets were blocked almost as far as we could see. Thus we found it possible to draw a crowd, and tell them of the love of Jesus, and of the provision he has made for their salvation from sin through his blood.

In these missionary tours we had abundant opportunity to minister to the sick. I could tell you some things that our sanitarium nurses generally could not tell, of the wonderful way in which God marvelously blesses the use of fomentation cloths.

When extracting teeth, as we are often called to do, we usually bind up all the sores we find. In every other way possible we try to help the poor people. Chief Kama said that he hoped the day would come when his people would be able to hire a Seventh-day Adventist trained nurse to give his whole time to working among the sick people of his tribe, and at the same time teach them the truth of God as we understand it.

I am grateful to God for his blessing, and to our brethren and sisters in the home land who have so freely and so liberally contributed of their means to carry forward the work in this dark

continent. The work in which we are engaged is God's; is yours as much as mine; and I pray that your interest in the people of dark Africa may ever continue, and that the blessing of the Lord may be with you always.

R. C. Porter: There was an old chief in Kafirland, who was before his death, more respected than any other man in that land, who told them he had had a vision, in which he saw a white man coming with a roll to teach them important truth. He advised his people that when such a teacher came, they should accept that white man's teaching; for the Lord had shown him that this teacher would be a representative of the people that would have the truth. The chief died. Afterward, one of his relatives was present when our people were out on a mission tour with the wagon, and hung up the chart with the law of God on it. This relative said, "This is the people that the prophet before he died said would come and bring to us the truth." He said, "Here is the roll." He exhorted all the Kafir people to accept the doctrine we were advocating. This has opened the way so that we have most urgent invitations in all that section of the country to come out and do evangelistic work. I believe we can do much more in rapidly disseminating the truth through evangelistic tours than in any other way. Two native evangelists are now proclaiming the message in that land, both of them having recently accepted the truth. We have many invitations. In many ways God is calling upon us to go out and do evangelistic work, which in Kafirland seems to be a much more rapid method of reaching the people than is mission-school work.

Brother and Sister Sturdevant sang "What a Friend We Have in Jesus," in one of the native languages of Mashonaland.

R. C. Porter: I wish you could hear the natives sing their gospel hymns. In their social meetings many are on their feet at once. I have seen them when not less than six would be on their feet at once, until ninety or a hundred had spoken. I have seen them with tears in their eyes as they pleaded that this same truth which had changed their hearts and given them light and peace, might be carried to their people. If you could sit before congregations and see these weeping eyes and hear these pleas, I know you would be glad that you have helped to make possible the evangelization of these poor, dark heathen. We shall see them by and by in the kingdom of God. They are talking about going home. They are talking about the great gathering. They are talking about the time when Jesus will come, and we shall wear crowns of immortal glory. They believe that time is not far distant. The language of their hearts is: "O, what shall we do for our poor people? What can be done to reach our friends?" I see the answer to these pleas in the rising and continually increasing interest in missions on the part of our brethren in this land. Funds are coming in freely. The members of our churches in the home land are giving liberally. I pray God the time may soon come when it will be possible for us to send out a hundred evangelists where we now have one, and thus rapidly carry the truth to all those peoples throughout the continent.

Departmental Meetings

SABBATH SCHOOL DEPARTMENT

Fifth Meeting

THOSE attending this meeting were afforded a rare pleasure in hearing Elder J. N. Loughborough relate his experiences in connection with the early history of the Sabbath-school work. He said:—

"In the beginning, the people did not believe in organization, and of course no one believed in having an organized Sabbath-school. This work was started at first on a very small scale. The first school of which I was a member was started in Battle Creek, Mich. There were only a few families there. Brother M. G. Kellogg got together seven little boys belonging to these families, and a little while before the church service he taught these boys from Sabbath to Sabbath. Even at that small effort some of the older ones shook their heads, and said that Brother Kellogg must be careful or he would be bringing in some of Babylon. One day Sister White stated that it had been revealed to her that we must have Sabbath-schools for the children, and the older ones must help. The parents were urged to teach their children short verses to repeat in the Sabbath-school.

"The Lord has developed this work step by step, and it has indeed grown very rapidly. If the present work for the children had dropped down on us in the early days, we would have thought the loud cry had surely come."

"Personal Work" was the topic for the day. G. B. Thompson presented a strong paper, setting forth impressively the need of this work being carried on in every school. This paper will be published in an early number of the *Sabbath School Worker*.

Mrs. E. E. Prescott, of Buffalo, N. Y., emphasized in an impressive way the need of personal work. A gentleman, admiring a fine flock of sheep, asked the owner the secret of his success in raising them. The significant answer was, "I take care of the lambs." How shall we answer the Master when he puts the question, "Where is the flock that was given thee, thy beautiful flock?" Constant watchcare is needed over the lambs that have been gathered into the fold, that they stray not away. They should be encouraged, strengthened, established, and fitted for a place in God's work.

Mrs. Plummer spoke of the need of each worker consecrating himself to the Lord fully and completely if he would work successfully for others. We must ourselves be what we ask our pupils to become. It is the consciousness that self is not right, that hinders many from doing personal work for others.

C. H. Wilkinson, of Brooklyn, N. Y.: The consecration services we have held in our school have been of the greatest value. We usually appoint them two weeks ahead, so as to have time for preparation. Upon one occasion I gave the teachers opportunity to plead personally with their pupils to give their hearts to the Lord. They did so, and the Spirit of God touched their hearts, and souls were converted.

Mrs. J. F. Moser, of Takoma Park: Let us welcome the rainy days when we

have only one scholar present. Do not unite with another class, but make that a precious occasion, when you may labor especially for that one.

PUBLISHING DEPARTMENT

Sixth Meeting

IN the sixth meeting of the Publishing Department, Elder I. H. Evans, after giving an interesting account of the rise and progress of the publishing work in the Asiatic Division, made a strong plea for at least six men with whom to man their different fields. He told how the Lord had blessed them in starting literature work in China, Korea, and Japan, and that the Chinese magazine had now reached a circulation of sixty-four thousand copies a month. The possibility of training the rank and file of the believers there to sell our paper is practically unlimited. The publication of books has commenced. The circulation of the Chinese paper has had to be restricted to certain provinces, so that the interests may be followed up by evangelists.

Elder S. N. Haskell, who in his talk brought out the fact that he organized the first tract society work ever carried on in the denomination, gave a number of early experiences of great interest. He referred to the fact that it was through reading "Elihu on the Sabbath" that he himself had become interested in the truth. He stated his firm belief that the time has come for the rank and file of our people to sow the seeds of truth with our literature, calling special attention to the promise given in the last paragraph of page 612, "Great Controversy."

Seventh Meeting

The needs of the work among the millions of India were set before the publishing men by Prof. J. L. Shaw. With 147 distinct languages, in some instances twenty-three languages being spoken by over a million each, with the great Mohammedan religion embracing sixty-six million of people, India presents problems that seem overwhelming. However, with God's help, a beginning has been made, and more than 20,000 copies of our seven periodicals in six

different languages are now going out from our press in India. One of these in the Urdu is for circulation among Mohammedans. The successful sale of our literature by the natives is being established, and depending upon the Lord's help we see brighter days ahead. Brother Shaw made an earnest plea for at least two workers to take up the English work, and for help to lead out in the circulation of the magazines.

Elder Town read an excellent paper sent to the conference by C. E. Weeks, who three years ago entered India, and took charge of the literature work in the field. He gave a report of one native worker who in Eastern Bengal and Assam during the last six months has put in sixty-two hours, and has been blessed in his work with literature. He also referred to the growth of the circulation of the various periodicals, and expressed the belief that the Lord is going to help in the accomplishment of great things in our literature work in India.

In the discussion of the need of men for foreign fields every general bookman present pledged his hearty support to the furnishing of men. Seventeen expressed a personal burden to take up work in foreign fields as opportunity and training will allow.

By unanimous vote a resolution was adopted which tends toward the continuing of the policy of furnishing leaders from this country for book work in foreign lands. Another resolution suggesting that we request our publishing houses to furnish tracts at prices which will enable them to be sold by city workers, was also introduced and adopted.

Mexico are extremely poor, and a large investment in sanitarium buildings would not pay financially. Dispensary work could be nicely adapted to the needs of that field. Medical missionaries even with meager facilities have an advantage over other physicians, for they have the mighty God with them.

Dr. Wolfson said that the question of the support of medical missionaries in the field has received considerable study at the Hinsdale Sanitarium. Our great dependence is in the Lord. It is his work, and when his servants are laboring in unfavorable surroundings, where it seems that means of support can not be secured, he will provide.

Dr. Menkel was of the opinion that while much can be done in foreign fields with meager facilities, yet much more could be accomplished with good equipment.

L. A. Hansen said that one whose heart is set on doing good can with the most simple outfit do much in the way of rational treatment for the relief of sickness and suffering.

W. B. White read a paper entitled, "What Shall We Do With Our Graduate Nurses?" A good many nurses are graduated every year from our sanitariums, and it is a vital question what to do with them, that they may become indeed a part of the work of God in these last days. Some are quite spiritual, and some not so much so. Some are apparently altogether professional, and seemingly have no thought but to make a success from the standpoint of money. But they are all susceptible to counsel, and an effort should be made to convert them to the one great purpose of winning souls for the kingdom of God.

The conferences should take a deep interest in our graduate nurses, and endeavor to use them in conference work. Some might be employed to visit and instruct our own people, to teach, advise, and help them. Some might be encouraged by the conferences to operate treatment-rooms. Some should have special training, and be sent to foreign fields. A number might be employed in city work in connection with tent or hall work, and a still larger number might be sent out into the large cities under conference direction to engage in charitable and benevolent work.

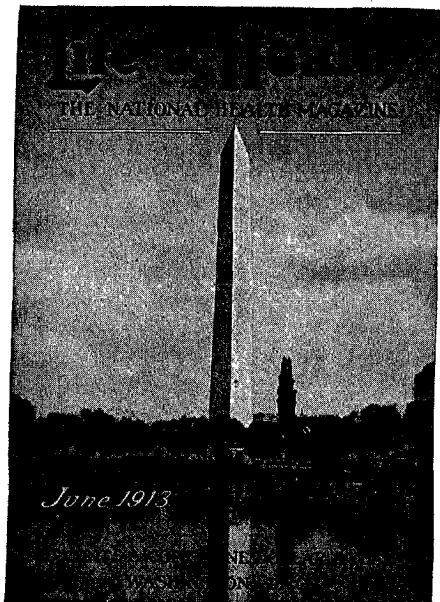
MEDICAL DEPARTMENT

Sixth Meeting

ELDER W. B. WHITE offered prayer. Thirty minutes was given to a discussion of the subject of the previous meeting. Dr. Fattbert, of Mexico, said that the Mexican people are different from most any other people in the world in some respects, but they need the gospel, and nothing else will save them. Their salvation is the true object of medical missionary work among them. Many in



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Thoughts for the Candid	.25	50	The Eastern Question	.50	25		
Tormented Forever and Ever	.25	25	Seventh-Day Adventist Belief				
Rich Man and Lazarus	.25	25	Fundamental Principles of Seventh-Day Adventists	\$.50	50		
Satan's First Lie	.50	25	Topical Bible Studies	.38	25		
					Should Not Christians Keep the Sabbath?	\$.50	25
					The Rest Day	.63	25
					The True Seventh Day	.38	25
					Who Changed the Sabbath?	.25	25
					What the Sabbath Involves	.25	50

REVIEW AND HERALD PUBLISHING ASSOCIATION, Washington, D. C.
Order of Your Tract Society

THE EVENING SERVICE

May 21, 7:30 P. M.

ELDER E. J. HIBBARD was the speaker of the evening. He took for his theme "The Idea of Worship in Connection With the Third Angel's Message." He first brought out the thought of two opposing forms of worship enjoined by two opposing powers, under fearful penalties. See Revelation, chapters 13, 14.

All false worship of every form and nature is of Satan, and in honor of him. This is seen in the attempt of Satan to bring Jesus to bow down and worship him. The attitude of Satan on this occasion is typical of his continual claim to worship and obedience. All worship demanded of human beings by Satan leads not only away from God, but compels open and flagrant violation of God's commands. Witness the apostasy in the time of Elijah and Israel's sin in the matter of Baal Peor. Thus in the last analysis Israel turned away from all of God's commands, and so went into captivity to Babylon. See 2 Kings 17:7, 8, 16, 17; Jeremiah, chapters 5, 6, 7. Israel was diligent in all their ritual, but in the matter of holy living they had no part.

Following the captivity, the Jews

stood aloof from the heathen, but this led to formalism, and tradition was put in the place of God's Word. Instead of submitting to the righteousness of God, they sought to establish their own righteousness. Self-righteousness is the basis of all heathenism, and in all the experiences of Israel, which were the substance of the old covenant, there was nothing of grace, but merely the purpose of God to show their utter helplessness to save themselves. The whole ritual service was to point out the grace of God made real in Christ; but Israel perverted even this, and it was taken to be a means of salvation.

How different is God's free salvation by grace through faith! All that God requires is the humble, glad surrender of our souls to his care.

Again, this same great delusion of self-righteousness became seated in the Christian church, so called, and reached its culmination in the time of the Reformation. And this is the test in our day—the receiving of Christ's full, divine grace, ministered by the Spirit on the condition of faith. Our one only plea is the all-sufficient offering of Christ, apart from all claim to merit. Thus it was in the case of Paul, and in the case of Luther, and the Wesleys. Thus, and thus only, shall the full sal-

vation of our God come to us—even to us who are by nature so hopeless and wretched. May God make it so in the case of all of us.

ORDER OF SABBATH SERVICES

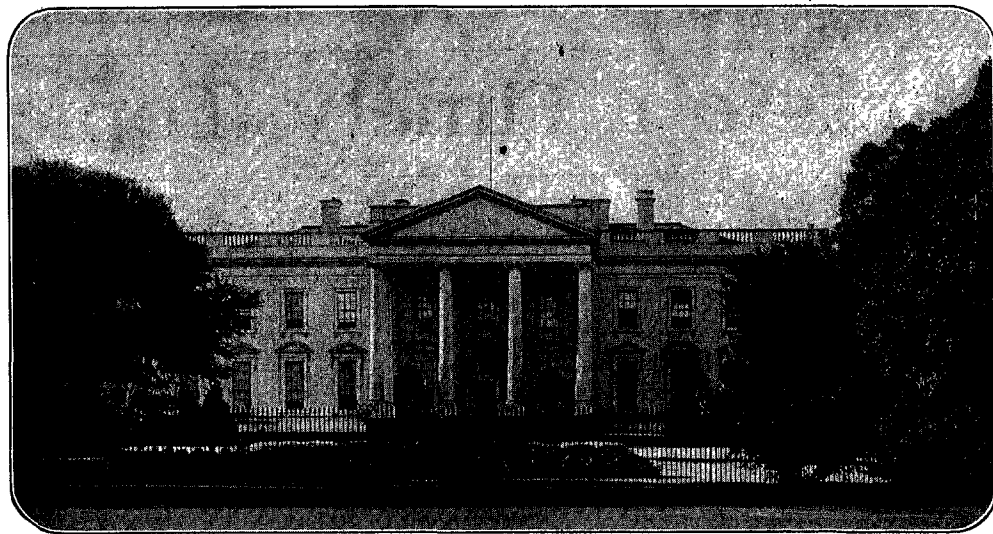
THE General Conference Sabbath-school will meet in sections at nine o'clock Sabbath morning, as usual. This will be followed by preaching service forenoon and afternoon.

CHILDREN'S MEETINGS

CHILDREN'S meetings are held each day on the camp ground. Mrs. H. W. Carr, of New York, has general charge. The attendance of children has been so large that it has been necessary to separate them into two groups. Mrs. E. C. Boger, of British Guiana, has supervision of the intermediate division, and Miss Gertrude Sims, of Vermont, the primary. The attendance in each division is about one hundred. The interest from the beginning has been excellent.

A CORRECTION

FOR "two thousand five hundred," given on page 97 of the BULLETIN as the weekly circulation of *Present Truth*, read "twenty-five thousand."



THE WHITE HOUSE, THE PRESIDENT'S RESIDENCE