

# THE General Conference Bulletin

## THIRTY-EIGHTH SESSION

VOL. 7 TAKOMA PARK STATION, WASHINGTON, D. C., SUNDAY, JUNE 1, 1913 No. 14

### THE GENERAL CONFERENCE BULLETIN

Published by  
The General Conference of Seventh-day  
Adventists

DAILY EXCEPT SATURDAY

50 CENTS FOR THE SESSION, MAY 16 TO JUNE 9, 1913

Editorial committee: W. A. Spicer, C. P. Bollman,  
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Entered as second-class matter at the post-  
office at Washington, D. C., May 16, 1913, under  
the act of Congress of March 3, 1879.

### DAILY PROGRAM

(Except Sabbath)

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

### Bible Study Hour

### THE WORD AND THE HOLY SPIRIT

S. N. HASKELL

May 29, 8:30 A. M.

TRUTH is taught by God in his written Word not only through plain counsels as to what men should or should not do, but also by examples of what men have done. Duties and responsibilities are illustrated in the Word by incidents revealing the providential dealings of a merciful Heavenly Father with his children. The results of disobedience are plainly set forth, as are the rewards of loyalty. There are many instances given in both the Old Testament and the New. Some may regard these Biblical stories as unimportant; but, my brethren, they are not only interesting, but very instructive; for we who are living on the earth today are just like the men and women who lived in Bible times, so far as our natural tendencies are concerned.

We are living in a time when the truth of God is finally to triumph over every opposing influence; and it seems to me that, in view of this fact, those who claim to be children of God in this age of the world should be most diligent students of the Word. It is by

Bible study that we may learn how to guard against evil, and to do that which is right. It is in this age that we may expect truth to triumph as it never has triumphed before; for it is in this age that the whole earth is to be lightened with the glory of God.

This enlightenment of the whole world, of all the dark corners of the earth, will be accomplished largely by means of the printed page. Years ago our brethren began to appreciate the important part that our publications would have in the closing work of the

you." So he ran and got me a copy of the *Signs*, that I might see it. "The paper is all good," he volunteered; "but the first article in every number, by Mrs. E. G. White, is worth the subscription price for a whole year." I said, "What do you do with these papers?" "Well," he replied, "I send them to every port to which the ships go from New York City."

This, my friends, is one part of the story. There is more that I must tell you. Some years later, when in Calcutta, India, I became acquainted with



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third angel's message; and as early as the year 1867, some began forming little tract societies for the systematic distribution of the printed page. I well remember the time, during the 70's, when the little church at South Lancaster took a thousand copies of the *Signs of the Times* every week. You may inquire, "Were they all distributed?"—Yes; they were. We used to barrel up the surplus numbers, and send them down to a ship mission in New York.

I must tell you a circumstance in connection with the papers sent this mission. I had never visited the mission, and was unacquainted with the parties connected with it, so I thought I would hunt them up and have some conversation with them. And so, during my talk with the man in charge, I asked him how he supplied himself with reading-matter. He answered: "O, we get it from all denominations; but there is a man by the name of Haskell in South Lancaster, Mass., who sends to us, every once in a while, a barrel of the *Signs of the Times*. I'll get a copy and show it to

a storekeeper whose wife was a mission worker among the seamen. I became quite well acquainted with him. One night, as we were going home in a cab, our conversation turned to the topic of literature, and we talked over the various periodicals we read. I asked him where he secured his reading-matter. "My wife gets papers every once in a while," he replied, "from a New York mission." Then he asked me if I knew anything about the *Signs of the Times*. I told him I had seen the paper. "Is your name the same as that Haskell who writes for the *Signs*?" he continued. I told him I did not know of any Haskell who wrote for it, excepting myself. He jumped up and seized both my hands, and exclaimed: "I know all about you. I used to tie up packages of those papers for my wife, and put them on every boat that leaves Calcutta." Later on, I found in South Africa some who had already begun keeping the Sabbath as the result of reading-matter they had received in a similar way.

Brethren, we cannot be too much in

earnest in the work of scattering the printed page. And the more earnest we become, the more of God's blessing and power we shall enjoy. But the sad part of this is, that while some become increasingly active in missionary endeavor, there are others who will let opportunity after opportunity slip, and will never realize what they might have done, had they been wide awake to see and to do. I believe there will be hundreds, yea, thousands, of Seventh-day Adventists who will pass through the loud cry of the third angel's message, and never know it. They will not be prepared to appreciate it. While events will be taking place all about them in fulfilment of prophecy, revealing their position in respect to the loud cry of the message, they will be blind to all these evidences of their returning Lord. They will continue living in sin, and will fail of fulfilling God's purpose, so far as they individually are concerned.

In "Early Writings," in the chapter entitled "Preparation for the End," we read: "I saw that many were neglecting the preparation so needful, and were looking to the time of 'refreshing' and the 'latter rain' to fit them to stand in the day of the Lord. . . . O, how many I saw in the time of trouble without a shelter! They had neglected the needful preparation; therefore they could not receive the refreshing that all must have to fit them to live in the sight of a holy God."

Now I will read another expression from the same chapter:—

"I saw that none could share the refreshing, unless they obtained the victory over every besetment, over pride, selfishness, love of the world, and over every wrong word and action. We should, therefore, be drawing nearer and nearer to the Lord, and be earnestly seeking that preparation necessary to enable us to stand in the battle in the day of the Lord. Let all remember that God is holy, and that none but holy beings can ever dwell in his presence."

Here is another paragraph which I will read from the chapter entitled, "Duty in View of the Time of Trouble:"—

"Now is the time to lay up treasure in heaven. . . . The Lord has shown me the danger of letting our minds be filled with worldly thoughts and cares. I saw that some minds are led away from present truth and a love of the Holy Bible, by reading other exciting books; others are filled with perplexity and care for what they shall eat, drink, and wear. Some are looking too far off for the coming of the Lord. . . . I saw great danger; for if the mind is filled with other things, present truth is shut out, and there is no place in our foreheads for the seal of the living God. I saw that the time for Jesus to be in the most holy place was nearly finished, and that time can last but a very little longer. What leisure time we have should be spent in searching the Bible, which is to judge us in the last day."

Much more might be read, but this is sufficient to show that a study of the Bible, and preparation for the coming of Christ, go hand in hand. Those who prepare to meet God, will be students of his Word. In the Bible are plain counsels as to just what man should do in order to be saved. In it are clearly revealed the things that God requires of

every one who desires to be a follower of Christ.

In my earliest childhood my mother taught me to read the Bible and to pray to God. One of my first recollections is her practise of gathering us about her at night, and especially every Sunday night, and teaching us some Scripture lesson; and helping us to commit some passage to memory, and then teaching us to pray to God, and to believe that he heard us, and would answer us, if we desired the things for which we presented our petitions before him. I am grateful to God for these early influences that helped me to prize the teachings of this blessed Book.

The Bible is a wonderful book. We can ever find instruction in it regarding the holding of Bible readings. There is a chapter that gives a description of a Bible reading. I think I will not tell you where it is, because I suppose you all know.

Many voices: Tell us! Tell us, please! We want to know!

You ought to know where this is, without my telling you; but I will tell you. It is the eighth chapter of Nehemiah. There we are told who should be present, how the Scriptures should be read, and also, by illustration, how the Bible should be taught.

The teaching of the Bible has been connected with every great reform that has come to God's people in the past. The truths of the Word have been taught, as well as preached, in these reform movements of Bible times. I suppose the Bible readings of those days were not conducted as we conduct them today; but they certainly read the Bible with the people, and taught its precepts; and the people certainly took part in the study.

You remember the days when there was no "teaching priest" in Israel. It was then that Jehoshaphat organized a system of Bible teaching, and the result was that the fear of God fell upon all the nations round about. Brethren, there is power in God's Word. This Word has been given us for a purpose; God asks us to study it. The Saviour admonishes us, "Search the Scriptures." These words do not mean that we are casually to read the Bible for a few minutes in the morning, and then, with a hurried prayer, go about the day's duties, with not another thought about it; the words mean just what they say,—"Search the Scriptures." We are to search them diligently as for hid treasure.

I suppose if we knew that on this camp ground, buried somewhere, there was a mint of money, and we all had the privilege of digging for it, there would be a great deal of digging going on all the while. And we would keep on digging until we found the money. There would not be an inch of this ground unturned. My brethren, there is salvation in the Word; therein are revealed God, and Christ, and the Holy Spirit. No need to fear any so-called "sanctification of the Spirit" with which there is connected no real study of the Word of God. I should rather have the Word of God, and stand on that, than to stand on all the mere theory and joyous feeling that comes through a misconception of the teaching of the Word regarding true sanctification. I know that when I stand on the

living Word, I am on a sure foundation. Those who make the Word their basis of belief, will obey God in every crisis.

The Saviour, during his earthly ministry, taught us how to study the Bible, how to preach, and how to teach. He is our great Exemplar. And if we should study his life more carefully than we do, we would become more Christ-like than we are in our methods of teaching truth.

The Saviour's life was a revelation of the power of God manifest in the flesh. And his was a Spirit-filled life. Did you ever stop to consider that he was a most diligent student of the Scriptures? He was. At the time of his baptism, when the Spirit of God descended upon him in the form of a dove, he had gone forward with the baptismal rite "that the Scripture might be fulfilled." Throughout his ministry, he was a living exemplification of God's Holy Word. He was that Word made flesh, dwelling among men.

There is scarcely a promise in the Word so oft-repeated as is the promise of the Holy Spirit. And we are bidden to pray for it. This promise is mentioned eleven times in the eleventh chapter of Luke. But this precious gift is bestowed most freely upon those who, realizing their need of divine guidance, give most faithful study to the teachings of the Holy Scriptures. The two go hand in hand,—the study of the Bible, and the reception of the Holy Spirit. This fact will become more and more manifest as you trace the dealings of God with his children in ages past, as recorded in the Word.

Take, for example, a passage found in the twenty-fourth of Luke. As the Saviour journeyed with the two disciples on their way to Emmaus, "he expounded unto them in all the Scriptures the things concerning himself." And, later, when he appeared to them in Jerusalem, he declared: "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then opened he their understanding, that they might understand the Scriptures."

Notice that he gave them the Holy Spirit, to open their understanding, at the very time they were searching the Scriptures.

Turn to John 20. In verses 19-23 we read: "The same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he showed unto them his hands and his side. Then were the disciples glad, when they saw the Lord. Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained."

In the passage we have just read, the thought of the reception of the Spirit in connection with the study of God's Word, is stated clearly. God is ready to give of his Spirit to those who desire to study his Word and to fulfil his purpose. We do not half live up to our priv-

ileges, brethren and sisters. We might be strong in God, strong in a knowledge of truth, strong in ministry.

I shall never forget the force the words in this passage concerning the remission of sins, seemed to have one time, many years ago, when I was laboring with Elder J. N. Andrews. We were trying to lift a man out of despair. We labored long with him, but seemed unable to make any impression, because of the cloud of discouragement overshadowing his mind. Finally Elder Andrews, who was a very tall man, straightened up before him, and said, "My brother, I offer you pardon on the authority of our Lord and Saviour, Jesus Christ, which he has given to his disciples in the promise, 'Whosoever sins ye remit, they are remitted unto them.'" Elder Andrews spoke very deliberately, yet with decided conviction; and while at first I was startled by the thought of any man's claiming to have power to remit sins, yet the words had no sooner been uttered, than it seemed as if the very atmosphere about us cleared up, and the man who had been under a cloud of discouragement, rejoiced in God and in a knowledge of sins forgiven.

I believe, brethren and sisters, that God is with his people, though our sins oftentimes separate us from him. O, let us believe him; let us trust him; let us lean upon him, and look to him for an understanding of his Word!

You remember that it was when Daniel was giving special study to the Word, that the Lord revealed to him that which is recorded in the ninth chapter of his prophecy. God draws near to those who search his Word; he gives them understanding by imparting to them of his Holy Spirit; he never disappoints any seeker after truth who has an earnest desire to acquaint himself with God through a study of the Word.

We could cite many other cases of those who were taught of God as they read his Holy Word. We are all familiar with the story of the Ethiopian, to whom Philip was sent with the question, "Understandest thou what thou readeest?" There are many honest hearts who long to know more of God's Word. Why should we not all become earnest Bible students, and competent Bible teachers? Why should we not all study so diligently that we would have a reserve in store for all who may inquire of us a reason for the hope that is within us? Everywhere we go, we shall find those who are more ready to talk with us about the truths of the Bible than we think.

In all our study of the Word, we should think not only of those to whom we expect to impart, we should also ask: "What do these words say to me? What lesson can I get for my own heart out of this counsel?" God will help us individually to feed upon the bread of life; he will strengthen us for service; and as we go forth to minister, the presence of his Spirit will be with us to sustain and help and give success.

"O Lord, thou knowest: remember me, and visit me. . . . Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O Lord God of hosts." Jer. 15: 15, 16.

## Conference Proceedings

### TWENTY-FOURTH MEETING

May 30, 10 A. M.

L. R. CONRADI in the chair.

Prayer by O. E. Reinke.

L. R. Conradi: I think South America has yet reports to make. Brother F. H. Westphal, from Chile, will present his report.

F. H. Westphal (reading):—

### THE WEST COAST OF SOUTH AMERICA Chile

In the year 1535, Diego Almagro, with about two hundred Spanish soldiers, marched toward Chile, accompanied by Indians of Peru, who were forced into service to act as pack horses. They crossed the mountains in the dead of winter, and suffered all manner of privations.

After invading the Aconcagua Valley, and not finding gold as they had expected, they enslaved many of the Indians of the valley, buckling their baggage onto them, and marched on their return to Peru. The Indians were whipped and prodded, and most of them fell under their loads and were put to death, drawing the vultures that followed the march back to Peru.

In 1540, Pedro Valdivia invaded Chile to colonize there. He founded Serena, Santiago, Concepcion, Imperial Valdivia, and other cities. Again many of the Indians were enslaved and forced to work in the mines to procure by their toil an abundance of gold to satisfy the covetous ambitions of the Spaniards. The Indians were aroused to defend their homes and themselves. In many battles the Spaniards were victors, but in some, the Indians prevailed. These Araucano Indians were never dominated by any king. With them the Spaniards intermarried, forming the Chilean nation.

The people of Chile fought for their independence from Spain, and the Chilean Republic was established in the year 1817, the first of all the South American republics. The Inquisition was abolished. In 1833, the constitution was adopted, and principles of religious toleration established, which were afterwards so explained by congress that those who were not Catholics could have their services in private houses and establish their own schools to educate their children in their own faith. The civil marriage bill was also passed.

### Beginning of Our Work

In the year 1895, Seventh-day Adventist colporteurs came to Chile, not attended by armed forces, but with angels of God to go before them and follow after. The seeds of truth sown fell on some good ground. Souls embraced the truth, until a conference was organized, in the year 1907. The work has steadily grown, and there are now 17 churches, with a membership of 500. The tithe last year amounted to \$3,950; the book sales, \$9,789.39; and the Sabbath-school donations, \$842.22, besides other donations. Four of the seventeen churches were organized last year, and there is a spirit of courage among our brethren in Chile.

While on my way to this Conference, I spoke with a Catholic priest, and re-

lated to him the progress of the message in Chile and on the West coast.

The next morning he came to me and called me to one side, asking me how much we paid the people to accept such an unpopular faith as we preach. I told him, "Nothing at all." "Is it possible," said he, "that the west-coast people would accept such a faith as that?" I replied that not only did they accept the message for nothing, but they actually paid of their own earnings to help the glorious message on its way to the uttermost parts of the earth. "Well," said he, "I always thought that Protestants paid the people money to become members of their church." Then I told him that it is not our object to just raise up numbers, but to prepare the way for the Lord's soon coming.

What Chile needs and asks for are a few more devoted, trained men and women who have faith and a mind to work and obey the great Captain to push the battle to the gates. Chile needs two trained lady nurses who can go into the homes of the people to help those who are sick, and wield an influence for Christ. This was voted at the conference held in Pitruquen, in March. It was also voted to ask for a missionary doctor who can learn the language quickly, and enter this important line of work with an object of winning souls for Christ.

Elder Casebeer will speak of the educational work, and so I will not touch that especially; but it was left to me by vote of the Chilean Conference to ask the General Conference to consider favorably the return of Elder Casebeer and wife to Chile after their furlough.

We shall need a head director for the Pua school. I have word from my wife that the school is filling up nicely this year. Next year our English lady teacher is going to Argentina to take the nurses' course. Mrs. Westphal has her hands too full to teach, besides acting as matron and preceptress. Some one will have to fall into line and fill up the gap.

We have undertaken to work the large cities as fast as we can. Last year we entered the city of Concepcion, and a church of about thirty members was raised up there. In the capital city of Chile, Santiago, we have our largest organized church. The next largest is in the city of Valparaiso, the scene of the great earthquake catastrophe of 1906.

### Peru

The brethren in this place are of good courage. There are several churches in Peru, and some very earnest believers. The work among the Indians of the interior is prospering, and the ecclesiastical authorities are becoming stirred. Just a few days before I came to Lima, on my journey here, the bishop had come with two hundred Indians to assault our mission on Lake Titicaca. They entered our chapel, took down the verse cards from the wall, and stamped on some of our Indian brethren, and cast others into jail for eight days.

In the Catholic papers, Elders Allen and Stahl have been bitterly attacked, but the Lord says, "Blessed are ye when men shall speak evil of you falsely."

Away in the interior of Peru and Bolivia are tribes of Indians that have scarcely seen a white man. These must hear the truth for this time. It is thought that there should be a school

established in Peru where talented young men and women can be educated and then sent to teach the truth. It is very evident that such work should be done as soon as possible. If a large family could be found where some of the members could serve as teachers and others as nurses and doctors, and all pull together, some such work could be started in Peru. Our workers also want to educate their children in Seventh-day Adventist schools as soon as possible, lest while they work for others they lose their own children. Serious attention should be given to this matter.

Brother Stahl has worked in so high an altitude that his lungs seem to have enlarged until they impede seriously the free action of the heart. It is clear that some one else must take his place for a while to give him a change. The more work done, the more openings present themselves; but, at the same time, more workers are found as the truth advances. The Lord wants workers in his vineyard; no idlers will be saved. So it is in the Lord's providence that a field ripened for the harvest presents itself in Peru and Bolivia.

There are Seventh-day Adventist believers in twenty-three places in Peru.

#### Ecuador

This state, on the equator, has the reputation of having an unhealthy coast climate, plague and yellow fever being exceedingly common in the port of Guayaquil. But Quito, the capital, and other towns in the mountains, have a healthful climate. I visited the workers here on my journey to the Conference. Elder Santiago Mangold, the superintendent of the Ecuador Mission, writes:—

"With pleasure I give some facts regarding our work. Ecuador has a population of a million and a half, over two hundred thousand of whom are of pure Indian race. Romanism is the state religion, and the people are so fanatical that it is difficult and even dangerous at times to preach the gospel among them.

"There are few railways, and travel by mule or horse is the common method. The many rivers to be forded add to the difficulty of getting over the field.

"Our first worker in Ecuador was Brother T. H. Davis, who arrived in 1906, and for two years labored as a colporteur. Last year Brother Davis died in Argentina, but his works follow him. At one place where he sold books, seven have since been baptized. Last year I baptized two persons in Quito, and organized a church of eight members, and several have been added. This is the first Seventh-day Adventist church in Ecuador. During recent trips to the coast, several believers have been baptized, all Ecuadorians. They are faithful in tithes and offerings. We rejoice to see the Lord converting hearts in this land.

"Brother and Sister John Osborne are working in Quito as nurses, finding many opportunities for missionary effort. Brother Osborne also takes occasional trips into the field with our publications. Recently, while sailing along the coast, we heard in the night the roar of breakers. We found the captain and the crew drunk, and the schooner headed for the rocks. We took command of the ship, Brother Osborne taking the sails and I the rudder, and soon we were clear of the rocks. We were successful in selling

many tracts and periodicals and books on this journey.

"This country needs workers devoted to the winning of souls, ready to endure hardness as good soldiers of the cross of Christ. Who will respond?"

Brother John Osborne sends greetings to the Conference. He says:—

"We have had splendid results in the treatment of the sick, and have made many friends among prominent people, before whom the testing truths are brought, even though many refuse as yet to inquire into these things. By income from the treatment work, I have been able to pay about two thirds of my salary since coming to Ecuador, and have also spent considerable time in the canvassing work each year. Pray for the work here."

Our workers in Ecuador passed through the dangers of the revolution last year. Mingled with strife between political parties, was a strong anti-Pro-

#### A STATEMENT

L. R. Conradi: Elder Daniells has now a statement to make to the congregation.

A. G. Daniells: I have asked the chairman for the privilege of making a brief statement which I believe will be cheering to our brethren and sisters. Many of you are aware that during the past eight or ten years we have been tried by the enemy many times. As a denomination we have had perplexities and difficulties to meet. A few years ago a special crisis arose involving the matter of organization. In all these experiences the enemy is alert to create misunderstandings. We have experienced these things—every people that God has ever lead has had to battle with these things. Now, in the midst of this difficulty some years ago, some of our brethren, and some churches, were in perplexity. Among them was a church



CHURCH GROUP, VALPARAISO, CHILE

stant sentiment. But God has overruled, and still the door is open for work, in spite of hindrances. Now is the time to work, while the day lasts.

To sum up, there are ten million people on the West Coast of South America, whose need appeals to us to send to them the light of the gospel. There are so many places where the third angel's message has never been preached. The republic of Colombia has no worker.

We need consecrated men, and means, to enter the great harvest field to finish the work of the message. Many are looking to this Conference from the West Coast, and calling, "Come over and help us." Could you but see the wretched condition of the remnants of the old Inca Indians, and see the fruitage thus far gathered out, your souls would be stirred to pray the Lord of the harvest to send forth more laborers into the harvest.

You may not receive thanks for all you do for these people, but some souls will be saved through your efforts; and one soul saved is well worth any sacrifice that you can make. May God bless you all. I extend to you many thanks in behalf of Chile, and all the West Coast, for what you have done to bring the message to this great field. The believers send their grateful thanks, and ask me to bear their greetings to their brethren in other lands.

F. H. WESTPHAL,

President of the Chile Conference.

in the city of Washington, of which Elder L. C. Sheafe was leader. Brother Sheafe came to this city by request of the General Conference Committee about 1902, and the Lord blessed his labors in raising up a substantial church. I united with him in its organization. I visited the church many times, and spoke to them. We worked together very nicely, and a good congregation was built up; but in the midst of the crisis referred to, there came a time when Brother Sheafe and his congregation felt that they could not go on with this body. A letter signed by the church clerk notified us that they had decided to withdraw from the conference and be independent of our organization. I need not recite the interviews that were held, and what we tried to do on both sides, nor the interviews that have been held from time to time since then. But I am very happy to tell you this morning that our brethren, after these years of observation and experience, have concluded that they do not want to stand apart any longer. [Elder Daniels spoke of conferences that had been held with the church recently, and of the assurance felt by those who had taken part in these interviews.] A few days ago we received a letter from the church, which I would like to ask Elder Sheafe to present.

L. C. Sheafe: I want to say this morning that I feel I am in the house of my friends. It has been eighteen years since this blessed message came to me. I believed it then to be the message of



God, and I have believed it ever since to be the message of God. I saw in it wonderful possibilities for my people. I had no special personal aims or ambitions, but I felt that this message could do so much for my people; and in the various conferences that I have been privileged to attend that has been the one fact and thought before me. I feel that possibly this has been true — that, like Moses of old, when he came out and saw the Egyptian ill-treating the Hebrew, you remember he took off his coat and rolled up his sleeves and pitched in to deliver Israel himself. He was forty years ahead of God, and therefore God had to put him in the mountains tending sheep to teach him his lesson. God had a thought for Israel and for the Hebrews deeper, grander than Moses had, and afterward God called him out and used him wonderfully in leading his people forward. [Elder Sheafe spoke of his personal belief in the doctrines of our faith, and continued concerning the action of the church.] The church for more than six years has stood aloof from conference connection. I have weighed the situation, and looked the matter over, and I have said to myself, This message of truth has made us what we are. It will not pay for us to depart from its principles. Therefore, during these years I have sought to proclaim this message. But our church has been considering this matter, as a body, in a special way for about a month. We were looking into the matter seriously, and considering it, and holding meetings, and on the 21st of this month, in a meeting assembled, this was the action of the church (reading):—

THE PEOPLE'S SEVENTH-DAY ADVENTIST CHURCH,

WASHINGTON, D. C., May 21, 1913.

To the General Conference Committee of Seventh-Day Adventists—

DEAR BRETHREN: After more than six years of separation from conference connection, having prayerfully reconsidered our action, we are convinced that the separation was a sad mistake, for which we are heartily sorry. We have earnestly sought and obtained forgiveness from our Heavenly Father, and do here and now acknowledge our fault to you.

We are in full accord with the teachings, doctrines, and polity of the Seventh-day Adventists of the United States of America. Therefore we desire to unite with you to help close up this glorious message of love and mercy. Our earnest prayer is that Heaven may continually smile on this union.

Done by order of the church on the above date.

LEWIS C. SHEAFE, *Pastor*;  
ELMIRA B. GREENE, *Clerk*.

[Attached to the letter were the names of the eighty-two members voting it, and also a record of the fact that eleven voted against joining the body.]

In response, it was moved that the following reply be entered upon the minutes:—

"The committee suggests this word of reply: The Conference receives this letter with joy, glad that the members of this congregation addressing us find themselves fully in harmony with the Seventh-day Adventist body, and desirous of being identified with us. We assure our brethren that our hearts re-

spond to these declarations of unity in the blessed hope. We welcome these brethren and sisters to the joys and trials and triumphs of the advent people, in the work of this last message; and we refer this letter for definite, formal action to the District of Columbia Conference, in whose territory this church is located."

W. A. Spicer: I move this reply, Brother Chairman, to the letter from the church.

L. R. Conradi: Are there any remarks upon this now?

L. C. Sheafe: I wish to express my hearty appreciation and thanks to the brethren for this cordial acceptance of our word, and we hope to be able in the future to demonstrate by our lives and actions the sincerity of the step that we have taken in asking for a place with you in this great work. And our earnest and sincere prayer shall be that God may further his cause and may hasten the glad day when all these differences and misunderstandings shall have passed away, and God himself will wipe the tears from the faces of his people and gather them into one family, where there will be no more separation, no more severed ties, no more misunderstandings arising to wound our hearts nor his people. May God ever guide and keep us.

Elder Daniells spoke again at some length, saying that in the interviews held it was the mind of the church to come into conference relationship just as all other churches, and Elder Sheafe had desired to come as all other ministers, willing to labor anywhere as the providence of God might indicate.

The congregation sang, "Praise God, from whom all blessings flow."

Remarks were made by various brethren, some of which are summarized below. One delegate asked for further remarks by Elder Sheafe regarding his statement, the Chair suggesting that it was perhaps not best to take up the personal statement further here.

J. K. Humphrey: I rise to express my appreciation, as one of the members of the race with which Brother Sheafe and his church are connected, of the step that Brother Sheafe and his church have taken. No one present, probably, felt more keenly than I did when Brother Sheafe and his church separated themselves from the conference connection, and no one felt more keenly the influence and the impress it had over the entire country. I believe this step will be one of greater spiritual advancement. And I believe it will mean greater impetus to our work among the Negroes in this country.

Sydney Scott: I believe this move of Brother Sheafe has lifted the cloud over the camp of Ham. I believe with all my heart, while we have made progress during the last four years, we shall see greater progress in the future. I for one, unite with Brother Sheafe as a brother, and pull with him in the same traces to carry this glorious gospel to its full triumph.

W. D. Forde: I am sure that the stand Brother Sheafe has taken will be a means of raising a song of jubilee throughout the Negro constituency of this denomination. One of the last things that was said to me on leaving Chicago, by the members of our church there, was, "Endeavor to visit Brother Sheafe, and speak with him, and see if

you can say something that will be a means of persuading him to take a different position than he has been taking for years." I had never met Brother Sheafe until coming to this camp ground. But my heart was anxious for him, and before leaving Chicago I had a season of prayer that God would in some way bring about a change. On coming to Washington, I heard of the stand he had taken, and my heart was filled with unspeakable joy. I am sure that, on my return to the city of Chicago, the people there will be overjoyed.

John Mann: I am sure this message that comes to us this morning will be appreciated down in the Southland. Brother Sheafe is known by many of our people in Georgia. I have been asked many questions with reference to him. I have been very slow to speak about him and his church, because of the differences that came about some time ago. But I am glad that I am able to carry the good news back to the State of Georgia.

J. O. Miller: I want to say that I have been personally acquainted with Elder Sheafe. He has been in my home, and I have learned to love Elder Sheafe as a brother, and I want to say, brethren, that I am indeed glad to see him taking such a stand.

W. H. Green: I appreciate very much this opportunity of expressing my thanks and gratitude for the return of Brother Sheafe. It was in this city that I received the truth through Brother Sheafe's efforts, being among the first to unite with the church. In 1905 I went to Pittsburgh to labor, and at that time learned that the members of this church were about to depart from the organized work. I was very sad at this, but thank God for this action today.

A. J. Haysmer: I am sure I am expressing the heartfelt feelings of all our fellow workers in the North American Negro Department when I say that we are all very glad for what we have seen and heard this morning, and we receive Elder Sheafe with open arms to help us close up this work before the Lord comes.

H. W. Cottrell: I esteem it a great privilege to express myself in reference to the return of this church, and I pray and hope that the remaining eleven of them will see their way clear to come along with the church and unite with the organized work. I have labored in this city considerably in years past, and have been more or less mingled with Brother Sheafe and his people in this city, and I want to say that it greatly rejoices my heart to know of their return to the organized work. I know that this people will joyfully and gladly receive them into full fellowship; and may God greatly bless this dear brother and his people as they unite with us to further the cause of truth in this city and in the world. [Many amens.]

Question was called, and the entire congregation, by a rising vote, adopted the motion making response to the letter presented.

L. R. Conradi: Brother Spies will now report from the Brazilian Union Conference.

F. W. Spies (reading):—

**BRAZILIAN UNION CONFERENCE**

Whereas a few years ago South America was known only as the Neg-

lected Continent, people the world over are today awaking to the fact that it is the land of opportunity. Capitalists from North America and Europe are flocking to South America in quest of opportunity for investing their wealth. This results in opening up the country and in presenting opportunities heretofore unknown to agriculture and commerce. It also brings advantages to the missionary who is called of God to carry the last message of the everlasting gospel to the benighted souls scattered over the vast expanse of the South American territory.

Of the South American continent, which comprises approximately one seventh of the globe's habitable surface, Brazil occupies nearly one half, and contains, scattered over its immense area, in city, hamlet, and plain, twenty-three million blood-bought and precious souls, who are waiting to receive the last gospel message at our hands, in order that some among them may be prepared for the Master's coming.

Aside from its natural and regular increase, Brazil's population is annually augmented by many thousands of emigrants who come from many different nations to find a home on Brazilian soil. These also need the truth, and we find many of them ready to receive it. This great republic is indeed a rich as well as beautiful and interesting country, "where every prospect pleases, and only man is vile;" for in sharp contrast to the beauties of nature stands the deplorable condition of the people, who, during four hundred years, have been fettered by a religion which has retarded progress, spiritual as well as material.

#### Extent of Territory

Brazil is the largest of all the South American republics. The United States, without Alaska, could be placed in it, and still there would be room enough left for the major part of Germany. Brazil's immense coast line of 5,400 miles, and its thousands of miles of navigable rivers (27,000 miles alone in the Amazon and its affluents), afford abundant waterways, even though many of the Brazilian rivers are not navigable for considerable distances.

#### Divisions of the Brazilian Union Conference

At the time of the last session of the General Conference, the plan was laid to organize Brazil into a union conference. This organization was effected at the time of Elder Conrad's visit to South America in December, 1910. At the same time, also, the East Brazil Mission was set apart.

Today our union is composed of three organized conferences: Rio Grande do Sul, Santa Catharina, and Parana. For lack of help to properly operate it, the latter has, however, been hardly more than a mission field, and is even now under union direction. We have, further, three organized missions: Sao Paulo, Rio-Espirito Santo, and East Brazil. The North Brazil Mission comprises more than one half of the territorial extent of our entire union, and more than two fifths of our Brazilian population. This is an unorganized mission, and has at present only one worker, a canvasser, who is sowing the seeds of truth. The Brazilian Union has 30 churches and 25 companies, having together a membership of 1,512. There

are 21 church buildings, with a seating capacity of 1,680.

When our union organization went into effect, Jan. 1, 1912, there were reported 1,368 members. This shows an increase of 144 members in the two years of its existence. The actual accessions during this time, however, are something over three hundred, emigration and the cleaning up of our church records causing a loss of about one hundred sixty since the union's organization.

#### Finance

There was paid in tithes in United States gold: 1911, \$14,901; 1912, \$16,227.41; total, \$31,128.41. This is a trifle

thanks to the Mission Board for this help. At the same time, it must be remembered that when three workers have landed on Brazilian soil, it does not mean that they can always go right to work, as they could in the home land, but that before they can do work among the natives they need first to learn the language of the country, the Portuguese.

Owing to the great lack of workers, we have not been able to make the progress we should like to have made, and that we should have made in an older field. Indeed, it was in some instances not possible to hold what we had gained, because we had not the needed men to



ENTRANCE TO RIO DE JANEIRO HARBOR, BRAZIL

more than \$10.72 per capita for the year 1912.

We received in offerings, during 1911, \$2,423.75; 1912, \$2,584.01; total, \$5,007.76.

For local work, such as the erection of church buildings, maintenance of halls, etc., approximately seven thousand was raised, making a total of \$43,136.17 that has been raised in our union for the carrying on of our work during the past two years.

At the close of the year 1912 we had in our union six ordained ministers, seven licentiates, five missionary licentiates, and twenty-seven canvassers, a total of forty-four laborers.

As Elder Waldemar Ehlers, president of the Rio Grande do Sul Conference, and Elder John Lipke, superintendent of the East Brazil Mission, are present, they will give a statement of the work in their respective fields. Respecting the other fields, the remarks that I shall make relative to the condition and needs of our aggressive evangelical work, will cover all that need be said.

#### Aggressive Evangelical Work

Our message is an onward, aggressive message, and as soon as it ceases to progress, be it in our own lives or in the different fields where it has gained a foothold, it weakens. The Brazilian fields have as a whole been poorly manned. We have at the present time a conference and two missions without superintendents. We have, since January 1 of this year, received three workers, two ordained ministers and one licentiate, and the Brazilian brethren desire to express their heartiest

look after the work. But as the workers who have come, learn the language, and if a few more come, as we hope, we shall be able to see more rapid growth in the different fields.

#### Canvassing Work

The canvassing work has been strengthened during the past two years. Several institutes have been held, and leaders placed in charge of the work at different places. Since these steps have been taken, a considerable increase in sales has resulted. In 1911 our sales amounted to \$7,195.50; in 1912, to \$9,861.50; making for the two years \$17,057. This was a gain in 1912 over 1911 of \$2,671. Two thirds of the entire book sales of 1912 were made during the last five months of the year, or after the canvassers' institutes. "Christ Our Saviour" is the book mainly sold thus far, but we are now preparing larger books, and hope to see this branch of the work strengthened still more.

And as we speak of our canvassing work, we would not forget to mention the work of our good Brother Henry Tonjes, who was sent down to Brazil by the last General Conference to labor in the interest of the canvassing work. Brother Tonjes has been laboring principally in the Rio Grande do Sul Conference, and has rendered good service in building up the work in this field.

#### Publishing Work

Our publishing work is growing, and will naturally develop as our canvassers increase. Conditions in Brazil are peculiar. Import duty on books is high; on raw material it is lower. Although

labor is also high, we have been able to manufacture our needed books to better advantage in Brazil than to have them come from abroad. Our facilities are sufficient and will be for some time to come, to produce our own literature, even on a larger scale than we have done up to the present. The balance sheet Dec. 31, 1912, showed assets amounting to \$23,290.44, liabilities amounting to \$10,817.85, and consequently a present worth of \$13,472.59.

Of the \$300,000 Fund, Brazil has so far received \$4,500. One half of this was given to our publishing house. This was a great help, and we were very thankful for it. This is practically all the help our publishing house has had from outside our union, with the exception of about fifteen hundred dollars, which Elder John Lipke gathered at the time when the plant was first installed.

#### Educational Work

Former experiences have proved that our constituency is as yet too small and weak and too much scattered to support a school continuously, and for this reason it has seemed to us that our present needs are best served by holding frequent short courses of instruction in various parts of our union with such persons as give promise of becoming workers. We have followed this plan now for several years, and the results have been satisfactory. We have in mind the starting of a school later on, and are working to this end.

#### Needs

In view of Elder Waldemar Ehlers's poor state of health, it was thought best that he take an easier field, and we request the General Conference to find a good man to go into that field as president of the conference.

In view of the fact that the health of Elder Lipke, and especially that of his wife, has suffered considerably from climatic conditions during their stay in Bahia, it was recently voted by the union committee that we ask the General Conference to send us another laborer to prepare himself to later on take responsibilities in the North.

Inasmuch as the finances of the Rio Grande do Sul Conference permit the employing of a further laborer, they request our union to furnish them another worker, which request we pass on to this Conference.

In view of the good work being done by our lady nurses and lady Bible workers in various places in the South American Union, we request the General Conference to send us an experienced lady nurse and an experienced lady Bible worker for the work in Rio de Janeiro.

As we are at present printing a Portuguese edition of "Home and Health," we further request that three able canvassers be sent us, who may assist us in building up this line of work.

The Brazil brethren think that the time has also come that a good physician should be sent to take up the medical evangelistic work in our union. Of course, such an one must remember that we have no sanitarium, and not much prospect of having one in the near future. But we believe that the faithful work of a good physician would be a great help in our field.

We realize that at this General Conference many requests are being made for help from many needy fields. And in consideration of the great need all

over the vast harvest field, we have tried to be as modest as our imperative needs permit us to be. And so we hope that this body may see its way clear to grant our small requests.

In conclusion, I wish once more to express to this Conference and to the Mission Board the sincere thanks of the brethren of the Brazil Union for the sympathy and help received, for the financial support, and for the workers sent. We are glad that we can say that the Brazil brethren are of good courage, and are determined to give themselves more than ever to this good work, until it shall have been finished, and the faithful toilers enter the joy of their Lord.

F. W. SPIES.

W. H. Thurston: As I labored several years in Brazil, I would like to call attention to one or two points with regard to the work there. I landed in Rio de Janeiro in 1894 with my wife. At that time as far as we knew there was no Sabbath-keeper in South America. There was nothing published in the language of the country, except the Bible, and we could not read that. But I am glad to see the great progress that has been made there. The territory has been organized into conferences, and I thank God for the good work that is being done in that country.

L. R. Conradi: We will now hear from Brother Ehlers, who is the president of the Rio Grande Conference.

W. Ehlers (reading):—

#### REPORT OF THE RIO GRANDE DO SUL CONFERENCE

The members of the Rio Grande do Sul Conference send their greetings to all the brethren and sisters assembled at the General Conference in session. Our conference territory is that of the most southern state of the Brazilian republic. It has a population of about 1,600,000. Organized in 1906, it has been self-supporting since that time. We have now ten churches, nine companies and forty-seven isolated Sabbath-keepers; in all, 563 members. During the past few years we have baptized about fifty souls every year, having most of the time only one ordained minister, two licentiates, and one or two Bible workers. Our membership has in the last four years grown from 435 to only 563, as we have lost about eighty by emigration, death, and apostasy; but our means have nearly doubled.

In 1912, our tithe reached the amount of \$6,063.75, an average of \$10.77 for each member. All other donations have also increased. We have twelve church buildings in our conference, most of which are built of brick. In general, they make a good impression and are nearly all free of debt. They represent a value of about \$13,000. In Porte Alegre, the capital of Rio Grande do Sul, with about 125,000 inhabitants, we erected last year a nice little church building, about 54 x 27 feet, which now is pointing the people to the Lord of the Sabbath. Our members responded nicely to the call for means for this enterprise, and also did "the wealth of the Gentiles" come to us. As Brother H. Tonjes and I visited the business men of the city, and told them what we were going to do, we not only were kindly received, but nearly at every place we received from one to thirty-five dollars, so that in a few days, we had collected about \$500. I had to stop this soliciting

work because of sickness, but other brethren are continuing it with good success. In this way the people not only got better acquainted with us and our work and are visiting our meetings, but we also had the joy of seeing our chapel erected practically without debt within one year, the expense being about \$6,000. This year our conference was held in the new chapel, and well attended, not only by our brethren from different parts of the field, but also by the general public.

We have thirty Sabbath-schools with 690 members. In 1912, the donations amounted to \$646. Five church-schools are operated and others will be opened in the near future. For the past four years our conference has paid a first and a second tithe to the union, besides all donations for missions. We also founded a reserve fund of about \$1,000.

Our colporteurs, six to eight inexperienced young men, sold in 1912 \$3,300 worth of books in about ten months. They did pretty well, when we consider that nearly eighty per cent of the Brazilians can neither read nor write. Another difficulty is, that the population is a mixed one. There are the Brazilians, of European and mixed races, who speak the Portuguese language, the Germans (about 400,000), Italians, Russians, Poles, and many other nationalities.

At the close of 1912, we had but two ordained ministers, two licentiates, one Bible worker, and one canvassing agent, Brother Henry Tonjes, formerly of New York City. We are in great need of more workers to reach the various nationalities, and I am pleading with you to take under consideration the needs of our field, and to send some help to our portion of the Neglected Continent. We should have at least two more evangelists. Nurses also would be welcomed.

Only about 180 of our members are real Brazilians, many of these being colored. They love the precious truth, and our hearts become alike through the blood of our Saviour. I love our colored brethren, and some of them I call my special friends. But when I think of so many of this people, yet benighted in their Catholic faith, often worse than heathenism in dark Africa, I can only cry, Brethren, cut loose and come over to help us.

I don't want to speak of our difficulties, trials, persecutions, and oppositions from other Protestant churches, because we have become accustomed to these. Sometimes we have been in great danger by mobs, or when crossing swollen rivers, or by deadly and dangerous diseases, and often we have passed days without food or bed, sleeping on the plains or in the woods, but we are overcoming all these obstacles, and by the grace of God we expect confidently to triumph. Ps. 73: 23-28.

W. EHLERS, President.

L. R. Conradi: After this good report, we will hear from Brother J. Lipke, who is in charge of the East Brazilian Mission.

J. Lipke (reading):—

#### THE EAST BRAZIL MISSION

The East Brazil Mission comprises the four states of Bahia, Sergipe, Alagoas, and Pernambuco, and has 275,000 square miles. This territory is inhabited by about 4,500,000 Brazilians and a few foreigners, who live in 101 cities, 162 towns, and the surrounding country. These all speak the Portuguese language.

As the governments of these four states do not concern themselves much about the education of the people, only about twenty per cent can read and write.

#### History of the Mission

Our work began in this mission through literature. A Brazilian in the state of Bahia found the Sabbath by reading his Bible, kept it, and preached on the market-place of his city about the necessity of keeping the Sabbath. One who heard him asked if he knew of others who keep the Sabbath. He said, No, because he believed himself to be the only Sabbath-keeper in the world. Having obtained our address, he corresponded with our office and received our literature. This helped to build him up in a knowledge of the truth, and literature was used by him in his efforts. After he had called for some time for one of our laborers to visit him, he was visited by Elder Spies, who baptized him and three other believers. Later, this first Sabbath-keeper was called to attend a workers' institute in the State of Sao Paulo, and became one of our most successful canvassers.

In the State of Alagoas the work was begun by a man nurse, who was sent to that state by the Brazilian government. Having awakened some interest, he called for help, and Elder Spies responded, and finally baptized eight persons. Elder Schwantes, who labored in the field a very short time, also baptized a few.

In the year 1909, we were called to take charge of the North Brazil Mission, which comprised at that time all the states north of the state of Espirito Santo. In 1910, this mission was divided, and the new mission, the East Brazil Mission, was formed. This was very agreeable to us, as thus our territory was limited to the four states, Bahia, Sergipe, Alagoas, and Pernambuco.

When we went to take charge of the work, we found about fourteen Sabbath-keepers, with one worker besides ourselves. At the close of the year 1910, we had baptized and taken forty into the church. During 1911 we received sixty, and during 1912, sixty-one, into church-fellowship, or, in other words, in two and one half years about 160 persons.

This harvest was not due so much to our personal efforts as to our native helpers who had received instruction at the three institutes we held, and had gone into the field. Thus were trained, little by little, one Bible worker, three colporteurs, two canvassing agents, one in the state of Bahia and one in Pernambuco, and ten canvassers, four in Bahia, four in Pernambuco, and two in the state of Para. The canvassing work, though having its peculiar Brazilian difficulties, is making steady progress. Other members are getting ready to enter the canvassing work.

We are glad to report that even Brazilians are faithful in paying tithe, a good number having paid tithe before becoming members. In 1911 the tithe amounted to about \$11 per capita. On account of droughts, which are frequent in the north of Brazil, the tithe last year was less.

#### Our Difficulties

Our difficulties are the ones common in all Catholic countries, as well as the difficulties peculiar to Brazil. There are four classes of Catholic Brazilians: The educated, who turn toward atheism, the

mercenary Catholics, who care not for the doctrines of the church; the Brazilians who are well instructed in the doctrines of the church; the ignorant Catholics who know little of the doctrines of their church, but are dominated by the priests. The latter class is the most difficult to work with, because they carry out the priests' plans of persecution, even to the death of heretics.

#### Our Needs

The climate and conditions in general make the work very difficult for a foreigner, although it is necessary that he should pioneer it. We found no other way to do but to rough it, and enjoyed this. In general, we must depend upon native workers, who are accustomed to the climate and the existing conditions, although they prize the help that the foreigner can give in the matter of general training. We must do all we possibly can to train native workers. This makes it necessary to have as foreign workers those who can organize and lead out in the work. Such a man we need at present for the state of Pernambuco,—a real Christian,—some one who leaves the color-line at home, who is willing to sacrifice without grumbling, and who is ready to draw close to the people, to win them to Christ.

JOHN LIPKE, *Superintendent.*

C. H. Edwards: Before we adjourn I would like to make a statement. In harmony with what has been done before in regard to a delegation visiting the President of the United States, I move that a committee of five, W. A. Colcord, C. S. Longacre, S. B. Horton, K. C. Russell, and J. E. Jayne, be authorized to prepare a suitable memorial, and that the Conference appoint a number of brethren to present this memorial to the President.

This motion prevailed, and the Conference adjourned.

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

### TWENTY-FIFTH MEETING

May 30, 2:30 P. M.

L. R. CONRADI in the chair.

Prayer by H. S. Shaw.

L. R. Conradi: The matter before us is the constitution and by-laws of the Asiatic Division, recommended by the committee on plans.

The constitution was studied in detail by the Conference, and, as amended, was adopted, as follows:—

### CONSTITUTION AND BY-LAWS OF THE ASIATIC DIVISION MISSION

#### Article I—Name

This organization shall be known as the Asiatic Division Mission of Seventh-day Adventists.

#### Article II—Territory

The territory of this division mission shall be Japan, Korea, Manchuria, Mongolia, Chinese Turkestan, Thibet, China, Formosa, Hainan, the Philippines, Indo-China, Siam, Maylasian Federated States, and the East Indies except New Guinea.

#### Article III—Object

The object of this division mission is to teach all nations the everlasting gos-

pel of our Lord and Saviour, Jesus Christ.

#### Article IV—Membership

Section 1. The membership of this division mission shall consist of:—

(a) Such union mission fields as have been, or shall be, properly organized and accepted by vote.

(b) Missions properly organized, not included in any union.

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

(a) Delegates at large.

(b) Regular delegates.

Sec. 3. Delegates at large shall be:—

(a) The Division Mission Executive Committee, and the General Conference Executive Committee.

(b) Such representatives of organized missions in the division mission 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 and local missions, on the following basis:—

(a) Each union mission shall be represented in the division mission 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 two hundred members.

(b) Each organized mission field outside of any union mission shall be entitled to one delegate, and one for each two hundred members.

(c) The delegates of union and local mission fields shall be appointed by the executive committee of the division mission.

#### Article V—Officers and Their Duties

Section 1. The regular officers of this division mission shall be a president, a vice-president, a secretary, a treasurer, and one or more auditors, who shall be elected or appointed by the General Conference of Seventh-day Adventists.

Sec. 2. President: The president shall act as chairman of the executive committee, and labor in the general interests of the division mission, in counsel with the executive committee.

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 executive committee.

Sec. 4. Secretary: It shall be the duty of the secretary to keep the minutes of the division mission sessions, and of the meetings of the executive committee, and to collect such data from union and local missions as may be desired by the officers of the division mission, or by the executive committee, and to perform such duties as usually pertain to said office.

Sec. 5. Treasurer: It shall be the duty of the treasurer to receive all funds, disburse them by order of the president, and to render such financial statements at regular intervals as may be desired by the division mission, or by the executive committee.

Sec. 6. All secretaries of departments of the division mission shall be appointed by the executive committee of the division mission.

#### Article VI—Executive Committee

Section 1. The executive committee shall consist of the president, vice-president, secretary, treasurer, the superin-



tendents of organized union missions, the superintendents of local missions not included in a union mission (all of whom shall be elected or appointed by the General Conference of Seventh-day Adventists), and such departmental secretaries as may be appointed by the executive committee of the division mission.

#### 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 division mission, the delegates shall elect such trustees of all corporate bodies connected with this organization as may be provided for in the statutory laws governing each.

Sec. 3. The division mission 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, and shall also grant credentials or licenses to all foreign workers, and credentials to the native ordained ministers.

#### Article VIII—Sessions

Section 1. This division mission shall hold its first regular session in the winter of 1914-15, and shall thereafter hold quadrennial sessions at such time and place as the executive committee shall designate by written notice sent to the superintendent of each mission field at least three months before the date of the session.

Sec. 2. The executive committee may call special sessions at such times and places 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 division mission 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 Asiatic Division Mission.

#### Article X—Amendments

This constitution or its by-laws may be amended by a two-thirds vote of the voters present at any session of the division mission, provided that such amendments shall not be 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 division mission, 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 the General Conference of Seventh-day Adventists has elective or appointive power. The withdrawal of credentials, or filling of vacancies on the executive committee, shall require the consent of two thirds of the members of the executive committee.

Sec. 2. Any five members of the execu-

tive committee, including the president or 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 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 division mission, the executive committee shall provide such temporary committees as may be necessary to conduct the preliminary work of the session.

Sec. 5. At each session of the division mission, the executive committee shall nominate for election the presiding officers for that session.

#### Article II—Finance

Section 1. The division mission shall receive tithes from all its union and local missions, said tithes to be reported quarterly to its treasurer, but retained in the several fields.

Sec. 2. This division mission shall report quarterly to the General Conference treasurer all funds received in its territory.

Sec. 3. This division mission shall annually submit an estimate of its operating expenses for the following year to the executive committee of the General Conference.

Sec. 4. This division mission shall receive appropriations from the General Conference to assist in carrying forward its work.

Sec. 5. This division mission shall pay a tithe of its tithe receipts to the General Conference.

#### Article III—Audits

Section 1. The auditor appointed by the General Conference shall audit the accounts of this division mission at least once each calendar year, and shall make a report thereof to its executive committee and to the treasurer of the General Conference.

Sec. 2. Each union and local mission committee, acting with the president of the division mission, shall annually audit the time and expense of its native workers. The accounts of all foreign workers in the division mission shall be audited by the General Conference auditing committee.

#### Discussion of Constitution

We present a few items from the discussion of the constitution, explanatory of its provisions. In reply to question on Article II:—

I. H. Evans: My understanding is that we entered into an arrangement at the Friedensau council, two years ago, that if the Russian brethren raised up churches in Manchuria, they should direct the Russian work, and of course the Siberian Mission would have the tithe that they pay; but as far as Manchuria is concerned, the Asiatic Division hopes to put in a management that will be able to work that territory effectively.

[On the provision that gives the whole of New Guinea to the Australasian Union.]

A. W. Anderson: That island is now divided between the Dutch, the German, and the British. The Australasian Union Conference is now operating mis-

sions in the British portion. I believe the whole of Papua, or New Guinea, ought to be in the Australasian Union Conference. The Dutch territory is wholly savage as yet. It is only nominally under Dutch rule. It is not like a Dutch settlement. The whole of New Guinea is a savage island; and it seems to me it would be a good thing to put the whole island under the one mission.

[On the provision that the division mission pay a tithe to the General Conference.]

E. E. Andross: It seems to me that all of our fields throughout the world should pay a tithe to the General Conference treasury. However small the receipts may be, I think that the principle ought to be maintained throughout, that the field should pay a tithe of its tithe to the General Conference treasury. In all our union fields we ask our missions to pay tithe of their tithe into the union treasury. It seems to me it would be preserving the same principle in each field that we recognize now in all the local fields. It is not that the General Conference would want the tithe money, but it seems to me it ought to be recognized.

#### Further Reports

Following the adoption of the Asiatic Division constitution:—

L. R. Conradi: We have a report from the committee on nominations that ought to be read.

O. A. Olsen: The committee on nominations has a partial report to make. You will appreciate that all this organization and constitution work has delayed us in submitting this report, and therefore we are only able to submit a partial report at this time. Elder Fitzgerald will render this report.

W. J. Fitzgerald: The committee on nominations respectfully submit the following partial report: For president, A. G. Daniells; for secretary, W. A. Spicer; for treasurer, W. T. Knox. Mr. Chairman, I move the adoption of this report.

The report was adopted.

The committee on plans submitted the following further partial report:—

According to the instruction given in the inspired Word of God, the specific work of the minister is to preach the gospel; the object sought is to deliver those who are under the power of Satan, and to reconcile them unto God; this is to be accomplished by preaching the salvation which is found in Christ; in order to obtain the desired results, it is necessary that one should give his undivided attention to his specific work, in order that he may be "approved unto God."

The application of these principles is seen in the ministry of the apostles, who refused to be burdened with the administration of temporal affairs, and declared, "It is not fit that we should forsake the Word of God, and serve tables."

In order that the ministry of this denomination may become more efficient, and may approach more closely to the apostolic standard; we therefore,—

19. *Recommend*, (1) That those who are ordained to preach the word devote themselves wholly to the work of the gospel ministry.

(2) That they put forth earnest efforts to make their work as efficient as possible, by prayerful study of the Word of God, and by personal consecration to

the specific purpose of winning souls to Christ.

(3) That they constantly strive for self-improvement, by systematic private study and by pursuing such ministerial reading courses as may be arranged.

(4) That candidates for the ministry be encouraged to take a course of study in one of our training-schools, as a necessary preparation for their work.

(5) That it be the policy of the denomination to select and train laymen possessing suitable qualifications for the business management of institutions, and for directing business affairs generally, in order that those who have been set apart for the work of the ministry may be relieved of these burdens, and may be able to give their time and strength to soul-winning.

*Whereas*, The interest and pleasure in making gifts for missions in our Sabbath-schools is greatly increased by having occasionally some definite need set before us as the object of the contributions, resulting in largely increased offerings; therefore,—

20. *Resolved*, That we approve the plan of devoting the Sabbath-school offering on the thirteenth Sabbath of each quarter to some definitely named missionary enterprise calling for special help which may be beyond the ordinary income of the mission treasury; it being understood that this action relates primarily to the North American Division, but that other divisions, unions, and conferences outside this division, join in the plan where they can consistently do so.

On motion to adopt, the consideration of the report was left until it should be printed in the BULLETIN.

The meeting adjourned.

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

## Division Conference Minutes

### NORTH AMERICAN DIVISION CONFERENCE

Fourth Meeting, May 30, 4:15 P. M.

At the close of the afternoon session of the General Conference, W. T. Knox called a short meeting of the North American Division Conference, and the following partial report was rendered by the nominating committee:—

After much earnest, prayerful, and careful consideration, your committee on nominations for officers for the North American Division Conference would respectfully submit the following partial report: For president, Elder I. H. Evans; for vice-president, Elder O. A. Olsen.

Motion was made to adopt the report.

A. G. Daniells: Four years ago, when we were considering the needs of the Asiatic field, we looked the proposition over very carefully. The brethren were greatly perplexed to know whom to send. We canvassed the subject for days, and finally reached a unanimous decision throughout the entire conference, everybody joining in the recommendation, that Elder Evans, the treasurer then, should go to that field, to take charge of the work. So we telegraphed for Elder Knox to know if we could secure him for the General Conference, as Elder Evans's successor. He sent back a provisional reply of acceptance. We took that up, and finally Brother

Evans went. He has been going over his field, adjusting, reorganizing, and putting things in shape. Personally, I felt great satisfaction in placing a man of Elder Evans's experience in that field. But now that Elder Evans returns to America, we shall join hands in pressing the work in this country, and shall gird up our armor for Asia, and do our best for that great field. I can say for my associates and myself in the General Conference office that we accept the committee's report, and we vote for it, we stand for it, and will help Brother Evans and his associates in this division in every way. This new conference has a big work to do. We must all unite earnestly to carry out its policies; for they are the policies of the General Conference.

C. W. Flaiz (chairman of committee): I think perhaps I ought to state some of the reasons that led the committee to present the name that we have presented. In studying the field it appeared to the committee that we should have a man as president of the North American Division Conference who would be strong in evangelical lines; and, inasmuch as we are confronted with heavy financial responsibilities, it seemed to us that we should have a man who had had experience in financial affairs, large financial affairs; we felt it should be a man who could come near to local conference presidents, one who had had experience in that line, and on the General Conference Committee. In consideration of the fact that the resources for the mission fields abroad must largely come from this field, it was the opinion that it would be well if we could have a man who had had personal experience in the mission fields abroad. In looking over persons to fill and to meet these qualifications, our minds turned toward Elder Evans. Then we were confronted with the problem of eastern Asia, and the question was, Would it be better to let him remain in the foreign field, and serve the situation there, or would it be better to call him back to the base of supplies, and bring his large experience to bear on this great division conference, to develop its resources for the fields abroad. It was this question which has been perplexing the committee for several days past. Brother Evans's large experience in financial affairs will be a great assistance to this new conference. Not only must we furnish largely of means for mission fields, but we must also train men for the fields. And so we need some one who can lead out strongly in evangelical lines. These are the considerations that have led us to select Elder Evans and present his name to this body.

The report was unanimously adopted.

The committee on plans and resolutions submitted the following partial report, recommending:—

1. That permanent headquarters for the North American Conference be secured in a central location, and that a locating committee of five members be appointed by this conference to secure data respecting suitable locations, and report to the executive committee of this conference.

2. That we request the General Conference to provide temporary headquarters for this conference at its administrative office building in Takoma Park.

3. That a close operating union be maintained between the officers and department secretaries of the General and

North American Division Conferences during the formative period of this new division conference.

4. That the General Conference be requested to accept the treasurer of the North American Division Conference as assistant treasurer of the General Conference until this conference removes its offices to a permanent location.

5. That the General Conference be requested to accept the secretaries of the Publishing, Educational, Medical, Sabbath School, and Missionary Volunteer Departments as assistant secretaries of these respective departments of the General Conference.

6. That the executive committee of this conference be authorized to organize a legal corporation in the District of Columbia, to hold real estate, to receive gifts and legacies, and to attend to all legal business which pertains to this organization.

It was moved and seconded that the report be adopted with the understanding that it would appear in the BULLETIN to be considered at the next meeting.

Meeting adjourned, I. H. Evans offering the closing prayer.

W. T. KNOX, *Chairman*;  
GUY DAIL, *Secretary*.

## Bible Study Hour

### CONFIDENCE IN GOD

W. C. WHITE

May 30, 8:30 A. M.

I DESIRE you to study with me some messages found in the prophecies of Isaiah, which have been recorded for our encouragement. We read: "O Lord, thou art my God; I will exalt thee, I will praise thy name; for thou hast done wonderful things; thy counsels of old are faithfulness and truth." "Thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall." Isa. 25:1, 4.

Again we read: "In that day shall this song be sung in the land of Judah: We have a strong city; salvation will God appoint for walls and bulwarks." Isa. 26:1. What a comforting statement! and how truly have we seen this exemplified in our individual experience, in our experiences as families, in our work as a church, as a conference, as laborers in the mission field! When in our personal experience we feel that the enemy is coming in like a flood, when he is pressing us with temptations sore, approaching us from some unexpected quarter in an effort to ensnare and dishearten, O, how much we need help! And as we look about us, as we appeal to men for sympathy and counsel, how inadequate the response! But, O, there is a Source of help, of unfailing strength; and when we prostrate ourselves before God, and confess our sinfulness, our errors, our ignorance, and plead with him for wisdom, for strength, for forgiveness, for salvation, O, how sweet is such communion with our God; and there is so much for us to enjoy, such treasures of grace for us all, if we would but come to the Saviour more simply, more frequently, more trustingly.

"Open ye the gates," the Scripture says, "that the righteous nation which keepeth the truth may enter in. Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee. Trust ye in the Lord forever: for in the Lord Jehovah is everlasting strength." Verses 2-4.

Now, let us pass to the twenty-seventh chapter of Isaiah: "In that day sing ye unto her, A vineyard of red wine. I the Lord do keep it; I will water it every moment: lest any hurt it, I will keep it night and day." We have been picturing the work of the church of God. While her work is glorious, her membership is weak. God, in his infinite plan, has arranged that a perfect work shall be done by a combination of imperfect people. But, brethren, the Lord wants us to look upon the church as he regards it, and sing its praises, for he says, "I the Lord do keep it; I will water it every moment: lest any hurt it, I will keep it night and day. . . . Let him take hold of my strength, that he may make peace with me; and he shall make peace with me. He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit." Verses 2, 3, 5, 6.

As we attend the council of our missionaries day by day in the early morning, we can see that God has bestowed a great blessing upon them in enabling them to come together at this meeting and compare experiences, that they may be better prepared to go out again and gather in souls. And this is our privilege in our church, in our home town, to "fill the face of the world with fruit." Christ's heart is longing for fruit. He longs to see fruit-bearing in you and in me and in every member. Every branch is to bear fruit for him.

I turn now to another promise, in the forty-third chapter. The question comes up in the minds of our people, "Yes, the Lord is blessing our mission work, but, O, what about the weaknesses, what about the shaking? Is there going to be a greater shaking than we have had? My answer is, Have confidence in God! [Many amens.] The knowledge on your part and mine that the God of heaven knows us individually, that he has planned for us, and for the whole people; the simple confidence that the Lord is going to do for us tomorrow what he did for us yesterday,—that is what will hold us steady when the shakings come.

Here is what the prophet says with reference to the experience of the church in time of trouble: "Thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Saviour." Verses 1-3.

In the light of this encouragement, brethren, shall we not say, in the words of the prophet, "The Lord God will help me"? Isa. 50:7. Shall we not make this our watchword? Shall it not be our motto? Will he help us, brethren, as he has promised? Has he done it in the past? Will he do it today? Will he do it tomorrow? He surely will. "The

Lord God will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed."

Brethren, let us live in the light of these promises, these exhortations, these pictures of what God wants our experiences to be in serving him and in standing forever as a covenant before an unbelieving world that there is a God in heaven that has to do with the affairs of men; that there is a people in this world who believe there is a God, a people who know him, who hear his voice, who speak his words, and who strive to walk in the footsteps of Jesus, and to continue to do in this old, wicked world the work that he did when he was here. Brethren, this is our confidence, this is our strength.

Now, it has been a part of my plan this morning to answer or to speak of some of the questions and some of the perplexities which are in the minds of our people regarding our future work, and particularly regarding that part of the work with which I am most intimately connected, that is, the work of Sister White.

What would be the influence upon our work if Sister White should die? [Voice: God lives!] Has the Lord made known to her who is to be her successor?—No. The Lord has not told her how long she will live. He has not told her in a positive way that she is to die; but she expects to rest in the grave a little time before the Lord comes. About fifteen years ago, in one of her night visions, she came out of a very dark place into the bright light, and father was with her. When he saw her by his side he exclaimed in great surprise, "What, have you been there too, Ellen?" She always understood that to mean that the Lord would let her rest in the grave a little while before the Lord comes. She has been trying to work with reference to that. Oftentimes she has had messages to hasten her work,—the work of preparing her books,—because she had but a short time in which to work. She has been endeavoring to get her writings into book form, so that they may be of service to the church.

Does she know who will be her successor?—No. Repeatedly people write to her, and some come long distances to visit her, and some bring their friends to her, with the belief and confidence that God has selected them or their friends, as the case may be, to take up the work which the Lord has committed to her, when she lays it down. Some think that they are to take it at her death; others think that the time has come already, and they have full confidence that when they come into her presence, she will recognize them; and that she will tell them that the Lord has shown her that they are the ones. But in every case she has been obliged to tell them, "The Lord has given me no such commandment."

I do not know as I can do better in giving a more full answer to some of these questions than to read extracts from letters which she has written at various times in answer to questions along this line. Here is one written July 8, 1906:—

"DEAR BROTHER: There are some who think they are able to measure the character and to estimate the importance of the work the Lord has given me to do. Their own mind and judg-

ment are the standard by which they would weigh the testimonies.

"My instructor said to me: 'Tell these men that God has not committed to them the work of measuring, classifying, and defining the character of the testimonies. Those who attempt this are sure to err in their conclusions. The Lord would have men adhere to their appointed work. If they will keep the way of the Lord, they will be able to discern clearly that the work which he has appointed me to do is not a work of human devising.'

"Those who carefully read the testimonies as they have appeared from the early days, need not be perplexed as to their origin. The many books, written by the help of the Spirit of God, bear a living witness to the character of the testimonies.

"In the early days of our experience in the message, the Spirit of God often came upon a few of us as we were assembled, and I was taken away in vision. The Lord gave such light and evidence, such comfort and hope and joy, that his praises were upon our lips.

"While my husband lived, he acted as helper and counselor in sending out the messages that were given to me. We traveled extensively. Sometimes light would be given to me in the night season, sometimes in the daytime before large congregations. The instruction I received in vision was faithfully written out by me, as I had time and strength for the work. Afterward we examined the matter together, my husband correcting grammatical errors and eliminating needless repetition. Then it was carefully copied for the persons addressed, or for the printer.

"As the work grew, others assisted me in the preparation of matter for publication. After my husband's death, faithful helpers joined me, who labored untiringly in the work of copying the testimonies, and preparing articles for publication. But the reports that are circulated, that any of my helpers are permitted to add matter or change the meaning of the messages I write out, are not true.

"While we were in Australia, the Lord instructed me that W. C. White should be relieved from the many burdens his brethren would lay upon him, that he might be more free to assist me in the work the Lord has laid upon me. . . .

"It requires much wisdom and sound judgment, quickened by the Spirit of God, to know the proper time and manner to present the instruction that has been given. When the minds of persons reproved are under a strong deception, they naturally resist the testimony; and having taken an attitude of resistance, it is difficult for them afterward to acknowledge that they have been wrong. . . .

"I have been told that many who give heed to the false science of the enemy would denounce my work as that of a false prophet, and would place upon the testimony such interpretations as tend to change the truth of God into a lie. Satan is on the alert; and some who in the past have been used by the Lord in doing his work, but who have permitted themselves to be deceived, will be stirred up to make an improper use of the messages given. Because they do not wish to listen to the words of reproof, because they will not hear counsel, and improve their course of action, and

do their appointed work, they will misconstrue the messages to the church, and confuse many minds.

"Nevertheless, I am to bear the message that is given me to bear, so long as the Lord shall choose. He has not given me the work of settling all the misunderstandings that are cherished in hearts of unbelief. Just as long as a door is open to receive the tempter's suggestions, difficulties will multiply. The hearts of those who will not come to the light are open to unbelief. If my time and strength are consumed upon such matters, this serves Satan's purposes. The Lord has said to me: 'Bear the testimonies. Your work is not to settle difficulties; your work is to reprove, and to present the righteousness of Christ.'"

I will now read a portion of another letter, written Oct. 23, 1907:—

"DEAR BROTHER: I received and read your recent letter. Regarding the sister who thinks that she has been chosen to fill the position that Sister White has occupied, I have this to say: She may be honest, but she is certainly deceived.

"About a year after the death of my husband, I was very feeble, and it was feared that I might live but a short time. At the Healdsburg camp-meeting, I was taken into the tent where there was a large gathering of our people. I asked to be raised up from the lounge on which I was lying, and assisted to the speaker's platform, that I might say a few words of farewell to the people. As I tried to speak, the power of God came upon me, and thrilled me through and through. Many in the congregation observed that I was weak, and that my face and hands seemed bloodless; but as I began speaking, they saw the color coming into my lips and face, and knew that a miracle was being wrought in my behalf. I stood before the people healed, and spoke with freedom.

"After this experience, light was given me that the Lord had raised me up to bear testimony for him in many countries, and that he would give me grace and strength for the work. It was also shown me that my son, W. C. White, should be my helper and counselor, and that the Lord would place on him the spirit of wisdom and of a sound mind.

"The assurance was given me: 'You are not alone in the work the Lord has chosen you to do. You will be taught of God how to bring the truth in its simplicity before the people. The God of truth will sustain you, and convincing proof will be given that he is leading you. God will give you of his Holy Spirit, and his grace and wisdom and keeping power will be with you. . . .

"The Lord will be your Instructor. You will meet with deceptive influences; they will come in many forms, in pantheism and other forms of infidelity; but follow where I shall guide you, and you will be safe.' . . .

"This word was given me in 1882. . . . More recently, in a time of perplexity, the Lord said: 'I have given you my servant, W. C. White, and I will give him judgment to be your helper. I will give him skill and understanding to manage wisely.'"

W. C. White: Some of this may seem to be quite personal, but, brethren, I do not know how to bring before you the instruction that has been given mother with reference to the handling of her work, without presenting it to you in the

connection in which it has been written. So please forgive me if in reading this, I am presenting some things that it might seem better for me not to present. I want you to know what has been presented to mother as the basis of her confidence regarding the future and the basis of her plans regarding the handling of her manuscripts and her books. I continue reading:—

"The Lord has given me other faithful helpers in my work. Many of my discourses have been reported, and have been put before the people in printed form. Through nearly the whole of my long experience I have endeavored, day by day, to write out that which was revealed to me in visions of the night. Many messages of counsel and reproof and encouragement have been sent out to individuals, and much of the instruction that I have received for the church has been published in periodicals and books, and circulated in many lands.

"As the work has grown, the number of my helpers has increased.

"Sister Marian Davis was a great help in copying my testimonies, and in preparing for publication the manuscripts which I placed in her hand. I appreciated her help very much. She now sleeps in Jesus.

"For eleven years Miss Maggie Hare was among my workers. She was a faithful and true helper. She returned to New Zealand. [She again connected with the work in 1911.]

"Recently Miss Minnie Hawkins, of Hobart, Tasmania, who was one of my copyists in Australia, has joined my staff of workers. [This communication from which I am reading, you will bear in mind, was written in 1907.]

"During the General Conference of 1901, Brother C. C. Crisler was impressed by the Spirit of God that I needed him in my work, and he offered his services. I gladly accepted his help. He is a faithful, efficient, and conscientious worker.

"Dores Robinson has assisted in copying my testimonies, and he has been diligently preparing 'Life Incidents' for publication.

"Helen Graham is a good stenographer, and helps Sister Sara McEnterfer and W. C. White in their work of correspondence.

"Sister Sarah Peck was my bookkeeper and helper for a number of years. She has left us to engage in school work at College View. We now have as bookkeeper, Brother Paul C. Mason.

"Sister McEnterfer is my traveling companion, nurse, and helper in many ways.

"Sister Mary Steward and her mother are with us now; and Mary, who for many years has served as proof-reader in the offices at Battle Creek and Nashville, has united with my workers.

"The work is constantly moving forward. We are making earnest efforts to place my writings before the people. We hope that several new books will go to press shortly. If I am incapacitated for labor, my faithful workers are prepared to carry forward the work.

"Abundant light has been given to our people in these last days. Whether or not my life is spared, my writings will constantly speak, and their work will go forward as long as time shall last. My writings are kept on file in the office, and even though I should not live, these words that have been given to me by

the Lord will still have life and will speak to the people. But my strength is yet spared, and I hope to continue to do much useful work. I may live until the coming of the Lord; but if I should not, I trust it may be said of me, 'Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them.'

"The Lord Jehovah is the one to specify how the work shall be carried on under all circumstances. W. C. White has his commission. I have instructed him to labor untiringly to secure the publication of my writings in the English language first, and afterward to secure their translation and publication in many other languages. . . . I rejoice that with the faithful helpers that God has given me, I am able to carry forward, in its many varied lines, the work given me to do.

"Both of my sons are engaged in giving this present truth to the world. I am glad that they are both connected with the publishing work.

"I thank God for the assurance of his love, and that I have daily his leading and guidance. I am very busy with my writing. Early and late, I am writing out the matters that the Lord opens before me. The burden of my work is to prepare a people to stand in the day of the Lord. The promise of Christ is sure. The time is not long. We must work and watch and wait for the Lord Jesus. We are called upon to be steadfast, unmovable, always abounding in the work of the Lord. All our hopes have their foundation in Christ."

It may be interesting to you to know that mother's corps of workers has changed very little since the communication that I have just read to you was written, nearly six years ago. The same ones are with her now, with a broadened experience; for we are learning better every day what our duty is in connection with this work. And God has blessed in the preparation of books. You have seen some of the more recent ones,—the "Acts of the Apostles," and possibly the book just from the press, "Counsels to Teachers." The latter is made up of a portion of two volumes out of print, the old "Christian Education," and the smaller volume entitled "Special Testimonies on Education," together with considerable new matter; and it has been prepared with reference to the needs of parents and students, as well as of teachers. We trust it will be a steadying influence, and an encouragement, in our school work, as long as we shall have to conduct schools and colleges in this world.

Our workers are now gathering together material for a new edition of "Gospel Workers." We are also gathering into chapters what mother has written on Old Testament history. Probably nine tenths of this work is already done, and we hope that the book may be published before Christmas. Some of this matter was about ready, we thought, to place in the printers' hands, when mother, upon going over some of the chapters, expressed herself as not fully satisfied. She thought there were other things she had written that we had not yet found, and she desired that these be searched out, if possible, and included. So we have laid the manuscript away in our fire-proof vault, and after this Conference probably four different persons will spend six or eight weeks in reading



through the thousands of pages of manuscript in the file to see if we can find the additional matter that she thinks is in existence.

It would be comparatively easy to hasten along the preparation of these manuscripts for publication in book form, if we were to write in a little here and there where she has written only a portion of the story on certain topics and has left a portion incomplete. I say, if her secretaries were authorized by God to do that work, and could write in the connections, the book could be prepared for the printer much faster. But this cannot be done; we can deal only with the matter which we have in hand.

For this reason, when you get the book on Old Testament history, you will find that there are some stories partly told, and not fully completed. You will find that there are many things you hoped to read about, that are not mentioned. Mother has written quite fully on Solomon, something on the divided monarchy, a little about Elijah and Elisha, quite fully about Daniel, Ezra, and Nehemiah; and we are gathering this and other matter and grouping it into chapters.

You may say, What do you mean by this "gathering"? Did not Sister White sit down and write out quite fully and connectedly that which she had to say about the controversy, about Jeroboam and Rehoboam, about Jeremiah and Isaiah and other Old Testament characters?—No; not on all the principal characters. Her life has been a busy one. She has been kept constantly at the front, speaking to the people, meeting emergencies. Some of the most precious things she has written about Old Testament and New Testament characters were written first in letters to individuals. Some of the most precious paragraphs in "Desire of Ages," passages describing Christ controversies with the Pharisees and the Herodians, were written under circumstances like these:—

At Ashfield, New South Wales, Elder Corliss and some faithful helpers had been presenting the truth until there was a group of about thirty people keeping the Sabbath, ready to be baptized and organized into a church. The Campbellites could not bear to see that done. A bitter opponent came and challenged our brethren personally and through the papers. This was ignored as long as it could be. Finally, our friends, those in the truth, demanded that there be a discussion. So a discussion was arranged for.

In the night season this matter was laid before mother. She had never seen the Campbellite champion; but the man was shown to her—his spirit, his methods, his tactics. He had nothing to lose in that community; and it was presented to mother that his plan would be to endeavor to irritate Elder Corliss, and get him to say things that would discredit him before the people who were embracing the truth.

During the progress of that discussion, mother wrote to Elder Corliss, stating that it had been presented to her that his opponent in the discussion would work on certain lines, and that he must take such a course as to disappoint the enemy. As she wrote these cautions, her memory would be revived as to what had been presented to her about the work of Christ, and how the Pharisees

and the Sadducees and the Herodians had followed him with accusations and questions, endeavoring to discredit him before the people.

When we came to make up the chapters for "Desire of Ages," we found in those letters the most vivid description of those experiences, that she had written anywhere. And we found other most precious passages that had been written first in letters to members of the General Conference Committee, and to conference presidents, regarding situations which were illustrated by the experiences of these Old and New Testament characters.

Being written in this way, it takes much time to search through the writings and find these passages, and bring them together into manuscripts. After these are gathered, and grouped into chapter form, the manuscript is always submitted to mother. She reads it over carefully. Up to the present time every chapter of every book, and all the articles for our periodicals—unless they happen to be reprints—have passed through her hands, and have been read over by her. Sometimes she interlines; sometimes she adds much matter; sometimes she says, "Can not you find more on this subject?" And then, when more has been found, and added, the manuscript is recopied, and handed back to her again for examination. And when she finally signs it and returns it to us we are permitted to send it out.

Some criticism has been made because letters are sent out with a rubber-stamp signature. We feel that it is not necessary to ask mother to sign several copies. It is her custom to sign the original copy, and our workers claim that it is their right to keep this signed copy on file in our office, so that if anybody should challenge its authenticity, we have on file the copy signed with her own hand. The other copies are usually stamped with a rubber stamp. I merely mention this in passing, that all may know how much reason there is in any criticisms that are made about "rubber-stamp testimonies."

While gathering the matter for "The Acts of the Apostles," day after day Brother Crisler and his associates in the work would pass in to mother the chapters as they were prepared, and she would read them. Sometimes she would pass them back without comment. Perhaps for three days in succession they would be passed back without a word of comment; and then she would say, What about such a subject? Where is the description of this? or of that? and she would name the different matters she had in mind. In his explanation Brother Crisler might say, "The first matter you have mentioned is dealt with fully in a chapter you read some time ago; the second you inquire about is to be dealt with in a chapter to be prepared later; and as to the other matter that you wish to have incorporated, we had not thought of that. We will search the file, and see if we can find anything that has been written on that point."

At one time she said to him: "This book will be read by the same classes of people that the apostles were trying to reach in Paul's day. Take great pains to gather just as fully as you can what I have written regarding Paul's appeals to the heathen. The arguments that led the heathen to a knowledge of the true God in the days of the apostles, will appeal to the heathen in many lands in

our day. These arguments were inspired of God, and in them there is convicting power. We must make the most of them in telling the story of the labors of the apostles."

At another time she said: "Have you made a careful study of what I have written about the Jews? The gospel must be preached to the Jews today. The appeals that were made to them by the apostles, will have great weight now. This book should be of value to the Jews, and to those who are working for the Jews, and also to those who ought to be working for the Jews. Take pains to gather carefully what I have written about Paul's work in appealing to the Jews."

These directions that she gives us have largely to do with the value of our work in the preparation of matter for the press. Of course at the beginning of the work on each book, we talk over the plan, and she gives general directions; and then she gives counsel as the work goes forward. Although mother is doing only a little writing now, and although she attends only a few public meetings, yet her counsels, and her directions to her workers, are of great value to this people, as found in the completeness of her published works.

## The Evening Service

### GROWTH AND ADVANCEMENT

May 29, 7:30 P. M.

THE sermon, by Elder M. C. Wilcox, was an appeal for growth and advancement in religious experience and knowledge. The text used was Mark 16: 6, 7.

It is not in negations, it is not in empty forms, it is not in mere materials, it is not in holy places, it is not in the dead past, that we are to get life, and glory, and power in Christian service. The message we are to proclaim to the world is a positive message, the everlasting gospel.

We thank God for the past, and all its precious experiences; we thank God for Abraham, for Israel, for Daniel, for John, for Luther, for William Miller, for James White, but we cannot be saved by their faith. While we thank God for the past, we must go on and on. Our faith must advance. There is no life in these past experiences as recorded as past history, as past things.

The Jews trusted in the past; we must not do so. The foundations of the past must be united with the mighty present truth of today. The danger in looking at the past is that we become satisfied. God takes no pleasure in such a people. We must not stop; we must go on.

In Luke 5:37 and onward we have the parable of the new wine in the old wine-skins, which could not contain the new wine. The reason why many cannot receive the live, expansive gospel today is because they are old wine-skins; they are creed bound. But he who gives the new wine can make the old wine-skins new.

Creeds shut out the light of God's truth today from many, just as the old Jewish customs shut from the Jews the living truth.

We cannot live in the past; we must live in the now. The exercise of our faith must be now. We cannot rest in the fact that Christ saved us ten years



ago; he must save us now. Forgiveness of sins forty years ago is not sufficient now; we must be forgiven now. The message we preach must be the living, vital message of today. It was new to Elder Bates when it began, and it must be new to us today.

Faith in the now means that we must give up our own opinions, our preconceived ideas. Our work in the past, our great institutions, sometimes shut from us the simple things which God can use to save souls. Our plans, however elaborate they are and however mighty they may look, must be laid before the Master, and we must take other plans that are pleasing to him, whether they meet our own ideas or not. As we get nearer to God, we shall find greater simplicity coming into his work. God's great truth humbles the hearts of men; it does not mislead them; it makes them like little children, reaching up with the greatest confidence to take their Father's hand, to be led by him. Wherever the Master leads, we must be willing to follow.

God's truth grows, it is expanding constantly, and we must go with it. It will not stop until the perfect day. It shineth "more and more." We must not be like the old wine-skins, unable to receive new wine. Whatsoever God teaches us, and whatsoever we find by examination is in harmony with the foundations of this message, we must willingly accept.

## Departmental Meetings

### MISSIONARY VOLUNTEER DEPARTMENT Eighth Meeting

REPRESENTATIVES from foreign fields gave an intensely interesting symposium on the young people's work in their respective fields.

Elder Schuberth, of the East German Union: In our East German Union we have 54 young people's societies at present, with a membership of 1,289. We know of 40 persons that have been brought into the truth through their efforts. Our young people take great interest in our mission fields beyond, and at the same time they take great interest in our home work. We study the mission fields in the young people's societies.

Elder Raft, of the Scandinavian Union: We have been trying to do some young people's work for five or six years, but especially since our last General Conference have we tried to work in harmony with the plan you have over here. We have companies in Denmark, Norway and Sweden, and a few in Finland. We have about three or four hundred young people that are working, and we hope we can do better in the future. We are interested in this work.

Elder Obländer, of the West German Union: We have in the West German Union 29 young people's societies, with a membership of 432, and our young people are doing very well. It is not only a blessing for themselves, but also for the churches. They bring new life in the churches because they are working very hard to distribute our literature. Quite a number of young people accepted the truth last year through the labor of our young people in the churches, so they are doing a splendid work. We shall try to do all we can

to sustain and support the young people's societies in our union.

Elder Tieche, of the Latin Union: We have a good number of nice young people in our Latin Union Conference. Most of them are in Switzerland. We have a few societies. They meet regularly, and try to learn all they can. A good many of the young people canvass some every week. They also hold Bible readings, and in places like Paris one good work they do is to visit the hospitals. We hope that a greater work will be done for the young people.

Elder Reinke, of the Central German Union: This is a new union. It has about twenty-five young people's societies. In German Switzerland we have two lively societies. Their work is done on Sunday. Early in the morning, at six o'clock or half past six, they meet in some part of the city, and then they launch out, leaving the city more or less to the missionary society of the church. They go to the outside places and take whole villages in one Sunday, and spread their literature and tracts. Our young people are of good courage in the Lord, and press forward to save souls. In Austria we have many hindrances, but the young people are accordingly energetic. Recently they reported that five souls were united to the church through their efforts.

Elder Huenergardt, of the Danube Union: Our work among the young people is not very old. It started about three years ago, but we can report good success. Our young people take a great interest in selling our literature. We have many languages to deal with down there, which is one obstacle in our way, but we are anxious to get leaders in all of the different languages. We are thankful for what we have already been able to do, and we believe that this work will develop much more in the near future.

Elder Boettcher, of Russia: It is forbidden in Russia to hold young people's meetings. Young people under twenty-one are not allowed to assemble and conduct meetings. Nevertheless, we have very good young people's meetings in the societies in the cities of Riga and St. Petersburg and down toward the south, even in the Caucasus. They have a program, with music, recitations, and even conduct Bible readings. Outsiders often attend the meetings and feel that it is a treat. One evening when I made a call as to how many wanted to dedicate their lives to the Master, and go anywhere, twenty-eight got up. We find the work hard, because we have no literature in their language. Our young people especially ask us to bring greetings to the young people over in America.

Elder Evans, of China: We have not actually organized young people's societies, in general, but we do have young people's societies under local management. We have taken the Morning Watch Calendar to translate, and send out to all our schools for distribution. I think the young people's work ought to be organized in China.

Elder Finster, of the Philippine Islands: We have the opportunity of reporting merely the organization of our young people's work, which was perfected just before I returned to the States. In the Philippines we have about one hundred members, about half of whom are members of our young people's

society. We have a large number of young people, who take a great interest in young people's work. I think we have four societies, which meet separately. We translated the Morning Watch Calendar into their language.

Miss Scharffenberg, of Korea: We have ten missionary societies in Korea, but among these ten there are but three that are composed only of young people. They meet once a week, and report each week the missionary work done. It is inspiring to note how active they are. They report so many Bible readings given, missionary visits made, tracts and papers sold, and persons taught the alphabet; and when they come together, they study doctrinal points. They go out from morning to night and do their missionary work.

Elder De Vinney, of Japan: We have two societies, one in Tokyo and one in Kobe. The Kobe society is largely composed of nurses in the Japanese Sanitarium. They have their regular meetings Sunday afternoons. The Toky society is composed largely of the young people that are gathered together in our training-school. One of the first things the young people receive after they embrace the truth is a Morning Watch Calendar translated into the Japanese, and whenever I go among the people, old and young, and have a Bible study, I see, when they open their Bibles, that they have a Morning Watch Calendar in them, and make good use of it.

Miss Edith M. Graham, of the Australasian Union: The Missionary Volunteer Societies of Australasia number 88. Including the state department, they have a membership of 2,099. Programs have been prepared and printed by the Australasian Missionary Volunteer Department, and are used by most of the societies. The work has been a blessing to the young people. Many who were formerly indifferent have become consecrated workers. Many have been led to give their hearts to God.

Reports from other fields were deferred until another meeting.

### Ninth Meeting

Again the Missionary Volunteer workers met in special session to study the junior work. Some additional resolutions, together with the paper on "Work for Outside Children," written by Edmund C. Jaeger, and the paper on "Suitable Books for Juniors," by Mrs. L. T. Cristler, both of which had been read in a previous meeting, received consideration. In all probability these excellent papers, which cannot appear here, will be printed for the benefit of the workers who could not hear them.

The following resolutions were discussed and passed:—

*We recommend,* That the person having supervision of our Junior Missionary Volunteers plan and encourage the members of the society to do personal work for outside children.

*We recommend,* That all our young people be enlisted in a special campaign to get our literature, such as the *Temperance Instructor*, *Liberty*, and *Protestant Magazine*, "Temperance Torchlights," "The Man That Rum Made," and other good literature, before the public; and, further,—

*We recommend,* That the Missionary Volunteer Department prepare a temperance program and a religious liberty program, to be carried out during such

campaigns, the same to be published in the *Instructor*, *Jugendbude*, and any other paper having a young people's department.

## PUBLISHING DEPARTMENT

### Twelfth Meeting

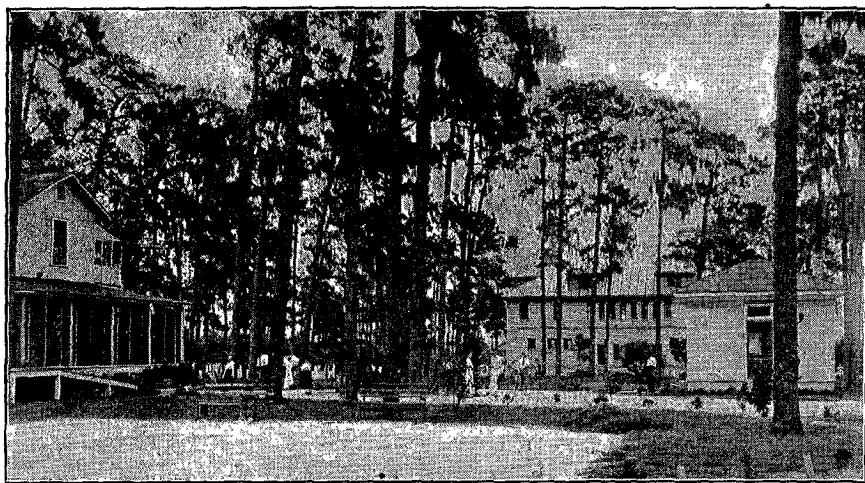
In the twelfth meeting of the Publishing Department the minds of all were turned to the wonderful part our conference tract society officers should be taking, particularly in relation to leading the rank and file in our churches into active service. Truly, as suggested by Miss Graham, "The conference office, which is the headquarters of the conference and its departments, should be the center of influence in the conference." Her paper, on "The Possibilities of Our Conference Tract Societies in Spreading the Message," appealed

secretary should mingle with the people, lead in carefully planned missionary efforts, and in every possible way build up the missionary work of the church. He must be able to conduct a bright, earnest missionary meeting, having his head full of facts, and his heart full of love. When any lines of missionary work are presented, he should be prepared to say, "Come," rather than, "go," and thus be a leader in all practical work.

## MEDICAL DEPARTMENT

### Twelfth Meeting

Two very important suggestions were made prominent in Dr. Menkel's paper: (1) As Christ's ministry was one of love, so our medical workers should come out from our training-schools filled with the spirit of love. Enthusiasm alone



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forcibly to all who heard it. She urged personal work among the churches by the secretary, the institution of a weekly missionary meeting, dividing the church into bands, districting territory, and planning simple work for each member on which to start. The live secretary, she believes, can by systematic work in the office be in touch with every member, and can encourage and suggest, and lead even the aged and infirm into lines of service.

The question, "How can the tract society secretary's work be made most effective?" was answered in an excellent paper by Miss L. M. Gregg, of Australia, who has had a successful experience in both the office and the field. "For a tract society secretary's work to be effective, he must take a broad view of the whole work of the gospel," she said. "He must be willing to sacrifice himself for others who will claim his time and attention, and also his practical sympathy." She divided her subject into two parts: "Work in the Office," and "Work in the Field," emphasizing the point that by systematizing the work in the office and properly placing responsibility on assistants, it is possible for the secretary to get into the field, where he can come personally into touch with the people, and lead them in lines of missionary work. A regular personal correspondence with the missionary secretaries in the churches is one essential to success. A similar correspondence with the isolated believers was also urged.

While in the field, the tract society

will not be sufficient. There must be instilled into the heart of every worker a love for the souls of men. (2) Those going to foreign countries should receive instruction that will fit them for their particular field of labor. It is presumption for workers to go to tropical countries without a knowledge that will fortify them against the diseases peculiar to that country. Drs. Menkel, Selmon, Fattebert, Thomason, and others emphasized the importance of this, and stated that many workers sent to India and Africa have been incapacitated and some have died because of a lack of this knowledge.

Elder G. B. Starr read a paper, "Why Have a Medical Secretary?" For the proper organization, recognition and dignity of the Medical Department, there must be a head, whose work will be to lead out in directing and advising in the medical work. He can do much to unify the work as a whole.

Dr. Ruble said the Medical Department should be as strong as any department, but this is impossible without strong leadership. The importance of the medical work, together with the proportions it has assumed, render it imperative that the department be fully manned by those who are called of God to give their entire time and best endeavor to this line of the Lord's work.

Brother L. A. Hansen called attention to the many opportunities and openings before the Medical Department, which, when taken advantage of, tend to advance not only the interests of the department but the entire message as well.

## SABBATH SCHOOL DEPARTMENT

### Twelfth Meeting

THE introductory talk was given by Mrs. Joel C. Rogers, on "How We Do in Africa." She spoke of the great lack of facilities in the Sabbath-schools held in the heart of Africa, and of the keen interest among the natives. Sister Rogers said: "If a member is absent just once, we immediately find out why. You would do well in this country to observe the same rule rigidly. We love those black people. I find that if we love them, they will love the Lord. It works that way.

"They give liberally to missions. Even when we had a severe famine, they gave. I noticed that the bark was chewed off a number of government trees. When I inquired about it, they told me they simply had to chew the bark because they were so hungry. Our native teachers were getting along with only one meal in three days, and I lived on bread and water for three months. We take our offerings once a month. When things were going so hard, I purposely omitted mentioning the offering, hoping they would forget it. They did not forget, and reminded me of it, and insisted upon giving, and actually brought a larger offering than they had before. I do not feel backward about urging you people to give liberally, when I remember the self-denial of those poor black people in Africa."

An unusually interesting kindergarten exercise was then conducted by Mrs. Alice M. Bourdeau, of Takoma Park. Instead of preparing a paper upon the topic of "Kindergarten Methods," a demonstration was given, which illustrated most forcibly the difference between right and wrong methods. A kindergarten teacher first demonstrated numerous common faults and failures. She came on the platform five minutes late, and hurriedly arranged the chairs and other fixtures. One child was already there marking on the blackboard. No provision was made for coats and hats, and they were placed anywhere. The pennies dropped to the floor, and the hunt for them continually interrupted the exercises. The prayer was forgotten, the singing too fast, and the voices loud and harsh. The papers and cards were misplaced. The discord was general and continuous.

The second teacher came in good season, prepared her room carefully, and had time for a moment's silent prayer before the first child came. As the children arrived, they were greeted pleasantly, their wraps placed in order, and each one seated in his accustomed place. Every exercise was conducted quietly, carefully, and effectively. The children were the same that the first teacher had, and their misbehavior was evidently due to her lack of method and preparation. With the second teacher, they were quiet, attentive, and reverent.

Mrs. J. F. Moser, of Takoma Park, D. C., read an interesting paper on "Methods in the Primary Division." She said: "Primary teachers should work for the conversion of their pupils now. We should insist upon pupils studying their lessons from the Bible, because that is our text-book."

A warning was given against using too many illustrations in one lesson. A wise choice should be made, and that chosen should be adapted to the division in which it is used.

## SABBATH DAY AT THE CAMP

DURING the praise service held late in the afternoon in the main pavilion, one sister testified that, to her, this third Sabbath of the encampment had been "a day of days—the great day of the feast. As I was crossing the bridge over the Sligo," she continued, "early this morning, I thought to myself, This is the most beautiful Sabbath day I have ever seen. Conditions without have remained favorable, and peace has reigned within. It has been a glorious day for me."

A knowledge of sins forgiven; readiness for our Lord's return; assurance of providential guidance; consecration of every power of the being to the one purpose of finishing God's work in the earth in this generation,—these were the key-notes sounded by the various speakers of the day. The trumpet was given a certain sound, and there was a general and hearty response.

At the beginning of the Sabbath, May 30, the discourse was given by Elder E. W. Farnsworth. While he was speaking, prayers were ascending in his behalf and in behalf of the congregation. In fact, during Friday some had been out in the surrounding forest, pleading for personal deliverance and for decided victory in the camp; and so when the speaker appealed to the large congregation to dedicate themselves anew to God and to his service, it is not surprising that his words had weight, and that many definitely decided to make an immediate and complete surrender.

During week days devotional services are held in various parts of the camp, and in the large pavilion, every morning at six o'clock. It had been arranged not to hold these meetings Sabbath morning; but the day dawned so clear and bright that many assembled as usual in the places set apart for prayer and praise. The leaders in the large tent were Elders J. N. Loughborough and G. B. Starr. The theme was deliverance from sin. According to the promises given in Micah 7:7-9, 18, 19, God does hear us when we pray. When we fall, we may rise again. The Lord promises to be our light, and to reveal unto us his righteousness. He purposes to subdue the evil nature of the human heart. Through the agency of the Holy Spirit he will paralyze the power of the enemy to overcome those who have long struggled against inherited and cultivated tendencies to evil.

These words of encouragement by Elder Starr were followed by a season of prayer, after which Elder Loughborough related an experience he had once

had with an elderly woman who had asked him to pray for her, that she might *feel* that her sins were forgiven. This he refused to do; but he did offer to pray with her, if she would be willing to take the Lord at his word, and *believe*. Finally she yielded; and when she began to pray, "Lord, I have repented; I have confessed my sins; and now I *believe* thou dost forgive me," the joy she had so long desired, filled her heart, and she praised God for deliverance.

To impress upon the minds of all the importance of our *believing* God when we plead his promises, Elder Loughborough read portions of a testimony dated Christiania, Norway, July 7, 1886, from which we select the following:—

"I do not think many of our people know what it is to *believe* in Jesus in the fullest sense of the word. When we do, we shall have a heart filled with such a sense of the salvation it is our privilege to accept, that we will gladly receive it, and be trustful and happy in the assurance of his love. . . . With this faith appropriating the blessing to ourselves, we shall have glad, and hopeful, and joyful hearts all the time.

"Bright hopes become those who have such a Saviour. We should not have sadness and gloom, and painful sympathies for our supposed afflictions and hardships. Humbled we may be ever because of our sinfulness, and because we have grieved the Saviour, but glad that we can believe that Jesus has promised to forgive the sins of the contrite heart, and that these sins through Jesus Christ shall be blotted out from the book of his remembrance. Now why should we not be the most grateful of mortals that such ample sacrifice, in infinite mercy, has been made in our behalf? Let these words be on our lips, if we have complied with the conditions laid down in the Word of God,—'The blood of Jesus Christ his Son cleanseth from all sin.'"

A praise meeting followed, the tent being divided into sections; so nearly all in attendance, five or six hundred, were able to bear testimony during the fifteen or twenty minutes allotted to this portion of the service. Many spoke of victories gained since coming to the Conference, and of renewed confidence in God and in the assurance of his forgiveness and love.

The third Sabbath-school of the General Conference was conducted as usual, by the general officers of the Sabbath School Department. Elders E. J. Hibbard and F. Griggs led out in the review and the lesson study in the senior division, while elsewhere experienced leaders were meeting with sections of the big school representing the kindergarten, primary, youth's and foreign divi-

sions. A full report, with statistics, will appear in our next issue.

The Sabbath sermon, by Elder W. A. Spicer, on personal readiness for the Saviour's return, was followed by a consecration service, in which many took part. The main pavilion was filled to overflowing, and many hundreds were seated on the lawn without, where they could hear and take part. A stenographic report of this sermon is already in hand, for publication in an early issue of the BULLETIN. The forenoon service will long be remembered by those in attendance as a time of close heart-searching, of quiet yet thorough work in the putting away of sin, of full surrender, and of renewed vows of consecration.

Elder L. R. Conradi occupied the afternoon hour with recitals of marvelous providences, evidencing God's care for his servants, whom he declares he holds in his right hand. Rev. 1:20. Upon his people today is shining the light of the prophetic portions of Holy Scripture, particularly the books of Daniel and the Revelation. Those whose eyes have been anointed to see, may discern in connection with the spread of the third angel's message throughout the world, the wondrous workings of Providence through human agencies; and this brings, confidence and joy, and inspires willing service.

The speaker made very plain the thought that God has a work for every one to do, often in the neighborhood and in the home; and that faithfulness in making the most of the little opportunities given, will lead to greater opportunities, and to ever-enlarging fields of usefulness. The discourse has been reported in full, and space for it may be found in an early issue of the BULLETIN.

At six o'clock another consecration service was held, this time for the youth who during the past year have been students in our schools. Educational leaders set before these young men and young women God's call to the highest of all service; the youth, in response, pledged themselves to share with their elders the burden of finishing the work of God in the earth in this generation. Thus closed this day devoted to heart-searching and to renewed consecration, this day of rejoicing, this "day of days—the great day of the feast."

## "MARRYING UNBELIEVERS"

THIS timely paper, which was printed in the BULLETIN of May 30, was by Prof. C. C. Lewis. The omission of his name was due to oversight.

