

# General Conference Bulletin

Thirty-Ninth Session

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## General Conference Bulletin

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## Devotional Service

### The 6 O'clock Hour

Each morning a large attendance is seen at the 6 o'clock meeting conducted by Elder Haskell, showing an increasing interest in his studies. All through the ages of the past God has been communicating His will to the church through instruments of His own choice. He "spake

unto the fathers by the prophets." For three and a half years He spoke through His Son who was a "prophet indeed," and in these last days He has spoken through the One whose writings are with us. The purpose of the gift of prophecy is to magnify the law of God and reveal its demands. Through this gift God has in all ages preserved His church, and brought its leaders back to the law, when they ignorantly violated it in letter or in spirit.

In the scripture the "law and the prophets" are inseparably connected. Jesus testified that he came not to destroy either the law or the prophets. Both were to continue side by side until the plan of salvation closes, and the law is fully written in the hearts of men. Several of the brethren took part at the close of the meeting. "Altho there are evils existing in the church, and will be unto the end of the world, the church in these last days is to be the light of the world that is polluted and demoralized by sin. The church enfeebled and defective, needing to be reprov'd, warned and counseled, is the only object on earth upon which Christ bestows His supreme regard. God has a church on earth who is lifting up the downtrodden law and presenting to the world the Lamb of God which taketh away the sins of the world."

D. H. K.

### The 9:15 Hour, No. 2

The devotional meetings each morning are becoming more and more a direct source of spiritual uplift as the days pass. Intensity of desire to get right with God seems to possess the hearts of all who are assembled and these meetings are among the best attended of the day. April 4—after fervent prayer by Elders Gosmer and Thompson, pointed, timely testimony was borne by Elders Quinn, K. C. Russell, Starr, and Dr. Kress on the personal need of triumph in Christ over our sins and weaknesses.

Attention was drawn to the fact that in the closing days of the ministry of Christ as He drew near to His own time of trial and to the test of the faith of His disciples that would come with it, Christ did more in the way of personal counsel and warning for each one of them. And having pointed out to them the tests that would come in their individual experience, he instructed them to tarry for the infilling of the Holy Spirit before they began their ministry. The situation is the same to-day. Our personal needs should be recognized; personal victories gained. So may we be prepared for the trials and the conflict before us. "Tarry ye" is God's instruction to-day. Having been converted, we need the power for ministry.

Elders Shaw and Hoopes closed the



THE GREAT FERRY TERMINAL

Approaching San Francisco from Oakland, across the bay. The central tower is on the ferry building.

service with prayer after the call to renewed consecration in which all the congregation joined.

S. A. WELLMAN.

## General Conference Proceedings

### SEVENTH MEETING

8:00 p. m. April 3, 1918

The seventh meeting of the General Conference was called at 8:00 p. m., April 3, A. G. Daniells in the chair.

Prayer was offered by G. W. Caviness, of Mexico.

#### Inca Union Mission

E. L. Maxwell, superintendent, reported for this new union mission, which includes Peru, Ecuador, and Bolivia. It was a report showing remarkable growth in membership in recent years. We leave the report for future printing, but herewith reproduce some of the stories of the field which Elder Maxwell added to his regular report. These are some of the experiences:

#### How the Colporteur Goes

One of our native canvassers went into a town about thirty-six miles from the end of the railroad. He was met by the priest, who told him that he should get out, that he had no business there. "Yes, sir, I have business," said the brother. "My business is to sell books." "Well," said the priest, "It is my business to see that you don't." But our brother sold some fifty dollars worth of books before the priest got his business in operation.

In another town, the colporteur held three meetings. He was a telegraph operator, and had only recently accepted the truth; but he said "The spirit of the Lord came upon me, and I preached just like a real preacher, and the people all want me to come back."

In another place, the priests challenged him to a public discussion. He declined the discussion. Then the priests refused to let him sell books. But the mayor said: "I will give you a guard to see that no one hurts you. You can build a stand out in the public square, and sell books for a week. He sold every book he had and telegraphed for more, but we could not get them to him before the week ran out.

From there, he went to one of the most fanatical cities in western Peru. He was stoned, he had hot water thrown on him; and finally a delegation of the chief ladies told him they had decided to have him deported. He went to the town magistrate, who told him he could stay as long as he wished. The ladies waited on the official, who told them to let him alone; and so he stayed there and sold the books he had telegraphed for, which by this time had reached him.

This brother had to travel 2,000 miles to attend our canvassers' institute, but he came.

#### "Tumults Off"

About the end of 1913, Brethren Pohle and Stauffer visited a town where a colporteur had awakened an interest. As there was no other place large enough for the people who wanted to hear, Elder

Pohle suggested the church on the square. "That is right," the mayor said; "we have no priest now, the people built the church; you may preach in it." So a curtain was hung in front of the altar, and from the pulpit the message was preached, and believers became obedient. Later, the priest returned, and mobs drove our colporteur and others from the hall where they met. One man swore he would kill the first Adventist missionary who came to that town again. So we let the place alone. However, about seven months ago, Brother H. A. Wilcox and myself, with two brethren, decided to visit that place. We crossed one pass 17,000 feet high. A mile from the town we were met by several believers, who led us by a round-about way to the home of one of our people.

That night a crowd gathered, stoned the house, and shouted, "Down with Protestants! Hurrah for God! Hurrah for the Catholic Church!" Next morning the mayor and governor came down to see us, and told us to go on with our meetings, and every morning at 8:00 o'clock they would go with us to the meeting place, remaining all day, going with us in the evening to our stopping place. The mayor was to have been baptized last October, but was prevented by his wife's illness from taking the five-day journey over the mountains. The justice is secretary of our Sabbath school in that town. Before Brother Wilcox and I left the place, we preached in the open air in three villages, and baptized twelve. Others are now expecting to follow.

From another town in Peru, we have a memorial signed by 28 people, keeping the Sabbath, asking for us to come to them.

#### Barriers Breaking

We had a young brother living at a place in the mountains of Peru. We held meetings there five days and nights. Every day the building where we met was stoned. But the sub-prefect met with us every day, listening to the truth. Seven were baptized. When it came to the tithe, they said, "But the priests officer comes round and collects our tithe." I told them the government had ruled against this years ago. "But we will be put in jail if we don't pay," said a brother. "Let them do it," I said; "it will be a good thing if they try that." So this brother refused to pay. They put him in jail. He telegraphed me, and I immediately went to the senator in Lima from that district, and the government sent orders to the officials in all Peru that they were not to allow any one to collect tithe for the Catholic church by force. The brother had spent three weeks in jail, but I thought he had suffered to good purpose.

Bolivia has seemed to give little promise, but only to-day I received a letter from Elder W. R. Pohle, telling of sixteen keeping the Sabbath in one town. The barriers are breaking there.

And, brethren, the fruitage is surely springing up wonderfully in these lately barren fields. People are calling for us to come to them. Last year we baptized 431, and this year 165 more have been baptized. Our reports cannot keep up with progress. But we must have more workers, and a school is necessary for the training of our young people. As I left for this conference, the people said,

"Tell them we are looking that way for more help, and praying for workers."

The speaker told of the work of Elder W. R. Pohle, in Bolivia, of John Lorenz, superintendent of Ecuador, and reported the joy of the workers at the arrival of L. D. Minner, to take charge of the work in Peru. Here, where so recently the barriers seemed insurmountable, the Inca Union has 1,293 members.

#### Among the Titicaca Indians

The chairman next called upon F. A. Stahl to tell of the work God has been doing round the shores of Lake Titicaca, where our missions stand at elevations of from 12,000 to nearly 15,000 feet above sea level.

We give some of the incidents related by Brother Stahl:

#### The Indian's Answer

These Indians are very reserved. They have been misused so many years that they draw back from all the white people. Still the Indian has good characteristics. He is intelligent. I was holding a meeting, and was teaching how the law of God showed that the seventh day was the Sabbath of the Lord. While I was preaching, a priest came up, dismounted, and sat down and listened to the sermon. I noticed that he was becoming very nervous. After about fifteen minutes, he jumped up, and in the Indian language he shouted that it was all a lie that I was teaching. He said, "This Sabbath institution is an old institution, and has been done away with. It does not serve any more." While he was speaking, an Indian got up in the congregation, and said, "Mr. Priest, I would like to say a few words. You say the Sabbath is old, and does not serve any more. I would like to ask you about the sun, and the moon, and the stars. God created these, and they are old, and they still serve. Why should not the Sabbath still serve us?" (Voices: Good! Good!) Well, Mr. Priest didn't have a word to say. (Voice: Amen!)

At another time, the enemies made sport of the Indians at one place, because they called each other "brother" and "sister." And they asked some of these Indians: "Why do you call each other 'brother' and 'sister'? You are not brothers and sisters." One of the Indians replied: "The reason is because we are brothers and sisters. God is our Father, and we are His children, and that makes us brothers and sisters."

#### Indian Hospitality

I have found these people kind in disposition. Once I was traveling in the mountains, and night overtook me. I stopped with some Indians who were quite strange to me, but who knew about our work. They gave me a place where I could lie down, and I retired for the night. But as soon as I retired, I started coughing. Well, the lady of the house, the Indian woman, came in, thinking I was asleep, and very tenderly placed a blanket over me, then went out again. Soon I had to cough again, and she came in with another blanket. In a few minutes, I still had to cough. She came in again with another blanket. And this kept up till she had silently and carefully covered me with nine blankets.

### Sounding the Trumpet

These Indians are also original. I suppose because of their living in the wilds, they have developed that faculty. We placed Won, the evangelist, in an outstation, a very hard and dangerous place. He found no one to respond to his visits. Enemies had prejudiced the people. Won noticed that in that region, in time of danger, or of cattle stealing, the chiefs would blow a horn loudly, and the people would rush to where the chief was. So what did Won do but secure a great horn, and in the evening, about five o'clock, he blew on the horn most vigorously, and everybody rushed to the place. Hundreds congregated together, and inquired, "What is the matter?" They thought there was danger, and they got angry at Won. "Well," Won said, "there is danger. You just keep quiet a minute and I will tell you about it." Then he gave them a good sermon about idol worship. And every night for several weeks, he would blow the horn and get the people together. I might state right here that we are having good success at that mission.

These Indians were without any knowledge whatever of the laws of hygiene. Every house was filthy and vermin filled. We found there whole families sick with typhoid fever, and with many terrible diseases.

### Medical Missionary Work

We went to work at first with the medical part. We treated the Indians from morning to night. The Indian likes the medical work, and especially the operations. He sees quick action in the operation. Many times the Indians have come to us and told us that they had pains in their chest, and they would like us to please cut out their lungs for them, or their hearts.

We also give them medicine, a medicine that we have invented, that helps them to overcome the liquor habit and the cocaine habit. We have been able to invent a medicine that is so bitter that the taste stays with them for a week. I have given it to many of these old toppers who have used alcohol for some years. I give them a glass of this medicine, and as they would shudder, they would say, "That is awful good medicine."

### Washing Lessons

The people were not accustomed to washing, so we started washing classes, and we called the people together, the young men and young women, and taught them how to wash. We gave them soap and water, and they would start in to wash their face; and when we saw that they were rubbing too long on one place, we would tell them to move on. The Indian learns very quickly, and they enjoy keeping themselves absolutely clean.

### Telling of the Saviour

After we had cleaned them up, and treated their illnesses, we presented Jesus to them as a kind, loving, sin-saving Saviour. We would teach them how Christ is the pattern for us in everything. And that is what took the Indian. When we taught them the law of God, and the Sabbath, they would ask, "Did Jesus keep that commandment?" "Yes." "That is enough for us." (Amens.)

### Steadfast Amidst Persecution

We suffered persecution for some years. After our Indians accepted the truth, they became known on the roads because they were cleaner than the rest of the people, because they had clean clothes on, and had clean teeth and clean faces and clean hands, and they would be insulted and many times beaten.

One time one of our brethren was taken into the yard of one of these priests, and was thrown down onto the ground; and while three men held him prisoner, his mouth was pried open, and a bottle of alcohol was poured down his throat.

They are falsely accused on every occasion, and many times in the community where there will be several hundred of the Indian believers, the priests will falsely accuse them of rebellion before the authorities, and many times their property will be taken from them by force, and they suffer all manner of persecution for the truth's sake. Among other questions when we examine the candidates, is, "Are you ready to suffer persecution for the name of Jesus, for the truth?" and every one that has been baptized thus far has said, "Yes," and we have found them willing and even cheerful in the midst of their persecution.

One of our teachers was met one time by the priest and four men on the plains. They immediately took him, and wanted him to promise that he would come to the village on the Sunday following, and attend their religious feast. He said he could not promise. He said he was a believer now in the true religion which forbade drunkenness, and attendance at those drunken feasts. They took clubs, and beat this teacher, and they tried to make him promise. He said, "I never will promise." He said, "You may kill the body, but you cannot kill the soul." This teacher was ill two months after that experience. I went to see him, but he was of good courage, ready to suffer for Christ.

This will illustrate the material we have in these Indians. Our schools have been torn down during the night. One of our schools near the main mission was torn down one night by a crowd of people, and houses where we have lodged—where we have been befriended on the plains—have been torn down by the priests, just because the people have lodged us.

### The Priest Patient

One night, a messenger came with horses to take me to a sick man in a region where the priests had bitterly attacked us. The messenger would not tell me who was sick, but said it was a prominent man. It was the priest who was seriously ill, and they feared I would not go to him if I knew. I treated him, cared for him, and, after temporary relief, advised that he must go to a distant city to find a surgeon. He begged me to go with him to the railway town. So we started through the country, the priest carried in a litter borne by Indians, I riding by horse. The villages were stirred. "How is this?" the people said. "Here is the priest who was the missionary's enemy, and the missionary going together. How is it? Is the priest the prisoner of the missionary, or is the mis-

sionary the prisoner of the priest?"

Well, they learned how it was, and from that time the priests in that region lost their power to keep the people from coming to us. "You yourselves go to the missionary when you need help," they said.

### Regions Transformed

Where only six and a half years ago there was not a believer, we have 1,015 baptized Indians. The Spanish people want our Indians to haul goods for them, or do other things, as they have found they are honest.

Our Indians have means now. The money that was spent for alcohol years ago they are using now to buy better clothes, to buy things for their house. They are putting in tables and chairs now, and they are buying our books. Every Indian wants a Bible and a hymn book, whether he can read or not. We have been unable to supply them with enough Bibles this last year, on account of transportation difficulties.

### Trying to Tempt the Missionary

From many distant parts communities are calling. From away toward the Chile border, Indians call to us. One delegation came in, bringing pieces of old silver. The chief showed some silver. Here is one piece [holding it up]. "We have lots of it in our district," said the Indian chief. "If you will come, we will show you where it is buried, and you can take it away with you." Thus they try to tempt us to come with the gospel of life!

### The Kingdom of Heaven Come Nigh to the Quechuas

Our work has been among the Aymara Indians. But the Quechuas are calling. We made a visit to a Quechua district, seven days' journey, over mountains 17,000 feet high. We met a blizzard that cut our faces, and the mules and horses bled at nose or mouth on account of high altitude and storm. Beyond, in a valley, at 10,000 feet elevation, we found a Quechua district. As we came in, the Indians were running all about. Our guide became excited, and rushed ahead calling, "The missionary has come! Come to meet him!"

Soon we came to the people who had gathered in throngs. Some were on the roofs of the houses. As I dismounted from my horse, the people came to meet me, and I got the best hugging I ever got in my life. They hugged me, and gave me flowers, and said how glad they were to see me. It made up for the hardship I had endured. It was my first meeting among the Quechua Indians, and the chief could not contain himself. He jumped forward, and called out in a loud voice, "Brethren, Heaven has come to us."

The people became excited as I talked. They would form little groups, and I had to stop speaking while they were talking it over among themselves. I would give them a chance to digest it for three or four minutes, and then they would exclaim, "Brethren, Heaven has come to us!" and different expressions of this kind.

Brethren, we must have help to answer these calls.

Thus Brother Stahl's report brought before us this wild region above the clouds, where God is so wonderfully

working. We thought of the band of missionaries toiling at the various stations mentioned, and pointed out on the map.

#### One Scene in the Conference

The chairman stated that he had a note from some one in the audience who said it was desired to see Sister Stahl. So Sister F. A. Stahl was called to the platform, also Brother Stahl's aged mother, whom he had not seen for fifteen years until coming to the Conference. As these visitors were guided to the platform, the vast congregation greeted them with clapping of hands. The conference adjourned.

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

#### EIGHTH MEETING

10:30 a. m. April 4, 1918

The eighth meeting of the General Conference was called at 10:30 a. m., April 4, with A. G. Daniells in the chair.

Prayer was offered by Elder H. W. Cottrell.

The following were invited to sit with the delegates: H. G. Huffman and E. T. Wilson, of the Central Union, Mrs. J. V. Willson, of South Africa, with the African delegation, Mrs. Carrie L. Stringer, of the Southeastern Union, Mrs. Edith E. Bruce, of India, with the Asiatic delegation, and Mrs. F. A. Stahl, Mrs. J. T. Thompson, and Mrs. C. E. Knight, with the South American delegates.

The chairman then called upon Dr. W. A. Ruble, Secretary of the Medical Department, to present his report. The report will be printed later.

Following this report, the chairman called upon Miss E. M. Graham, secretary, to report for the Home Missionary department. By Miss Graham's request, her report was read to the great congregation by J. S. Shaw, acting secretary. The report will follow later.

During the reading of Sister Graham's report, the chairman drew special attention to the number of conversions reported by the Home Missionary Department, viz: 10,168.

The chairman stated that the committee on nominations was ready to make a partial report.

#### Report of Nominating Committee

The report was presented by C. W. Irwin, the secretary of the committee.

Your committee appointed to nominate officers for the General Conference, after careful and prayerful consideration, would submit the following partial report:

1. President of the General Conference, Elder A. G. Daniells.
2. Secretary of the General Conference, Elder W. A. Spicer.
3. Treasurer of the General Conference, Elder W. T. Knox.
4. Vice President for North America, Elder E. E. Andross.

C. W. Irwin: Before taking up the Asiatic Division, the Committee wishes to throw in a recommendation which we do not have time to submit to the Committee on Plans and Recommendations. Owing to the largeness of the Asiatic Division and the difficulty with which it is operated on present plans, it was

thought advisable to divide this great field and place it under the supervision of two vice-presidents. Therefore, the committee reports,

Reading: We recommend, That the India Union Mission and the Australasian Union Conference be separated from the former Asiatic Division territory, and placed under the supervision of a Vice-President of the General Conference.

5. Vice-president for Eastern Asia, Elder I. H. Evans.

6. Vice-president for India and Australasia, Elder J. E. Fulton.

7. Vice-president for South America, Elder O. Montgomery.

8. Secretary of the Publishing Dept. Elder N. Z. Town.

9. Secretary of the Educational Dept. Prof. W. E. Howell.

10. Secretary of the Young Peoples and Missionary Volunteer Department, Prof. M. E. Kern.

11. Secretary of the Sabbath School Department, Mrs. L. Flora Plummer.

12. Secretary of the Home Missionary Department, Edith M. Graham.

We recommend, That the selection of a vice-president for Europe be deferred until such time as the representatives of that field can meet together with the members of the General Conference Committee.

#### NOMINATING COMMITTEE.

C. W. Irwin: I move the adoption of this report. The motion was seconded.

When the question was called on the first recommendation, before passing to the next, the chairman made remarks.

A. G. Daniells: I am not asking any one else to take the chair for a minute. I want to do what I have never done before at any election. I want to say a word with reference to this proposal. I want to tell you, dear friends, that I feel more keenly the grave responsibility I am asked to take for the next four years than I have ever felt that responsibility before. We are facing the most serious hour the world and the church have ever seen. I look forward to the next four years as a time of stress and upheaval beyond anything we have experienced. I feel that as a people we shall have many very great problems to deal with. We shall be taxed to the utmost of our wisdom and our valor and our strength.

As I have been coming up to this Conference, of course I have thought a great deal about the leadership for the next term. I could not help thinking about it. You have all thought about it, and you have all prayed about it, I know; and I have. And I want to take you into my confidence just a little, and I want to tell you that I have shrunk from this responsibility more than I ever have before. I feel unqualified and unfit to take this. I was called to this position years ago on my return from fourteen years abroad. I was not acquainted with anybody, scarcely, in this country, nor in Europe, to speak of. I just knew what had become of my beloved Australia, after years of struggling there.

But when I took the position, I did not feel so serious about it; somehow; and then relections came; but to-day I do feel tremendously serious; and I have prayed most earnestly that if I had served my time, if I had done what I could as good scaffolding in the erection

of this great structure we are trying to build up, that God would make it plain to the brethren and to me and let me drop out and select someone else for the struggle. And I have promised God I would be as faithful an armor-bearer and helper and counselor in every way possible as I knew how to any man He would select.

Now, brethren, I felt that I wanted to tell you this much about my own feelings in the matter. I have not been able to say, and I am not able to say now,—although I know I am unqualified,—that I will not do this. I have held all these years that no man can ever dare to endeavor to get position. He can never pull a wire, he can never play politics in the work of God. (Amens.) He must come to his place by the call of the Most High in every one of these conferences and offices! (Many voices, amen!) I have claimed that; and I have said further, that no man can take the changing of his work into his own hands.

This morning I have done what I never have done before; I have never said a word on elections before; but I did want to tell you brethren the feelings of my heart on this occasion. And I will go forward if that is your vote, doing the best I can. I have made my pledges, my covenants with my God, and I do not feel that I want anybody's congratulations, but I do want the prayers of the church! (Many amens.) That is the way I look at it, and so I am in your hands here at this moment to do whatever the brethren decide.

(Proceeding) The question was called upon the first recommendation.

(Secretary Shaw, reading the report of nominating committee, item by item, the question being called on each by the delegation.)

Chairman: You have heard the report. There is opportunity for remarks or for questions. (Question called.) The question is called on the report. All in favor of the adoption of this partial report, as read, please manifest it by raising the hand.

The vote was unanimous.

G. F. Watson: I believe the whole congregation would like to manifest their acceptance of this report. Would this be out of place? I heard a man, who is not a delegate say, "I would like to vote on that."

(All the congregation were given opportunity to express themselves, the delegates and visitors standing together.)

Chairman: Well, brethren, I can assure you that the men who take these responsibilities are glad of this unanimous feeling. In this hour no man wants to go into the great conflict with any serious question as to the brethren and sisters who are back of him. Now then the best thing you can do for us all is to remember us at the throne of grace.

A. J. Clark: I would like to ask what territory is included in the Eastern Asiatic division?

Chairman: It is the territory now included in the old Asiatic Division, with the exception of India and Australasia. Malaysia may possibly go with the India-Australasian division. The details must be worked out by the committee.

W. W. Fletcher (India): I think it might be well to state to the delegation that in bringing forward this proposal with regard to India and Australasia, the



committee did not intend that there should be any organic union between these two fields. We will have simply the same vice-president, who will be the connecting link between India and the General Conference between Australasia and the General Conference. The idea is that the two fields be separate fields. They are separated by thousands of miles of water, and are under entirely different conditions; but it is felt that in both fields we need direct connection with the General Conference, and this vice-president will give us that connection.

Meeting adjourned.

A. G. DANIELLS, *President.*

J. L. SHAW, *Acting Secretary.*

## THE WORD THROUGHOUT THE WORLD

Address before the General Conference, April 3, by Dr. A. Wesley Mell, secretary Western Agency of the American Bible Society.

It is with special pleasure that I appear before you this morning, knowing your zeal for the spreading of the Word, and your kindness and practical interest manifested in our work.

It is a sorrow that Dr. Fox could not himself address you on this occasion. His recent sickness has prevented his acceptance of your kind invitation. Having on several occasions spoken before some of your people, and always finding a quick and helpful response to the appeal of the world need for the Word, it gives me joy to speak at this hour, as I feel the confidence of your open minds and receptive hearts to this message of the Word, "The Word throughout the world."

It has only been for the last one hundred years that a serious effort has been made to send the Word throughout the world. That effort, in the main, has been made by the English-speaking race. The countries of northern Europe have their own national Bible society, but they are national rather than international. Though there are a number of Bible societies in Germany, yet a large part of Bible distribution in Germany has been made by the British and Foreign Bible Society. The three great international Bible societies are the British and Foreign, organized in 1804, the American, organized in 1816, and the Scottish, organized in 1861.

Three-fourths of the world are practically dependent upon these three societies for their supply of Scriptures. Together, they have sent out over four hundred million Bibles, Testaments, and portions.

The Scriptures, in whole or in part, have been translated into seven hundred different languages. The work of translating the message into every man's language is the direct work of the Holy Spirit. It was the miracle of Pentecost that "Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians," heard in their own tongue the wonderful works of God.

The making known of the Word to every man in his own tongue is a miracle not since repeated, as your missionaries from the ends of the earth will testify.

For a little over a hundred years, the Bible societies have labored in a three-fold work:

1. Translation of the Scriptures.
2. The printing of the Scriptures.
3. The wide-spread distribution of the Scriptures, without note or comment, throughout the world.

The translation of the Scriptures has been the super-task. The Eskimo Bible has just recently been completed, after two hundred and fifty years work.

Think of the task of putting the rich language of the bright colored, sun drenched Holy Land into the barren language of the land of ice and snow, polar bears, and seals!

A missionary among the Bushmen of Africa hunted for two years for the word "Saviour." An African missionary said that he thought that it would be comparatively easy to translate the Scriptures, but he found out that he had to be, not only a linguist, but an ethnologist, biologist, geologist, and a long list of other ologists to be equipped for the task. Think of trying to find in the Hottentot's language the right words for cherubim and seraphim, or for that word so common with us "the Holy Ghost." Martin Luther said that he had a great deal of difficulty in making the Hebrew prophets speak German, but think of the missionaries who make the Hebrew prophets speak in seven hundred languages.

The Union Wenli Version in China has taken twenty-five years to complete. Even now there is a discussion in China, and has been for fifty years, as to the proper word for "God."

Some African languages are only grunts. Think of putting the languages of the skies, revelations of the Cross of Christ, and the glory of God into grunts!

Dr. Hiram Bingham gave the Gilbert Islands a written language, but he was seven years translating the single Gospel of Mark. Since then nine editions of the Gilbertese Bible have been printed.

### The Power of the Word

An African learned to read St. John's gospel and the words "follow me" were the dynamic power that literally exploded that young man into the Kingdom. He said, "I was startled to find that Christ could speak Chiluba and I heard Him speak out of the printed page, and He said "follow Me."

Eli Smith and Dr. Van Dyck spent twenty-eight years in translating and preparing an Arabic Bible for the press. The American Bible Society spent \$100,000 before they received a single cent in return.

The Arabic language is the spoken language of more people than is any other language on earth.

To put the word of God into the Arabic tongue, and with such type as to please the fastidious, artistic taste of Mohammedans, makes the Arabic version one of the most notable missionary successes of the world.

No wonder that Dr. Anderson, secretary of the American board, characterized the putting of the Bible into Arabic as of the highest importance to a large

portion of the human race, and the completion of the task was appropriately celebrated by all of the missionaries in the Levant.

That Arabic Bible has gone into Syria, Mesopotamia, Arabia, Palestine, and Egypt, in many great editions. It has found its way across the Sahara to Timbuktu. A regular demand for it exists at the Cape of Good Hope. It circulates to some extent among the Mohammedans in Persia, central Asia, among 63,000,000 Mohammedans in India, among Mohammedans in China and Malaysia. It has found readers in the Philippine Islands, in Yucatan, in Brazil, in Syrian colonies, in New York and Chicago and among the Mohammedan East Indians here in California. It is one of the noblest of all versions in non-Christian languages. The gospel is now at home in the language of Islam.

### Our Debt to Pioneers

What do we not owe to men like Wycliffe and William Tyndale and the other translators of our English Bible: Carey, of India, who translated the Bible in full or in part in twenty-four Indian languages and dialects; Judson, of Burma, Carrington, of Siam, Robert Morrison and Bishop Schereschewsky, of China, Rijutei, of Korea, Greene, of Japan, Hiram Bingham, of Gilbert Islands, Paton, of the New Hebrides, and hundreds of other humble but eminent translators and revisers. [Amen.]

They are the forerunners of the Lord. They lay the foundations on which are built the schools, the seminaries, the hospitals, the completed church of Christ. Every month sees the Gospel born in some new language. [Amen.]

The Bible Societies have saved the world from many competing versions, from denominational versions.

What confusion if there would be a Methodist Bible, a Presbyterian Bible, a Congregational Bible, a Dutch Reform Bible, and a Seventh-day Adventist Bible.

You print your literature in over ninety languages, but you do not print Bibles. In this work, you join forces with our common Protestantism and send out the Bible common to Evangelical Christendom.

### Bible Societies Necessary

If there were to-day no Bible Society, one would have to be organized, to which could be committed in stewardship the oracles of God—a most sacred trust. The work of translation and revision is not yet completed. While perhaps ninety per cent of the world can be evangelized with the Scriptures now translated, yet the Word must still go into nearly a thousand dialects.

Six great agencies of the American Bible Society in Latin America, and one in the Philippines, all testify to a growing independence and an increasing desire among Roman Catholics for the Word. Nearly 4,000,000 copies of Scripture have been circulated by the American Bible Society in these Latin lands.

The most significant fact is the very decided change in the attitude of the Roman Catholic church. Generally speaking, there is not to-day the expressed prohibition, denunciation, and threat of excommunication as in the past.

### Liberty in the Gospel

Your own seer, Mrs. E. G. White, wrote in that chapter "The Bible and the French Revolution" these words: "The spirit of liberty went with the Bible. Wherever the Gospel was received, the minds of the people were awakened. They began to shake off the shackles that held them, the bond-slaves of ignorance, vice and superstition. They began to think and act as men. Monarchs saw it, and trembled for their despotism." That's true of our day!

"The spirit of liberty went with the Bible." That's true to-day of Mexico, where the new constitution seeking liberty from the Roman Hierarchy says, "No church in Mexico shall be under foreign domination." It is true of South America, and of the Philippine Islands, where several million dissenters broke with Roman Catholicism; in France and in Italy, where they have separated the state from the church. The Bible Societies have even spurred the Roman Catholic Church on to good works in the circulation of the Bible. The door for the Word of God is slowly opening in all Roman Catholic lands, and the Roman Catholic Church itself is slowly beginning to encourage its people to read the Word of God.

The Greek Catholic World is open to the Scriptures. Russia is not open to our troops, but she is to colporteurs. It is only very recently that the Scriptures have had free access to the masses. The dust gathers on the "ikon," but the religious instinct of the Russians is not dead. [The speaker read statements from colporteurs, telling of the demand for the Scriptures among Russian soldiers.]

### God's Wireless

It is the work of the Bible Societies to print the Word for all mankind. Think of the task of putting the Scriptures into seven hundred different languages. The Word of God becomes a wireless station. They thought it was a marvelous achievement when San Francisco talked with New York, but I think the Bible Societies have them all beaten. They have established communication between the hut in Africa and the New Jerusalem. They open up communication from the Indian tepees with the city of God; the inquiring, hungry soul with his heavenly Father. We decorated the man that built the Panama Canal, who dug the ditch that allowed the ships from one ocean to pass into the waters of the other. But the translating missionaries dig the channel of communication so that the thought and purpose and revelation of the mighty God shall pass to the poor hungry hearts of even the barbarians. This is the greatest task in the world.

Only recently in New York City, from the public library in a Jewish district, came a request of the superintendent for five thousand Bibles. The American Bible Society said, Why such a large request? The answer was, Because of the popular demand of the Jewish people for the entire Word of God. And now since Jerusalem has been taken, there is a revived interest among the Jews, and they are looking up all the prophecies concerning the Holy City, and they are reading the New Testament to see what it says concerning their Zion.

China, during the last year, has called for something like two million silent Missionaries.

There was in Korea a Welsh colporteur who took eight native helpers, and went into the mountain districts of northern Korea, and sold 450,000 gospels.

Dr. Carrington said that in Siam the most popular book of the Bible was the book of Jonah. It had led more to forsake their idols and to turn to the living God than any other story of the Bible. Dr. Carrington was a great Bible translator and Bible printer and distributor, and when he died the King of Siam said, "We owe more to this man than the man who built our buildings, and built our railroads; for this man has brought us the Book of books, which is helping lift Siam into the light of a new day."

In the northern part of Japan, where the American Bible Society does the largest part of its Japanese work, over 300,000 copies of the Word of God have been placed.

### Open Doors

India is open, as never before, to the Word of God.

In Europe, there is an open door to the work; it is not all slaughter, it is not all red with blood. Jesus Christ spoke in a day when there were wars and rumors of war; and yet as He looked out over the nations of the earth He said, "Behold, the fields are white unto harvest." In France there is an open door. France has shut her door against the Word of God for 200 years. That door to-day is opened wide. A captain of one of the companies of the French Army, who came to New York recently, stopped in at the Bible House, and said, "There are four or five million young men of France who are open to the teachings of the Word of God." They say that four out of every five French women are wearing black. There is suffering over there, there is poverty, there is helplessness, there is deep need. The cathedrals of France are crowded to-day as they never have been crowded before. The same is true of Belgium, which has so suffered; it is true of England, it is true of Germany. There is a reaching out after the Word of God by the people such as there has never been before. Every English soldier who goes to the front carries a New Testament over his heart. You do not hear so much of the higher criticism of Heidelberg and Tübingen. It is not "Faust" that gives comfort in the hospitals; it is the teaching of the Word of God. [Amen.] It is said of a little boy that his father took him out one evening to look at the stars; and one of them shone so brilliantly that it seemed to put all the other stars into the shade; it seemed to hang out, and stand out alone. The little boy looked up to his father, and said, "Father, God seems to have hung out His service flag; He must have a son in the war." Jesus Christ is always present where there is suffering (Amen) and where there is helplessness. "I have heard the groanings," said Jehovah, "of My people." (Amen.)

### The Power to Save

Pierson, in that story in the *Saturday Evening Post*, told of the young fellow who dropped at his side, wounded, but not killed, and he heard the young fel-

low's cry, "O, God, if Thou wilt forgive me, and give me another chance, I will be a better man!"

In an hour like that, who can speak the words of promise save the Christ?—the words of the Holy Scriptures, "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." What can comfort the sorrowing heart of this bleeding world?—only the words of Almighty God!

They said when the "Titanic" went down, the cry on the water that night was, "O, my God! O! my God!" They had been singing "Tipperary" in the dining-hall; they had been playing ragtime music when all was well; but when the boat was plunging, the band struck up the only thing that they could play in an hour like that,—"Nearer, My God, to Thee."

And in an hour when kings of the earth are falling, when empires are shaking, and nations are rocking to their base, it is a time when the human heart cries for the face of its Father. And in this hour, we send the only Word which can give the comfort, which can help and bless, which can bring out of the darkness, and lead into the light of a new day.

## Delayed Reports

### GENERAL CONFERENCE THE SABBATH SCHOOL DEPARTMENT

BY THE SECRETARY

At a meeting like this we seem to be transported to a great height, with the countries of earth spread out before us. Only an eagle-view is possible, but it is of immense advantage to us to take our eyes from the particular duties which have been engrossing our attention day by day, and look northward, southward, eastward, westward, as far as the eye can reach, and so catch a vision of the magnitude, the possibilities, and the accomplishments of the work of God as a whole. From old Mount Nebo, the prophet and leader of old was shown the land to be conquered. He then gathered his mantle about him, and was laid to rest. In contrast to this, the inspiration of the heights upon which we stand to-day, the view that is given us at this meeting, should revive our spirits, quicken our lagging steps. Rested, refreshed, endued with new zeal, greater energy, increased faith, we should turn from this view of continents to do that part of God's great work which our hands find to do.

Five years ago, a large number of Sabbath-school workers attended the General Conference. We spent much time in centering the Sabbath school aim upon things essential. We saw many things needing to be done, many gaps waiting to be filled. But one hundred good things worked for, yet not accomplished, do not advance the work so materially as a few pushed to completion. Careful study of our work revealed three essentials, each distinct, each of prime importance, each worthy of our best endeavor. These three essentials are, faith-

ful study of the Sabbath-school lesson, a soul-winning campaign in behalf of every pupil, liberal offerings to missions. Our plans for aggressive work were extended in these main directions.

The rallying cry of the threefold goal was taken up by many voices speaking in many tongues, and carried to the "ends of the earth," for wherever the Sabbath is known and loved, you will find the Sabbath school, the teacher, the pupil. As the pillar of cloud lifted, the Sabbath-school army of the world, at that time one hundred fourteen thousand strong, courageously moved forward.

If we have occasionally tasted of the waters of Marah, or murmured as we encountered the desert stretches, or camped too long before the mountains of difficulty, we can still rejoice to-day that the blessing of the Lord has been with us, and that encouraging progress has been made.

**Growth**

The following figures show the growth during the last five years, in the number of schools and the membership.

1912	No. of Schools 4,457	Membership 114,013
1917	No. of Schools 6,118	Membership 166,775
	Increase 1,661	Increase 52,762

In the above is included 1,398 schools in Europe with a membership of 30,988, from which we have not heard for some time on account of the war. These were not included in the quarterly summaries published in the *Worker*, for we were computing the amount given to missions per capita, and so omitted the schools which could not report.

**Sabbath School Membership and Attendance**

When I first began work in the general Sabbath school Department, I was quite dismayed by the fact that the church membership was 69,000 and the Sabbath school membership only 51,000, a difference on the wrong side of 18,000. In 1907 we passed the line where the Sabbath school membership equaled the church membership. With the development of the Home Department Division, and a continuous campaign in behalf of every believer being in the Sabbath school, the Sabbath school membership increased its proportion over the church membership, until we can now compare the two without embarrassment to the Sabbath school Department. The latest figures show the Sabbath school membership to be over 12,000 above the church membership.

**Sabbath School Lessons**

During the last five years, our departmental committee has endeavored to do very faithful work in providing suitable lessons for all divisions and for all fields. The best lesson-writers possible have been secured, and the committee has spent much time in studying the lessons before sending them out. In a matter of this sort, it is hardly possible to please all the people all the time, and we have rejoiced greatly that criticisms of the lessons have been few and far between. During the first six months of 1913, the senior division

studied the general topic, "the mediation of Christ." This was followed by a year and a half of study on the books of Joel, Titus, Romans, second epistle of Peter, and the epistle of James. During 1915, and the first half of 1916, all divisions united in a study of the life of Christ, the book of Matthew furnishing the text. This was followed by a year's study of the Book of Acts, in which all divisions joined. The last six months of 1917, topical studies on points of faith made up the lessons.

Uniform study in all grades is always popular, but we have felt that it would be very unwise to deprive the senior division of all topics of study except those which might be adapted to the children. To drag the children through months of study of subjects beyond their comprehension would be very wearisome to pupils and teachers. To limit the lessons wholly to subjects that can be studied by both senior and primary pupils would confine all lessons within a very narrow range. So the ideal toward which our committee has been working is to provide "meat in due season" for pupils of all ages, throwing all together in study for a time, then separating the studies for a longer or shorter period, as the needs required.

The English lesson quarterly for the senior division now has a circulation of 75,000 copies per quarter. These lessons are translated into the leading languages of the world, and published, for the most part, in the countries in which they are used. Nearly all the foreign fields also publish the primary lessons for their children. Eternity alone can reveal the effect of the wide circulation and study of these lessons in the homes of the people of all nationalities.

**Picture Rolls and Memory Verse Cards**

As a picture tells the same story in all languages, the workers in other lands have been able to use to excellent advantage the picture rolls and memory verse cards so popular in this country. For example, twelve hundred sets of cards go regularly to China, over five hundred to Australia, nine hundred to Spanish fields, four hundred printed in German, largely used in South America, two hundred to Switzerland, and a fewer number to Africa, Malaysia, India, and the West Indies. Many interesting letters come showing the attractive influence the large picture roll has, not only upon the children, but also upon the adults in heathen lands.

Turning from the work as a whole, I will speak just a word concerning different countries.

**The Australian Union**

The work in the Australasian Union is exceedingly prosperous. Their secretaries are capable and devoted. Mrs. Anna Hindson, a Sabbath school worker of long experience, has charge of the work throughout the union. Their Sabbath school membership is now over 8,000, and the last report shows that one-fourth of the number was neither absent nor tardy during the entire quarter. The offerings to missions have increased substantially from year to year. They are well equipped with lessons, as they publish what is provided for senior, intermediate, and primary pupils.

Australia has attained an enviable record in the matter of the *Sabbath School Worker*. Their teachers number 890, but nine hundred copies of the *Worker* are taken.

*Australasian Union*

Number of schools .....	264
Membership .....	8,429
Weekly per capita to missions.....	\$.07

**The Asiatic Field**

**China**

One can not look at China from a Sabbath school viewpoint without feeling that the days of miracles are not past. When I first became acquainted with the general Sabbath school work, there was one school in China, with a membership of one. The one member was our aged brother, A. La Rue, working alone at Hongkong. The last reports, covering the entire China field, give over a hundred schools, with a membership exceeding 4,000. The majority of these schools are strictly up-to-date. They use twelve hundred sets of memory verse cards. The Commandment cards used in this very country were hailed with delight, and were at once reproduced in Chinese characters. Chinese Sabbath school conventions and rally day programs are common. The devices used so generally with us for registering the amount of offerings, are equally popular there. Elder R. F. Cottrell has been placed in charge of the work in the Asiatic field, with Sister Cottrell assisting, and these workers are giving a large share of their time to its interests. They have just completed a long tour of the various fields, and the work is being developed in a very substantial way.

Number of schools .....	129
Membership .....	4,154
Weekly per capita to missions....	\$.02

**Japan**

In Japan, the Sabbath school work is very fittingly represented by the symbol of the "Rising Sun." Brother S. Miyake, a native Japanese, has filled the position of secretary in a very efficient manner. His letters are always full of courage, and his ability in selecting and adapting general plans to the needs of his field have built up the work in a very substantial way. Very recently he has been given such heavy responsibilities in other lines that Brother T. H. Okohira has been placed in charge of the Sabbath schools. Sister F. G. Johanson, recently sent out from Australia, has been elected as a Union Sabbath School Secretary for Japan, Korea, and Manchuria.

Sister Cottrell writes of a very successful Sabbath-school exhibition service held in the church at Tokyo, Japan, while she was there. The neat little church building was made very bright and attractive with interesting banners, goal charts, and devices. Considerable originality was shown in one device representing a furnace with a man shoveling coal (the offering) into it. The enthusiasm of the school in giving was marked by the heat register on the top of the furnace, the highest figures representing the goal set by the school. A very helpful program was rendered.

The effect of such special occasions is quickly felt throughout the entire field, and the interest greatly strengthened.

Number of schools .....16  
 Membership .....364  
 Weekly per capita to missions....\$.05

#### Malaysia, Korea, and the Philippine Islands

In these portions of the great Asiatic field, this work is making good progress. The Sabbath school lessons are provided for adults and for children.

Mention of a certain Rally Day service held in Java, a part of the Malaysian field, reflects the spirit of the work in many other places. The meeting-house in Soerabaya, was made beautiful with ferns and flowers. Every seat was occupied, those present ranging in ages from two to seventy. An excellent program was rendered. One paper by a young Chinese girl, when translated, reads thus:

*'What Can I Do for the Sabbath School?'*

"I can be present always, and on time. I can keep quiet; and not talk to my neighbor. I can sing, and kneel reverently and join earnestly in the prayer. I can pay strict attention, answer the questions put to me, and bring an offering to help send the message to others. I can bring others to the Sabbath school."

Does not that show as high a conception of the purpose of the Sabbath school as we would expect to find anywhere among the youth?

The offerings in Malaysia are especially good.

*Malaysia*  
 Number of schools .....10  
 Membership .....483  
 Weekly per capita to missions ....\$.11

*Korea*  
 Number of schools .....79  
 Membership .....1,637  
 Weekly per capita to missions ....\$.02

*Philippine Islands*  
 Number of schools .....29  
 Membership .....988  
 Weekly per capita to missions ....\$.02

#### India

Sabbath school problems are numerous in India, but the workers there are taking hold of them with a will. So many language areas, and so few believers speaking each, makes the lesson problem unusually difficult. At present lessons are printed in Hindi, Urdu, Bengali, Marathi, Telegu, Tamil, Burmese, Karen, and the Malayalam tongues. North India uses eighty lesson quarterlies, the Bombay Mission forty, and the other divisions a proportionate number. The cost of translating and printing the lessons in small quantities in so many vernaculars makes the work hard. The Sabbath school secretary of India, Mrs. Lillie G. Blue, is untiring in her efforts to build up the work in that difficult field. The people are very liberal in their offerings.

Number of schools .....31  
 Membership .....968  
 Weekly per capita to missions ....\$.08

#### Africa

Cheering word comes from the Dark Continent, Mrs. A. P. Tarr has for many

years had charge of the Sabbath school work in the South African Union. The schools there also readily adopt plans that have proven successful in this country, and from year to year show encouraging progress.

#### South Africa

Number of schools .....49  
 Membership .....854  
 Weekly per capita to missions ....\$.07

The mission schools in the interior of Africa now number twenty, with a membership of about 3,000.

#### South America

For many years, Sabbath school work lagged in South America. Reports were meager and unsatisfactory, and it was difficult to give help or remedy conditions, as the secretaries in charge were nearly all native workers who did not understand the English. A great change has been made in recent years, as additional Sabbath school workers have been provided, and we have been able to keep in touch with them.

Spanish lessons for seniors and children have recently been provided for the Spanish-speaking portion of this field, and the *Spanish Missions Quarterly* is sent regularly in behalf of each Thirteenth Sabbath Offering. These are translated and printed by the brethren in Barcelona, Spain, and from there the Spanish field is supplied.

The heartiest cooperation is given our Department by the South American Division Conference, and the growth is very encouraging.

#### South American Division

Number of schools .....580  
 Membership .....11,727  
 Weekly per capita to missions....\$.05

#### West Indian Union and Northern Latin American Missions

In these two groups, no Union Conference secretary is provided, and the general department deals directly with the conference and mission field secretaries. Since the last General Conference, a great hindrance has been overcome in the West Indian Union by the publication of lessons for the children. It is quite impossible to promote Sabbath school interests without Sabbath school lessons, and since these have been provided for the children, the interest has greatly increased. Most of the plans and supplies used in this country have been found successful in the West Indies. The South and West Caribbean Conferences should be especially commended for the fine list of teachers who have completed the Sabbath School Workers' Training Course. The West Caribbean field leads all the others of the Union in the amount of offerings, giving a per capita of six cents per church member.

The Latin American Missions are supplied with the Spanish lessons and *Spanish Missions Quarterly*. Perfect Attendance cards in Spanish have also been provided. In these two fields, more than two hundred sets of memory verse cards are used each quarter. Porto Rico leads this group of mission fields by giving to missions a per capita of seventeen cents.

#### West Indian Union

Number of schools .....151  
 Membership .....4,763  
 Weekly per capita to missions ....\$.02

#### Northern Latin American Missions

Number of schools .....55  
 Membership .....1,297  
 Weekly per capita to missions ....\$.10

#### British Union

In recent years, more attention has been given the Sabbath school work by departmental secretaries in the British Union, and the interest has been perceptibly deepened. Excellent articles on this work have appeared in the British Union paper. This field has been one where it was difficult to build up the Sabbath school membership beyond the church membership. But at the present time, the reports show one hundred and forty more Sabbath school members than church members. The Home Department work is receiving considerable attention, and over five hundred members are now connected with the schools by this plan. During the fourth quarter of 1917, twelve successful conventions were held. The offerings to missions are increasing, and there seems to be a growing determination in the hearts of the workers to press upward to greater heights.

Number of schools .....132  
 Membership .....3,115  
 Weekly per capita to missions ....\$.05

#### Europe

No reports have been received from a large part of Europe for several years. So far, we have been able to get the manuscript for the Sabbath school lessons into the hands of our brethren there who are so anxious to receive it. No doubt many schools are held even under the most distressing circumstances.

(SUPPLEMENTARY NOTE. A card received just before leaving the office, from a brother located just over the line where communication is possible, says: "O how expensive and scarce life's necessities become. Yet our tithe was \$800 more in the last half of 1917 than in the first half. Prospects for gathering souls are bright. The apostasy movement is dying out. Some who were doubtful are returning. The Lord is with us.")

There is not power enough in anything in this world—in anything in which men believe—to hold together so scattered, so pitifully helpless a flock, save the power there is in God's last message to this world.

Reports come occasionally from the secretaries in the Scandinavian and Latin Unions. We get no letters, merely the statistical blank, partially filled. The latest of these give the following:

#### Scandinavian Union

Number of schools .....204  
 Membership .....3,270  
 Weekly per capita to missions ....\$.04

#### Latin Union

Number of schools .....9  
 Membership .....214  
 Weekly per capita to missions ....\$.03

#### Totals for Foreign Fields

You will be interested in the figures representing the Sabbath schools in all the world outside the territory of the



North American Division: The latest reports show:

Total number of schools .....1,770  
 Total membership .....45,484  
 Weekly per capita to missions ....\$.05

These figures do not include the schools in the war-stricken territory in Europe, nor their membership. It represents only that with which we are in touch.

In the last five years, the Sabbath school work has greatly strengthened in lands abroad. Speaking of the field as a whole, we can praise God most heartily for the manifest evidence that this work is reaching a higher standard. Week by week, the lessons are taught with the power and effect that come from patient, faithful effort. Little children in every land are learning to love the Saviour, and through the Sabbath school influence, believers in all countries are encouraged, strengthened, and established in the faith. As their love for the truth becomes fixed and steadfast, they invariably recognize their obligation to send the same precious message to other lands and peoples.

**The Sabbath-School Offerings**

The giving of the Sabbath school offerings to the work in mission lands has been a blessed inspiration in all the world. The Sabbath school is the place where we can reach all our people all the time. It is only in this service that all ages and all grades can be touched by the same appeal, and the needs of mission lands presented effectively to the child and to the man. As a result, the jingle of the pennies dropped from baby hands, unite with the tune the dollars sing as they journey round the circle of the earth.

The total Sabbath school offerings to missions in the last five years are as follows:

1913 .....	\$229,007.46
1914 .....	332,878.84
1915 .....	407,011.32
1916 .....	430,364.09
1917 .....	529,337.99
Totals .....	\$1,928,599.70

Twenty-five years of giving to missions ended in 1911, and netted a little over one million dollars for the regions beyond. Beginning with 1912, we started on the second million, which was reached the first quarter of 1915, a period of three and one quarter years. The third million mark was passed during the second quarter of 1917, a period of two and one quarter years. In the two quarters that have elapsed since the third million was given, we have \$312,180.51 as a start on the fourth million. Millions, indeed, are the Sabbath schools of this denomination, and their treasure is laid up where banks do not break, and where thieves can not steal.

**The Thirteenth Sabbath Offering**

It is now six years since the plan was introduced of naming a special field as the recipient of the offerings on the thirteenth Sabbath in each quarter. Year by year, the plan has grown more popular, and the liberality of the people has increased. *The Missions Quarterly* is now a regular periodical, and is published in the English, Spanish, and German languages. The English edition numbers 18,000. In this little thirty-two

page leaflet appear articles fresh from the field, and some attempt is also made to provide special exercises for the children. South America, South Africa, the British Union, the West Indies, the Northern Latin-American Missions, and all the countries of the Asiatic Division, except Australia, report thirteenth Sabbath offerings to the General Conference enterprise, and make more or less use of the *Missions Quarterly*.

The strength and far-reaching influence of the Thirteenth Sabbath Offering plan are well set forth in a letter received from one who visited our missions schools in South Africa. The letter says:

"I must send you word about the thirteenth Sabbath at the Maranatha Mission. It gave me a new view of the solidarity of the Sabbath school work in all the world. There we were in Kafirland, but Malaysia was on every tongue. Even in the huts of the Red Kafirs,—the raw heathen, who still dye their blankets and smear their bodies with red earth,—Malaysia was talked about; for children of these heathen come to school.

"When the offering was taken, a row of Kafir girls marched to the platform, holding aloft a banner bearing the word Malaysia, and sang in English the song 'Speed away! speed away, over mountain and sea.' It would have touched your heart deeply if you could have heard those Kafir girls, with clear, full voices, singing that good missionary song for Malaysia's sake. Then the offering was taken, amounting to \$11.45, the largest Maranatha had ever had, they said."

This is but an illustration of the spirit of the heathen, when fully converted to the message. No opposition can stop it, no barriers can turn it aside, and the voice of the native in heathen lands helps swell the volume of sound into the loud cry of the third angel.

The following figures shows the increasing interest taken in this special offering:

*Thirteenth Sabbath Offerings*

1912 .....	\$ 44,119.73
1913 .....	55,876.06
1914 .....	75,066.33
1915 .....	88,954.05
1916 .....	100,917.92
1917 .....	140,129.35
Totals .....	\$505,063.44

**The Spirit of Sacrifice**

The spirit of sacrifice in every land has made possible these splendid totals. The dollars are truly gifts of love, freely given. Most touching incidents have come in showing that in these last days, men, women and children, especially in heathen lands, have in many instances, given absolutely their "all," as truly as did the woman of old. Surely, He who still sits "over against the treasury" marks every sacrifice made in behalf of his cause in the earth. Take from our work in every land that which has been established by Sabbath school offerings, and the gaps would be ruinous. Who could wish that the dollars were fewer in number? Who does not wish that they may yet be greatly multiplied?

**Suggestions**

Our world-wide Sabbath school is of so great magnitude that care must be taken, to preserve unity of action and

effort. To a certain extent, uniformity of study and general plans of work have been accomplished. But, as the work in far-away lands grows and develops, and workers multiply, there is an ever-increasing danger that steps will be taken in this or that place, or under this or that circumstance, which will tend to destroy the unity and harmony of the whole. When ten men are rowing a boat, it is essential that each man shall keep the stroke. If one puts forth his strength in a quicker motion than the others, all are thrown into confusion, and the boat is in peril.

A few years ago, when our work was facing a crisis, the secretary of the General Conference said: "The doctrine of individualism is being preached to this denomination with all the energy from beneath. I thank God that the gospel of Jesus Christ is not a gospel of individual independence; it is a gospel of unity. The last stage of defeat on the battlefield is the cry 'Every man for himself'; and then follows the rout. It is when men stand together, shoulder to shoulder, united, steady, that they can face the foe."

That is sound Sabbath school doctrine to-day. The danger of splitting this work into fragments is a very real one. When the workers in one section decide to prepare lessons to suit themselves, or to use their offerings as they please, that moment a work is begun which, if it should spread, would rend this work into warring sections. There is a preëminent advantage and inspiration in uniformity in things vital.

1. I would, therefore, earnestly urge that it be the settled policy in all lands to make use of the Sabbath school lessons furnished by the general department for adults and children. No doubt more or less adaptation will be necessary, according to the needs of the field, but much adaptation of a subject is far preferable to the plan of discarding the general lessons as a whole and entering upon an entirely different course of study, thus placing a field altogether alone in that which is the very heart of Sabbath school work, namely, the Sabbath school lesson. I would not give the impression that any strong tide is setting that way, but here and there, excuses are made for deviations, which, if continued might become contagious, and we would find ourselves in a state of confusion.

As the greatest progress has been made in all parts of the world that have regularly followed the lessons studied by the denomination as a whole, we are quite courageous in urging that the regular lessons have the right of way in every field, with such adaptations in translating and printing as may be deemed necessary.

2. I wish also to plead for a world-wide drawing together in the matter of the Sabbath school offerings. It gives us all the greatest satisfaction to know that in every Sabbath school the world around, the missionary spirit is fostered. The offering, whether it be dollars and cents, or pounds and shillings, or francs and centimes, or kroner and ore, or rubles and kopecks, or tael and cash, or milreis and reis, or pesos and centavos, or the Japanese yen and sen,—are all sacred to the cause of missions.

Why is it not possible on one Sabbath in each quarter, to unite the offerings from every school in a precious gift to one object. If the eyes and hearts and gifts in Kafirland can be turned with profit toward Malaysia, why can not all the schools of the world be interested in the same thing on the same day? Does not the inspiration of such a plan thrill the heart with the spirit of love and comradeship?

Australia has its own thirteenth Sabbath offering, usually given to a field or enterprise within its territory. Some of the other fields like well to use the *Missions Quarterly* to increase their offerings, but draw back from allowing the amount given on the thirteenth Sabbath to go to the field designated. Needy mission fields in China are tempted to use the gifts of the thirteenth Sabbath within their own borders. We wish that, somehow, treasuries and accounts, and all the other things that hinder, might give way or readjust, so that a world-wide Thirteenth Sabbath Offering might be possible.

A comparatively recent decision of the General Conference Committee cut the cords about this offering, so that now the total amount goes to the field to which the people have given, no matter how greatly the gift may exceed the amount called for.

Now if we may have the additional inspiration of a world-wide thirteenth Sabbath offering, with every field recognizing its obligation to turn over its gifts to the specific field, the way will be cleared of obstacles, and the results will be too large to forecast.

3. Nothing runs of itself unless it is running down hill. The Sabbath school work prospers only when it receives attention. Therefore, I would especially urge the appointment of capable secretaries in mission fields, conferences, and unions in the regions beyond. Some one in each field ought to be studying Sabbath school problems, and vigorously promoting Sabbath school interests. Much is lost if the appointment of such a worker is delayed until the field grows strong in membership. A right start is half the battle. In the adjustment of work at the very beginning, some one should be given a commission to lead out in Sabbath school work. Many of the foreign fields are well organized in this way, and the results are evident; other fields have neglected this to a greater or less extent, and the work drags, and the difficulties multiply. With strong capable secretaries in every field, and in close touch with the general department, the Sabbath schools in every land will be a tower of strength to the growing cause.

#### Closing Words

In behalf of the department, I wish to express our grateful appreciation of the sympathy and coöperation we have received from you all during the last five years. It was indeed a risky experiment to trust so great leadership to us. We have sensed the responsibility very keenly. We ask that you cover our mistakes with the mantle of charity, and accept what we have done as the best that we could do.

MRS. L. FLORA PLUMMER.

## Delayed Reports

### THE NORTH AMERICAN FOREIGN DEPARTMENT

BY THE SECRETARY

GREETING! Since the last session of the General Conference, death has made an unwelcome call at the Foreign Department, and laid away to rest one of the pioneers and burden bearers of this movement, Elder O. A. Olsen. Our brother was at the time of his decease Secretary of the North American Foreign Department, having occupied that position since the General Conference of 1909. His death came suddenly and unexpectedly on the 29th day of January, 1915.

The one great prominent factor in his earnest and devoted life was his untiring activities in heralding the truth to the millions of foreigners in our country. It was his greatest joy and delight to witness souls from these various nationalities and tongues accept the third angel's message. Indeed, to all of them he was a true leader, a genuine friend, a conscientious counsellor, and a sympathetic father. It was a hard blow to our foreign work to have this man of God lay down the many burdens which he so strongly and efficiently carried. Nevertheless, we submit to the will of Him who doeth all things for our good, for the advancement of His cause, and we are glad to report at this time that God has abundantly blessed the foreign work during the three years that have passed since our brother ceased his life's work.

It was the privilege of the writer to be connected with Elder Olsen for two years previous to his decease, and since then to carry on the work of the department.

#### A Unique Foreign Field

Through immigration the United States is in a special sense the most unique foreign country and the greatest foreign mission field on the globe. By divine ordering, almost all people and nationalities on earth have their representatives here within easy reach of the gospel. Through them we believe, the world to some extent at least, may be reached in turn. Every foreigner converted here in America becomes directly or indirectly a missionary agent abroad, spreading the knowledge of the truth among his own kindred at home.

Many factors tend to increase the intricacy of this foreign problem here at our very doors. Especially is this true since the people from southern and eastern Europe have been streaming into the country. In many ways, these people, forming the so-called new immigration, are much more difficult to reach than the old immigrants who came from northwestern Europe. On an average thirty-seven per cent of them are illiterate. They are practically all Roman or Greek Catholics, and in their ideals, customs, and habits differ widely from their northern neighbors, and from us. While in 1876, immigrants from northwestern Europe formed ninety-nine per cent, and

those from southeastern Europe one per cent, we find that the figures in 1914 had so changed that the people from northwestern Europe only made up twenty-five per cent, while the southeastern Europeans accounted for seventy-five per cent.

We have to-day in the United States 34,100,000 people of foreign birth or parentage. 17,000,000 of these were born outside the United States. It is therefore safe to say that there are between 20,000,000 and 25,000,000 of these people here in our midst, to whom the message must be given in their own language.

#### A Clear Testimony

Most clear and emphatic instruction has come to us through the Spirit of prophecy in behalf of this very field. We briefly quote a few of these: "While plans are being carried out to warn the inhabitants of various nations in distant lands, what is being done in behalf of the foreigners who have come to the shores of our own land? Are the souls in China any more precious than the souls within the shadows of our own doors? God's people are to labor faithfully in distant lands as His providence may open the way, but they are also to fulfil their duty toward the foreigners of various nationalities in the cities close by.

"Those in responsible places must now plan wisely to proclaim the third angel's message to the hundreds of thousands of foreigners in the cities of America. God desires His servants to do their duty toward the unwarned inhabitants of the cities, and especially toward those who have come to these cities from the various nations of the earth. Many of these foreigners are here in the providence of God, that they may have an opportunity to hear the truth for this time, and receive a preparation that will fit them to return to their own land as bearers of precious light shining direct from the throne of God.

"Great benefits would come to the cause of God, in the regions beyond, if faithful efforts were put forth in behalf of the cities in America. Among the foreigners of various nationalities who would accept the truth, there are some who might soon be fitted to labor among those of their own native land. Many would return to the places from which they came that they might win their friends to the truth. They would search up their kinsfolk and neighbors and communicate to them the knowledge of the third angel's message."

It is a strange, yet a true fact, however, that we have been rather slow to wake up to the importance of this unusual opportunity which is thus presented to us. It has strikingly been stated by one who is qualified to speak with authority upon this home foreign mission field, that, "so long as these people are within the sphere of foreign missions in Greenland's icy mountains, or Africa's burning sun, or some other remote and romantic place, they are the subjects of our prayer and the recipients of gifts in men and money, but when drawn into the radius of one's immediate neighborhood, they become a peril which threatens everything from the price of real estate to the foundation upon which the church rests."

### An Opportune Time

We emphatically believe that this is the most opportune time for us to take hold of this great mission field as never before. It is generally expected that immediately after the close of the war, hundreds of thousands, if not millions, of the foreigners here in our country will return to their homelands, many, of course, not to stay, but in order to find out and see what the war has left them of relatives and old homes. Even before the war, we find that more than 200,000 immigrants returned to their homeland every year during the ten-year period—1905 to 1914. Now, we ask the question, What did we give these ten times 200,000 or 2,000,000 people to take back? Some undoubtedly took material wealth along home with them. We are afraid, however, that many returned poorer morally and spiritually because the churches of our country did not fully embrace the opportunity and give to them the gospel of salvation.

Now, this returning population ought to be made a missionary force. As a denomination and as individuals, we must take stronger hold of this work and appreciate to a fuller extent the golden, God-sent privilege. We see how the first Christian church set to work for the strangers within its gates, and success crowned the efforts. This same experience can be repeated right here on a still more extensive scale.

We put forth tremendous efforts in behalf of foreign missions, and work most painstakingly in training foreign missionaries here at home. We fully believe that this should be done, and increased a hundredfold; still the foreign field right here must not be neglected. Returning alien immigrants, if given the gospel here, do not have the obstacles of learning a foreign language or getting used to the ways, habits, and customs of the people to whom they return. They already have and understand these. Thus we will not only reach the foreigners here, but also many of those afar off.

The third angel's message has demonstrated everywhere that it is surely the melting pot of nations. Our experiences during the past few years among the various foreign speaking people here have proved and substantiated this. While a strong and prosperous work has been carried on for a number of years among the Germans and the Scandinavians, but comparatively little was done for the people of the newer immigration from southeastern Europe till the last few years. The results, however, that have been attained through the efforts put forth have surely been most encouraging.

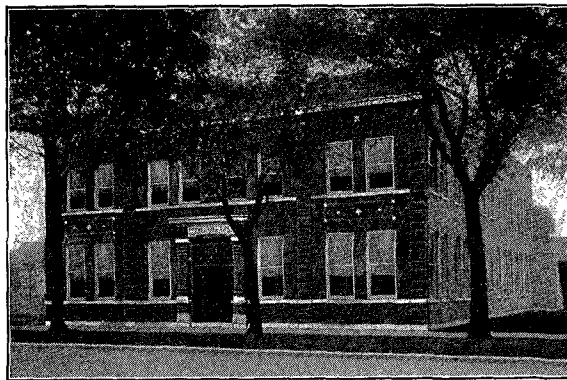
In view of the strong movements that have been and are still going on among various foreign nationalities here in our midst, in breaking away from the church and its lifeless teachings, no better opportunity was ever afforded us to step in and shepherd this wandering flock. So-called Protestant churches do not give these foreigners all that they seek. When joining these, the foreigners find many of the same old teachings and dead ceremonies which they have broken away from. Many therefore drift into infidelity, socialism, sophistry, atheism, etc.

### The Present Status of the Work

At the time of the last General Conference, we had 591 members among these southeastern European nationalities. The gain for the quadrennial period—1914 to 1918—has been as follows: 1914, 75; 1915, 105; 1916, 217; 1917, 276. During the six months following the General Conference of 1918, forty-six members were added, thus giving a total of 719 members added since the last General Conference, a gain of more than 120 per cent. The number of churches and companies now stands at thirty-one, fourteen having been added during the quadrennial period. Our present corps of laborers numbers thirty-four, an addition of sixteen since 1914, consisting of nine ordained ministers, twelve licentiates, and thirteen Bible workers.

### Evangelistic Work

While our evangelistic work a few years ago was confined to a few places, it now has extended into sixteen states, and five Canadian provinces. Seventeen languages are employed by our workers. Among the following nationalities, new places have been entered during the past four years: Italian work has been opened



### INTERNATIONAL BRANCH

*of the Pacific Press, Brookfield, Illinois, where twenty-one periodicals in twelve different languages are published.*



up in Milwaukee, Wis., Pittsburgh and Philadelphia, Pa.; Bohemian in Chicago, Ill.; Polish, Irvington, N. J. and Chicago, Ill.; Finnish, New York City, N. Y., Pittsburgh, Mass., Houghton, Mich.; Russian, Yale, Va., Alberta and Saskatchewan, Canada; Icelandic, Manitoba, Canada; Serbian, St. Louis, Mo., Granite City and Peoria, Ill.; Rumanian, Youngstown and Akron, Ohio, Chicago, Ill., Indiana Harbor, and Gary, Indiana; Hungarian, Chicago, Ill. Arrangements are being perfected for the opening up of Hungarian work in Ohio, and Syrian work in New York.

During the summer of 1917, we had the joy of ordaining to the ministry, Brother John Klepe, who is the first Rumanian Seventh-day Adventist minister in this country.

### Educational Work

The time has come when a stronger educational work must be carried on in behalf of these people. We must get more of these foreign speaking people into our schools. From statistics that we have obtained during last winter from our various schools, we find that there are at present, almost one hundred students attending these, and who belong to southeastern European nationalities.

Many of these give splendid promise of becoming efficient workers.

Besides the two foreign educational departments, the Russian at the Sheyenne River Academy, North Dakota, and the French at the Eastern Canadian Missionary Seminary, both of which have been doing good work the last four years, special mention should here be made of the new Russian department which was established in connection with the Battleford Academy in the fall of 1916. This department has this year an attendance of twenty-five. However, it will be necessary as our work further develops to create a strong Slavonic department or Slavonic school at some central location where Russians, Bohemians, Poles, Ruthenians, and other people using Slavic tongues can be brought together for instruction and preparation for the field. A similar school or department is also greatly needed for the Latin races,—French, Italian, Spanish, Portuguese, and Rumanians.

### Publishing Work

Undoubtedly the most prominent feature of all our foreign work is the publishing activity. We find that our literature pioneers the way for and furnishes

one of the strongest means by which to reach these millions of strangers. During the last two years in particular, our department has put forth most earnest efforts in the production and circulation of literature in foreign tongues. The work which was carried on by the International Publishing Association in College View, Nebraska, has been further enlarged and strengthened since the establishment of the International Branch of the Pacific Press Publishing Association in Brookfield, Illinois. Five twenty-eight-page quarterly magazines in Bohemian, French, Hungarian, Italian, and Yiddish have been added to the list of other foreign publications issued by that house. An eight-page Russian monthly, has been begun. Special magazines have also been printed in the Polish and Rumanian languages. Regular Sabbath school lessons are issued in six different languages. Harvest Ingathering papers have been issued in Bohemian, French, Hungarian, Italian, and Russian the last two years. They have brought most encouraging results, both in a soul-saving as well as in a financial way. Forty-two new tracts have also recently been issued in ten languages. The publishing house is now issuing twenty-one regular periodicals in twelve languages. The total number of foreign periodicals circulated

last year by the International Branch reached one million copies. Three books, "Great Controversy" in the Russian and the Icelandic, and "Coming King" in Italian will soon be off the press. Smaller books are in preparation in half a dozen languages, and two special editions of 40,000 each, of eight numbers of "Present Truth" are being published in the Bohemian and Polish languages. "Notwithstanding this accomplishment, calls are still pouring in for more tracts, more papers, and more books in other languages. Financial assistance to properly meet these calls is greatly needed.

For the unusual and hearty coöperation accorded us by our brethren of the general and the division, the union and the local conferences, we feel deeply to express our special appreciation, and we confidently hope that during the years before us, our brethren will continue to give us their full coöperation, and lend us that confidence and recognition which is so necessary to the accomplishment of this great task that yet lies before us. We believe that if all of our union and local conference brethren take hold with us in promoting this most important phase of our work, that we shall see it prosper in the years to come in a way that will be a revelation to most of us. The foreigner is by no means barren soil. He is just as eligible to the gospel as his brother abroad. It has been found that wherever earnest efforts have been put forth, the results compare well with the best. To illustrate: Our Italian church in Chicago last year, with a membership of fifty-seven paid a tithe of \$1,400. A Russian church in Canada, with a membership of fifty-three paid \$2,700. Our Bohemian-Slavic church in Irvington, New Jersey, turned in \$2,000. In mission offerings, these churches have also done splendidly. All of them have reached more than their twenty cents a week per member. In fact, some of them have doubled their quota. This is so much the more remarkable as so many of our members among these southeastern European nationalities are poor laborers, earning their living in factories, mills, on streets, or in railroad shops.

#### Our Needs

Now, the work of the foreign department is well under way. A foundation has been laid, and we have begun building the walls of a house which when completed, will have within it a company of believers out of every nation, kindred, tongue, and people. The conditions for working this field will never be more favorable than they are. The special needs of our foreign work are these:

*First:* The hearty coöperation of all our brethren.

*Second:* The creation of more workers through two strong educational centers, one for Slavic races, another for Latin.

*Third:* The production and circulation of still more literature. To accomplish this at least \$10,000 will be needed in the immediate future.

*Fourth:* The holding of a foreign worker's convention at an early date for the strengthening and building up of the work in general.

*Fifth:* Above all, we need a new and fresh baptism of the Holy Spirit, giving power and efficiency to our work. The

outlook in this home foreign field was never better, our courage was never stronger, and our confidence is unlimited in the Master's power to give success to our work.

We know and have seen that these children of the backward nations of Europe will respond to God's special message for to-day. We admit we have a difficult task before us, still we know that the gift of love and truth will bud and blossom in the hearts and souls of those neglected neighbors of ours if we perform our individual duty. It is true many of them are outwardly unlovely, uncultured, and unpolished, but the raw material for a sparkling jewel is there. The privilege is ours to grind, smooth, and polish, the rough surface, and bring out the inner beauty. It therefore behooves us to awaken fully to the realization of this unique opportunity that God is presenting to us in the foreign field right here at our very door. We are responsible for the souls of these peoples, and it is our privilege to give to them the everlasting riches which God has entrusted to our care and stewardship.

STEEN RASMUSSEN.

### REPORT OF THE NORTH AMERICAN NEGRO DEPARTMENT

BY THE SECRETARY

THERE are in the United States about 10,000,000 Negroes. Approximately 8,000,000 are located south of the Mason-Dixon line. In the North, they are principally located in the large cities. Washington, District of Columbia, has the largest Negro population of any city in the United States or perhaps in the world; which is 94,000 (1910 census). New York comes next with a population of 91,000. Baltimore and Philadelphia have the same number with the exception of 250 in favor of the latter, which is 84,750. New Orleans has the largest population of any city in the South, which is 89,263. In 1910 the population of forty-three cities in all the United States was 1,341,468, or 13.6 per cent of the Negro population of the United States. About 87 per cent are engaged in agriculture in the South.

#### Occupation

The total value of farm property operated by the Negroes in 1910 was \$1,141,793,526. Three-fourths of them were tenants, one-fourth owners. The aggregate number of homes occupied by Negro families in the Southern states in 1910 was 1,117,391, of which only 314,340 reported as owning free of encumbrance. The owned free homes constitute 16.4 per cent of all homes. In the cities they are engaged in different lines of work. Some are engaged in professional business,—lawyers, doctors, teachers, musicians. Others as tailors, carpenters, and common workers.

#### Education

There were 1,670,650 Negroes reported as attending school in the year 1909-10. This number forming 9.3 per cent of the total number of persons attending school in the United States. Of this number 783,869 were males and 886,781 females. The proportion of il-

literate ten years of age and over declined from 70 per cent in 1880 to 30 per cent in 1910. The percentage of illiteracy is lower in the North and West, attributable to better school facilities. There are now many large educational centers throughout the country. The most noted in the South is perhaps the Booker T. Washington Institute, located at Tuskegee, Alabama. I understand over 1,500 students attend this school.

#### Rise and Progress of the Third Angel's Message

About 1890 the southern missionary society began in a definite way to present the message to this people. Elder J. E. White with a company of missionaries sailed down the Mississippi River on the steamship Morning Star, and established his first mission station at Vicksburg, Mississippi.

Elder O. A. Olsen visited this station in 1895. Elder Olsen was then president of the General Conference. He returned to Battle Creek and wrote an article of some length for the *Review*, in which these words appear:

"I am truly glad to have visited the work in Mississippi. I had the privilege of preaching to colored people. Those in charge informed me that they paid \$50.00 for that year. I think this is commendable for this people. My heart was touched when I saw their devotion, loyalty, and willingness to sacrifice their means to the great cause."

Twenty-seven years have passed since our work began in the South. The following statistics show an encouraging growth. We have now in the Division Conference about 60 colored ministers, 75 school teachers, and a number of nurses and colporteurs. The total number of Sabbath-keepers is about 3,500. Approximately 2500 are in the South. Twenty-five years ago there were about 50 Sabbath-keepers in this country who paid a tithe of \$50.00 a year. The total tithe for five years ending December 31, 1917 in the Division Conference was approximately \$140,000. Offerings to missions during the same period was approximately \$34,000, making a total of tithes and offerings of \$174,000. These funds are handled by the conferences in the usual way. \$200,000 was appropriated by the Division Conference for work among the colored people during the period above mentioned (five years).

Value of church property is approximately \$125,000, which is held by the conference association. In 1891 the colored believers, I understand, owned only \$450.00 worth of church property in the South. This was a lot and plain structure located at Edgefield Junction, a suburb of Nashville, Tennessee. Now, in addition to church property, we have about \$50,000 invested in school property, including the Oakwood Junior College.

#### Education

Mission schools are conducted in almost every place where there is a church of sufficient membership. These schools accommodate children of Seventh-day Adventists, and at the same time give community children the advantage of a Christian education. These schools are assisted by appropriations by the Di-



vision Conference. Teachers are paid from \$5.00 to \$8.00 a week. A small tuition is charged. We hope, however, in the near future that many of the larger churches will be able to finance their schools. The total enrolment in the Division Conference is about 1,000.

The only training school which the denomination is conducting for the colored people, is the Oakwood Junior College, located on a farm northwest of Huntsville, Alabama. This plant consists of eighteen buildings, all told, 358 acres of land, 200 acres of which are under cultivation. The average enrolment is 125, grades from six to fourteen. The average graduating classes consist of twelve students. Ten teachers are employed. The school receives annually an average of \$10,000 appropriations from the Division Conference. An orphanage with a capacity of twenty children is operated in connection with the school, also a small sanitarium which at the present, however, is not doing full work.

The farm has produced in the last four years, 6,700 bushels of corn, 66 bales of cotton, or approximately 33,000 pounds, 2,500 bushels of sweet potatoes, 400 bushels of Irish Potatoes, 2,800 gallons of sorghum, 600 tons of fodder hay and ensilage, 28,000 quarts of canned goods, 500 bushels of wheat, 200 bushels of turnips, and water-melons in abundance, all of which, except the cotton, is consumed at the school. The farm work is done by student labor under the direction of an experienced superintendent. Students are allowed, for their service, eight to fifteen cents an hour, which enables them to earn about 50 per cent of their expenses. By working the entire year, they can meet all their expenses. We grind our own corn-meal. It requires about 10 bushels a week to supply the boarding club. We have also a small sawmill.

#### Evangelistic

The evangelistic work is conducted almost entirely by colored workers, most of whom have been graduated from the Oakwood Training School. About 75 per cent of our workers have been trained in this school, and not one of them has apostatized. Those who have withdrawn from the organized work received their education in the schools of the world.

Tent meetings have proved a great success in reaching the people with the message. Almost every effort results in the establishment of a church with a membership from ten to one hundred. Evangelists have been chosen to work the large cities. The results of these efforts are very gratifying. Nice pavilion tents are used with a seating capacity of 600 to 1,000. Large congregations gather to hear the last warning message. As many as 1,500 have attended these meetings on a single night. We have strong churches in all the large cities in the United States where there are a considerable number of colored people, and in many small towns also. The rapid development of the colored work has been made possible by the liberal appropriations made to it by the General and North American Division Conferences. The money has been well invested. The Spirit of Prophecy says, "There is no more fruitful field than the

South." The colored people are naturally a religious people, having much reverence for the Bible. They readily accept the word of God and respond quickly to its teaching. They are loyal to the message, willing to sacrifice the actual comforts of life, in many instances, in order to obey and support the message. If we had the laborers, the membership could quickly be doubled. "Africa, waiting."

#### Book Work

In recent years our people have been encouraged to sell books, with the result that there are many colporteurs in the field. Many of them have been very successful. Last summer twelve or fifteen boys earned scholarships and more. One student canvassed during vacation last summer, and delivered \$2,400 worth of books, settled up his account with the tract society, and returned to school with a round \$1,000 in his pocket, others did almost as well. Many will soon be engaged in this line of work. At one of the colored camp-meetings last year 36,000 copies of our small books, "World War," and "Return of Jesus" were sold to the members for distribution throughout the state.

#### Our Needs

First of all, we need more trained workers to meet the demands of a rapidly growing work. To do this it is imperative that we enlarge and strengthen our only training school which is located at Huntsville, Alabama. The primary schools should be strengthened. They are feeders to the college. This people is advancing educationally and therefore demand educated ministers. The time has passed when a minister who has only five or six grades of work can interest them. This is especially true in the large cities where the ministers of the popular churches have college and university training.

Our denominational standard of education for ministers is at least fourteen grades of work. The Oakwood Training School was carrying only twelve grades up to the present year, when by action of the Division Conference Committee it was raised to fourteen grades—to a Junior College. The action also authorized that buildings and equipment be provided for the same. It will be necessary to erect a boys' dormitory of one hundred student capacity and to enlarge the present girls' dormitory to accommodate fifty more students, thus making provision for two hundred students in the homes. The present academy building was planned for the work fifteen years ago, and is at this time inadequate. It is necessary, therefore, to build a college which will accommodate at least 250 students. With a larger student body, the school will turn out a larger number of graduates with practically the same force of teachers, and invite a more advanced class of students to partake of the education it affords.

There are many young people coming into the message who have finished ten or twelve grades of work, who, with a few years of training in our school, could be turned back as laborers to the needy field. Our primary schools are already becoming strong feeders to the college. Our greatest perplexity at the

present time is to supply workers necessary to answer the many urgent calls that come to us. We must develop more workers, and this cannot be done with our present facilities.

*We Recommend,* That some action be taken at this conference to provide the necessary means to make the Oakwood Junior College all that is necessary to serve the purpose so clearly outlined for it by the servant of the Lord.

In view of 10,000,000 Negroes in this country, and as many more in the West Indies who must hear the message of love and warning for this time, and are depending upon our training school for workers, we urge that the delegates at this conference give this matter your careful and prayerful consideration.

In closing, the Department wishes to take this opportunity to express its deep appreciation of the liberal spirit that has been manifested by the North American Division Conference in providing funds for the development of the work among this people for whom the Spirit of Prophecy has made most earnest appeals.

C. B. STEPHENSON.

#### THE NORTH AMERICAN DIVISION MEDICAL DEPARTMENT

BY THE SUPERINTENDENT

THE medical branch of this great movement has been, and will to a still greater extent be, a contributing factor in man's redemption. Although facing great obstacles, it has steadily grown, and its principles extend across the seas, and have traveled to the remotest lands. Wherever a missionary representing this movement takes up his abode, there will be found planted the great principles of health and temperance, and its teachings adapted to lift the native to the higher planes of Christian living. While for many years it has been my privilege to observe the results of medical missionary efforts in mission fields, we shall confine this report to conditions of our medical missionary work in the North American Division Conference.

#### The Chief Objects

to be attained through medical missionary effort may be summarized as follows: (1) To surround men and women with an environment safe to their physical and mental well-being and development. Such an atmosphere contributes to spiritual attainment. Heaven is all health, and this people should begin to breathe the heavenly atmosphere of health in order to stand amidst the epidemics and pestilence raging to-day. (2) We further stand for the great principle of reform in diet, dress, physical development, to provide for the care of sick and invalid classes whose diseases are the result of failure to heed nature's laws, and awaken in them a respect for the fixed laws in the proper regulation of their beings. (3) We plan for the education of physicians, nurses, cooks, and other workers in the skillful care of the sick in harmony with nature's laws, and the inspired principles committed to us as a people, to go into the homes, and labor among natives in heathen lands, where gross ignorance prevails regarding the care of their

bodies, and create among them respect for nature's laws; teaching the principles of healthful cookery, simple remedies for acute illnesses, upholding the laws of hygiene and sanitation; making the suffering and sick comfortable.

We have established sanitariums, treatment rooms, dispensaries, food factories, cafeterias, etc., not only as memorials of these principles, but that we may actually do the good Samaritan work for those who make no profession, and also to be helpful to our sick laborers and church members in regaining health and strength. An individual who has learned to practice reform in diet, dress, and his manner of living, and recognizes that the returning health is the result of conforming to nature's laws, has come a long way toward the recognition of God's claims upon him for obedience to His moral law. Such should be the object of true health reform.

### Medical Missionary Work

Further, medical missionary work is to make possible the advance of missions into unhealthy climates and unsanitary places. This work will foster missionary effort in many districts otherwise fatal to the lives of those unfortified by the knowledge of the laws and principles of health. And perhaps most important to every Seventh-day Adventist, we are told that this medical missionary movement is to fit and prepare this people for translation,—to be a savor unto a people amidst great epidemics and pestilences; to emphasize the importance of obedience to nature's laws.

While we have many evidences of the rapid culmination of this great, growing, and closing movement, one of the indications of our reaching that period in the world's history is the great advance among us as a people in the growth of medical missionary work, and the dissemination of its principles throughout the world, and particularly, the respect of scientific men, as also of the laity, for the kind of medical missionary work we are doing.

### Growth and Gains

In reporting the growth of our medical work during the last five years, there are several standards by which we may measure it. Viewed from the increased number of patients and the total receipts, the record is a most encouraging one. The total receipts from patients during the year 1913 amounted to \$655,268, whereas the total receipts for 1917 reached the large sum of \$1,057,814, showing a gain in patronage of sixty per cent. Our sanitariums have all made a gain in 1917 over 1913, ranging from 4 per cent to 126 per cent.

Estimated by years, we note that there has been a more marked increase in patronage the past three years than during the first two years of this five-year period. We naturally attribute a part of this increased patronage of our sanitariums to the times in which we are living. However, increased efficiency has doubtless contributed much in the confidence of the public in sanitarium methods. In a number of our larger institutions the facilities for accommodating patients has become distressing, as several continually have a waiting list. Rooms are filled as quickly as

they are vacated, and the sanitarium receipts are all that they possibly can be with present facilities. A number of the sanitariums have increased their facilities, and six institutions have made additions, increasing their patient capacity from 20 to 90 per cent.

The total number of patients cared for in 1917 was 11,808, which shows a great increase over previous years. This number of people stay on an average of three weeks, and represent the higher classes, many of whom are leading officials who trust their lives in our hands, pay for our attention, and learn of our faith, a few accepting it.

We are prone to look back fifteen years and think of our great sanitarium, and talk of the magnitude of the medical work then. However, great as it was, limited then to two or three centers, it was certainly of small magnitude as compared with the many sanitarium enterprises carried forward by our denomination to-day.

### The Heaven-Born Principles

committed to this denomination, are the principles which underly this medical missionary movement. These are most successfully carried out through the direction of this church. It has been demonstrated to this people that the success of the medical missionary propaganda is measured by the loyalty of its workers to the principles of this truth, and when alienated from this movement, its power as a reforming agency is greatly hindered.

### Our Nurses

During the past five years, 605 nurses have graduated from our sanitariums, and the greater number of these are to-day found located in connection with our churches, in mission fields, and institutions, assisting in forwarding our work. Aside from these, we at present have 492 nurses in training in our institutions, most of them young women of mature age, of academic education, and who are receiving a training technically as efficient as that given in the hospitals, and in addition are being taught those principles of denominational work and doctrinal truths which will prepare them to be representatives of this cause.

One general and three local medical conventions have been conducted during the interval since the last General Conference. Very careful and thorough study has been given to our training school work, which has resulted in a uniform curricula of theoretical and practical work, and in the improvement of our general methods of procedure, standardization of our equipment, and system of keeping reports. A manual on sanitarium methods and training school work was issued by the Medical Department.

### Nurses Training Schools

Twelve of our fifteen nurses' training schools are registered, through which arrangement our nurses receive state recognition as trained nurses by examination. Sanitarium-trained nurses to-day are everywhere in demand; and most encouraging it is that we are finding a larger percentage of our nurses every year connecting with our organized movement. This church has the dis-

tingtion of having more trained physicians and nurses holding salaried positions in connection with its missionary operations than any other denomination, and the fact that they are willing to devote their time and energies on the same sacrificing basis as those called to purely evangelistic lines of work, is a matter of satisfaction. When it is remembered that the medical profession to-day number the greatest per cent of atheists of any class, then truly this denomination has reason for gratitude for a message that holds its professional workers, trained in a lucrative vocation, on its same broad missionary principles as pertain to any other line of its work. Our sanitarium work to-day is organized on the same basis as all other departments of our message, and is endeavoring to contribute its quota for the finishing of the proclamation of the gospel in the most difficult lands.

Our sanitariums, treatment rooms, and cafeterias draw their operating resources almost entirely from without the denomination. From the resources thus secured, we educate our nurses, train many of our workers, gain many adherents to the message, treat the sick and suffering ones who knock at our doors, create a confidence among public men in our work, reform men and women in their manner of living, and are now paying off considerable of the incurred indebtedness of former years.

It is also only in fairness to the management of our various institutions to say that at the present time practically every institution is showing some gain in its operation, and some of our larger sanitariums are making a large operating gain; whereas on the other hand practically all medical institutions in our land are requiring heavy endowments, and have to be subsidized by municipal and state aid in order to carry forward their work.

### College of Medical Evangelists

At this meeting, it becomes a great privilege to report the very prosperous state of our medical education as represented in the work of the College of Medical Evangelists. We have noted through the very arduous and energetic efforts of Doctors Evans and Magan, together with their collaborators, a good rating has been obtained for this school. This recognition was secured solely upon the merit of the school. Prejudice, unfair advantages taken of the school, were overcome by the splendid record of the product of the college, and the secretary takes pleasure in reporting that at the capital of our nation, which is one of the most difficult cities in which to obtain recognition, one of the graduates of the Loma Linda medical school had the honor of receiving the highest grade of any applicant at any examination during the entire year.

While this enterprise has been a matter of much perplexity, has required the expenditure of considerable sums of money, the results obtained have been at comparative small cost in comparison with what other medical schools and universities are paying for like results. Surely, if the same loyalty and devotion to the principles of this cause which have characterized the faculty of this school in the past are continued—as we

hope they may be,—this college will prove a great factor in the forwarding of a world-wide medical missionary movement in connection with this message.

### Publications

Two publications are issued in behalf of our medical missionary work. The oldest, *Life and Health*, has continued to live and keep up a splendid circulation as compared with other health magazines, even during war times, and should be a journal found in the homes of all Seventh-day Adventists. *Life and Health* has put out some of the best material on food conservation and health suggestions of any magazine, and its active circulation should be planned for throughout all English-speaking countries.

At the time of the last General Conference, a health magazine, known as the *Sanitarium Quarterly* was established by an independent organization of our doctors. This journal was subsequently connected with the Medical Missionary Department as its denominational medium, and is being contributed to by our doctors and nurses, and has, we believe, been a help in promoting the interests of our sanitarium and medical work.

This health and temperance movement, which has been repeatedly referred to in our publications as our most successful means of reaching men and women in the latter days, and a line of work that will live when all other work by the church has ceased, has not reached its pinnacle of attainment, for we are just entering the day of its opportunity. The very conditions of our times bespeak for it continued success. The difficulties of travel make more imperative the care of a large class of sick that formerly traveled to distant resorts, and these influences are already being strongly felt in connection with our institutions. War conditions remove from homes the strong, the able-bodied, those upon whom the weaker members of the race depend mostly, thus leaving heavy burdens and great strain upon the weaker members of the community, increasing sickness. These conditions contribute to the greater need of institutional care of the invalid classes. Again, the worry and perplexity, sorrow and confusion, which are ever present during war times, tend to break the most robust, resulting in an era of physical decadence, invalidism, and suffering.

Such times become an urgent call to this people to do the good Samaritan work. Seventh-day Adventists are already on record as being most active along these lines, and more and more will these conditions prevail and needs exist.

Our needs will later be set forth before this Conference in the form of recommendations, but permit me, in closing this brief report, to refer to one or two essential to our growth.

1. Our conference leaders should more and more recognize that our trained, skillful and conscientious nurses so eagerly now sought for lucrative positions, would many of them make splendid laborers in city efforts as Bible workers, with only a little additional field training.

2. We need to extend the influence of our institutions more and more in our conferences and churches, and secure a more widespread practice on the part of the entire church of the principles of health and temperance, that we may finally stand as a people before Heaven's tribunal without spot or blemish.

H. W. MILLER.

### INSTRUCTION FOR THE REMNANT CHURCH

Summary of talk by S. N. Haskell, at the Early Morning Bible Study, April 3

We ought individually to be Bible students. We *must* be Bible students in order to have a connection with heaven. We live in the closing work of the third angel's message, and God will give us a more exalted experience in some respects than any people who ever lived before. The one hundred and forty-four thousand, gathered out of the last generation, are taken by Christ from world to world to show what grace has done. It does not read that he will take all the redeemed saints from world to world; but it does say that the one hundred and forty-four thousand follow the Lamb whithersoever He goeth. God proposes to do something with the hundred and forty-four thousand beyond what He has ever done with any class of people before.

This generation is the weakest physically and morally of any generation; but I am glad God has grace enough to save us. How are we going to get it? The only visible source we have is the Bible. That is the only way God infallibly talks to you and me. We may get revelations from God, and get impressions and be led by the Lord, and all that, but when you come to test your experience, the Bible is the test.

The light of 6,000 years is focused upon this period of the world's history. God gave us the spirit of prophecy through Sister E. G. White. There are 1,000 pages in the Bible. Sister White has written many times that number of pages, explaining, or magnifying the Bible, that you and I may reach a higher standard than any people that have lived before us. In order to reach that standard we must form characters in harmony with the instruction given.

God teaches every truth in the Bible in two ways. First, by the plain statement or command, and second, it is illustrated by some circumstance or in the life of some individual. The spirit of prophecy is illustrated in the Bible. When God called Moses to go and deliver his people out of Egypt, one of the first objections he gave was that he had lost the language. "I cannot talk," said he. I suppose he had lost the court language. God said, "I have made thee a god to Pharaoh, and Aaron, thy brother, shall be thy prophet." Exodus 7:1. "I will be with thy mouth, and with his mouth, and will teach you what ye shall do, and he shall be thy spokesman unto the people." Exodus 4:15, 16. Read "Patriarchs and Prophets" on the subject, and you will get the whole story.

When God talks to a prophet, He does not take the individuality out of the prophet, but He gives the prophet the

words and the prophet puts them into language we can understand, human language. Paul speaks of being taken up to the third heaven. 2 Corinthians 12:1-4. The margin says it is impossible to give the words that God spoke to him. Paul chose the language that he thought expressed the words and God helped him to do it. How much discount are you going to make on the words of the prophet? "I cannot understand it," says one. If you could understand everything God says, you would be equal to God. The pope claims this. We do not want to be popes. God will say things and do things through a prophet that you cannot comprehend. Instance after instance illustrates it. There was never a prophet in the world appreciated by God's people. Hosea says the prophet is a snare to the people. Hosea 9:8. The people are snared by allowing the humanity of the prophet to hide the divinity of the message given through the prophet.

When Christ revealed Himself, the people said, "Is not this the carpenter's son?" Seven times we have this thought repeated in the New Testament. Stephen challenged the Sanhedrin, "Which of the prophets have not your fathers persecuted?" There may have been many in that company who could quote every text in the Old Testament, and such would have denied the charge if it had not been true. Humanity grasps the natural, not the spiritual. We consider what we comprehend, and can explain as true; but when we come to the divinity we do not naturally discern it. There is not a man on earth who can see it unless he gets connected with God.

There is one verse in the Bible that explains our position so plainly that you will have to deny the text in order to deny the application. It is Revelation 12:17. Notice the definite article *the* is used five times in the verse. There is *one* dragon, *one* true church, *one* remnant, *one* law, and *one* testimony of Jesus.

How do I know I am one of the remnant? First, because I keep the commandments of God. Second, I have the testimony of Jesus. Some may say "I believe the commandments, but as to those visions I do not believe in them. I make a discount on them. They are a little human." Then you do not belong to the remnant. The remnant keep the commandments of God and will have the testimony of Jesus Christ. Will you have it? Just as sure as you reject either the law of God or the spirit of prophecy, you do not belong to the remnant. What is the testimony of Jesus Christ? The spirit of prophecy. Rev. 19:10. What is the spirit of prophecy? "Is it when I study the prophecy enough to get the spirit of it?" No, that is not God's explanation. God calls it the testimony of Jesus Christ, which God gave to Christ to show unto His servants things which must shortly come to pass; and He (Christ) sent and signified it by His angel (Gabriel) unto His servant John, the prophet, who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. Rev. 1:1, 2. Which is of the greatest value, the testimony of Jesus Christ, or the word of God? They are just the same. All came through Christ. 1 Peter

1:10-12. Christ is the only connecting link between heaven and earth.

"As the end draws near, and the work of giving the last warning to the world extends, it becomes more important for those who accept present truth to have a clear understanding of the nature and influence of the testimonies, which God in His Providence has linked with the work of the third angel's message from its very rise."—"Testimonies for the Church," volume 5, page 654. Also page 661.

We are assured as we mingle among the delegates that the interests of this movement reach around the world. The words of good cheer by our workers from foreign fields at the Sabbath afternoon meeting were full of faith and courage. While the number of workers from abroad is necessarily smaller than at the previous General Conference, owing to the war, it is heartening to see so many present from foreign lands enjoying so good a degree of health. Their testimonies bear evidence of the protecting hand of God and of the advancement of the message in the respective fields, England, Africa, India, China, Japan, South America, Australia, Mexico, Central America and the West Indies have representatives at the conference.

One of the interesting scenes about the reception room in the Civic Auditorium is the post office. Mr. Nelson of the San Francisco post office has supplied the equipment and Mr. R. E. Bowles, manager of the Pacific Press Publishing Association branch office in Cristobal, Canal Zone, with a corps of assistants is in charge. That it is thronged from early morning till late at night is easily understood when one considers the fact that it serves from 2,500 to 3,000 people, all of whom are away from home. Between forty and fifty tables and typewriters are located in different sections of the room for the convenience of the convenience of the writing public.

**HEARD AT THE CONFERENCE**

This is the greatest hour for the preaching of the gospel that the world has ever seen.

The outlook is very dark indeed, but the uplook is as bright as the promises of God. Therefore, look up. Luke 21:28.

It is a time for the most devout among us to be upon their knees seeking God daily.

**DEVOTIONAL MEETINGS**

THE early morning meetings at 6:00 o'clock, is the occasion of rich blessing, as the Word is studied. Elder S. N. Haskell has led in these studies. Attendance at the devotional services, from 9:15 to 10:15, fills the large west hall. The BULLETIN has arranged for brief reports of these services from day to day, and holds reports of some of the Bible studies for insertion as space may permit. For the moment, the regular proceedings of the two conferences are crowding our space to the limit.

**SABBATH SCHOOL DEPARTMENT**

**Second Meeting**

At this second meeting, additional chairs were required to seat those present.

The first ten minutes of each session will hereafter be used by workers from different foreign fields, each one telling how the Sabbath school work is conducted in his field. B. P. Hoffman, of Japan, responded to the topic, "How We Do in Japan." He said: "Where there are no church buildings, we hold the Sabbath school in Japanese houses, where we have to remove our shoes on entering, and sit in circles on the floor. To encourage promptness, the school at Nagoya uses a placard on the door, reading: 'I am on time and very happy.' The reverse side bears the inscription, 'I have come late, and am deeply chagrined.'

Mrs. W. A. Gosmer, Denver, Colorado, presented the subject of "Sabbath school Music" in an especially pleasing way: "Good music contributes to the harmonious carrying out of the Sabbath school program, and tends to conserve the order of the school. The services of an enthusiastic leader should be secured. The school should be trained to respond promptly to signals to rise, to begin singing, to be seated. A chorus of boys and girls may be trained to sing, and will add much to the interest. Songs may be illustrated by showing pictures, one at a time, to emphasize the sentiment of the song."

C. Hamer, Washington Missionary College, said, "Keep the people interested in the singing, and they will sing better."  
MRS. L. FLORA PLUMMER.

**HOME MISSIONARY DEPARTMENT**

**Fourth Meeting**

THE subject for the meeting was "Conventions and Institutes," introduced by J. W. Hirlinger. The following points were brought out:

Conventions and institutes are an important means for training members in service. There is danger that the time of such meetings may be spent in generalizing, instead of teaching the members how to work. Little will be accomplished by the reading of the Bible and the "Testimonies" on the need of this work if no definite instruction is given in practical methods of work. In every church there is talent which should be developed. The winter months are the most favorable for conventions, but they may be held at any time. From Friday to Sunday night is the best time for large churches, the middle of the week for small.

The program must be adapted for the particular churches. The members should be encouraged to pray for the meeting. After the Sabbath morning address, all should be given an opportunity to express themselves. Saturday night might be a good time for some field work in the sale of magazines and small books.

Sunday should be the most practical day of the convention. A demonstration of methods of work may be profitably given Sunday afternoon. Careful preparation should be made for this. After the Sunday evening talk, give members opportunity to express themselves in regard to what they have gained. A meeting for Monday night should be announced. Monday may be a field day, when as many as possible are taken out and shown how to work. Monday night, let the members talk about their day's work.

Additional helpful points were brought out in the discussion. The value of a yearly convention with the local conference home missionary secretaries was emphasized, for this gives opportunity to carefully plan the year's work, and month by month to centralize on some special line of work.

In church conventions, it is an advantage to have church members who are active workers tell how they do it. V. O. Panches said that he generally used Monday for looking over the territory and preparing to assign it intelligently, and made Tuesday the field day.

**Daily Program**

- A. M.
- 8:00-9:00 Departmental Meetings (third floor)  
Publishing, Room A  
Educational, Room D  
Medical, Room C
- 9:15-10:15 Devotional
- 10:30-12:30 Conference
- P. M.
- 1:45-2:45 Departmental Meetings  
Missionary Volunteer, Room D  
Press Bureau, Room C
- 3:00-5:00 Conference
- 5:15-6:15 Departmental Meetings  
Sabbath School, Room C  
Home Missionary, Room A  
Religious Liberty, Southwest Hall (first floor)
- 7:30 Song Service
- 8:00 Public Session

**SABBATH SERVICES**

- 9:45 A. M. Sabbath School
- 11:00 A. M. Preaching
- 3:00 P. M. Afternoon Service

The Japanese learn their lessons well, and recite them with books closed. The offerings are increasing, and the interest is good."

Miss Anna Olson, Upper Columbia Conference, presented the topic, "Sabbath School Membership, Attendance, and Punctuality." She said: "The Sabbath school is so organized that it can include every one, but we do not have all the church in the Sabbath school. Constant agitation is necessary. If we make proper preparation for the Sabbath, we can be at the Sabbath school on time. Irregularity in attendance tends only to confusion, and members lose much in being occasionally absent." Miss Olson explained the use of the Perfect Attendance card, the Visitors' card, and the Bookmark.

Claude Conard, Pacific Union College, offered valuable suggestions in discussing this topic.