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The Advent Review and Sabbath Herald



Vol. 95

Takoma Park Station, Washington, D. C., Thursday, April 25, 1918

No. 17

THE GOSPEL TO ALL NATIONS



INTERIOR OF THE CIVIC AUDITORIUM WHERE THE GENERAL CONFERENCE WAS HELD

THE DEVOTIONAL HOUR

At the General Conference assembly the devotional hour is proving to be a great blessing to the delegates. It was agreed that each morning at 9:15 all business should be suspended, no committee meetings should be held, and that the hour following should be sacredly set apart for the purpose of seeking God, for prayer, and for the study of the Bible and the Testimonies.

The meetings so far have all been of a highly spiritual, inspiring, and uplifting nature. Consecration and the reception of the Holy Spirit for service is the keynote of each hour. Through the servant of God some years ago the following words were given:

"While Christ is cleansing the sanctuary, the worshipers on earth should carefully review their life, and compare their character with the standards of righteousness. As they see their defects, they should seek the aid of the Spirit of God to enable them to have moral strength to resist the temptation of Satan, and to reach the perfection of the standard."—*Review and Herald, April 8, 1890.*

This is the work before us. While the temple is being cleansed in heaven, a similar work is to take place in cleansing the soul temples on earth from moral defilement. We are told:

"When we engage in this work, the angels of God will draw near to communicate divine power, and combine heavenly strength with human weakness. Then we shall grow into the image of our Lord."—*Review and Herald, Feb. 11, 1890.*

As the result a people will be developed who will fully reflect the image of Christ.

Elder R. D. Quinn led out in the first meeting. Attention was called to the promise, "Ye shall be baptized with the Holy Ghost not many days hence." This promise, it was shown, belongs as much to the church today as it did to the church when first given. How "many days hence" the promise was to be received by the early disciples of Christ when the promise was first given, depended entirely upon their faith in the promise, and their application of it to the removal of the sins which stood in the way of its reception. They, however, believed the promise, and for ten days they devoted themselves to prayer, the study of the Scriptures, and the confession of the sins revealed. When the Holy Ghost came upon them, they were changed men. Marvelous were the results that then followed the ministry of the word. They gave themselves "continually to prayer, and to the ministry of the word." Inspired messages were given by inspired messengers, and thousands who had before heard the arguments of the truth, now severed every tendrill that bound them to this earth, and united with the church, which before was so despised.

So it may be now. There is nothing that stands between God's people

and this promised blessing today but sin, hence the admonition:

"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." Acts 3:19.

The prophet Jeremiah, in referring to the people of God living in the last days, said:

"Neither say they in their heart, Let us now fear the Lord our God, that giveth rain, both the former and the latter, in his season. . . . Your iniquities have turned away these things, and your sins have withholden good things from you." Jer. 5:24, 25.

The dangers confronting the church today are the same that confronted the church in all ages. We are told:

"As our numbers are increasing, broader plans must be laid to meet the increasing demands of the times; but we see no special increase of fervent piety, of Christian simplicity, and earnest devotion. The church seems content to take only the first steps in conversion. They are [none too active, but] more ready for active labor than for humble devotion,—more ready to engage in outward religious service than in the inner work of the heart. Meditation and prayer are neglected for bustle and show. Religion must begin with emptying and purifying the heart and must be nurtured by daily prayer. The steady progress of our work and our increased facilities are filling the hearts and minds of many of our people with satisfaction and pride, which we fear will take the place of the love of God in the soul."—*Gospel Workers, pp. 36, 37.*

"There is a tendency to pray less, and to have less faith. Like the disciples, we are in danger of losing sight of our dependence on God, and seeking to make a savior of our activity. . . . While we are to labor earnestly for the salvation of the lost, we must also take time for meditation, for prayer, and for the study of the Word of God. Only the work accomplished with much prayer, and sanctified by the merit of Christ, will in the end prove to have been efficient for good."—*The Desire of Ages, p. 362.*

Through his constant communion Jesus received life from God to impart to the world. His experience is to be ours.

"We must individually hear him speaking to the heart. When every other voice is hushed, and in quietness we wait before him, the silence of the soul makes more distinct the voice of God. He bids us, 'Be still, and know that I am God.' Here alone can true rest be found. And this is the effectual preparation for all labor for God. Amid the hurrying throng, and the strain of life's intense activities, the soul that is thus refreshed will be surrounded with an atmosphere of light and peace. The life will breathe out fragrance, and will reveal a divine power that will reach men's hearts."—*The Desire of Ages, p. 363.*

Earnest prayers are offered at the close of each meeting for special blessings for the finishing of God's work on the earth.

D. H. KRESS.

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"YE know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."

GENERAL CONFERENCE IMPRESSIONS

THE General Conference of Seventh-day Adventists now in session at San Francisco, to the casual onlooker appears unique in many respects. Business is largely so conducted as to attract little attention. One cannot well fail to observe the fact that greater things occupy the minds of our people in these trying times than mere machinery. And yet there is no inclination to have less regard for organized effort, nor any failure to appreciate the fact that order is the law of heaven.

The events transpiring on the earth, and those to follow, and their meaning, seem to be uppermost in the minds of all present. The work committed to this people has lost none of its significance, none of its importance as a divine commission,—divine even to the extent of being foretold by seers. But the individual's relation to the truth and to the work committed to us as a people, is now becoming the question of all-absorbing interest.

One is reminded of the story of the apostles who had accompanied the Saviour during all his ministry, and yet when he was risen from the dead after his crucifixion, they were not prepared for what had taken place, and failed to understand the meaning of events, even though Jesus had beforehand made all plain in words to them. Jesus appeared to them after his resurrection, and said of the events:

"These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then opened he their understanding, that they might understand the Scriptures." Luke 24:44, 45.

The disciples who met him as they went to Emmaus, said one to another, after their return at the close of the day,

"Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures?" Verse 32.

Fifty days in advance, Jesus was preparing his disciples for the outpouring of the Holy Spirit in the early rain. The Holy Spirit could not be imparted so long as the apostles were indulging sin or error. A similar work must be wrought for those who experience the latter rain. Hence the longing of soul now manifest, which is so marked a feature of the great gathering of our people at San Francisco. The prophetic word which brings to view the promise of the saints' inheritance, the earth made new, the holy city of God, and eternal life as the gift of God, must be made real by the Holy Spirit. Perhaps this meeting will correspond to the meeting with Jesus in the upper chamber by the disciples. May the outpouring of the latter rain soon follow.

ALLEN MOON.

The Advent HOLY BIBLE **REVIEW** **HERALD** And Sabbath

"Here is the Patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus." Rev. 14: 12.

VOL. 95

TAKOMA PARK STATION, WASHINGTON, D. C., APRIL 25, 1918

No. 17

JOINT SESSION OF THE GENERAL AND NORTH AMERICAN DIVISION CONFERENCES

MARCH 29 TO APRIL 14, 1918

ASIATIC DIVISION PRESIDENT'S ADDRESS

J. E. FULTON

THE past few years have been a period of preparation, of organization, and of building, as well as a time of profitable seed sowing. Missions established early in the history of the Asiatic Division have developed in some cases into local and union conferences; other missions are growing steadily, and some will be ready soon for a more complete organization. A number of new fields have been entered, and hopeful prospects are in view. The task before us is stupendous, but in God's providences we discern the pillar of cloud moving on before us.

A Great Field

The territory and population are very great,—a territory stretching, as it does, from Japan, Mongolia, and Manchuria on the north, to Australasia and India on the south,—vast indeed of extent, and containing more than half the population of the globe.

As no other section of the earth has such teeming populations, so also no other part of the world has so many developed languages and dialects. Multiplicity of tongues points to Asia as being the country where the tower of Babel was built, and language confounded. In the Asiatic Division Conference, forty-seven distinct languages are employed to communicate the message we are carrying: four in the East Asian Union, four in the North China and six in the South China Unions, six in the Philippine Union, six in Malaysia, eleven in Australasia, and sixteen in the India Union. And these are but a few of the many languages. When at last the triumphant throng stand on Mount Zion, there will be representatives from these other tribes and nations scattered throughout India, China, and the islands of the sea, for whom we have not as yet started to labor.

Since the last General Conference, we have been favored with two visits from the president of the General Conference, who has given much time and earnest labor to the work of reorganizing this field. We have also been

greatly benefited by the visits of other general brethren—the treasurer of the General Conference, the educational secretary, and the secretary of the Publishing Department. All these brethren made extensive visits throughout the division, and were in attendance at the first session of the Asiatic Division Conference, held at Shanghai, China, April 5-24, 1917.

The Beginning of the Conference

The Asiatic Division Conference started on its mission after the preliminary organization effected at the Loma Linda council, in November, 1915, with a constituency of 212 churches and 8,276 church members for the entire division. The linking up of Australasia brought into the division at that time 138 churches and 5,177 members.

The apostle bids us "call to remembrance the former days" in the history of God's work. As we take a retrospective view, we remember that in 1885 the work was opened in Australasia, in 1889 in China, and in 1893 in India. How few and feeble, apparently, were those early bands of workers! How humble the beginning in those earliest days of toil and seed sowing! But God was leading us on in a great movement; and as we now review the progress made, the souls won, the institutions established, the facilities provided for our missionaries, and the large numbers of these workers scattered here and there, we are led to exclaim, See what God hath wrought!

Facts and Comparisons

When the work was started in Eastern lands, ninety-five per cent of our membership was within the bounds of these United States, and not ten languages were then used in proclaiming the message throughout the world; today many countries have been entered in all continents, and about forty-five per cent of our membership is outside the United States.

The Asiatic Division now has a force of 1,185 workers and employees. Twenty years ago, when the work in Eastern lands was struggling for a foothold, the total force of workers for all the world was no larger. At

that time, outside of the United States, there were scarcely 10,000 church members. Now in the Asiatic Division alone we have more than that number. It is true that the Australasian Union adds much to these totals. It may therefore be more interesting and striking to omit for the moment Australia and India, so as to present the comparative growth on the basis of the old division as it was at the time of the last General Conference.

Churches	1913	1917
Membership	51	106
Sabbath schools	1,773	4,601
Membership	142	247
Membership	3,589	7,676
Sabbath school offerings	\$1,567.69	\$ 7,248
Tithe	8,865.95	20,000
Retail value of book and periodical sales	8,208.66	50,000

While we recount progress in our division conference, we also take deep interest in the growth of the work in the homelands. We recognize that there are the recruiting grounds. There are to be found the men and the means that must constantly be called upon to open up and advance the work in mission lands. We therefore pray that the faith, zeal, numbers, and abilities of God's people in these lands may constantly increase, so that commensurate with the needs and calls of the work in mission lands will be the ability of God's people to give. We are dependent. God has ordered it so. We must advance together. May God grant that neither section of the great army be found to lag. Should there be delay at such a time as this, much will be lost.

The Outlook

Even at this time of terrible conflict, when the Western nations are engaged in deadly combat, the countries of the Far East are in comparative peace. The situation presents a great opportunity. Generally speaking, our work moves unhindered, and as the doors of opportunity remain thus open, we should behold in this the workings of divine Providence. Never has this cause been on such vantage ground in Asia. Strategic centers have been occupied, and the light of truth is now shining from many points. An ever-increasing army of native recruits is coming to the front. And now, with all our native help, together with the recent additions to our foreign force of strong young men and women sent out to us, bright prospects are before us.

Yet we face a stern task. Never before has a missionary body had before it such tremendous problems. Never was rapidity of advancement more insistently called for. Vast territories are in darkness, and their teeming millions still bow down to wood and stone. Macedonian pleas for help are sounding louder and louder in our ears from these lands. Do we not see, in the great opportunities presented, that the pillar of cloud has moved on before us? Do we not hear the trumpet call to advance?

Ours is certainly a time of unprecedented opportunity and responsibility. God has opened the barred gates to hermit kingdoms; he has broken down mighty walls of prejudice. Mountains of difficulty he has made into a plain. The great barriers of difficult languages he has helped his

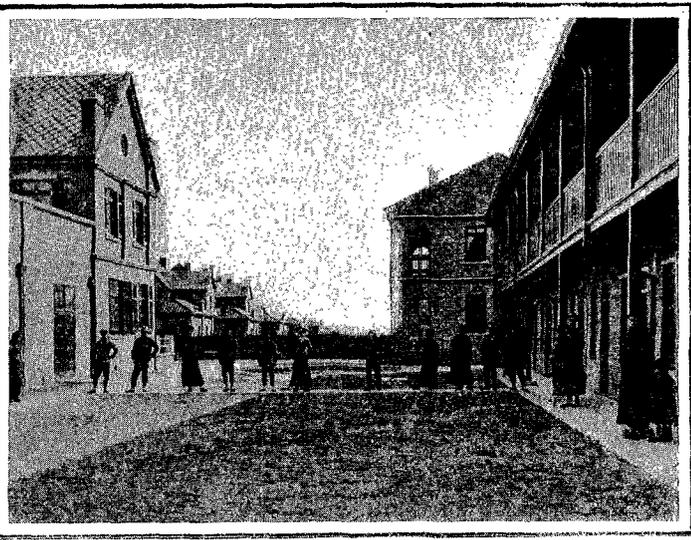
The new opening in Che-kiang Province is also proving to be a genuine interest. From personal observation we should say that this is a wonderful opportunity. Many of those inclined toward the message are young men and women who will no doubt be efficient helpers later on.

Away down in south India, among the Malayalam people, we have another new and promising field. Here there have been two recent baptisms, and many others are showing the deepest interest in the message. The report has gone out from the center where our work has taken foothold, to other villages as far as eighty and a hundred miles. The future of our work in this part of India looks very encouraging.

Encouraging reports come also from other parts of India, and from

Many, nay most, of our mission fields are inadequately manned. Look at those great provinces of China, each as large in area and population as some of the leading nations of the world, and yet we place men here and there so sparingly that in case of sickness or retirement from the field from whatever cause, the work must suffer greatly. We also need more men of experience and mature judgment to direct the varied interests of the work. We should not expect this to be done by young men fresh from the school-room. Many of our Chinese evangelists and colporteurs call for tactful men, and men with some experience, to look after the growing interests of the work.

The Asiatic Division budget for 1918, as passed by the Minneapolis council, was \$335,305.76 for regular



HEADQUARTERS OF THE ASIATIC DIVISION CONFERENCE, SHANGHAI, CHINA

Publishing House and Chapel at left; Mission Compound at right.

servants gradually to overcome. Not only are great world prophecies fulfilling in the present titanic struggle, but mission prophecies, telling of what God would do in the islands of the sea and in the lands far and near,— these are also receiving their marked fulfillment.

An Extraordinary Opening

From the very heart of Asia comes word of an extraordinary opening in the province of Kan-su, stretching north of Tibet. Here two hundred or more persons are reported as keeping the Sabbath. This is an interest that is far beyond that in any known mission station in China, right in the heart of Asia. To reach the place takes thirty-five days' travel by mule, beyond the terminus of the railway. Certainly this is one of the "uttermost parts of the earth."

In Shen-si also, another of the provinces of the "regions beyond," some of the pages of our Chinese literature penetrated. A most genuine work is the result. Two missionary families have moved through this open door, and report bright prospects and a body of staunch believers. Baptisms have taken place, and a church has been organized.

Malaysia, the Philippines, and East Asia. Here and there goodly numbers have been won to the truth; and as our work is becoming better organized, advance steps are being taken to place the work on a self-supporting basis. Wonderful success has attended our literature work in some of these Eastern lands.

Our Needs

This great field presents urgent needs. Its vast populations are a constant call upon our sympathies, our prayers, our men, and our means. Half the world in the darkness of heathenism and false religions! We are debtors to give them the message of salvation. We are duty-bound, not only to maintain what we have already begun, but to move forward into new openings, where our successes have created new demands.

"Our General, who never makes a mistake, says to us, 'Advance. Enter new territory. Lift up the standard in every land!' . . . Our watchword is to be, Onward, ever onward. The angels of God will go before us to prepare the way. Our burden for the 'regions beyond' can never be laid down until the whole earth shall be lightened with the glory of the Lord." — *Testimonies for the Church*, Vol. VI, pp. 28, 29.

work, and \$132,528.50 for specials, making a grand total of \$467,834.26 — the largest budget ever granted. A thrill of joy went all along the line when the news was communicated by the treasury department of the General Conference. And now, on behalf of our missionaries, we would embrace this opportunity to return the word of thanksgiving, first to the Lord of the harvest for his favor, and secondly our sincerest words of appreciation to the leaders in the cause for their untiring help, and to the rank and file of God's children who have sacrificed so as to make this wonderful offering possible.

But More Help is Needed

We come with new and larger requests for the year 1919. We must have more laborers, more buildings, more equipment. We should enter some new fields. We cannot retrench, neither can we remain stationary when the Master bids us advance. Our calls for 1919 exceed our 1918 calls. We warned our missionaries that they must be moderate in their requests. But we cannot stay the Hand that opens missionary doors, nor can we still the voice of Him who bids us enter upon new conquests. Of

China's 2,033 walled cities, only about five hundred are as yet occupied by any missionary body. India presents great and urgent problems. Let us therefore awaken still further to our stupendous task.

How thrilling the thought that in Asia, the continent where the race had its birth; where sin entered; where the tower of Babel was built and the confusion of language took place; where the Saviour was born, lived, and died, and from which he ascended,—how thrilling the thought that here in Asia, in these oldest lands of civilization, God is to get glory to his name in breaking the shackles with which these races have been bound for millenniums, and in leading forth triumphant many precious trophies of his saving grace!

Our work is gradually advancing.

General Conference Proceedings

Thirty-ninth Session

THIRD MEETING
April 1, 8 P. M.

The third meeting of the General Conference was called at 8 P. M., April 1, with A. G. Daniells in the chair.

Prayer was offered by Elder E. H. Gates, of Australasia and the Polyneesian Missions.

The Chairman stated that the session would be devoted to the hearing of reports from the Asiatic Division of our world field. The president of the Asiatic Division, J. E. Fulton, was

We look forward to the future with hope. Notwithstanding the many weaknesses and mistakes and imperfections in the service we have rendered, we see unmistakable evidences that the message we love has taken definite root in many hearts in the nations of the great Asiatic field. The yearning cry, "Come, Lord Jesus," goes up in increasing volume from Asia, as it does now from so many lands. There is now a native church that, obedient to the Master's call, is lifting up her eyes to look on the waiting fields, white for harvest. For years our brethren in America and other lands have labored and sacrificed to plant the leaven of the truth in the countries of the Orient. That leaven has not been hid in vain. There is a work going on from within Asia that now greatly supplements, and must eventually greatly exceed in strength, the efforts of the foreign missionaries. Indigenous forces are being raised up that will greatly facilitate future movements in portions of the field as yet unentered.



DELEGATES AND VISITORS FROM THE ASIATIC DIVISION CONFERENCE

Top row (left to right): E. H. Gates, C. E. Weaks, J. E. Fulton, J. S. James, W. W. Fletcher, B. P. Hoffman, O. J. Gibson, O. A. Hall, C. P. Lillie.
Middle row: J. M. Comer, G. F. Enoch, C. H. Watson, R. T. Sisley, W. R. French, S. A. Wellman, R. H. Leech.
Lower row: Mrs. J. M. Conner, Mrs. G. F. Enoch, Miss May Scott, Miss Bertha Kurtz, Mrs. W. R. French, Mrs. O. A. Hall and daughter, Mrs. R. H. Leech, F. O. Raymond.

Native believers at many points in a large area rejoice in the same great truths of this closing message. Our messengers are hasting to the uttermost bounds to tell the glad story, so that we can rejoice that the sun never sets on our missions and our missionaries. In the Asiatic Division we have without doubt a great Gibraltar of heathenism and superstition, presenting some of the hardest of mission problems; but, as did Judson in Burma, amid fierce troubles, so can we with confidence say, "The prospects are as bright as the promises of God." Though the world is dark and the human outlook foreboding, we know God lives, and that he has set his hand to the finishing of the work. God grant that this great Conference may be his helping hand to accomplish much in this last, last work.

* * *

EVERY noble crown is, and on earth will ever be, a crown of thorns.—*Carlyle*.

* * *

CHRIST is our law-fulfilling righteousness, and our sin-atoning Saviour.—*Romaine*.

called on first, and presented his report. (It appears on page 3 in this issue.)

J. S. James, vice-president of the Asiatic Division Conference, then presented a memorial, as follows:

MEMORIAL FROM THE ASIATIC DIVISION CONFERENCE

TO THE BRETHREN ASSEMBLED IN GENERAL CONFERENCE, GREETING!

We, the delegates of the Asiatic Division Conference, bear to you a message on behalf of our executive committee, and on behalf of the workers in our field.

Our faith is steadfast in the everlasting gospel which God has commissioned us to carry to all the world. Our confidence centers in the person and work of our blessed Saviour, in whom we find an all-sufficient refuge and strength in the increasing stress and perplexity of these last days. He will carry to a successful completion the work upon which he has entered. As we contemplate the glorious victory over sin and death with which he began his ministry for us, and remember that he, the Living One, has promised to be with us, his disciples and messengers, "even unto the end of the world." we are filled with comfort, and look with confident expectation for his effectual providential leadings in the last critical stages of his work.

We see encouraging progress also in the strengthening of our force of foreign workers. While war conditions have tended to prevent any marked increase in the number of foreign missionaries, we can see substantial advancement in the better preparedness of our available forces for the work that lies before us. Our brethren have a better acquaintance with the languages of the fields. During the years of pioneering, we have learned lessons that could be learned only from experience. As our churches and training centers in the homelands send forward in increasing numbers those who are dedicating their lives to the service of the cross in foreign lands, we expect to see their labors become more promptly effectual than ever before. Trails have been blazed out, and the way is open for more rapid advances. The progress of the future must not be measured by the progress of the past, "for the Lord will execute his word upon the earth, finishing it, and cutting it short."

As we have endeavored to forecast the needs of our field for another year, we have been "in a strait betwixt two," having on the one hand a sympathetic appreciation of the sacrifices already made by our brethren in America on behalf of foreign missions, especially in this present difficult time; but having also a view of the extraordinary opportunities for the extension of the work that appear in Asia on every hand, oppor-

tunities that we dare not pass by without communicating to you the burden that is upon our hearts.

Extraordinary Opportunities

In approving the calls to be sent on to the Mission Board, we have acted, we believe, with due moderation. The total appropriation asked for for the ensuing year is not greatly in excess of what has been approved by the Mission Board for the expenditure of the current year. Nevertheless the calls now made will, if allowed, not only strengthen our present work, but also provide for a very substantial advance into new territory. We hope to be able in 1918 and 1919 to begin work in the Chinese provinces of Yunnan and Chili; in the Celebes, Siam, and French Indo-China; and in Ceylon, Mysore, the Gujerat, Bihar, and Orissa, of the India Union. The total population of these practically untouched fields is more than one hundred million. We dare not longer postpone the preaching of the message in these regions.

Wanted, the Best

Our call is not merely for financial assistance. Money alone cannot accomplish the work. We must have large reinforcements of the best of our consecrated young people from the homelands, supported by the unceasing prayers of the church. But while we make importunate appeal to the General Conference for additional missionary families, we would at the same time state that we greatly value what has already been done in supplying devoted and efficient laborers for the Orient. The church at home may well rejoice to see her younger sons and daughters growing into strength and usefulness in the service of Christ for the people of Asia.

Our budget for 1919 calls for approximately half a million dollars. In presenting this budget, we wish to assure you that your representatives in Asia have a deep desire and firm determination to assist to the greatest possible degree in raising the large sums of money now needed for our widespread operations in that field. Our plans for 1919 will demand that large funds be raised in Asia, in addition to the amount requested from the Mission Board. The budget, as submitted to you, is based on our undertaking to raise in the Asiatic field (apart



SAMUEL L. FROST

Assistant Secretary for Eastern Asia Educational and Missionary Volunteer Departments.

from the Australasian Union Conference) approximately \$45,000 gold in tithes and offerings, excluding the tithes of foreign workers, and an additional amount of about \$15,000 by means of the Harvest Ingathering effort, making a combined total of \$60,000. This is a much larger amount than the Asiatic field has been able to assume responsibility for in any preceding year, being an advance of fully fifty per cent in one year. Besides this, our budget shows that we have planned to support tract society, school, and medical work to the extent of more than \$22,000, which is to be collected in receipts from these lines of work, in all of which strong efforts are being made to reach a self-supporting basis. Good progress has been made also in large sections of our field in the development of a self-supporting colporteur work. If we were to add the equivalent of the support of this colporteur force to the sums mentioned above, we should have a total amounting to well over \$100,000 gold, to be either earned or given in the Asiatic field, excluding the tithe of the foreign workers. While this sum may seem small when compared with the much larger amount for which we are compelled to ask the General Conference, we find great encouragement in the fact that as much as this can be done, and we take it as an indication of the greater possibilities of the future.

A Common Task

While we cannot look for a decrease in the demands on the General Conference for the work for Asia's millions, we confidently expect a steady and rapid increase in the contributions our Asiatic church will herself make to that work, both by a development of the self-supporting departments, and by the self-sacrificing gifts that will be the proof of the sincerity of her love. As we draw near to the end, we shall see the glorious spectacle of God's people of every nation bending to the common task of finishing his work. Their gifts of means will be but an outward expression of the heart's attachment to Him who, by the sacrifice of the cross, broke down every separating barrier, and made us one people in him.

We see approaching the day of our Lord's return, and rejoice; but as yet our hearts are burdened for the nations who have heard so little of the gospel, and for those to whom that word has not yet found an entrance. We hear the voice of Jesus saying, "Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one Shepherd." It is our prayer that all of God's people everywhere may continue in their "work of faith, and labor of love, and patience of hope" until that glorious unity is consummated.

It was unanimously voted that we accept this memorial from our brethren of the Asiatic Division, assuring them that it shall receive our most sympathetic and serious consideration.

The next report presented was that of Carl E. Weaks, secretary of the publishing department of the Asiatic Division. (It will appear later.)

Meeting adjourned with benediction by Elder Morris Lukens.

A. G. DANIELLS, *Chairman.*

W. A. SPICER, *Secretary.*

FOURTH MEETING

April 2, 10:30 A. M.

The fourth meeting of the General Conference was called at 10:30 A. M., April 2, with A. G. Daniells in the



HENRY W. BARROWS
Sub-Treasurer for Eastern Asia

chair. Prayer was offered by Elder L. H. Christrian.

The Secretary noted the arrival of additional delegates, as follows: Eugene Leland, from the Bermuda field, in the Atlantic Union; Dr. R. S. Ingersoll, Lake Union; Dr. G. B. Replogle, from the South American Division; and H. H. Dexter, president of the French-Swiss Conference, who appears as the sole representative of the Latin Union Conference.

The following persons were also invited to take part in the Conference as invited guests: Harriet Lewis and W. H. George, of Washington, D. C.; and E. E. Osborne, of Maine.

It was also announced that the Western Canadian Union Conference had substituted the name of W. A. Clemensen as a delegate from that Union, in place of U. Wissner, who is not present.

At this point the Chair called upon the secretary of the Publishing Department, N. Z. Town, to present his report. (This appeared in the REVIEW of last week.)

Following this report, the Conference had the pleasure of welcoming the personal representative of the mayor of San Francisco.

Mr. Rainey was introduced by E. E. Andross. He had known our people in his boyhood days, and had attended a series of meetings conducted by our ministers in Illinois. He spoke in part as follows:

"You men and you women are not here for what they describe as the purpose of so many conventions, 'banquets and bunks.' Men come from all over the country to get together and have a fine, uproarious time, and go home and tell everybody what a dandy convention it was. This is no time for such a convention. [Applause.] . . .

"I welcome you to San Francisco because you are carrying on a great work in your denomination. I am told by your Chairman that you have made great progress during the last few years. There never was a



CLARENCE C. CRISLER
Assistant Secretary for Eastern Asia

time when an organization devoted to the comfort of the hearts of men should have made greater progress. I am glad you have done it, and I hope that the results of this convention held in San Francisco, which we love, will carry to the world, and to men and women whose hearts are opened as they have never been opened before, a message of comfort, a message of hope, a message that somehow or other, through the belief that you hold, and through the beliefs that are represented by the Lord, whose coming you expect, somehow it is all right. [Applause.]

"In these days, when it is nothing for a hundred thousand men to fall between the time the sun comes up one day and the time it comes up the next day, there is need for comfort, there is need for these things that make men's hearts stronger. There is need for courage; and you can give it. And the Man whose words you bring here, the Man who said, 'Suffer little children to come unto me,'—may he help you.

"Did you see that picture on the outside of the San Francisco *Chronicle* Sunday? the picture of the Lord saying to embodied war, "Where are my children?" We need the kind of thoughts you men are bringing together here; we need the knowledge and the experience you are bringing here; all over the world we need hearts of men tuned up to their responsibilities and obligations. . . .

"Go ahead with your work the best you know how. Carry on the progress you have made in the last few years. Carry on the missionary work that has drawn from the pockets of every man, woman, and child of your denomination over \$44 per capita for missionary work. You need it. You need progress now with that kind of work; and may God bless you in carrying it on.

"The great city of San Francisco, her mayor, her administration, and her people, are glad to have you here, planning your work for humanity's benefit and uplift. I think the results will be more satisfactory, more beneficent, more good to everybody, because I believe that every gathering of people in this whole country of ours at the present time is inspired, not with the poor, miserly stay-at-home and let-the-other-fellow-stay-at-home sentiment, that used to be

expressed in that aphorism, 'Live and let live,' but I believe you are inspired with the larger spirit of the day, which could be aptly expressed by changing one word in that, because I believe the spirit you represent, and the spirit that the world needs today is, 'Live and help live.'" [Applause.]

A. G. Daniells replied fittingly to this address of welcome, expressing appreciation of the generosity of San Francisco in placing at the disposal of the Conference the commodious Auditorium.

The committee appointed at the Minneapolis fall council to formulate a plan of world reorganization as relates to division conferences, reported. (This report, sent us by telegram, was published in the REVIEW of April 11.)

I. H. Evans, A. G. Daniells, and others explained some features of the report in answer to inquiries from delegates. The report was heartily adopted, the delegates feeling that God had led in the decision of the question.

One of the delegates began singing, "Praise God, from whom all blessings flow." With this song the session was closed.

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

FIFTH MEETING
April 2, 8 P. M.

THE fifth meeting of the General Conference was called April 2, at 8 P. M.

A. G. Daniells in the chair. Prayer was offered by J. W. Westphal.

Upon request of the Columbia Union Conference Committee, it was voted that H. K. Christman, A. N. Durrant, J. P. Gaede, and F. E. Harter be invited to sit with the delegates.

Standing Committees

The committee of the General Conference, as instructed by the delegation, brought in a report, nominating the standing committees for the Conference, as follows:

Committee on Distribution of Labor: The General and North American Division Conference Committees, and H. H. Dexter, as a representative of the Latin Union. The following are the names: A. G. Daniells, I. H. Evans, J. E. Fulton, O. Montgomery, W. A. Spicer, W. T. Knox, R. D. Quinn, R. A. Underwood, B. G. Wilkinson, A. V. Olson, L. H. Christian, Chas. Thompson, C. W. Flaiz, E. E. Andross, W. H. Branson, S. E. Wight, J. W. Christian, C. F. McVagh, J. T. Boettcher, M. N. Campbell, J. S. James, C. H. Watson, W. W. Fletcher, J. W. Westphal, E. L. Maxwell, A. J. Haysmer, Mrs. L. F. Plummer, N. Z. Town, F. Griggs, W. A. Ruble, M. E. Kern, G. I. Butler, W. C. White, S. N. Haskell, C. H. Jones, J. L. Shaw, G. B. Thompson, H. W. Miller, C. S. Longacre, W. W. Eastman, C. B. Stephenson, S. Rasmussen, G. F. Haffner, B. E. Miller, P. E. Brodersen, S. Mortenson, F. M. Wilcox, H. H. Dexter.

Committee on Nominations: E. E. Andross, E. T. Russell, M. N. Campbell, J. W. Westphal, J. W. Christian, C. W. Irwin, C. H. Watson, G. E. Peters, W. W. Fletcher, W. H. Anderson, R. A. Underwood, Wm. Guthrie, F. H. Robbins, A. V. Olson, J. T. Boettcher, C. H. Jones.

Committee on Plans and Recommendations: C. W. Flaiz, W. A. Westworth, E. L. Maxwell, R. L. Pierce, F. L. Hommel, H. A. Morrison, C. E. Weaks, C. B. Haynes, G. P. Rodgers, H. W. Miller, M. E. Kern, M. L. Andreasen, R. W. Parmele, W. R. White, G. F. Haffner, B. E. Miller, F. Griggs, C. S. Longacre, Mrs. L. F. Plummer, Miss E. M. Graham, N. Z. Town, W. W. Eastman, F. W. Paap, Steen Rasmussen, P. E. Brodersen, S. Mortenson, W. T. Knox, N. P. Neilsen, C. B. Stephenson, J. E. Fulton, J. E. Jayne, Meade MacGuire, M. E. Cady.

Committee on Constitution: A. G. Daniells, F. M. Wilcox, W. T. Knox, F. Griggs, H. W. Cottrell.

Committee on Credentials and Licenses: G. B. Thompson, E. W. Farnsworth, J. L. Shaw, M. E. Kern, W. A. Spicer.

A motion to adopt this report was seconded, and duly carried.

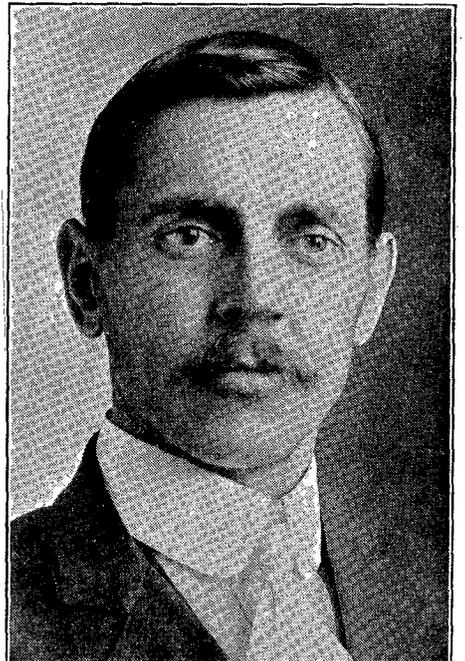
W. A. SPICER: We have received a cable message which has come perhaps twelve or fifteen thousand miles under sea and over land, from Elder W. B. White, sent today from Bloemfontein, South Africa, reading as follows:

"Africa sends greetings. Acts 1: 8."

This scripture reads:

"Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

A. G. DANIELLS: Sent today and received today! Is it not wonderful?



ROY F. COTTRELL
Assistant Secretary for Eastern Asia Sabbath School Department.

W. B. White is a familiar figure among us. We have stood by his side for many years. At an advanced age, he and his wife went out to Africa, and now in that distant land, he, today, speaks to us in this fashion. I suppose that scripture expresses the deepest desire of his heart, that while we are here, we shall receive power to enable us to carry the message efficiently and speedily to the uttermost parts of the earth.

Tonight we shall hear from South America, that land of great distances, of many nationalities, and of varied conditions. That field is operating at the most southern part of the world where human beings live. Elder Montgomery, the president of the division, will start the story, and others will join.

O. Montgomery, the president of the South American Division Conference, was here called upon to present his report. (This report has already appeared in the REVIEW, under date of April 11.)

At the conclusion of this report, the Conference adjourned, the benediction being pronounced by Elder F. A. Stahl.

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

SIXTH MEETING

April 3, 10:30 A. M.

THE sixth meeting of the General Conference was called in the Auditorium at 10:30 A. M., April 3, with A. G. Daniells in the chair. The Conference was led in prayer by Elder Allen Moon.

C. McReynolds was invited to sit with the delegates.

The Chairman introduced to the Conference Dr. A. Wesley Mell, secretary of the Western Agency of the American Bible Society, who gave a most inspiring address on the work of the Bible Society, and especially on the work of the Word of God for the sons of men. (A report of this address will appear in a later issue.)

I. H. Evans expressed the thanks of the Conference for the address, and voiced our appreciation of the work of the Bible Societies, which pioneer the way before the missionary enterprise.

On motion of the Treasurer, W. T. Knox, the Conference voted to appropriate from the General Conference treasury, one thousand dollars to the American Bible Society to aid in its work, and in addition to take up an offering for the same purpose. The offering amounted to \$294.47.

It was also voted to express to Dr. John K. Fox, general secretary, in New York, the thanks of the Conference for arranging for Dr. Mell's visit, expressing sympathy with Dr. Fox in his illness, and assuring him we have not forgotten his inspiring words to us in the 1913 Conference.

Following this, Mrs. L. Flora Plummer presented the report of the Sabbath School Department:

THE GENERAL CONFERENCE SABBATH SCHOOL DEPARTMENT

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 accomplishments, and the possibilities of the work of God as a whole. From old Mt. 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 today, 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 the



CARL E. WEAKS

Assistant Secretary for Eastern Asia Publishing Department

carrying on of 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 much 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: Faithful 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, 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 today 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:

Number of schools, 1912	4,457
Number of schools, 1917	6,118
Increase	1,661
Membership, 1912	114,013
Membership, 1917	166,775
Increase	52,762

(In the above are 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 work, and a continuous campaign to get every believer into the Sabbath school, the 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 more than 12,000 in excess of 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, the 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 pro-

vide "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 require.

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, nine hundred to Spanish fields, more than five hundred to Australia, four hundred are printed in German, largely used in South America, two hundred go to Switzerland, and a smaller number to Africa, Malaysia, India, and the West Indies. Many interesting letters come showing the attractive influence the large Picture Roll has in heathen lands, not only upon the children but also upon the adults.

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

THE ASIATIC DIVISION
The Australasian Union

The work in the Australasian Union is exceedingly prosperous. Their secretaries are capable and devoted. Mrs. Anna L. Hindson, a Sabbath school worker of long experience, has charge of the work throughout the union. Their Sabbath school membership is now more than 8,000, and the last report shows that one fourth of the number were 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*. While the teachers number only 890, nine hundred copies of the *Worker* are taken.

AUSTRALASIAN UNION

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

China

One cannot 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 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.

CHINA

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



CHARLES C. LANDIS, M. D.

Assistant Secretary for Eastern Asia Medical Department

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 Tokio, 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.

JAPAN

Number of schools	16
Membership	364
Weekly to missions, per capita	\$.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 Ray service held in Java, a part of the Malaysian field, reflects the spirit of the work in many other places. The meetinghouse in Soerabaya was made beautiful with ferns and flowers. Every seat was occupied, those present ranging in age from two to seventy. An excellent program was rendered. One paper by a young Chinese girl, 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 to missions, per capita	\$.11

KOREA

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

PHILIPPINE ISLANDS

Number of schools	29
Membership	988
Weekly to missions, per capita	\$.02

India

Sabbath school problems are numerous in India, but the workers are taking hold of them with a will. So many language areas and so few believers speaking each language, makes the lesson problem unusually difficult. At present lessons are printed in Hindi, Urdu, Bengali, Marathi, Telugu, 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.

INDIA

Number of schools	31
Membership	968
Weekly to missions, per capita	\$.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 proved successful in this country, and from year to year show encouraging progress.

SOUTH AFRICA

Number of schools	49
Membership	854
Weekly to missions, per capita	\$.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 co-operation is being 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 to missions, per capita	\$.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 the United States 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 \$.06 per church member.

The Northern 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 17 cents.

WEST INDIAN UNION

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

NORTHERN LATIN AMERICAN MISSIONS

Number of schools	55
Membership	1,297
Weekly to missions, per capita	\$.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 above the church membership. But at the present time the reports show one hundred 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.

BRITISH UNION

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

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 to missions, per capita	\$.04

LATIN UNION

Number of schools	9
Membership	214
Weekly to missions, per capita	\$.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 to missions, per capita	\$.05

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

In the last five years the Sabbath school work has been 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 bands, 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

Twenty-five years of giving to missions ended in 1911, and netted a little more than 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. Millionaires, indeed, are the Sabbath schools of this denomination, and their treasure is laid up where banks do not break and where thieves cannot 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 mission 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 singing with clear, full voices that good missionary song for Malaysia's sake. Then the offering was taken, amounting to \$11.45, the largest Maranatha had ever given, 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 show 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

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 battle field 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 today. 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 in twain. There is a pre-eminent 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 should 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 be given 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 öre, or rubles and kepecks or tael and cash, or milreis and reis, or pesos and centavos, or the Japanese yen and sen, — all are 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 cannot 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 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 be readjusted 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 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 a strong, capable secretary 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 co-operation 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, *Secretary*.

The meeting then adjourned.

A. G. DANIELLS, *Chairman*.

W. A. SPICER, *Secretary*.

SEVENTH MEETING

April 3, 8 P. M.

THE seventh meeting of the General Conference was called at 8 P. M., April 3, A. G. Daniels in the chair. Prayer was offered by Elder 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 will print the report later, but here 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 must 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, hot water was 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 that time had reached him.

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

"Tumults Oft"

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 that 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 seventeen thousand feet high. A mile from 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 o'clock they would go with us to the meeting place, remain all day, and go 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, we preached in the open air in three

villages, and baptized twelve. Others are expecting to follow soon.

From another town in Peru, we have a memorial signed by twenty-eight people keeping the Sabbath, asking 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 subprefect met with us every day, listening to the truth. Seven were baptized. When it came to the tithe, they said, "But the priest's officer comes around 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 today I received a letter from Elder 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 on the shores of Lake Titicaca, where our missions stand at elevations of from twelve thousand to nearly fifteen thousand 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 that the law of God showed that the seventh day is 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 shouted in the Indian language 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 us?" [Voices: "Good! Good!"] Well, Mr. Priest didn't have a word to say.

At another time the enemies made sport of the Indians at one place, because they called each other "brother" and "sister." 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. Now we are having good success at that mission.

Medical Missionary Work

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

We started at first with the medical part of our work. We treated the Indians from morning till 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 a pain in the chest, and that 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. As they drink a glass of it they shudder and say, "That is awful good medicine."

Washing Lessons

The people were not accustomed to washing, so we started washing classes. 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 started in to wash their faces; and when we saw that they were rubbing too long on one place, we told them to move on. The Indians learn 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 taught them that Christ is the pattern for us in everything. And that is what appealed to the Indians. 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."

Steadfast Amid Persecution

Our believers 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 thrown down onto the ground, and while three men held him prisoner, his mouth was pried open, and a bottle of alcohol poured down his throat.

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

Once one of our teachers was met by a 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 tried to make him promise to go. He said, "I never will promise. 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, and 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; 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 a Patient

One night a messenger came with horses to take me to a sick man in a region where the priest had bitterly attacked us. The messenger would not tell me who was sick,

but said it was a prominent man. It was this 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, told him 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 missionary 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 they are using to buy better clothes, to buy things for their houses. They are putting in tables and chairs, 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.

"Heaven Has Come to Us!"

Our work has been among the Aymara Indians. But the Quechuans 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 the high altitude and the storm. Beyond, in a valley, at 10,000 feet elevation, we found a Quechua district. As we entered the place, we found the Indians running all about. Our guide became excited, and rushed ahead calling, "The missionary has come! Come to meet him!"

Soon we were among 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 had in my life. They gave me flowers, and said how glad they were to see me. It made up for the hardships I had endured. It was my first meeting among the Quechua Indians, and the chief could not contain himself. He jumped forward, and cried in a loud voice, "Brethren, heaven has come to us!"

The people became excited as I talked. They formed in little groups, and I had to stop speaking while they talked it over among themselves. I would give them a chance to digest it for three or four minutes, and then they would cry out, "Brethren, heaven has come to us!" or express their approbation in similar exclamations.

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 there was a desire 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

April 4, 10:30 A. M.

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 persons were invited to sit with the delegates: M. 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 South-eastern 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 congregation by J. L. Shaw, acting secretary. The report follows:

GENERAL CONFERENCE HOME MISSIONARY DEPARTMENT, 1913-17

DURING the General Conference of 1913 some resolutions were adopted, recommending that the home missionary work in our conferences and churches be reorganized in a more systematic and definite manner, in order that large numbers of the members, then doing little or nothing personally to spread a knowledge of the message, might be enlisted in active service.

After the conference closed, the General Conference Committee took steps to put these plans into operation. A secretary was appointed to take charge of the work; and as it could not be made a separate department, because the necessary adjustment in the constitution had not been made, it was called the Home Missionary Branch of the Publishing Department. While being nominally run as a branch of the Publishing Department, it has actually been a separate department, and has been carried on as such.

The secretary started work, on July 5, 1913, with an empty desk, no records of past

work, and one letter from a tract society secretary. The first thing to be done was to learn what the conferences were doing, and a letter was written to all the tract societies, inclosing a list of questions. Most of the secretaries replied, and it was then found that while some churches and members were carrying on some organized work, but few conferences were giving the definite attention to this kind of work that they were giving to others.

Next a reporting system was carefully studied out, and suggestions for blanks and record books were submitted to the committee. These were soon printed, and the first reports collected were for the quarter ending Sept. 30, 1913. Not many came in, but it was a beginning. Ten conferences in the North American Division were definitely enough organized to send in reports. From the foreign fields six unions and one mission in the European Division reported, also the Australasian Union Conference, and the little mission of Bermuda. In other conferences and mission fields home missionary work was undoubtedly being done, but rather as an individual and church arrangement than as a conference department. It has been the business of the Home Missionary Department to unify, systematize, and strengthen these efforts.

Eighteen leaflets on the plans of organization and methods of work were issued during the first two years of the term, and they have found their way to all parts of the world where we have English-speaking leaders. In them we have endeavored to meet the need for definite instruction in brief form for ready reference.

To assist our new home missionary secretaries in holding conventions and institutes in churches, a little book was prepared, entitled "Lessons for Home Missionary Institutes." A "Home Missionary Manual" was also prepared, covering the different lines of work for which the home missionary secretary of a conference is responsible.

We felt from the first the need of some medium of communication with the North American Division field in particular, and to test the demand for something of this kind we produced a duplicate paper containing instruction, plans, and missionary experiences, and called it the *Home Missionary Gazette*. It was sent to the tract society secretaries, and the second issue ran up to 1,000 copies. The success this little paper had, encouraged us to plan for a regular monthly periodical, and together with the Missionary Volunteer Department, which had long felt the need of such a paper, we presented our request to the General and Division Conference Committees. As a result the *Church Officers' Gazette* started on its career January, 1914, and is now in its fifth volume, with a circulation of between 4,000 and 5,000, which is slowly growing.

At the conventions held in 1917 there was a general demand for a set of charts for the use of the home missionary secretaries, and a set of twelve charts was printed a little later in the year.

Results

It is impossible to measure the real results of a work of this kind, for much is accomplished that we never hear of. The war, also, has played havoc with our foreign reports. We have been entirely cut off from the central empires for some time, from which we used to get a substantial report each quarter, and the mails are so slow and intermittent from some other places, that these reports reach us too late for publication, if at all. Others are lost, and repeated efforts fail to secure duplicates. In spite of these drawbacks, our lay members have

circulated tracts, papers, magazines, and books amounting to many millions of copies. These, with the missionary letters written, Bible readings given, and missionary visits, and many acts of Christian service, cannot fail to have had a very considerable influence in the spread of the message.

Almost every conference and mission field in the North American Division is now organized, with a home missionary secretary giving all or part time in most of them. In the few not so provided for, the tract society secretary carries the work.

The department has been considerably strengthened in the British Union Conference during the past year, and it is now well established there. In the Scandinavian Union this work is organized and is holding its own well, considering the many difficulties under which it is laboring. The same is true of the Latin Union. The four German Unions used to do a strong work, and doubtless are continuing it to the best of their ability. From Russia we have heard nothing since the war broke out. Our efforts to build up the work in the European Division have met with sympathy and such co-operation as has been possible.

In the Asiatic Division the response has been excellent. Aside from the Australasian Union Conference, which was already well organized, very little had been done to enlist the lay members in soul-winning work among their friends and neighbors. Now well-supervised efforts are being carried on in Korea, the Philippines, Malaysia, the Indian Union, and Japan. In Japan the work has been done largely by the women. The work has been slow in starting in China, not because of a lack of interest, but because the overburdened leaders have been unable to undertake anything more. The plans are slowly getting into operation, however, and soon there will be an organized work in China.

It has been very interesting to see how the people in this division, many of them converts from heathenism, have grasped this idea of personal service, and their ingenuity in finding ways to arouse a spirit of inquiry in their friends and neighbors is remarkable. You remember the shoemaker who stamped on the soles of all the shoes he made a lion with two wings, in order that he might explain the Bible prophecy to all who asked him what it meant. Others have devised similar ingenious expedients to cause questions to be asked, which shows that these people know how to reach their fellow men. We believe the home missionary work will have a decided influence in the finishing of the work in the Asiatic Division. Arrangements have been made to give special attention to the women's work, as it must be on a different footing from that carried on in other countries.

As an illustration of the faithfulness of these people, I might mention the dark-skinned Tamil sister, who, when away on a visit, sent a postal card each week to her home church, giving her report of work done.

In the South American Division the call to definite organization met with an immediate response in each union. The work has gone slowly, on account of lack of experienced leaders, and because of backward conditions among the people, but it has gone steadily, and the prospects are very encouraging. In no field has it met with more hearty support than in this one.

The conferences in the South African Union are well organized and doing an excellent work. In some of the missions organized work is being done, resulting in souls being won by the native members. Attention is being given to further development of this work.

The West Indian Union took hold of the work from the beginning, and considering the nature of their field, the volume of work done has been excellent.

The Northern Latin American Missions have most of them joined the army of home missionaries, and the leaders are doing their best to train their converts to be workers for the Lord. Reports from such fields as these are of special interest, because of the few opportunities these people have had for mental and moral development.

The last on the list are the Hawaiian and Bahama Islands, both of which have enrolled as regular reporters, which means systematic and supervised work.

Thus it will be seen that during the term of years since the last General Conference this work of enlisting the lay members in definite, systematic soul-winning, has spread to almost all parts of the world where we have conferences or missions. Some more might have been reached had the war not interfered. The hearty and sympathetic co-operation of all union and local presidents and mission superintendents has had much to do with the success of the work. For what has been accomplished we give praise to the Lord, who has so richly blessed the work.

Prospects, Plans, and Needs

We may say, as has been said, that "the prospects are as bright as the promises of God." In the main, God's people are willing workers, and all they need is encouragement and training in service. The foundation has been laid, and our plans are now for the strengthening and building up of that which has been established. We desire to find ways of making our churches the training schools for gospel workers the Lord says they should be. Above all, we desire that there may be kept prominently before the members the underlying motive of the work,—that the Spirit of Christ in the heart shows itself in service to those for whom he died.

The needs are:

1. That the Home Missionary Department be properly organized as such, and given its regular standing with the other departments. This is the jubilee year of the work, as the first missionary society was organized in 1868. It seems fitting that this year should witness its full establishment as a General Conference Department.

2. That union home missionary secretaries be chosen where none have been appointed, in both home and foreign fields; and in local conferences and mission fields there is the same need for home missionary secretaries, to give full time in large fields, both union and local, and enough time to develop the work properly in smaller fields.

3. That in our schools the young be trained for the ministry, for tract society offices, and for other offices where they come in close contact with our churches. There is a need that some instruction be given such students on how to train church members to become successful home missionary workers, for the Testimonies show very plainly that the Lord has laid upon them a responsibility to give this training.

It is the aim of this department to enlist every member in service, that the word of the Lord may be fulfilled which says, "If every church member were a living missionary, the gospel would speedily be proclaimed in all countries, to all peoples, nations, and tongues."

EDITH M. GRAHAM, *Secretary*.

During the reading of Sister Graham's report, the Chairman drew special attention to the number of conversions reported by the Home Missionary Department,—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, 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, A. G. Daniells.
2. Secretary of the General Conference, W. A. Spicer.
3. Treasurer of the General Conference, W. T. Knox.
4. Vice-president for North America, E. E. Andross.

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, I. H. Evans.
6. Vice-President for India and Australasia, J. E. Fulton.
7. Vice-President for South America, O. Montgomery.
8. Secretary of the Publishing Department, N. Z. Town.
9. Secretary of the Educational Department, W. E. Howell.
10. Secretary of the Young People's Missionary Volunteer Department, 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.

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 the following 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 be-

fore. 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, our valor, our strength.

As the time for this Conference drew near, of course I 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; 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 it.

I was called to this position years ago, on my return from fourteen years abroad. I was not acquainted with any one in this country nor in Europe, to speak of. I just knew what were the conditions in 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 re-elections came. But today 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, God would make it plain to the brethren and to me, and let me drop out, and select some one else for the struggle! And I promised God I would be as faithful an armor-bearer and helper and counselor in every way possible as I knew how to be, 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. 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 did before; I have never said a word about 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 pledge, my covenant 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.

The question was called upon the first recommendation. Secretary Shaw

read the report of the nominating committee, item by item, and the question was 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 its acceptance of this report. Would this be out of place? I heard a man who is not a delegate say, "I should like to vote on that."

All in the congregation were then 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 attitude of 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 should 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 simply have the same vice-president, who will be the connecting link between India and the General Conference, and 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*.

North American Division Conference Proceedings

SECOND MEETING

April 2, 3 P. M.

The second meeting of the North American Division Conference was called at 3 P. M., April 2, with I. H. Evans in the chair. Elder Charles Thompson offered prayer.

M. E. Anderson was seated as an additional delegate.

Upon motion of F. M. Wilcox, it was voted that Mrs. F. D. Chase, editor of the *Youth's Instructor*, be invited to participate with the delegates in the work of the Conference.

The Chairman called upon the secretary of the Educational Department to present his report, which is as follows:

REPORT OF THE EDUCATIONAL DEPARTMENT OF THE NORTH AMERICAN DIVISION CONFERENCE

Statistics

THIS report covers the four years from the close of 1912 to the close of 1916. These have been years of growth in our school work in America. Our elementary schools have increased in number during this quadrennial term from 457 to 644, a gain of 187 schools, or more than 40 per cent. The teaching force for these schools increased from 526 to 756, a gain of 230 teachers, or over 43 per cent. The enrolment increased from 10,858 to 14,401, or a gain of nearly 33 per cent. These figures include some 15 or 20 ten-grade day schools conducted in our larger churches. The enrolment in our secondary schools in work carried from grades 9 to 12, has grown from 2,890 to 3,476, an increase of 586, or more than 20 per cent.

An encouraging feature of the secondary school statistics is that while they have slightly decreased in number, owing chiefly to reasons of finance and standardization, they have increased in both enrolment and efficiency, so that three quarters the number of schools which we had at the close of 1912 were, at the close of 1916, accommodating in an improved way 20 per cent more students. This speaks well for our policies of school finance and scholarship. But in saying this we wish to emphasize at the same time the need for many more of these secondary schools. We must extend this class of schools if we are to provide for the education of all our children and youth, as it is most certainly our God-given duty to do.

We have the same number of colleges carrying 16 grades of work now as we had in 1912; namely, 6. These colleges each carry academic work, but their academic enrolment has been placed with that of the secondary schools. During the last two years we have introduced a new classification of schools,—schools doing 2 years of college work in addition to the academic,—calling them "junior colleges." Of these we have 6, so that we have now 6 junior colleges, carrying 2 years of college work, and 6 colleges doing the full amount of college work. In addition to this we have 3 foreign seminaries,—the Clinton Theological Seminary, at Clinton, Mo.; the Broadview Swedish Seminary, at La Grange, Ill.; and the Danish-Norwegian Seminary, at Hutchinson, Minn. These schools each carry 14 grades.

In 1912 we had 490 students doing college work, while in 1916 the number doing only college work had grown to 953. This is an increase of nearly 95 per cent. We are pleased to note this item, for it is a revelation not only of what our colleges are doing, but also of the results of our school system. Among the chief reasons for this large increase in college enrolment is the fact that we have an increasing number of elementary and secondary schools, and that they have been established long enough so that we are now graduating from our colleges students who have spent their entire school life in our own schools. Another reason for this increase lies in the fact that our minimum requirement for ordination to the ministry is now the completion of fourteen grades or

its equivalent. This is encouraging our young men to continue their studies until they have attained this minimum, and when thus far advanced, many press on to the completion of the College Ministerial Course.

At the close of the 1917 school year, 106 students were graduated from our college courses, and if I am not misinformed, every one of these sought for, and most of them obtained, a place in our denominational work. Lately there has been much greater activity than formerly on the part of conferences in employing the output of our colleges, but there is still room for much improvement.

Councils and Conventions

In 1915 we held at St. Helena, Cal., a very important delegated council on all phases of our school work. The council set standards of scholarship, equipment, and finance by which our boards and faculties are to be guided in the upbuilding of the schools. Steps were taken to broaden the courses of instruction so as to meet more fully the needs of our cause. Industrial and manual education were emphasized, higher requirements were established for our teaching forces, our union conference educational organization was perfected, and the increase of our educational literature was stimulated; but above all, a higher standard of Christian life and spirituality was emphasized. Altogether this St. Helena council was an epoch-making meeting. It was followed by a series of six conventions in as many sections of the country, centering in our colleges, thus bringing to the rank and file of our teachers the results and benefits of the council.

Last August we held a normal council at College View, for the purpose of perfecting the organization of our normal departments and making provision by which we could secure a large number of elementary teachers. Presidents of our colleges carrying normal departments, together with the normal directors and educational secretaries of union conferences, were delegates. Not only was the normal work organized on a basis which would adapt it to the needs of our college and academy courses of instruction, but many plans were perfected which strengthened our school interests.

Inspection of Schools

During this current school year the department has put forth a special effort to check up the work of our schools of all grades throughout the division, in accordance with the standards adopted at the St. Helena and College View councils. We have been especially gratified with the progress which has been made, and with the very earnest effort being put forth by boards of management and faculties to meet the requirements which the educational workers have laid upon themselves. Yet in fairness it must be said that there is still much to be done.

This world war is causing the educators of America to examine very closely the work of their schools. It is demanding that they give to the world practical men and women. There is perhaps a danger, and not a small one, of overlooking the cultural and spiritual elements in the education of children and youth. But it must be admitted that our schools, while not overemphasizing these elements, have come short on the practical, particularly in manual education. This is one weakness that we have found in the inspection of our schools throughout the division conference. They have not met the manual standards which we have adopted. One reason for this lies in the fact that manual education requires investment: special equipment and special teachers must be provided;

but the results of such education warrant the expense, and demand a greater effort from us than we have been putting forth. A large responsibility rests upon our colleges and college management to provide this practical education, so that the teachers they supply to our secondary and elementary schools may be able to give it to their pupils.

School Finance

One of the most encouraging features which we have to report is the reduction of debt. In 1912 the liabilities upon our academies and colleges were \$756,441.88. In 1916 they were \$315,652.78, a reduction during this four-year period of \$440,789.10, or nearly 60 per cent. At the same time our assets have increased from \$1,769,123.28 to \$1,912,589.49, a gain of \$143,466.21, so that our schools at the close of 1916 were nearly \$600,000 better off than they were at the close of 1912. The benefits of this reduction of indebtedness are not measured alone by the lessening of the financial burden upon our schools, but by the opportunity thus afforded them to turn their energies and resources in constructive directions. All our schools need increased facilities, and they are far more likely to provide them when the incubus of debt does not rest upon them. The students of our schools have entered heartily into this debt-lifting campaign, and have denied themselves in many ways in order to meet obligations which they have imposed upon themselves. The arrangements entered into at the Minneapolis council last fall, by which our missionary training schools are to receive one twenty-fifth of the mission funds, should be of large benefit in the upbuilding of their work and in the carrying out of a fixed policy of facilities instead of debts.

Rural Schools of the South

Hundreds of rural sections of the South, particularly among the hills and mountains, are so isolated from the world as to be quite out of touch with it. The people of these communities are honest, even though illiterate, because of their isolation and poverty. Here is afforded an excellent opportunity for the teaching of gospel truth and the elevation of the intellectual and social life of the people.

In 1904 Brethren E. A. Sutherland and P. T. Magan, with a company of workers, settled on a farm about nine miles from Nashville, Tenn., with the purpose of establishing a school for the training of men and women to enter these rural communities and conduct self-supporting schools. For ten years, until 1914, this work went forward independently of our regular organization.

There have been misunderstandings regarding the nature of this work and the means of its support and conduct, but as a result of inspection and counsel, these school enterprises have now been incorporated into the workings of our regular school organization, and on such a basis as should mean a rapid growth in their number and increased efficiency in their work. There are at the present time about 40 of these schools, with an enrolment of approximately 800. So far, two general collections for them have been taken up, amounting to \$1,431.11 and \$4,904.18, respectively. In addition, books and clothing in considerable quantities have been collected and sent to the South for use in these schools. The opportunities for good offered by this class of schools are so many that they demand a far greater effort than we have heretofore put forth.

Negro Schools of the South

The ten millions of the Negro race in the United States are worthy of school advantages in every respect as good as those which are provided the white race. Our school

work for them was begun in small mission schools in the South. In 1895 the farm now occupied by the Oakwood Junior College was purchased for the establishment of a training school for colored workers.

From the time of its opening until the present, this school has struggled along with accommodations much inferior to its needs, but the spring council of last year took action looking toward the improvement of its facilities and work. It was voted to raise a fund not to exceed \$60,000 for the erection of a college building, and of a dormitory for young men and one for young women. A year has already passed, and less than ten thousand dollars has been provided for these improvements. The needs are imperative, and the next few months should see great advance made in carrying out the action of the council. The work of the school has been raised during the past year from 12 to 14 grades.

An energetic, united effort will quickly place this school in a position to render marked assistance in the development of the elementary and secondary schools for the Negro race. The advance of our evangelistic work for the Negro people also depends almost wholly upon the efficiency of this school in supplying laborers.

Southern Junior College

For years our Southern Training School was situated at Graysville, Tenn., but after considerable study of ways and means of increasing the facilities and usefulness of this school, it was decided in 1916 to remove it to a location where larger agricultural and better general facilities could be provided. After a careful search, the school was placed on a good farm near the village of Ooltewah, Tenn., seventeen miles east of the city of Chattanooga. The spring council of 1917 approved the raising of \$60,000 for the construction work of the new school. The women's dormitory is now about completed, and plans are laid to proceed as rapidly as possible with the other buildings.

Already the effects of this move have been seen in the increased attendance and the deeper interest of our people in the Southern and Southeastern Union Conferences in the work of the school. This field needs, greatly needs, a strong, well-equipped, well-manned school, and our people of the North American Division Conference should assist to the full extent of their ability in making the Ooltewah Junior College such a school. The work of this message will be greatly advanced in the South through the work of this school.

Special Teachers' Councils

In the summer of 1913 a council of Bible teachers was held at Washington, resulting in much good; but it was felt at the close that this council had only just begun to study the great problems of our Bible teachers, and had only emphasized the need for such meetings. In view of the great importance of strengthening our Bible work, the last fall council made provision for the Bible and history teachers in our training schools to meet for council and study during the summer of 1918, and every alternate summer thereafter. Plans have been laid for this council, and it bids fair to be one of great importance and benefit to this feature of our school work.

The necessity for meetings of teachers in other lines of work than Bible and history, is quite as great as that for these subjects. The progress of our cause of truth in all the world depends in very large measure upon the work of our schools, and we must not spare any effort or reasonable expense in qualifying our teachers for the highest efficiency in their work. Accordingly, we must

provide for teachers in other departments to meet for a study of their work.

Our Educational Literature

During the period covered by this report, the Department of Education has produced 13 bulletins and 9 manuals. These bulletins and manuals are for the direct assistance of teachers in their work. We have also produced five textbooks,—“General Science,” by Price; “Bell’s Natural Method,” revised by Howell; “Old Testament History” for the tenth grade, by Mrs. McKibbin; “Lessons in Drawing and Design,” by Lemos; and “Sewing for the Grades,” by Miss Owen. This gives to us a total of 25 bulletins, 9 manuals, and 25 textbooks, published under the auspices of the department.

The production of an educational literature is of prime importance. We must not only avoid the erroneous teaching in the ordinary textbooks, but we must develop the lessons of truth that are so vital to Christian education. Moreover, the use of our own books gives stability to our work. Necessarily, the production of textbooks is a slow, laborious, and very technical matter, but we are pleased to note the progress which has been made during the past four years.

Higher Standards

I have spoken at different places in this report of the call for higher standards in educational work, and the efforts that are being made by the department to establish, reach, and maintain such standards. The last decade has seen marvelous advances in the schools of the world. We are conversant with the demands which have been made upon our medical school to advance its work, and are gratified at the success which has resulted from our efforts. But all our schools are subjected to the same pressure from without, and aspire equally from within to the highest attainments. The government and school organizations are continually making greater requirements in teaching efficiency and in the character of school buildings and equipment. During the last ten years, the Carnegie Foundation for the Advancement of Teaching, and the Rockefeller General Education Board, have brought great pressure to bear upon higher education in a direct way, and indirectly upon secondary and elementary work.

These general conditions in the educational world, both in America and outside, absolutely demand continual advancement in all lines of educational endeavor. By its very nature, Christian education should stand in the forefront of all that makes for noble and efficient manhood and womanhood. At present there are not more than half of our boys and girls in our own schools. Steps must be taken to bring a direct influence to bear upon every parent to induce him to place his children under Christian teachers. Responsibility rests equally, too, on our churches and conferences to make a greater effort to enroll in our schools every one who should be there.

We have also a responsibility in the matter of advanced education, and of education for mature persons who have not had general school advantages, but who by a short preparation would be qualified to do service in the cause. For such I would recommend that a year’s course be provided in our colleges where men and women could obtain that short preparation which would speedily enable them to engage in active service in the cause.

We are living in the very end of time. It is a time fraught with great danger to our young people. We have a mighty work to do in all the earth, and we must have workers trained for it. The progress of our cause depends directly upon the number and

character of these workers, and their number and character depend directly upon the ideals and work of our schools. Let us therefore address ourselves directly to the secret of our great mission advance in this and all lands. This secret is a Christian education for every boy and girl among us, an education which will qualify them for vigorous and valiant service in the cause of Christ.

FREDERICK GRIGGS, *Secretary.*

The Chairman next called upon the secretary of the Foreign Department, Steen Rasmussen, to present his report. (The report will appear later.)

The Conference next listened with interest to the report of G. G. Roth, in charge of the French work in North America. (The report will be given later.)

Following Brother Roth’s appeal in behalf of the French-speaking peoples of America, F. C. Gilbert, in charge of the Jewish work in North America, presented the call of God’s providence and of his Spirit to give the gospel to the fleshly seed of Abraham. (His report will be given later.)

Next followed a report of the work among German-speaking people in the eastern part of America, presented by B. E. Miller. (This report will appear later.)

G. F. Haffner was next called upon for the report of the German work in the western division of the field. (His report will be printed in a later issue.)

Following this report, the conference adjourned, W. T. Knox pronouncing the benediction.

I. H. EVANS, *Chairman.*

G. B. THOMPSON, *Secretary.*

THIRD MEETING

April 3, 3 P. M.

THE third meeting of the North American Division Conference was convened in the Auditorium at 3 P. M., April 3, with I. H. Evans in the chair. The delegates were led in prayer by C. W. Flaiz.

I. H. EVANS: We will now receive reports from the secretaries of departments. The first will be from the Danish-Norwegian Department. Brother Brodersen is the secretary.

P. E. Brodersen presented his report to the delegates. (It is reserved for printing later.)

Following this, S. Mortenson, secretary of the Swedish Department, reported for his department. (This report also will appear later.)

The Chairman next called upon the secretary of the Home Missionary Department, F. W. Paap, to report the work of his department.

REPORT OF THE HOME MISSIONARY DEPARTMENT OF THE NORTH AMERICAN DIVISION CONFERENCE

It affords the Home Missionary Department of the North American Division Conference great pleasure to render a report to the delegates of this important gathering. In presenting our report for the past five years, we do so with gratitude to God for the many evidences of his blessing and care.

The Home Missionary Department represents the entire church at work.

“The church of Christ has been organized on earth for missionary purposes, and it is of the highest importance that every individual member of the church should be a sincere laborer together with God, filled with the Spirit, having the mind of Christ, perfected in sympathy with Christ, and therefore bending every energy, according to his intrusted ability, to the saving of souls.”—*“An Appeal to Our Churches,”* p. 28.

“God expects personal service from every one to whom he has intrusted a knowledge of the truth for this time. Not all can go as missionaries to foreign lands, but all can be home missionaries in their families and neighborhoods.”—*“Testimonies for the Church,”* Vol. IX, p. 30.

“When men use their powers as God directs them to, their talents will increase, their ability will enlarge, and they will have heavenly wisdom in seeking to save those who are lost.”—*“An Appeal,”* p. 5.

“Let all be taught how to work. . . . If set to work, the despondent will soon forget their despondency; the weak will become strong, the ignorant intelligent, and all will be prepared to present the truth as it is in Jesus.”—*“Testimonies for the Church,”* Vol. IX, p. 82.

The above quotations set forth very clearly God’s purpose and plan regarding his church. From the very beginning of the organization of the Home Missionary Department of the North American Division Conference, our slogan has been “Consecration for Service.” The word, “Let the gospel message ring through our churches, summoning them to universal action,” has been heralded to every section of this great division, and we feel that the results have justified every effort, every expenditure. Our constant aim has been to carry out God’s program for the finishing of the work as so clearly outlined in the Bible and the Testimonies. Surely this people have been walled in with light and counsel; and while we follow plans of the Lord’s devising, success must attend the work.

Five years ago next fall, when the Home Missionary Department was organized, there was hardly a man in this territory devoting all his time to promoting home missionary work. After its organization the department began to organize the field, and has labored earnestly to secure recognition in the different union and local conferences. For a time the work moved very slowly, but finally it got under way, and began to command attention and to secure co-operation. A series of home missionary conventions held in connection with the Publishing Department at the headquarters of the three large publishing houses in this country, presented an opportunity to train secretaries and inspire confidence in the work this department must do, and we have been steadily progressing ever since. Four years ago we had not a single union home missionary secretary. Today we have eleven. Four years ago we had but two local home missionary secretaries devoting full time to this work. Today we have nearly the entire field manned. Four years ago we had fewer than 500 members in all our churches in the North American Division Conference reporting the missionary work done. Today we have more than 20,000.

We are grateful for the support that our publishing houses have given us. This has cost them many thousands of dollars, but they will reap a bountiful harvest for such liberal sowing.

We cannot speak too highly of the co-operation that our union and local conference presidents have given our department. In many ways they have encouraged us. Only a few days ago one of our union presidents wrote us as follows:

“I feel very strongly that the matter of arousing our people along the line of mis-

sionary effort is the one thing, more than any other, that stands between us and the outpouring of the Holy Spirit. I would not, of course, depreciate the fact that our people must make spiritual preparation for the receiving of God's Holy Spirit, but at the same time we must give ourselves to God for service in his vineyard, or we can never realize the fulfilment of the promised blessing in the outpouring of the latter rain."

We believe that this same viewpoint must be gained by every leader, because, as we have been told, "the work of God in this earth can never be finished until the men and women comprising our church membership rally to the work and unite their efforts with those of ministers and church officers."

"There should be a well-organized plan for the employment of workers to go into all our churches, large and small, to instruct the members how to labor for the upbuilding of the church, and also for unbelievers. It is training, education, that is needed. Those who labor in visiting the churches should give the brethren and sisters instruction in

practical methods of doing missionary work." —"Testimonies for the Church," Vol. IX, p. 117.

"Every church should be a training school for Christian workers."

Every believer must be led to know that arising to the new life in Christ involves working for the salvation of his fellow men.

In six large conventions held jointly with the Publishing Department, two at each of our publishing houses, in conjunction with their annual meetings; in union conference, local conference, and church home missionary institutes; in the Home Missionary Department of the "good old REVIEW;" through the columns of the *Church Officers' Gazette* and union conference papers; in a set of twelve large charts, a "Home Missionary Manual," and a series of eighteen Home Missionary Leaflets,—in all of these, untiring and effective efforts have been put forth to arouse general interest, train leaders, and fully qualify our people to do service for God. We recognize that the strength of this movement is measured largely by the

efficiency of the lay members, and we have endeavored to train every believer for active service, and develop the highest efficiency on the part of all.

The results of our combined and continual efforts in the various lines of work assigned to our department throughout the years, will be clearly shown by charts, diagrams, and by the tabulated statistical reports which appear on this page.

With an efficient corps of leaders, many of them ordained ministers and a number with previous experience as conference presidents, we know that in the future all past records will be broken.

Our worthy North American Division president has never failed to express his pleasure when our assigned task was accomplished and our goal reached, but at the same time he has urged us on to greater things, as the following will indicate:

"I am in receipt of your night letter concerning the Harvest Ingathering. Congratulations! I agree with you that \$250,000 should be our goal for next year. If it is possible for us to reach it, let us do it. I believe we can."

We are thankful for what has been accomplished. We are thankful for the ever-increasing activity of our people; but we cannot fail to recognize that upon many there is a stupor, a paralysis, that prevents them from understanding the duty of the hour. These must be aroused. If twenty-five per cent of our membership can make such a showing as the foregoing, what might be accomplished if one hundred per cent were actively engaged in this great soul-winning work?

We have reached the hour of a great reformatory movement among God's people. The psalmist wrote, "Thy people shall be willing in the day of thy power." Every power in the church must be actively engaged on the side of Christ. "The church on earth united with the church in heaven can accomplish all things."

"Clad in the armor of Christ's righteousness, the church is to enter upon her final conflict. 'Fair as the moon, clear as the sun, and terrible as an army with banners,' she is to go forth into all the world, conquering and to conquer."

If we want to see the work finished and the Saviour come, we surely will lay plans at this Conference for advance moves all along the line, and we will give special study to the work that can be done by the laity for their friends and neighbors. So vast is the field, so comprehensive the design, that every sanctified heart will be pressed into service as an instrument of divine power.

Every leader has a responsibility in this, God's program, and the Home Missionary Department pleads earnestly with every leader of this great Advent Movement to see to it that every believer is shown the importance of doing service for God; and further, that every believer is trained and fully qualified, so that he may render the very best service. When this is done, the reproach will be removed from our churches, and one hundred times more will be accomplished for God.

The Home Missionary Department feels that it has had the best of support from every other department, and stands ready to co-operate with them in giving the light of the knowledge of the glory of God as it shines in the face of Jesus Christ, to every soul within our borders.

F. W. PAAP, Secretary.

After calling attention to the encouraging growth to be seen in the Home Missionary work, the Chairman

Average Circulation of the "Signs" Weekly

1913	17,019
1914	26,254
1915	28,024
1916	25,785
1917	44,174

Sales of the Testimonies

1910-1913	2,341 Sets
1914-1917	7,076 Sets
Gain in four years	4,735 Sets
Per cent of gain	202

Periodical Sales

1913	\$403,038.93
1914	438,681.08
1915	466,607.84
1916	491,845.46
1917	726,660.78

Per cent of gain of year 1917 over year 1916, 48.
Circulation of *Present Truth* to March 1, 1918, 13,408,934.

Report of the Harvest Ingathering Campaign

Year	Amount	Per cent of gain over previous year	Number of papers used	Amount received per paper
1913	\$ 47,547.74	---	509,000	9 cents
1914	57,598.73	21	666,600	9 cents
1915	73,333.25	36	803,500	9½ cents
1916	125,953.10	61	1,025,450	12 cents
1917	169,170.18	34	1,285,000	13 cents

Comparative Report of Home Missionary Work in North American Division

	Quarter ending Sept. 30, 1913	Quarter ending Dec. 31, 1917
Membership	71,223	87,222
Number reporting	456	19,149
Letters written	1,659	37,223
Letters received	664	16,380
Missionary visits	3,023	154,980
Bible readings	1,046	29,898
Subscriptions for periodicals	1,094	13,616
Papers sold	8,479	245,361
Papers mailed or given away	35,960	907,803
Books sold	890	110,903
Books given away or lent	989	31,262
Tracts sold	2,206	102,407
Tracts lent or given away	42,720	320,164
Hours of Christian help work	3,159	102,780
Articles clothing given away	1,045	40,839
Meals provided	984	31,066
Treatments given	350	7,029
Signers to temperance pledge	1,044	1,794
Offerings for home missionary work	\$567.50	\$15,766.73
Number of Conversions	24	738

Total Report of Home Missionary Work in North American Division for Five Years, 1913-1917

Membership	87,222
Number reporting	19,149
Letters written	397,058
Letters received	165,127
Missionary visits	1,064,918
Bible readings	334,762
Subscriptions for periodicals	121,977
Papers sold	2,181,957
Papers mailed or given away	8,766,697
Books sold	454,590
Books lent or given away	316,933
Tracts sold	625,904
Tracts lent or given away	7,571,600
Hours of Christian help work	1,040,911
Articles of clothing given away	365,671
Meals provided	309,763
Treatments given	109,460
Signers to temperance pledge	19,204
Offerings for home missionary work	\$104,484.06
Number of conversions	9,644

called upon Dr. H. W. Miller to present the report of the Medical Department. (This report will appear later.)

A most interesting and encouraging report was next rendered by C. B. Stephenson, secretary of the Negro Department.

NORTH AMERICAN NEGRO DEPARTMENT

THERE are in the United States about 10,000,000 Negroes. Approximately, 8,000,000 live south of Mason and Dixon's line. In the North they live principally in the large cities. Washington, D. C., has the largest Negro population of any city in the United States or perhaps in the world—94,000, according to the census of 1910. 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 colored population of any city in the South, which is 89,263. In 1910 forty-three cities in the United States contained 13.6 per cent of the Negro population of the United States, or 1,341,468 persons. In the South about 87 per cent are engaged in agriculture.

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 1,917,391, of which only 314,340 were reported as owned free of incumbrance; those homes owned free of incumbrance constitute 16.4 per cent of all the homes. In the cities the Negroes are engaged in different kinds of work. Some are in professional business,—lawyers, doctors, teachers, musicians. Others are tailors, carpenters, common workers; and a few boys are boot shiners.

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 783,369 were males and 886,781 females. The proportion of illiterates, 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 than in the East and South, attributable to better school facilities. There are now many large educational centers for Negroes throughout the country. The most noted in the South is perhaps the Booker T. Washington institute, located at Tuskegee, Ala. I understand that more than 1,500 students attend this school.

The Third Angel's Message Among the Colored People

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, Miss.

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 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 now have 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 2,500 are in the South. Twenty-five years ago there were about 50 Sabbath keepers in this country who paid a tithe of \$50 a year. The total tithe for the five years ending Dec. 31, 1917, in the division conference was approximately \$140,000. Offerings to missions during the same period were approximately \$34,000, making a total in tithes and offerings of \$174,000. These funds are handled by the conferences in the usual way. The division conference appropriated \$200,000 for work among the colored people during the period above mentioned (five years).

The value of church property held by the conference associations is approximately \$125,000. In 1891 the colored believers, I understand, owned only \$450 worth of church property in the South. This consisted of a lot and a plain structure at Edgefield Junction, near Nashville, Tenn.

In addition to church property we have about \$50,000 invested in school property, including the Oakwood Junior College.

Mission Schools

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. The schools are assisted by appropriations from the division conference. Teachers are paid from \$5 to \$8 a week. A small tuition is charged. We hope, however, that many of the larger churches will be able to finance their schools in the near future. The total school enrolment in the division is about 1,000.

The only training school which the denomination is conducting for the colored people, is the Oakwood Junior College, on a farm northwest of Huntsville, Ala. This plant consists of 18 buildings, all told, and 358 acres of land, 200 acres of which are under cultivation. The average enrolment is 125; grades from six to fourteen. Ten teachers are employed. The average graduating classes consist of twelve students. The school receives annually an average of \$10,000 appropriations from the division conference. An orphanage, with a capacity for twenty children, is operated in connection with the school; also a small sanitarium, which, however, is not now 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 watermelons 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 8 to 15 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 cornmeal. It requires about 10 bushels a week to supply the boarding club. We have also a small sawmill.

Evangelistic Work

The evangelistic work is conducted almost entirely by colored workers, most of whom have been graduated from the Oakwood

Manual 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 of from 10 to 100. Evangelists have been chosen to work the large cities. The results of these efforts are very gratifying. Nice pavilion tents, with a seating capacity of from 600 to 1,000, are used. 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 one or more scholarships apiece. 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, "The World War" and "The Return of Jesus," were sold to the students 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, the Oakwood Junior College. The primary schools should be strengthened, for they are feeders to the college. The people are advancing educationally, and therefore demand educated ministers. The time has passed when a minister who has had only five or six grades in school 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. Up to the present year, the Oakwood Manual Training School was carrying only twelve grades, when by action of the division conference committee it was raised to fourteen grades—to a Junior college. This action authorized the erection of necessary buildings and the equipment of the same. It will be necessary to erect a boys' dormitory of 100-student capacity and to enlarge the present girls' dormitory to accommodate 50 more students, thus making provision for 200 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 put up a building 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 can 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 how to supply workers necessary to answer the many urgent calls that come to us. We must develop more workers, but 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 the 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 who are depending upon our training school for workers, we urge that the delegates at this Conference give this matter their careful and prayerful consideration.

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, *Secretary*.

Following this report, the Conference adjourned. Benediction by Prof. Frederick Griggs.

I. H. EVANS, *Chairman*.

G. B. THOMPSON, *Secretary*.

A DEVOTIONAL CONFERENCE

We do not feel by any means that the devotional spirit has been lacking in General Conferences of the past, but this Conference is emphatically a devotional conference. Two services a day are set apart to seeking God—from six to seven in the morning, and from nine fifteen to ten fifteen in the forenoon. During these services practical instruction has been given relating to the Spirit of prophecy and to general Christian experience. Elders R. D. Quinn, K. C. Russell, D. H. Kress, S. N. Haskell, and others have led out in these devotional meetings. We believe that we never have seen a General Conference where there was so much earnest personal seeking of God. Little groups are found here and there in various rooms of the Auditorium, earnestly seeking for guidance and for Heaven's blessing in their own experience and upon the work of the Conference. Two rooms have been set apart especially as prayer-rooms, one for men and one for women, and from these rooms earnest supplications ascend many times a day for the blessing of God. We believe that this ministry of prayer will do much to help in shaping the important decisions of the Conference, and in the prosecution of the work in days to come.



Conducted by Mrs. I. H. Evans, Takoma Park, Washington, D. C.

Through the columns of this department, hints will be given on all matters pertaining to the home life. Short articles and letters are solicited from home makers, telling of their everyday experiences,—their joys and sorrows, their failures and successes.

PRAYER FOR A NEW HOUSE

MAY nothing evil cross this door,
And may ill fortune never pry
About these windows; may the roar
And rain go by.

Strengthened by faith, these rafters will
Withstand the battering of the storm;
This hearth, though all the world grow chill,
Will keep us warm.

Peace shall walk softly through these rooms,
Touching our lips with holy wine,
Till every casual corner blooms
Into a shrine.

Laughter shall drown the raucous shout;
And though these sheltering walls are thin,
May they be strong to keep hate out,
And hold love in.

—Louis Untermeyer.

THE HOME BEAUTIFUL

MRS. I. H. EVANS

THE love of beauty is innate in every heart. It led the North American Indian to don his feathered head-dress and beaded robes, and the South African savages to exchange priceless ivory for bright-colored beads and calico. It causes the children of India to delight in highly colored glass bracelets and other gaudy ornaments, and the same instinct finds a similar expression in the children of more civilized lands.

It was a love of beauty that led the chieftains of the Hawaiian Islands to cause the slaughter to extinction of a bird that had one tiny lovely plume of royal yellow under each wing, in order that their official robes might be composed of hundreds of thousands of these feathers. These old robes may still be seen in a museum, and one or two lone stuffed specimens of the bird are there beside them; but as a species the birds have perished from the earth.

The love of beauty is a little "left over" from Eden. It is a divinely implanted gift to mankind, to lead his thoughts outward and upward. Therefore we find it everywhere, if we look for it,—in the most unlovely peoples, and amid the most unattractive surroundings. Very often its true mission is perverted, and its manifestation takes the form, first, of personal adornment, as with the savage; and then of an effort to embellish and decorate the home.

The home beautiful, however, is, more than we realize, a spiritual

house. It is not builded with hands alone; nor formed merely of brick and wood and plaster; nor furnished and furnished simply with the products of the craftsman's arts. The plainest home may be beautiful, if its walls and roof are "strong to keep hate out, and hold love in;" the most splendid palace may be—as often has been—as ugly as a prison, for the spirit of a prison was in it.

For it is what is inside a house that makes it beautiful—not its carpets nor its pictures nor its chairs and tables, but the very spirit of the home. And this is a composite spirit, made up of many graces, each of which has its place in the harmonious whole.

THE home beautiful is a clean home. Clean hands and pure hearts will invariably express themselves in cleanliness of body and of surroundings. "Virtue never dwelt long with filth," and it is as essential for the health of the body as of the mind that every form of uncleanness shall be avoided. Neglected, dark, damp corners harbor the germs of disease, which may cast the shadow of death over the loveliest home.

When God gave his law to ancient Israel, very plain instruction was given in regard to cleanliness. If a house became unclean, and therefore unsafe to live in, it was pulled down, and destroyed. It was made clear to the people that God was in the camp, and therefore it must be clean.

THE home beautiful is orderly. "Heaven's first law" finds expression not only in its outward surroundings, but in all its arrangements. There is time enough for every necessary thing to be done, because each is planned for, and has its place in the day's program.

The orderly home is a quiet home; it has a sense of peace that is lacking entirely from the household where everything is always a little late, and every member is making a "grand rush" to meet an appointment, to get a meal, to finish a task, or, on the Sabbath, to get to Sabbath school and church "on time."

There is as much difference between a home where order reigns and a home where disorder rules as between an eight-day clock of high quality and a ninety-eight-cent "alarm." The one goes ahead with the business of keeping time with dignity, unhurried and

calm, sending its soft-toned chimes through the rooms at regular intervals. The other ticks loudly and fussily, "clicks" spasmodically, and as likely as not "goes off" at the wrong time, greatly to the disturbance and irritation of the family.

Order that brings real beauty to the home is quiet. Machinery is required to bring it about, to be sure, but it is out of sight, and so well oiled that it never attracts attention to itself. The result is seen, but not the mechanism that produces it. Such order "is sanity to the mind, health to the body, peace to the home, and security to the state." All its ways are pleasantness, and all its paths are peace.

KINDNESS! No home can be beautiful without kindness; for "beauty lives with kindness." It is the golden thread that binds the hearts of the members of the family together. It "gentles" the touch, sweetens the voice, and smooths away the wrinkles of worry and temper. Kindness is the first requisite for the home maker as it is also the highest qualification for social success. It is the universal language, reaching every heart, speaking to every soul.

There is a kind of posthumous kindness that mourns for the dead, and regrets the opportunities that have passed forever; but it can bring no joy to those who need it most. The wife of Carlyle was a talented and beautiful woman, who submerged her own life and its interests in his. It is said that on one occasion, when entertaining some literary friends from America, he said to her, "Wife, don't breathe so loud." It was not very long before she stopped breathing altogether; and not till then did the bereaved husband appreciate the devotion that had been lavished upon him.

Kindness is contagious. Its soft answer turns away wrath, its self-forgetfulness shames the proud, its soft light reveals the good in dark places. The mistress of a beautiful garden discovered a poor child who had entered and plucked a rose. Angry, she called an officer; but a poor old man, seeing the child in tears, entered the enclosure, and offered to pay for the flower. "I forgot myself," said the woman, "and I thank you."

"Just the art of being kind" brings many blessings in its train. Gratitude, thoughtfulness, respect, obedience, reverence, spring up in the home that is mellowed by kindness, and bring forth their fragrant blossoms. It wins affection that a king's ransom could never buy, and loyalty whose price is above rubies.

THE beautiful home is a helpful home, nor can it be otherwise. It is helpful to the father and the mother and the children; helpful to the friends and guests who enter it; helpful to the neighborhood in which it is situated. Not great deeds, nor big sacrifices, make up the sum total of helpfulness, but little things that come

trooping after one another across the bridge of the moments and the hours spanning the day from sunrise to sunset,—little things that every one in the home may do if he will. "Light is the task when many share the toil," sang a Greek poet long ago; and the truth thus voiced is just as true now as then.

The ministry of the helpful home reaches far beyond its own doors. It takes heed of the needy and the distressed, the sick and the sorrowing, the poor and the lonely. Tolstoi tells of a shoemaker who one night dreamed that the Saviour appeared to him, and said: "Martin, look for me tomorrow on the street. I shall meet you there."

Next day the shoemaker looked, but in vain, for his Lord. A poor street sweeper came into his shop, and Martin gave him food while he warmed himself by the fire. A beggar woman with a little child was given an old cloak and a little money. A street urchin was persuaded to restore a stolen apple, and ask pardon of the old woman whose basket he had upset. But no sight of his Lord! A disappointing day!

That night he dreamed again, and the Man of Nazareth stood by his bedside, and said gently: "Martin, did you not recognize me? Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

FRIENDSHIP abides in the home beautiful. It often happens that brothers and sisters who love one another devotedly, and would defend one another against the attacks of an "outsider," find little pleasure in one another's society. They know one another so well, and are so familiar with one another's little foibles, that often they miss the sweet and tender friendship they might enjoy. They forget that "friendships in the family require care and culture, the same as other friendships. We must win one another's love inside the home doors just as we win the love of outside friends. We must prove ourselves worthy; we must show ourselves unselfish, self-forgetful, thoughtful, kind, patient, helpful."

And when this, the most precious of earth's friendships, has been won, it must be guarded as a sacred treasure. "There is no friendship in the world so pure, so rich and helpful, as that of the family, if only it be watched and tended as it should be. With so much in common, with the most sacred ties to bind them together, and the most sacred memories to sanctify their union, the members of the family should permit nothing to estrange them from one another. Though continents divide them, and seas roll between them, their love should remain faithful, strong, and true forever."

HOSPITALITY is one of the most charming graces of the home beautiful. "The ornaments of a house are the guests that frequent it." The Lord of heaven himself has partaken

of the hospitality of his earthly friends. At Abraham's invitation he rested beneath the shade of the tree near the patriarch's tent, and in the closing days of his earthly life he visited the home of Lazarus. Through the writer of the epistle to the Hebrews he has left us a command and a wonderful suggestion: "Be not forgetful to entertain strangers: for thereby some have entertained angels unawares."

Few indeed would be the Christian homes today that would not be opened wide to welcome an angel visitor; yet how often a grudging welcome, if welcome of any kind, is given to the stranger within our gates! And this in spite of the fact that we are told that "heavenly beings still visit the earth." They "have taken an active part in the affairs of men. They have appeared in garments that shone as the lightning; they have come as men, in the garb of wayfarers. *They have accepted the hospitalities of human homes.* . . . Human eyes have looked upon them. Human ears have listened to their appeals."

As certain plants thrive best in a poor soil, so hospitality seems to flower most abundantly in the homes of the lowly. It flourished in the early church. Jesus in the quiet refuge of the little home at Bethany; Paul, arriving at Corinth after a series of thrilling missionary adventures, finding shelter and companionship under the humble roof of Aquila and Priscilla; Peter, dazed and bewildered after his miraculous deliverance from a prison cell, going through the dark streets to the home of Mary, the mother of Mark,—these are little pictures of early Christian hospitality that we should be the poorer for sparing from the Sacred Record.

Hospitality made those homes beautiful. By opening their doors to Jesus, to Peter, and to Paul, their owners invited the angels who accompanied them to enter. And in the same way we may entertain angels. Mrs. E. G. White says:

"By showing hospitality to God's children, we, too, may receive his angels into our dwellings. Even in our day, angels in human form enter the homes of men, and are entertained by them. And Christians who live in the light of God's countenance are always accompanied by unseen angels, and these holy beings leave behind them a blessing in our homes."

Good books and uplifting conversation are an integral part of the home beautiful, for they are the expression of beautiful thoughts. The books in such a home may be few, but they are winged; they carry the thoughts to the stars. "A small library of well-selected books in his home has saved many a youth from wandering into the baleful ways of the prodigal son." and has awakened in him an ambition and a desire for better things that has led him to a useful, successful, and honorable life.

"There were two things that held me to my home like a vise," said a

prominent business man not long ago; "to hear my father talk at the table, so that I never wanted to go anywhere else, and to hear my mother read in the evening, so that I rarely wanted to go away." The boys and girls who grew up in that home beautiful are successful and efficient men and women today. "Fine home talk and interesting home reading" did for them what they will do for most young people,—kindled high ideals, and awakened the resolution and courage to reach them.

THE spirit of music has a place in the home beautiful; for the highest and loftiest form of music is an expression of happiness and praise. "Give me the man who sings at his work," exclaims a modern writer; and many a man carries with him to his day's toil the thought of a sweet voice singing at the daily household tasks, and is the stronger and better for it.

Trained leaders are appointed in many of the army camps to teach the men to sing, as it is recognized that singing acts like an invigorating tonic on the soldiers. They work more easily, accomplish more, and are better natured when they sing.

The songs of home—the lullabys of babyhood, the hymns of praise to God, the "old songs" of home and country, the tender ballads that have gained something in loveliness with all the memories that cluster around them—how they bind the hearts of the family together, so that their slightest strain, heard even under foreign skies, is enough to set the heart winging swiftly home again!

A BEAUTIFUL home will have religion in it. "There must be a home altar. . . . Shall we call our home a Christian home and yet never worship Christ within our doors? Shall we call ourselves God's children, and yet never offer any praise to our Father? Should there not be some difference between a Christian and a heathen home? What mark is there to distinguish our home from the home of our godless neighbor, if there be no family altar?"

Jesus himself will be in the home that is beautiful indeed. No home is ever complete without him. "Julius Cæsar is said to have calmed the fears of an affrighted boatman who was rowing him, by saying, 'So long as Cæsar is with you in the same boat, nothing can happen.' And whatever storms of adversity or sorrow or bereavement or poverty may strike your home, all is well so long as you have Christ with you."

John G. Paton, pioneer missionary to the New Hebrides, pays a remarkable tribute to his father, and tells of the influence on his own life of his father's prayers, and the daily gathering around the family altar in his childhood home. There were but two rooms in that humble cottage—the "but" and the "ben," with the "mid-room," or closet, between. One of the

main rooms was the mother's domain, the other the father's workshop, but the midroom was "the sanctuary of the little cottage." Here, many times a day, the busy father retired to pray. "Never," says Dr. Paton, "in temple or cathedral, on mountain or in glen, can I hope to feel that the Lord is more near, more visibly walking and talking with men, than under that humble cottage roof of thatch and oaken wattles." Nothing was ever allowed to hinder the daily gathering of the family for worship. "No hurry for market, no rush to business, no arrival of friends or guests, no trouble or sorrow, no joy or excitement, ever prevented our kneeling around the family altar."

Love is the foundation and the capstone of the home beautiful. House walls that do not shelter love are never home walls; a roof that does not protect love from the forces that would destroy it does not cover a true home. Love is the greatest beautifier to the home itself and also to those who live in it—what eyes ever saw one half the beauty that the mother sees in the face of her child, or ever fitly apprehended the nobility that a wife reads in the face of her husband? It gives the "inner sight" that is akin to godlikeness; for it looks not on the outward appearance, but on the heart.

Love expresses itself in appreciation, in kindness, in a thousand little ways of helpfulness. It is the greatest "labor-saving device" ever installed, the most cheerful housemaid, the neatest seamstress, the most efficient and faithful nurse, the most untiring and unfailing general worker. It makes the meanest task tolerable, and adds the perfume of joy to any sacrifice.

Paul's great chapter on love must have been written especially for home makers—and that includes fathers and mothers and children, and the stranger who dwells within our gates:

"Love suffereth long, and is kind;
Love envieth not;
Love vaunteth not itself,
Is not puffed up,
Doth not behave itself unseemly,
Seeketh not its own,
Is not provoked,
Taketh not account of evil;
Rejoiceth not in unrighteousness,
But rejoiceth with the truth;
Beareth all things,
Believeth all things,
Hopeth all things,
Endureth all things.
Love never falleth."

Gifts from the hand are silver and gold, but the heart gives that which neither silver nor gold can buy. To be full of goodness, full of cheerfulness, full of sympathy, full of helpful hope, causes one to carry with him blessings of which he is himself as unconscious as a lamp is of its own shining. Such a one moves on human life as stars move on dark seas to bewildered mariners; as the sun wheels, bringing all the lessons with him from the south.—*Beecher.*

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SOLDIERS' LITERATURE FUND

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Dr. W. B. Holden	10.00
Hugo Guderian	100.00
Meade MacGuire	10.00
Mrs. P. H. Smith	4.00
Mrs. A. B. Hammond	3.00
Mrs. Helga Nelson	1.50
Mrs. N. D. Bolinger	1.00
Mr. and Mrs. Alfred Jorgensen	25.00
Katie Williams	5.00
E. S. Emmons	5.00
Dr. S. Jespersson	2.00
A friend	1.50
Mrs. I. Olson	1.00
Mississippi Conference	25.00
Mr. and Mrs. M. A. Leonard	2.00
Wm. F. Schoepffin	5.00
Mrs. M. J. Walker	5.00
Mrs. W. J. Davis	5.00
Mrs. Amanda Moore	5.00
Mrs. Peterson	1.00
Perkins (Okla.) church	3.30
Mrs. P. E. Nichols	1.00
Mrs. T. E. Bean	5.00
Sarah L. Smith	1.00
Mrs. M. E. Hastings	1.00
Eagle Lake (Minn.) church	3.50
Mrs. H. G. Markel	5.00
Mrs. Ida Alderson	1.00
Mrs. S. V. H. Stark	10.00
Mrs. Julia Maxwell	1.00
Glendale Junior Nurses' Class	5.00
Mrs. M. Powell	1.00
Mrs. R. H. King	1.00
Kate Cornell	5.00

Total to date\$1,475.04

M. E. KERN.

MUSIC AND SONG

DOCTOR MORGAN, of Philadelphia, who presides at the great pipe organ, brings to his work a master touch, and the inspiring strains coming from this great musical instrument, blending with the service of song, offer inspiring harmony of praise and musical devotion.

TELEGRAPHIC NEWS FROM THE CONFERENCE

(Continued from page 24)

Ernest Kauffman, Clinton Seminary, to the Kansas Conference.

E. C. Boger, South Caribbean Conference, to Arizona.

S. A. Oberg, Northern Union, to the Pacific Union.

J. J. Koehn, to the Iowa Conference.

A. E. Iverson, New England Sanitarium, to the Southeastern Union.

Miss Johanna Dow, Pacific Union College, to the West Indian Union.

T. M. French, Columbia Union, to Emmanuel Missionary College as Bible teacher.

H. M. J. Richards, Ontario, to take the presidency of the Texico Conference.

Following the sermon and an appeal for missions, by Elder A. G. Daniells, at the Sabbath forenoon service, gifts were made to missions to the amount of \$147,000. This, with previous gifts from conferences and individuals, makes a total of \$237,000. It was a truly Pentecostal occasion, with great earnestness, but no excitement.

Night Letter of April 15

The Committee on Distribution of Labor made its final report, which was adopted as follows:

Mr. and Mrs. Lewis Johnson transferred to the Scandinavian Union Conference for one year's service, to attend general meetings in that union.

E. F. Peterson, southern Illinois, to South America, to take the superintendency of a union mission.

Leo Thiel, Ooltewah, Tenn., to East China Mission, educational work.

G. A. Roberts, Jamaica Conference, to take the presidency of the West Indian Union Conference.

E. E. Anderson, reported for Leeward Islands, to take the presidency of the Jamaica Conference.

John Brown, Central America, to South America.

E. N. Myer, Wyoming, to the Austral Union.

J. D. Snider, Review and Herald, to eastern Asia, as secretary and treasurer.

Gus Youngberg, of South Dakota, to Borneo.

W. A. Scharffenberg, Southeastern Union, to eastern Asia.

E. L. Maxwell, returned from Peru, to Spanish work in the United States under the direction of the Foreign Department.

H. H. Dexter, returned missionary, to work among the French in North America.

J. F. Simon, to be appointed to the educational and Missionary Volunteer work among the German-speaking people in North America.

W. R. White, West Indian Union, to the Southeastern Union, as secretary and treasurer.

Miss Marian Brooke, Washington Missionary College, to the North Carolina Conference, as Sabbath school and Missionary Volunteer secretary.

Walter A. Nelson, Washington Missionary College, to the Georgia Conference.

H. A. Johnson, Union College, to labor in the Georgia Conference.

Mrs. W. G. Walton, Iowa, to the South Carolina Conference.

J. M. Campbell, Southern Union Conference, to the Indiana Conference.

F. H. Seeney, Columbia Union, to the Kentucky Conference.

W. R. French, on furlough from India, to the North Pacific Union.

E. G. Fulton, Loma Linda, to connect with the Washington Sanitarium.

G. E. Langdon, Columbia Union, to the Western Canadian Union.

Wm. Wasell, Eastern Canadian Union, to the Western Canadian Union.

G. E. Ruff, Emmanuel Missionary College, to the Alberta Conference.

M. Mackintosh, Western Canadian Union, to the Maritime Conference.

Earl Beatty, Union College, to the Eastern Canadian Union.

Carlyle B. Haynes, Southeastern Union, to the Northern Union, as evangelist.

J. W. McCord, Pacific Union, to the Columbia Union.

G. W. Spies, Columbia Union, to the Texico Conference.

M. N. Helligso, Central Union, to the Pacific Union, as Missionary Volunteer secretary.

G. C. Roth, to the Southern Union.

Henry Brown, Honduras, to the Southwestern Union.

G. F. Haffner, to the Upper Columbia Conference.

Stewart Thompson, Emmanuel Missionary College, to North Texas, as Missionary Volunteer and educational secretary.

G. G. Brown, Pacific Union, to the Western Washington Conference.

H. Z. Davis, Pacific Union, to the Western Washington Conference.

L. E. Folkenberg, North Pacific Union, to the Southeastern California Conference.

John Thompson, Northern Union, to the Southern Union, as educational and Missionary Volunteer secretary.

Night Letter of April 16

The General Conference session closed Sunday night. At the closing sermon by Elder B. G. Wilkinson on the subject of "The Blessed Hope," there was a large audience. The delegates are returning to their fields with great spiritual hope for the future. A number of the foreign delegates will visit the early camp-meetings. This has been a great missionary Conference, with a \$250,000 mission offering. One hundred seven transfers of workers were voted. Many of these are to foreign fields. The General Conference Committee remained several days, considering referred questions.

The committee recommends that Elder Daniells attend the general meetings in South America this next winter, and that Elders Shaw and Kern attend the camp-meetings in Australia, beginning in September.

A number of the delegates will attend the dedication of the Ellen G. White Memorial Hospital at Los Angeles, April 21.

Appointments and Notices

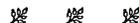
CAMP-MEETINGS FOR 1918

Columbia Union Conference	
Virginia	May 24 to June 2
West Virginia	June 6-16
Eastern Pennsylvania	June 20-22
West Pennsylvania	June 20-30
New Jersey	June 27 to July 7
Ohio	Aug. 15-25
Chesapeake	Sept. 7-17
District of Columbia	Sept. 13-21
Western Canadian Union Conference	
British Columbia	June 6-10
Manitoba	June 20-30
Saskatchewan	July 4-14
Alberta	July 11-21

BRITISH COLUMBIA ASSOCIATION

Notice is hereby given that the British Columbia Association of Seventh-day Adventists, a legal corporation, will hold its annual session in connection with the annual conference and convention of Seventh-day Adventists, which will convene at Penticton, British Columbia, June 6-16, 1918. The first legal meeting of the association will be called at 10 A. M., June 10, 1918.

A. C. Gilbert, President.
T. S. Bowett, Secretary.



LOMA LINDA NURSES' TRAINING COURSE

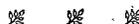
The next class of the Loma Linda Nurses' Training Course will begin Aug. 11, 1918. Applicants should not be under nineteen years of age, and should have completed ten grades of regular school work. After Sept. 1, 1918, twelve grades of school work in an accredited school, will be required for students entering the nurses' course. We shall not be able to accept all who apply, and ask our young people who are interested, to make application early. Write for information and calendar to Superintendent of Nurses, Loma Linda, Cal.



DISTRICT OF COLUMBIA CONFERENCE CORPORATION

The eighth session (first biennial) of the District of Columbia Conference Corporation of Seventh-day Adventists will convene in Memorial Church, 1210 Twelfth Street, N. W., Washington, D. C., at 10 A. M., Monday, May 13, 1918, to elect officers for the ensuing year, and to transact such other business as may properly come before the association.

R. E. Harter, President.
R. C. Taylor, Secretary.



DISTRICT OF COLUMBIA CONFERENCE

The eighth session (first biennial) of the District of Columbia Conference of Seventh-day Adventists will be held May 12, 1918, at Memorial Church, 1210 Twelfth Street, N. W., Washington, D. C. The election of the conference officers and various other matters of interest to every loyal Seventh-day Adventist will come before the meeting. Each church is entitled to one delegate, without regard to numbers, and to one additional delegate for every ten members. The first meeting will be held May 12, at 9:30 A. M.

R. E. Harter, President.
R. C. Taylor, Secretary.

OBITUARIES

Hamven.—Chester Allison Woodrow Hamven, infant son of Mr. and Mrs. Hamven, of Ohaton, Alberta, Canada, died March 16, 1918, aged five months and two days. The sorrowing parents are comforted by the hope of a soon-coming Saviour.
Fred Johnson.

Willson.—Anna Mary Willson was born in Bucks County, Pennsylvania, June 20, 1844, and died in Walnut Grove, Minn., March 13, 1918. The family moved to Iowa when she was twelve years old, and there she grew to womanhood. In 1872 she was married to Lewis Willson, of New York, and to them were born two children. Sister Willson gave her heart to the Lord in early youth, and ever remained a devoted Christian. Her husband and one daughter mourn, but they look forward to meeting her in the morning of the resurrection.
A. W. Kuehl.

Keller.—Isabella F. Keller was born in Lancaster County, Pennsylvania, Sept. 10, 1838. Twenty-six years ago she accepted the third angel's message, through the efforts of Elder Joseph Schrock, and the following year went to Battle Creek, Mich. When the Haskell Home for orphans was opened in 1893, she entered the institution as a mother to the children gathered there. In 1899, being compelled to retire from active life on account of ill health, she accompanied her son, Dr. P. M. Keller, to Australia, and later to New Zealand. In 1917 she returned to America, and spent her remaining days in the United Zion Home, near Silitz, Pa., where she fell asleep Feb. 24, 1918. Funeral services were held in the old Ephrata (Pa.) Building, in the German Seventh-day Baptist settlement, and we laid her to rest in the Mount Zion Cemetery.
Virbrook Nutter.



WASHINGTON, D. C., APRIL 25, 1918

EDITOR FRANCIS McLELLAN WILCOX
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All communications relating to the EDITORIAL DEPARTMENT, and all manuscripts submitted for publication, should be addressed to EDITORIAL DEPARTMENT, Review and Herald, Takoma Park Station, Washington, D. C.

WE are presenting this week the photographs of the newly elected secretaries for eastern Asia. In the cases of Clarence C. Crisler and Carl E. Weeks, it was necessary to make enlargements from small group pictures in which they appeared. The result has not been entirely satisfactory, but is the best possible under the circumstances.

* *

SABBATH SCHOOL AT THE CONFERENCE

APRIL 6 more than three thousand Sabbath keepers assembled in the large Auditorium for the study of the Sabbath school lesson. Doubtless at other times there have been as many Sabbath keepers brought together for Sabbath services, but it is probable this was the largest Sabbath school ever held. It was truly inspiring to look into the faces of the men and women, many of them leaders and workers in this cause, assembled with the youth and children for the study of the Word of God. Elder Charles Thompson read a psalm of praise. Elder E. W. Farnsworth reviewed the senior lesson, and Elder J. T. Boettcher taught the lesson of the day, conducting one lesson study for the entire senior division.

In addition to the three children's divisions organized the week before, the Germans and Scandinavians held separate Sabbath schools. At the close of the lesson study, Elder A. G. Daniells made an earnest appeal in behalf of the cause of foreign missions. He stated that the donations coming from our Sabbath schools for missions amounted to \$10,000 every Sabbath. This certainly is a large sum to be raised every week by this denomination. Of course it does not include many other donations which are given outside the Sabbath school offerings. At the close of his appeal a cash collection of \$1,024 was received, also a pledge of \$1,000, making a total of more than \$2,000 given by the Auditorium Sabbath school.

* *

TELEGRAPHIC NEWS FROM THE CONFERENCE

Night Letter of April 12

THE Committee on Distribution of Labor submitted a further partial report, it being understood that proper arrangements will be made with conferences and institutions before any transfer is made effective:

C. H. Castle, Atlantic Union, to Mount Vernon Academy.

W. H. Clark, Central Union, to Minnesota, as president of the conference.

M. L. Andreassen, president of the Dan-

ish-Norwegian Seminary, to Union College, to take the Bible department.

N. P. Neilsen, Pacific Union, to Minnesota, as president of the Danish-Norwegian Seminary.

C. Hamer to make the Southeastern Union his field of labor.

C. B. Stephenson to make the Southeastern Union his field of labor.

E. J. Baker, Boulder-Colorado Sanitarium, to the New England Sanitarium.

A. M. Dart, North Pacific Union, to the California Conference.

Edwin Bye, Minnesota, to Manchuria, as secretary-treasurer and field missionary secretary.

L. M. Peterson, Berrien Springs, to Manchuria, as evangelist.

Lon Metcalf, Columbia Union, to the East Michigan Conference.

B. E. Miller to take up work in the Greater New York Conference.

S. Mortenson to take up work in the Western New York Conference.

R. R. Sweany, north Texas, to Guatemala, as colporteur.

J. A. Bodle, California, to Salvador.

E. T. Wilson, Kansas, to Cuba, as superintendent.

W. A. Sweany, north Texas, to the North Latin American Union Conference.

Stanley W. Porter, of Loma Linda, to Guatemala.

James McMullen, Southwestern Union, to North Pacific Union.

Glenn C. Russell, western New York, to India, as evangelist.

Arthur Nelson, Wyoming, to South India, vernacular work.

Clyde Scanlon, England, to India, as evangelist.

J. W. Allison, Central Union, to the Southwestern Union.

J. S. Washburn, Columbia Union, to Portland, Maine.

Leon W. Cobb, Western Canadian Union, to Emmanuel Missionary College.

C. E. Andross, Pacific Union, to the Chesapeake Conference.

Unanimously adopted.

Night Letter of April 14

The Committee on Nominations presented its final report, which was adopted:

Assistant secretary of the Educational Department, C. L. Benson.

Assistant secretary of the educational and Missionary Volunteer Departments for South America, H. U. Stevens.

Additional members of the General Conference Committee: S. N. Haskell, F. M. Wilcox, C. H. Jones, E. R. Palmer, W. C. White.

We recommend, That the General Conference Committee make the following appointments:

Assistant secretary of the Medical Department, L. A. Hansen; secretary Press Bureau, W. L. Burgan; statistical secretary, H. E. Rogers.

We further recommend, That the appointment of all other assistants in the various departments, such as assistant secretaries and treasurers, be referred to the General Conference Committee.

The Committee on Distribution of Labor made a further partial report, with the understanding that arrangements will be made with all conferences and institutions before workers are transferred. The report was adopted as follows:

Isaac Baker, Honduras, to the Southwestern Union.

W. E. Abernathy, Southeastern Union, to Brazil, as union secretary and treasurer.

J. G. Oblander, returned missionary, to the Oklahoma Conference.

J. R. Dieffenbacher, Pacific Union, to the Chesapeake Conference.

W. L. Montanye, North Pacific Union, to the Porto Rican Mission, as secretary and treasurer.

Bernard Roth, Kansas, to the North Pacific Union.

Miss E. Lois Carmichael, east Michigan, to the Southwestern Union.

Shiro Ogura, England, to Japan.

Forrest Pratt, South Lancaster Academy, to eastern Asia.

Ezra Longway, South Lancaster Academy, to eastern Asia.

Miss Jessie Evans, Washington Missionary College, to connect with the work in eastern Asia, in such capacity as may be arranged.

S. E. Jackson, North Dakota, to take the presidency of the Philippine Union.

F. H. DeVinney, eastern Asia, to take the presidency of the South China Union.

Andrew N. Nelson, western Washington, to Japan.

L. O. Pattison, California, to eastern Asia.

W. E. Perrin, Lake Union, to the New England Sanitarium.

Ross Flaiz, Michigan, to Inca Union Mission.

John D. Haynes, Georgia, to the Austral Union, South America.

Steen Rasmussen, Illinois, to connect with the Pacific Press International Branch, to assist in their foreign language literature department.

F. W. Stray, Central Union, to take the presidency of the Kansas Conference, made vacant by the removal of Morris Lukens.

Fred Young, Clinton Seminary, to the Kansas Conference.

Mr. and Mrs. Elton A. Jones, Atlantic Union, to the Kansas Conference.

N. C. Nelson, Danish-Norwegian Seminary, to India.

Harold Keith, western Oregon, to India, vernacular work.

A. J. Haysmer, West Indies, to take the presidency of the Alberta Conference.

C. J. Rider, Atlantic Union, to the Western Canadian Union.

J. W. Salisbury, Washington Missionary College, to the Western Canadian Union.

C. E. Knight, South America, to the North Latin American Union.

Ernest Truitt, Southwestern Junior College, to Porto Rico.

L. W. Browne, Lake Union, to the Kansas Conference.

(Continued on page 23)

The Advent Review and Sabbath Herald

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