

The Advent Review and Sabbath Herald



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Takoma Park, Washington, D. C., November 22, 1923

No. 47

THE GOSPEL TO ALIENATIONS

The True Riches

Mrs. E. G. White

CHRIST beholds the world full of activity in seeking for earthly treasures. He sees many eagerly trying first one thing and then another in their effort to obtain the coveted earthly treasure which they think will satisfy their selfish greed, while in their eager pursuit they pass by the only path that leads to the true riches.

As one having authority, Christ speaks to such ones, inviting them to follow Him. He offers to lead them to the riches that are as enduring as eternity. He points them to the narrow path of self-denial and sacrifice. Those who press on in this path, surmounting every obstacle, will reach the land of glory. In lifting the cross, they find that the cross lifts them, and they will at last gain the imperishable treasure.

Many think to find security in earthly riches. But Christ seeks to remove from their eye the mote that obscures the vision, and thus enable them to behold the far more exceeding and eternal weight of glory. They are mistaking phantoms for realities, and have lost sight of the glories of the eternal world. Christ calls upon them to extend their view beyond the present, and add eternity to their vision.—“*The Unwise Use of Money and the Spirit of Speculation*,” in “*Special Testimonies*,” Series B, No. 17.

ISAIAH

ROMANS

THE
WISDOM
OF
ESTIMONY

JUSTIFIED
FREE BY HIS
GRACE

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The Message and Its Friends---No. 12

Daniel T. Bourdeau, French Reformer

JOHN ORR CORLISS

REVIEWING the history of the principal world reforms, one finds himself about ready to endorse the trite saying of Lowell,

"No man is born into the world whose work
Is not born with him."

Indeed, this thought is fortified by the record that when Jesus departed to be again with the Father, He gave to "every man his work." Mark 13:34. It matters not, therefore, how lowly may have been one's birth, or how unhonored he is in society, some work has been divinely assigned him to perform; and if he chooses to assume the given responsibility, he becomes a power for good in God's established order.

This was illustrated in the part Daniel T. Bourdeau played in the pioneer days of this message.

In 1846, when but eleven years of age, Brother Bourdeau was baptized and joined the Baptist Church. Five years later he began to perfect his knowledge of the French language, with a view to entering the ministry for that people. He labored for a time in Canada as a French evangelist, but upon hearing of the Sabbath reform in 1856, he embraced that message as far as he understood it.

Not long after his acceptance of the new faith, he met Elder and Mrs. James White, who had been made aware of his evangelistic ardor, and like Aquila and Priscilla in the interest of Apollos, took him into their home, and for a year taught him the principles of truth.

Being now proficient in the knowledge of French, Elder Bourdeau did good work in translating into that tongue some of the few tracts then in use. His talent was also made useful in evangelistic efforts among the French in various States. He was, moreover, called to labor in France, Italy, Switzerland, Corsica, and Alsace-Lorraine. In all these countries he had much satisfaction in seeing precious souls embrace the message of truth. In 1868 he, with Elder J. N. Loughborough, was asked to open the work on the Pacific Coast. There being then no railroad connections between the East and that part of the country, he went thither by way of Panama, and soon began work in Petaluma, Calif.

Having had, for a time, association with Elder Bourdeau as a member of my family in Montreal, I am sure that his was an unwavering faith, not only in the theory of the message, but in the power of prayer. The following item may be of interest as an illustration:

When in France, Elder Bourdeau found that the law of that country would not permit him to sell, or even to give away, his tracts unless they bore the stamp of the Catholic archbishop in Paris. This was an apparent Waterloo, since he well knew that no Catholic official would endorse arguments upholding the truth. Prayer, however, opened the door to belated victory. Together with Elder J. N. Andrews, he went to Paris, and spent a whole week with the American minister, pleading for religious liberty. After a long discussion, associated with earnest prayer, freedom of speech and of the press was obtained, after which the work went forward unmolested in that country.

Elder Bourdeau died in Grand Rapids, Mich., in June, 1905, at the ripe age of "threescore years and

ten." His end was calmly met in the confidence of faith in Christ, and in the hope of an early resurrection to meet his returning Lord. His labors in the message were such as few other persons could have undertaken with success. It is quite certain that his call to the work was of the Lord, and that the fruit of his labors in the eternal roll call will testify to that effect.

* * *

"Lift Up Thy Prayer"

EVA M. DAVIS

THE Assyrian army, flushed with many a victory, was close to Jerusalem. The king received their boastful threat, and realized the danger from a human viewpoint. Putting on sackcloth, he went into the house of the Lord, at the same time sending faithful messengers to the prophet, telling him of the "day of trouble, and of rebuke, and of blasphemy," and of his own powerlessness to meet the situation, and closing his appeal with the urgent request, "Wherefore lift up thy prayer for the remnant that is left." Isa. 37:4.

Today "the remnant" are in peril because of a godless foe, not only in open array, but in ambush on every hand, lurking in the church and in our own hearts, unless we have constant connection with heaven. How we need to heed the injunction to "lift up . . . prayer for the remnant!"

One may be almost overcome by the cares and burdens of life; "lift up thy prayer" for such a one. Another may be drifting, little realizing his danger; "lift up thy prayer" for him. Another may have fallen before the foe; for him shall we lift up the rod and smite, then coldly turn away? No; "lift up thy prayer" for him, and it may be your blessed privilege to restore him to his place in the fold.

The "enfeebled" condition of the "remnant" church, its great responsibilities and privileges, its individual needs, the sorrow wrought by sin, and the glorious provision for the only way of escape,—all constitute a call to prayer for divine deliverance. "Wherefore lift up thy prayer."

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Devoted to the Proclamation of "the Faith which was once delivered unto the saints."

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"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. 100

TAKOMA PARK, WASHINGTON, D. C., NOVEMBER 22, 1923

No. 47

How Some Received the News

WILLIAM A. SPICER

WHEN, a year ago, the word went out to the world concerning the Week of Sacrifice which was to keep the missionaries from having to return, hearts were touched over the sea. At the Zürich midsummer meeting Elder J. Braun, of the Rhineland Conference, which is mainly included within the occupied Ruhr zone, told how the news was received by his workers:

"When our workers heard of the shortage of mission funds last autumn, their hearts were stirred. Some wept. With everything about us abnormal, it seemed impossible in many cases to give the week's wage. It would mean cutting off the daily food from the families. Yet as the workers studied this thing, they went at it and made the sacrifice. Some had to borrow the money so as to have part in the week, taking their time gradually to make up the amount.

"One sister on her deathbed, hearing that the funds were failing to keep the missionaries at their post, called for all her money to be brought to her. She separated one tenth as her last tithe payment. All the rest of the money she held out as her gift for the Week of Sacrifice. And she died holding the Lord's money in her hands."

While attending the French-Swiss conference in Lausanne, Elder A. V. Olson introduced me to one of our aged sisters who, hearing of the Week of Sacrifice last year, gave him 25,000 Swiss francs (about \$5,000) as her gift. This I think was about the record Week-of-Sacrifice gift in 1922.

Elder J. C. Raft told us of the elder of one of the Swiss churches, a man in business. The brother prayed the Lord to prosper him especially in the matter of his income during that Week of Sacrifice. The next Sabbath the brother came into the meeting telling how wonderfully the Lord had prospered him, giving him about three times his usual income, I believe it was. Then the brother told how the enemy had tempted him to think that was rather too much for one gift. "But, brethren," he added brokenly, "it all belongs to God, and here it is."

Down in Budapest the Hungarian brethren from the country farther on, told of an aged sister of ours, so feeble that she spends most of her time on her bed.

"When the word reached this old sister that the work might have to be retrenched and the missionaries called back, she said, 'That must never be. It will delay the coming of the Lord.' So she said to her friends, 'I am old and need practically no furniture save my bed. I want you to sell everything I have except my bed and the few things I use every day, and give the money for the Week of Sacrifice.' So all our aged sister's things, save the few essentials, were sold, and she devoted the money to help keep the work going in the mission fields."

Thus, brethren and sisters, in many a land, God's stewards, His believing children, rallied during that week of November, 1922, to keep the lines of our work

from falling back in the great mission fields abroad. The special blessing of God seemed to rest upon His people in that time of crisis. It made giving a joy, and not something added to our burdens.

Yet again in 1923 we face exactly the same situation. Even to keep the workers in the field just as they stand today, we shall have to have a similar deliverance from God as that which He sent down from heaven in 1922. Surely God will help His people to lay that deliverance at the feet of Jesus our Saviour in this year of our Lord 1923. It is not beyond the reach of the Seventh-day Adventist people to bring in this year also that half million dollars which saved the day the last quarter of 1922. Pray about it, brethren and sisters. Cheer on your fellow believers to have a part in it.

Conference after conference sends the cheering word that they are praying and working for that 60 cents a week for missions. Find out where your own church stands, dear brethren and sisters, and by the help of God bring it out on the right side, with enough over to help out the weaker churches in the conference that have not reached the mark. Read Revelation 14: 6-12, and pray God to help you to keep those three angels flying "in the midst of heaven." The message must never halt in its flight.

* * *

The Week of Sacrifice in Europe

L. H. CHRISTIAN

THE very essence and spirit of the gospel is self-denial. God so loved that He gave, and He gave His only Son,—the best gift that heaven had. Christ, too, offered up Himself on our behalf. The motive force which has led missionary heroes to leave the homeland, to risk their life and give their all that they might bring the glad tidings of salvation to the darkest corners of the earth, is this spirit of giving up for Christ.

At the Autumn Council in Kansas City a year ago, and again in Milwaukee, it was planned to ask our workers, and indeed all our members in all lands, to give a week's wage or income to missions. We had already presented this to our workers and churches in the European Division, and had met a ready response. So far as we know, every worker last year gave a week's income, and nearly all our people did likewise. They will do the same this year.

We had an unusual experience through this Week of Sacrifice in the European field. Nothing in recent years has brought a deeper joy, a greater spiritual

power, to our people. Conditions in those countries are very difficult. We are sure that we do not overstate matters when we say that half our members do not receive sufficient income to buy even the plainest food and clothing. Many never have enough to eat. We have ministers and other missionary workers who, during the summer, received less than five dollars a month. Some of them could not live unless their children received clothing or food from friends and neighbors. But in spite of their poverty and great need, they said, "Our brethren in America sacrifice to help us, and we ourselves must be willing to give up everything for the Lord." Even young girls and boys who work for a pittance gladly took part in the self-denial week. We know members that received only enough to get two small meals a day, who gave up one of those meals daily so as to help the cause. We have never seen such sacrifice in America. Even in Russia, where the money is depreciated, and where they suffer hunger, they took part in this week.

The fall of the German and Polish mark, as well as other money in Europe, has brought our cause and people there into the gravest distress. We do not know what to do. We really have not funds to pay our workers, and thousands of our people will starve this winter unless we can help them. It is not possible in America fully to understand these conditions, and we almost hesitate to speak of them. But our people there all say that now is the time to give. The money may drop even more. The needs of the cause are very urgent, and so they have gladly decided to take part in the Week of Sacrifice with the brethren in America and other lands.

There is a lesson for us all in the collapse of trade and exchange in Europe. What we have there may later come in America, Australia, Canada, and other countries. Over and over again our brethren have told us that they are glad they gave while they had a chance. They only wish they had given more when the money was of some value. We believe that God is testing His church at this time. He knows of the hardships before us. As we deny ourselves to help the missions in their distress, as we trust God's loving care, He prepares us for the persecutions in the near future. We in Europe are glad to join with our brethren in America in this Week of Sacrifice, and we thank them for their willingness to deny themselves to help us.

* * *

The Fruitage of the Truth

At the Nîmes meeting, Elder Paul Badaut, president of the newly organized Southern France Conference, told us that in a certain place a group of believers, all formerly of the Roman Catholic Church, had shown themselves very active in missionary work. The Lord was blessing their labors among the people. These activities, in fact, had won the admiration of the priest of the parish.

"Oh, what a pity you left us!" said the priest. "Just see how much good we could have done if you had only remained with us, and worked in this way with the church."

But the fact is, this love of souls and the missionary activity was the fruitage of the advent message. The love of Christ, which is begotten by the revelation of His power to save, and the blessed hope of soon meeting the Saviour, bring a new experience to those who find this way.

W. A. S.

Medical Missionary Work in Kanye

CONCERNING the medical missionary work we have had the following instruction:

"We should ever remember that the object of the medical missionary work is to point sin-sick men and women to the Man of Calvary, who taketh away the sin of the world."—*"The Ministry of Healing,"* p. 144.

This makes the health department a very broad and important part of our work. It is to be regretted that in the minds of many health reform consists largely in regulating a few items of diet. What the world needs is a broad, comprehensive teaching of health principles, that will place this important subject in its true setting, and dignify it with the comprehensive scope which will help the world to see it in all its aspects. Notice, it is to be a soul-winning agency, opening doors for the last message of salvation. It is to point men and women to Christ.

This is well illustrated by the experience of one of our physicians in South Africa. By a marked providence of the Lord, Dr. A. H. Kretchmar, one of our consecrated young physicians, was able to locate in Bechuanaland, in King Khama's country, which, owing to promises made by the chief to certain other missionary societies, had been closed to our workers.

Being a physician, Dr. Kretchmar was permitted to enter the country. He loved the people, and was kind to them. With his own hands he bound up their wounds. He helped the mothers in childbirth, who had never before had medical help. He taught the people how to be clean, how disease-laden germs are carried, the dangers of malaria, the benefits of bathing, what to do for a fever, how to cook and prepare their food, and many other things. He pulled their aching teeth, cured their diseased eyes, and relieved their pain. He seemed to the suffering people an angel of help and deliverance indeed.

Soon they began to inquire about his religion, and why he kept the seventh day for the Sabbath. Finally, he was urged to hold some public meetings. A personal letter just received from a veteran missionary, W. H. Anderson, says:

"We held our evangelistic effort here in Kanye [this is the large native town where Dr. Kretchmar is located] before I left, and although 90 per cent of the people were away from the place reaping their grain, still forty-six handed in their names for church membership. These have been formed into a baptismal class, and are almost ready for baptism. On the third of September I plan to begin another effort here. We have set our goal for two hundred as a result of this next effort. I feel sure that God will answer our prayers, and give us the desire of our hearts. I have great faith in this kind of work to advance the message in this field, and we will go forward as fast as we have the strength and the men for this kind of work."

Here our health work was a real "opening wedge" for the message, pointing souls to Christ.

In this same letter Brother Anderson writes further concerning how the health reform, when taught in all its fulness, continues to open doors for the message:

"I have recently visited the chief who is now ruling in Khama's place, and he told me that he is watching our work here in Kanye, and if it satisfies him, he is ready to talk business with us in regard to opening his country to us."

This is the territory in which Khama prohibited intoxicants' being sold to his people. As a result, many of the inhabitants are far advanced beyond other tribes. This will prove a fruitful field for the gospel. We should pray earnestly for the success of the work in this territory, and for the workers. "Honor the king." 1 Peter 2:17.

G. B. T.

Report of the Autumn Council of the General Conference Committee

Held in Milwaukee, Wis., Oct. 9-17, 1923

THROUGH the courtesy of the Milwaukee Chamber of Commerce and the board of management of the Milwaukee Auditorium, the delegates to the Autumn Council were guests of the city of Milwaukee during the session from October 9 to 17. We were comfortably housed in the sub-halls of this large Auditorium, with ample provision made for our various needs.

There were present, besides the members of the General Conference Committee in North America,—which includes the presidents of the union conferences,—the presidents of the local conferences, and the following representatives from abroad, most of whom are home on furlough this year:

Far Eastern Division: I. H. Evans, S. L. Frost, O. A. Hall, Dr. C. C. Landis, J. J. Strahle, C. C. Morris, A. B. Cole, Dr. J. N. Andrews.

European Division: L. H. Christian, J. C. Raft, G. W. Schubert, J. E. Jayne.

Southern Asia Division: I. F. Blue, Dr. H. C. Menkel.

African Division: B. E. Beddoe, G. R. E. McNay.

South American Division: W. H. Williams.

Inter-American Division: E. E. Andross, J. A. Leland, C. J. Boyd, W. E. Baxter, C. E. Knight, F. L. Perry, S. E. Kellman.

Greetings to Absent Workers

In our opening meeting we were not unmindful of our brethren who are carrying on the work in various parts of the world under more trying circumstances. The meeting therefore opened with an expression of welcome to the delegates from the divisions abroad, and it was agreed to send greetings through the Secretary to the leaders in the various fields who were not able to be present, especially remembering in this way J. E. Fulton of Australia, W. H. Branson of Africa, W. W. Fletcher of Southern Asia, and also our pioneer workers, J. N. Loughborough, whose life God has been pleased to spare throughout the entire years of our denominational history; L. R. Conradi, our pioneer in Europe, who had been expected at the Council, but who chose rather to stand by the work in Germany in these distressing times; and J. W. Westphal, our pioneer in South America.

The delegation was especially mindful of the afflicted areas of the earth, agreeing heartily to send greetings to our workers and believers in Japan, and an expression of sympathy with them in their recent losses through the terrible earthquake which lately visited that unfortunate country, destroying the mission printing plant at the headquarters in Tokio. Yet we rejoiced to know that God had spared the lives of all our workers and believers. We remembered Germany in the present trouble and perplexity into which the leaders are thrown in conducting their work under the uncertainties prevailing in that part of the world; and our hearts went out to Russia. Yet we rejoiced to know that in spite of the grave situation in these fields, the work is continually advancing.

The first item of business considered was the resignation of W. W. Fletcher from the vice-presidency for the Southern Asia Division, this step being made

necessary on Brother Fletcher's part through the continued ill health of Sister Fletcher. The Chairman made reference to the untiring work of Brother and Sister Fletcher in the India field, and the resignation was regretfully accepted. It is part of the toll of battle to have to withdraw valiant leaders in order that their lives may be spared for future service.

The Treasurer presented a report for the first eight months of the current year. This interesting statement showed that there had been some increase in the mission offerings, and yet to date we had raised only about 31 cents a week per member on our mission goal, a condition which calls for a strong, united effort to reach the 60 cents a week per member before the end of the year.

Soul-winning Work and Workers

One of the important topics that received consideration from time to time throughout the Council, and concerning which a number of resolutions were passed, was the promotion of soul-winning work and the training of soul-winning workers. It was felt by all that in every phase of our activity there should be the definite objective in mind of winning souls. So careful study was given to the means by which the minister in the field, the conference president in his leadership, the teacher in his work of training, and the student in his training, should ever keep in mind the only aim of the third angel's message. We believe helpful plans were devised for impressing this upon all hearts, and the Committee on Plans, with this in mind, presented a report, which was adopted as follows:

The Work of the Minister

Recognizing that the work of the minister is fundamentally a spiritual, soul-winning, and truth-imparting work,

We recommend, 1. That our ministers give themselves to spiritual interests, leading lives of consecration, prayer, and piety; and that, as far as consistent, business details be left in the hands of competent business men.

2. That they "preach the word," and make the one supreme objective of their ministry the bringing home to the hearts of men the saving truths of the Word of God.

3. That we urge upon our ministry the necessity of proclaiming the fundamental truths of the third angel's message in the affirmative rather than in the negative. (See "Gospel Workers," p. 358.)

4. That pastoral visiting, consisting of Bible study, prayer, and spiritual work for the people in their homes, occupy a large place in their work.

5. That the minister in charge of a church or district, have every member under his spiritual observation and care.

6. That our ministry put forth most earnest efforts to win and hold our young people, strengthening their influence over our youth through more faithful attendance at young people's meetings and the Sabbath school.

7. That thorough instruction be given upon all points of the faith to all candidates presenting themselves for baptism or admission into the church.

8. That every minister, whether a resident pastor or a departmental secretary, make it his objective to engage in aggressive effort to win new members to the faith.

9. That there be the closest possible co-operation between the minister and the church officers in their relation to one another and to the church.

10. That as the duty of every minister is to lead in every line of church activity, he should not therefore expect departmental workers to relieve him of his real responsibilities, as set forth in the "Testimonies," Vol. V, p. 375, central paragraph.

11. That the minister's conduct be in harmony with the holy truths he proclaims; that in his preaching he avoid story-telling for amusement, that which borders on the theatrical, the making of unkind thrusts upon those who differ with us, and the sensational in his advertising.

Young People in the Ministry

Inasmuch as the spirit of prophecy has stated that the prime purpose of the establishment of schools is to train young people for the ministry; and recognizing, too, that evangelism is the prime purpose of the gospel; and in order to encourage all our young people to dedicate their lives to soul-winning service, and to secure a larger number of recruits for the ministry and the Bible work, to meet the many demands that are coming continuously from hearts awakened with an interest in the truths of the message, the following recommendations were made with a view to pressing young people into the ministry:

In order to encourage all our young people to dedicate their lives to soul-winning service and to secure a larger number of recruits for the ministry and Bible work,

We recommend, 1. That all our ministers, teachers, and other workers who come in contact with our young people in home, church, academy, and sanitarium, have definite conversations with them regarding their life purpose, and help them in making decisions with reference to the work to which God is calling them.

2. That our colleges give special attention to the training of ministers and Bible workers.

3. That arrangements be made for men of experience to give a definite line of instruction in our colleges and academies on the work of the ministry and on Bible work.

4. That we urge our college faculties so to shape the courses of study designed for ministers and Bible workers, that the maximum of practical instruction and field experience be afforded the students in this department. To this end we advise that reasonable school credit be allowed for preparation and actual field work, and that the required manual labor be remitted on days actually devoted to missionary service among the people.

5. That we invite our conference committees to give earnest study to the problem of expressing their practical interest in all such students from their respective fields, and that openings be provided for all who are spiritually and practically qualified for the work; also that each conference be requested to take into its employ one or more ministerial students each year, thus making it possible to carry out the action of the Boulder Council of 1919, which calls upon each conference to furnish two trained workers a year for the mission field.

6. That careful attention be given to the further training of these workers in the field, by placing them with experienced workers who will take a special interest in their development by giving good counsel and the opportunity to share the responsibility of the effort being conducted.

7. That our local conference administrations select from schools, churches, and sanitariums, young persons of suitable age and experience to enter the Bible work; and that they be associated with an experienced Bible worker in connection with evangelistic efforts.

8. That a systematized course of training, both theoretical and practical, be conducted in connection with these evangelistic efforts for the benefit of prospective Bible workers; and that in addition to giving Bible readings, these workers in training be encouraged to spend a portion of their time in selling our literature, and that the proceeds of such sales apply on their salary.

9. That conference presidents follow more closely the labors of younger workers, by helping them to improve their methods of work so that they may become more fruitful in their gospel efforts.

Soul-winning at Camp-meetings

Our camp-meetings have for many years been a means of renewed life and vigor to our people in their spiritual strivings and in their broad outlook of helpfulness. Consideration was given to strengthening the soul-winning work undertaken at the camp-meetings, as evidenced by the following recommendations:

Realizing that there is great need of more personal work at our camp-meetings, in the way of personal interviews, visits,

and prayer, for the purpose of helping our people to get rid of sin and to prepare for the coming of the Lord,

We recommend, 1. That the camp-meeting program be simplified.

2. That in the planning of camp-meeting programs, at least a period of one and one-half hours each day be left free from meetings, for private devotion, Bible study, and helpful contact between the workers and the people.

3. That the work of the camp be so distributed as to give all the workers as much time as possible to do spiritual work for the people.

4. That each conference committee make a study of the instruction contained in the "Testimonies" with regard to the conduct of camp-meetings.

5. That special prayer bands be conducted daily for those who are especially burdened for themselves or for friends or relatives, that through the uniting of prayers they may receive the blessing they desire.

6. That the revival work at camp-meeting be made much more effective by the active co-operation and help of all the ministers and other workers in making personal appeals to individuals, and helping sinners to find their Saviour.

Ministerial Association

With a view to strengthening the work of the Ministerial Association, which is under the leadership of A. G. Daniells, the secretary of the Association, a series of recommendations were adopted which are intended to make effective the contact between the Association and the workers in the field and students in training:

We recommend, 1. That the membership of the Ministerial Association be: Ministers, licentiates, Bible workers, editors of denominational papers, medical heads of sanitariums and superintendents of nurses' training schools, heads of senior and junior colleges and academies.

2. That the REVIEW AND HERALD be made the chief medium of communication with the field.

3. That such multigraph matter be used as shall be required from time to time.

4. That such leaflets of instruction be issued on fundamental principles governing the work of the gospel minister, as may be needed.

5. That a Question Box be instituted as a means by which questions may be answered, and that the REVIEW AND HERALD, or multigraph matter, as the secretary shall see fit, be used as the means by which this Question Box shall be conducted.

6. That the Reading Course for 1924 be: "Testimonies to Ministers and Gospel Workers," "Will the Old Book Stand?" by H. L. Hastings, and "Deeper Experiences of Famous Christians."

7. That to promote an interest on the part of our young people in the work of the gospel ministry, work be conducted by the association, (a) in the churches, (b) in the academies, (c) in the sanitariums, (d) in the senior and junior colleges.

8. That presidents of union and local conferences make special efforts for young men in training in academies and colleges in their territory, by visiting the institutions in their field regularly for the purpose of encouraging the student body to aspire to the work of the evangelist; and that time be taken, during these visits, to set before the students the definite calls of God to young people to employ their talents in the work of soul-saving.

9. That in addition to the efforts of union and local conference presidents, a Lecture Committee be appointed to render help through the Ministerial Association to union and local leaders in their work in the schools, the work of these committeemen being to present a course of studies upon the gospel ministry.

10. That A. G. Daniells, Meade MacGuire, O. Montgomery, G. B. Thompson, M. N. Campbell, C. K. Meyers, C. B. Haynes, M. E. Kern, C. W. Irwin, and A. W. Spalding be appointed as the Lecture Committee to give effect to this plan.

In view of the urgent necessity of encouraging many more young men to enter the ministry, and considering the fact that nearly all students have decided on their life-work before entering college,

We recommend, 11. That our conference presidents and ministers in the field search out young men of ability and spirituality, and encourage them to study for the ministry.

12. That the members of this Lecture Committee endeavor to visit our academies each year, lecturing, and seeking to stimulate prospective ministerial students to prepare for this exalted work.

13. That each division appoint a division committee, with a secretary, as a means by which the Association may communicate with the workers abroad.

14. That Meade MacGuire be added to the Advisory Committee.

Golden Jubilee for Missions

The year 1924 will mark the anniversary of a very important event in the history of our foreign mission work. It was on Sept. 14, 1874, that J. N. Andrews and his family sailed from Boston as our first missionary family to link up the believers in America with the outside world. We all regret that we have not been able to live up to the opening providences of God in these fifty years, still there is much to remind us of His kindly leadership and blessing during this period. Realizing this, as we think of the past with a keen sense of the nearness of the end, and recognizing the necessity of attempting greater things for God in the few remaining years, it was felt that a fitting celebration of this important event of fifty years ago should be observed throughout the denomination. After carefully considering the form of such a commemoration and new dedication, the following outline was agreed upon:

We recommend, 1. That the event so full of meaning to us as a foreign missionary people, namely, the sailing of J. N. Andrews and his family on Sept. 14, 1874, be commemorated by a special service to be held on Sabbath, Sept. 27, 1924.

2. That the special commemoration service, as it relates to our training schools, be conducted as a dedication service, in which the youth in training shall be inspired with the idea that this is a great foreign mission movement, and that on this date the young people be called to dedicate their lives definitely to the unfinished task, especially in foreign fields.

3. That the General Conference Missionary Volunteer Department be invited to make the program for use in the Missionary Volunteer Societies for the commemoration Sabbath, one that will direct our young people to the dedication of their lives to the unfinished work.

4. That we invite the Review and Herald board to print a special souvenir number of the REVIEW, with life sketches and other interesting matter relating to pioneer missionaries, their aims and hopes, and the work that has resulted from such a noble beginning; and that we request the Review and Herald board to give careful consideration to placing a copy of the special souvenir number in the home of every Seventh-day Adventist family in North America.

5. That the next Harvest Ingathering number be a Golden Jubilee number, recording growth and extension and historic incidents in the development of our foreign mission work, especially emphasizing the need of pushing on into new fields, basing the strength of the appeal of the paper from the standpoint of the unfinished work, and call the fund for the year the Golden Jubilee Fund.

6. That the Missions Rally programs for 1924 aim to place before our people the possibilities of a quick finishing of the work through larger giving, outlining the encouraging results attained in each division and the possibilities in the whole of God's opening providences.

7. That individuals who have been especially blessed of God with the things of this world, be encouraged to make a special contribution of some of their resources to the foreign mission work, as a memorial gift to the cause represented by J. N. Andrews' noble, single-handed effort fifty years ago.

In the discussion of this report, mention was made of the fact that next year would be the jubilee of the *Signs*, our pioneer missionary paper, and the diamond jubilee of the REVIEW.

Voted, That the Vice-President for North America, the Treasurer, and the Associate Secretary be a committee to study the co-ordination of these phases.

Responding to the Calls

One of the most important items considered at the Autumn Council is the appropriation of money to the various fields for carrying on their work during the ensuing year. This is always a prayerful task. The call itself, originating in the need as it exists in

the field from which the call comes, is submitted very prayerfully, by the man who is facing the need, to his union committee, with an earnest yearning that help may be granted. The union committee segregates these calls in the order of their importance as it sees them, and they are passed on to the division committee, where there is another segregation of the needs, sometimes of whole continents; and then the calls are passed on to the Autumn Council, in the hope that they can be so presented as to awaken a spirit of liberality in the hearts of the brethren and sisters in the homeland that will enable the calls to be answered. It is therefore with earnest hope and expectancy that the eyes of the entire band of workers outside of North America are turned toward the Autumn Council, and these workers believe in their hearts that our people will stand by loyally in the undertaking which they have been sent from our fire-sides in the home field to conduct.

However, it will be remembered by the readers of the REVIEW that last year we found ourselves unable to answer the calls, and the situation looked forbidding. But an earnest appeal to our people in the last quarter of the year caused them to lift with wholeheartedness, and thus avert apparent disaster. In the light of this wonderful demonstration of the loyalty of our people to the program of the message, even though we face a shortage this year that is really embarrassing, we have confidence that the various plans suggested will reach the hearts of our people again, and that in the few remaining weeks of 1923 there will be just as earnest endeavor to meet the needs this year as there was last year's needs. Perhaps it will be well to preface the recommendations adopted, by passing on a brief statement of an interesting morning session, in which the representatives from different fields presented their needs.

Stressing the Need for Help

On behalf of Europe, L. H. Christian addressed the Council concerning the great need of schools in Europe where young people in great numbers are begging for a Christian education. In spite of the difficulties, there is a larger attendance than ever in the schools already established, but the facilities are altogether inadequate to care for the large number of available students.

G. W. Schubert, president of the Central European Union Conference, spoke of the wonderful increase of membership in his union during these troubled times. His union has added 1,200 members since the General Conference session in San Francisco, but the many young people already in the truth need the advantages of a Christian education as a preparation for the work.

J. C. Raft, field secretary for Europe, spoke of his deep appreciation to the American believers for their interest in and work on behalf of Europe. God in His kind providence, he said, had preserved the home base intact as a means to further the work in needy lands. Problems in Europe, however, were pressing, and needed immediate solution. In the Baltic States, for instance, there was a crying need for starting an educational institution, and this could be obtained now, if purchased with American money, at a reasonable price.

J. E. Jayne, on behalf of the British Isles, presented a plea for evangelistic help, pointing out that there were great opportunities that could not be realized because of lack of means to employ workers who are consecrated and willing to work.

These appeals pulled on the heartstrings of every member present, and it was voted to refer them to the Finance Committee, with the request that they be given earnest consideration; and that special study be given to the appeal from the Baltic Provinces, with a view to meeting the providence of God that makes it possible to secure property for institutional work there just now at such reasonable cost.

I. H. Evans spoke of the damage of the earthquake in Japan. A special providence that allowed the visitation to come while the believers were in Sabbath worship, spared their lives, and their homes from catching fire. Besides the special needs growing out of the earthquake, he spoke of the need of schools in the Philippines, Malaysia, and China.

E. E. Andross presented the need of a training school in Mexico. Suitable property is under offer, which, if purchased, would provide a place where a strong beginning could be made to educate the native people for the work. He also stressed the need of providing a school building in Haiti.

It was agreed that these requests should be referred to the Finance Committee for earnest consideration.

The brethren who acted in this meeting as spokesmen for their respective fields, assured us, however, that they had only begun to acquaint us with the dire need of help in various directions, and they earnestly hoped that the pressing calls might receive at least favorable attention.

Weekly Gifts for Missions

Our only hope of being able to answer all these calls is to build up a regular and systematic method of giving for the work in foreign fields. We can succeed only as week by week an even giving for the cause in other lands is stimulated. Some of the local conferences that regularly not only reach but pass the 60 cents a week per member for foreign missions, have found that the membership in the churches must render help week by week, not only in the Sabbath school, but through the pledging of a definite amount per week. A plan for operating the Sixty-cent-a-week Fund was adopted as follows:

We recommend the following as an outline of fundamental principles that underlie a successful and sustained effort for the raising of the Sixty-cent-a-week Fund:

1. To make full use of all operating resources.
2. To draw on all resources of wealth.
3. To maintain a sustained effort from January to December.
4. To conduct the work on monthly plans, each complete in itself.
5. To place and keep the entire program on a spiritual basis.

In order that the above principles may be thoroughly understood, the following enlargement of them, as enumerated, is herewith attached:

Operating Resources

By "operating resources," every part of our denominational organization which can be drawn upon for the carrying out of the plan for the support of our foreign work, is intended, as follows:

1. The General Conference office staff.
2. The union conference office staff.
3. The local conference office staff.
4. The entire force of conference workers.
5. All church officers.
6. Managing boards of all institutions.

Functioning and Co-operating

1. At the General Conference office, responsibility of promotion should be placed on the Treasury Department.
2. The Treasury Department to seek and enlist the co-operation of all associated departments, all General Conference laborers.

3. The Treasury Department to form a working contact with all the general factors of value, such as the REVIEW AND HERALD, Church Officers' Gazette, Signs of the Times, Watchman, the publications of the Bureau of Home Missions, and also the union conference papers.

4. The Treasury Department should be active in its correspondence with responsible field leaders, passing on to them information, counsel, and inspirational messages.

5. The Department should outline a tentative program for the entire year, the plan thus outlined encompassing a monthly outline of definite needs in individual fields, and passing on special information regarding the providences and needs in the several fields.

Union Conference Co-operation

1. The president and secretary-treasurer of the union should carry the responsibility of the plan for the union.
2. These officers should draft the co-operation and assistance of the entire staff of union workers.
3. They should form a working contact with each local conference.
4. They should utilize their union organs as a means of education and promotion.
5. They should maintain helpful correspondence throughout the union.
6. They should join local conferences by personal co-operation and study in an endeavor to reach the goal.

Local Conference Co-operation

1. The president and secretary-treasurer of the local conference should carry the responsibility of the plan for the local conference.
2. They should draft the entire staff of conference workers into well-organized and well-planned effort to reach the goal.
3. They should make close and effective contact with all church officers.
4. They should seek to supply the membership with information, inspiration, and appeals.
5. They should see that the conference reaches its monthly goal at the close of each month, by an endeavor to obtain the support of each church member in making a weekly pledge to contribute a sum week by week that will total at the close of the year the yearly individual goal.
6. In making an appeal for foreign missions at camp-meetings, the local conferences should co-operate with the General Conference by allowing the foreign mission call the right of way, leaving it free from all attachments to any appeals to meet local needs.

Spiritual Revival

In this endeavor we must take most seriously to heart the fact that full success cannot be realized if the spiritual basis be overlooked or neglected.

To aid in securing the spiritual help needed for this as well as all other phases of the spiritual work assigned to us,

We recommend, 1. That as far as possible each local conference hold a meeting for its regular workers and the church elders for a personal spiritual revival; and that in these meetings careful study be given to the carrying on of earnest revival work in the churches. Also that plans be laid which will help church elders to co-operate in our great foreign missionary enterprise by securing a full tithe and the 60 cents a week.

2. That most serious and earnest efforts be made to respond quickly to the call of the Lord for a spiritual revival and reformation in all our churches during the winter months.

3. That a strong revival program be carried out in the camp-meetings.

4. That before the opening of each year, an earnest call to prayer for missions be sent to all our people.

5. It is urged that this entire program for foreign missions shall start with January and continue without break until December, thus making a steady, unbroken pull through the entire year.

We recommend, That some arrangement be made to obtain larger financial co-operation from our people whom the Lord has blessed with large means.

We have confidence that these plans, followed out in the coming year, will greatly improve the standing of our mission funds.

Week of Sacrifice

The Treasurer brought us face to face with an actual shortage between the funds available up to the present time this year and the amount of money needed to sustain our work on its present basis without in any way adding to the working force in other lands. This serious situation led the Council to make an appeal to our people similar to the one made last year, and the committee which gave the matter careful study presented a report, which was adopted:

We recommend, 1. That in view of the urgency of the needs that we find pressing upon us from the mission fields, we again, as last year, appoint Thanksgiving week as a Week of Sacrifice for the United States and Canada, and that the other divisions select dates suitable to their needs.

2. That the following appeal be published in the columns of the REVIEW AND HERALD and union conference papers, and be printed in leaflet form for distribution among our churches at an early date.

An Appeal

To Our Believers and Their Conferences and Institutions:

GREETINGS: While assembled in Autumn Council in Milwaukee, Wis., we have had placed before us the needs of our world-wide work, indicating that the Lord is going before us in a truly marvelous way, throwing open doors in mission lands that have been strongly closed against the gospel. The reports tell of new advances in every land, and many souls won to the message as the result of the missionary work being done.

At the same time we are led to see that while mission funds show an increase this year over those of last, the receipts of the Treasury are farther from meeting the amount necessary to maintain our growing work than a year ago, when a cut of nearly one third was contemplated in our appropriations to foreign fields.

To make such a reduction in our appropriations for the year 1924 would not only bring great hardship and perplexity to our missionaries and their work, but would also make necessary the return of many faithful workers, who in toil and sacrifice have learned the language of the people for whom they are laboring, and among whom they are gathering many precious souls.

Facing these facts, and knowing that the Lord does not want us to retreat from positions which have cost money and lives to secure, the brethren in the Autumn Council saw no other way than to pledge the mission fields the money needed to hold the workers at their post.

We do not believe retrenchment to be in harmony with our confidence that the message is to be rapidly carried into all the world preparatory to the coming of Christ, the signs of whose soon appearing most surely affirm that His coming is near at hand.

We therefore earnestly ask all our churches in North America to raise their full quota on the Sixty-cent-a-week Fund, as this is the amount required to bridge the present crisis. Some churches more favorably situated may be able to exceed this amount. We ask all our people everywhere to do their full part. Of churches that have not reached their Harvest Ingathering goal, we ask that faithful endeavor be made to reach it.

Last year at this season our workers generally and many of our churches in North America united in a special offering of gratitude and thanksgiving to the cause of missions. The offering was one week's income,—a generous gift, resulting, in the aggregate, in more than three hundred thousand dollars. In the experience of many this liberal offering was made possible only by self-denial and real sacrifice. A serious crisis in our mission work was averted. The hearts of our missionaries were cheered and comforted by this assurance of brotherly love. The Week of Sacrifice brought rich blessings as well to our churches at home. They experienced the truth of the scripture: "It is more blessed to give than to receive."

Requests have come from many parts of the field that the occasion of last year be duplicated for 1923, that our brethren and sisters in North America may share this year in the blessings of a Week of Sacrifice.

In response to this sentiment in the field, and as an expression of gratitude for the rich spiritual and material blessings enjoyed during the closing year, the delegates assembled in Autumn Council have set apart Thanksgiving week, November 25 to December 1, for our churches in the United States, and November 11-17 for our churches in Canada, as a week of sacrificial giving to the cause of gospel work.

We ask our workers in all branches and departments of the work throughout the world to give one week's salary for this purpose. We recognize that this will entail upon many close economy and genuine sacrifice, but as leaders in the church, we believe Heaven will bless them in this sacrificial example.

We earnestly ask our dear brethren and sisters in North America and throughout the world to unite with the workers in likewise giving to the cause of missions a week's wage or income as a tribute of love and gratitude, to meet the very serious financial situation which we now face.

Realizing that there are many among us whom the Lord has made stewards of large means, we would especially appeal to them to give liberally of their greater abundance in this hour of need.

We suggest that in divisions outside of North America, the division officers arrange for the most suitable time for their Week of Sacrifice.

We also ask our conferences and institutions in the homeland to bind more firmly about their wants, and share with our workers in other lands, by reducing their operating funds to the lowest possible amount, effecting every possible economy in the conduct of the work, and holding in abeyance such plans for the extension of the work at home as would seriously affect the mission offerings. America is the richest nation on earth. There is abundant means to meet the needs of the cause. As our people whole-heartedly give their hearts to God, the means can be secured, and the cause of truth move forward triumphantly. May the Lord impress every member now to do his whole share!

It will encourage our believers to know that the latter part of this series of recommendations met with a hearty response on the part of our local conference leaders. Before the Council closed, in a very helpful meeting of dedication, \$65,000 was pledged from surplus funds in the union and local conference treasuries, to be devoted to bringing the receipts for 1923 nearer to the amount needed to carry on the work already established in the mission fields.

These generous gifts were greatly appreciated by the Council, and especially by the brethren present from fields abroad. Somehow every one felt that the gifts were an earnest for the carrying out of the plan for the Week of Sacrifice, that the conferences as organizations, having given this lead to their membership, would find their members rallying as the appeal went out, and we would all rejoice together at the end of the year to rehearse the wonderful working of God in leading His people out of perplexity into triumph.

Appropriations for 1924

Appropriations to the fields for 1924 were made as follows:

African Division	\$210,865.72
European Division *	393,150.00
Far Eastern Division	568,519.77
South American Division	252,205.61
Inter-American Division	216,731.87
Southern Asia Division	223,056.36
Hawaiian Mission	23,686.00
College of Medical Evangelists	10,000.00
Atlantic Union	15,000.00
Eastern Canadian Union	30,000.00
Southeastern Union	18,000.00
Southern Union	15,000.00
Southwestern Union	18,000.00
Western Canadian Union	20,469.87
North American Negro Department:	
Southeastern Union Mission	24,000.00
Southern Union Mission	22,000.00
Southwestern Union Mission	10,000.00
Oakwood Junior College	19,000.00
Bureau of Home Missions	90,000.00
Christian Record	6,000.00
Harvest Ingathering Expense	75,000.00
General	284,650.00
Provision for Special Appropriations	200,000.00

* It is understood that of the amount appropriated to Europe, they will raise within their own territory \$120,000.

Provision for Medical, Publishing, and Church Extension	
Extension	\$111,000.00
Institutional Relief Fund	300,000.00
Miscellaneous Appropriations	79,050.00
Total	\$3,235,385.20

It will be noted that the amount appropriated for Harvest Ingathering expense is \$75,000. It was voted to reduce the Harvest Ingathering magazine to sixteen pages, so that the expense of producing the magazine and promoting the campaign by the General Conference should be limited to \$75,000.

Publishing, Medical, and Church Extension

In planning for the distribution of these respective funds for next year, it was,

Voted, That, should it be found necessary, an amount not to exceed 50 per cent of the Publishing and Medical Extension funds be held available for the maintenance of the work already established.

That in view of the major portion of the Church Extension Fund having been given to the home fields during 1923, the major portion for 1924 be given to the foreign fields, and that we ask the Minority Committee to make the usual appropriations.

Voted, That the goal for 1924 of the Medical Extension Fund be \$100,000.

Voted, That the Medical Extension Fund be presented in the form of an appeal to the churches for an offering on June 14, 1924, it being understood that promotion work shall be limited to our church papers.

Departmental Expense

Voted, That the Minority Committee be asked to study the administration of the departments, including the Bureau of Home Missions, giving special attention to each with a view to reducing the expense of each department to the lowest possible amount.

Relief Funds

The brethren from Europe expressed their deep appreciation of the benefits that Europe had derived from relief funds to which our people had given so liberally. Inasmuch as the crisis continues, and in some parts of the world is becoming more acute, and in view of the economic distress of Central Europe, and the suffering and need of both workers and church members in large sections of the European field, it was,

Recommended, That appeals for a Relief Fund be made to our brethren in North America, Australasia, and other divisions, utilizing our denominational papers and such other agencies as may be thought best, fully to inform our brethren of the urgent need of immediate assistance for these stricken countries.

It was voted to include Japan in the appeal for relief funds, because of the serious loss to our interests in Japan through the earthquake; and further, that Europe and Japan should share in the benefits of the fund raised on a basis to be arranged by the Minority Committee.

Knowing that this action would bring special joy to our brethren in Europe, it was agreed to send the following cable immediately:

"Brethren pledge help. Greetings. COUNCIL."

Economy in Stewardship

The faithful and wise steward of the parable was a man who economically put to use the gifts intrusted to his care, with a view to securing the fullest benefits for his master. As stewards of the Lord in these days, the delegates at the Council adopted the following resolutions:

We have reached the closing days of earth's history. Rapidly fulfilling signs on every hand witness that the coming of Christ is near, even at the doors. Before He comes a world

must be warned and a people developed among all nations, who keep the commandments of God and the faith of Jesus. Only by whole-hearted consecration and supreme sacrifice on the part of every believer can this work be accomplished. And in view of the crisis which confronts us in our missionary operations, the hour for economy and sacrifice, we believe, has fully come.

We therefore recommend, 1. That all our members recognize their sacred stewardship in being intrusted with their Lord's goods, and that they seek by economical living and simplicity of life to place a larger portion of their income in the Lord's treasury, binding about their supposed wants, that they may have more to give for the salvation of their fellow men; that in the erection or purchase of homes and the furnishing of the same, in the purchase of clothing, and in all business transactions, they seek to demonstrate their faith in the soon coming of the Master.

2. That our members with large property interests and means consider the particular obligation resting upon them in the closing hours of gospel work, and earnestly seek God for counsel to determine if the time has not fully come when, instead of increasing their holdings, they should heed the injunction of the scripture, "Sell that ye have, and give alms."

3. That in the purchase and use of automobiles our business and professional men be urged to apply the principles of economy and self-sacrifice, avoiding the expenditures of large sums on high-priced cars when cars of moderate price will serve every reasonable requirement; and that our members generally be asked to consider well the actual necessity of such purchases before making investment in the same.

4. That careful study be given to the location of conference offices, and where possible locations be secured outside the high-rent districts.

5. That for office workers, and other workers when at their headquarters, regular stated hours be maintained.

6. That we request the General Conference to appoint a competent man to visit our conference offices to help increase efficiency in office methods and promotion.

7. That where possible matter now being sent out by means of circular letters, mimeograph sheets, etc., be published in union conference papers.

8. That the General Conference and publishing houses be requested to set the local conferences a good example by decreasing the number of their circular letters, and the amount of circular matter printed.

9. That forethought be used in order to minimize the necessity of sending cablegrams, telegrams, long distance telephone messages, and special delivery letters.

10. That each division and union conference give study to the combining of union conferences and local conferences, and also to the combining of schools, that administrative expense may be lessened.

11. That the General Conference Committee give careful study to the heavy expense attending the operation of General and union conference departments, with the view to avoiding duplication of effort and the reduction of the personnel, in so far as this can be done without injury to the work.

12. That the General, union, and local conferences be asked to give careful attention to the elimination of nonproductive workers.

13. That the boards of our colleges and academies, in making up their faculties, provide for each member to carry full work, following the recommendations of the General Conference Educational Department in this respect.

14. That workers so plan their itineraries that traveling expense may be minimized.

15. That the number of conventions, councils, and general meetings be minimized to a point not inconsistent with efficient administration, and that attendance at these gatherings be limited as far as practicable.

16. That in all our evangelistic meetings those in charge study economy in the matter of advertising, and make it a practice to take offerings, endeavoring to meet the full expense of the effort.

17. That the use of the tithe be guarded, and not diverted to the building of churches, institutions, or to other purposes for which it was never intended.

18. That we view with concern the rapidly increasing practice of placing ministers over churches as settled pastors. We urge our conference committees to give careful study to this question, with a view to developing as far as possible self-dependence and leadership in all our churches, leaving all able-bodied ministers free to establish the work in new fields.

19. That the General Conference Committee and publishing house boards be asked to give careful study to the issuing of periodicals, with a view to eliminating as far as consistent

unnecessary publications, thus saving expense in promotion and oftentimes annual deficits.

20. That we give careful heed to the oft-reiterated admonition of the spirit of prophecy, to avoid debt; and that we urge upon all conference and institutional administrators not to make investment of any character, either in additions to existing work or the establishment of new enterprises, until the means are in hand for the proposed work.

Special Sabbaths and Offerings for 1924

In preparing the calendar of promotion Sabbaths for 1924, it was felt by all that the Bible should have a larger place in the worship hours on the Sabbath day. It was hoped, therefore, that in the preparation of all matter for presentation to our people on the Sabbath, any mercenary tendency would be avoided, and the various calls for help be put in the strongest spiritual setting. With this in view, the Committee on Special Sabbaths presented the following report, which was adopted:

We recommend, 1. That in the preparation of general programs, as far as consistent an effort be made to present more Bible studies, and that material and suggestions be presented as a help in preparing programs, rather than as readings, and that an effort be made to reduce the number of programs.

2. That all campaigns for the promotion of periodical or book sales on the Sabbath day be eliminated, and that those responsible for the promotion of these campaigns be directed to the method of house-to-house solicitation by visiting committees in connection with campaigns for literature sales.

3. That we invite our publishing houses to exercise caution in circularizing our people on behalf of publishing house projects, and to refrain from sending to church officers matter to be presented on the Sabbath, without previous arrangements with the local, union, and General conferences.

4. That the yearly calendar of special Sabbaths be reduced as follows:

a. That the Home Missionary Department have two promotion Sabbaths a year, and that there be two other Sabbaths on which the ministers and elders be invited to preach on the importance of soul-winning effort on the part of the laity.

b. That missionary programs be prepared for Missions Rally Sabbath once a quarter, and that the remaining issues contain missionary information for ministers and church elders and isolated Sabbath keepers, it being understood that it is not intended that a program should be held on every third Sabbath of the month; rather, that the minister or leader be free to speak on our foreign mission work, or encourage a season of prayer for our work and workers in mission lands.

c. That no programs be supplied for the day on which an offering is taken up for the rural schools or the colored work, but that information be supplied the church elders and workers, so that a suitable announcement may be made of the needs of these branches of the work as an incentive to a liberal offering.

Calendar of Special Campaigns and Sabbaths for 1924

Home Missionary Program, January 5.
Signs Campaign, January 20 to February 2.
Missions Rally, February 16.
Religious Liberty Day, March 1.
Missionary Volunteer Day, March 15.
Missionary Volunteer and Spring Week of Prayer, March 15-22.
Rural Schools Offering, April 12.
Big Week and Publishing Extension, April 19-26.
Home Missionary Day, May 3.
Missions Rally, May 10.
Medical Extension, June 14.
Home Missionary Day, July 5.
Midsummer Offering and Missions Rally, July 19.
Home-Foreign Offering, August 2.
Educational Day, August 9.
Harvest Ingathering Campaign, September 1 to October 11.
Golden Jubilee Commemoration, September 27.
Review and Herald Campaign, September 27 to October 31.
Offering for Colored Work, October 25.
Home Missionary Day, November 1.
Missions Rally Day, November 15.
Week of Prayer, December 6-13.
Annual Offering, December 13.

Departmental Work — Unity and Co-operation

In the early part of the meetings, and as an introduction to the various plans for promotion of departmental interests, it was felt by all that unity and co-operation should be sought by the departments in their endeavors in the field. To this end plans for strong departmental work in the conferences were recommended and adopted as follows:

In order that a uniform work may be carried on in our conferences, and as an ideal to work toward,

We recommend, 1. That provision be made in every conference for the departmental work as follows:

a. That small conferences make such provision as is consistent for conducting departmental work.

b. That in conferences of 1,500 to 2,500, not more than two departments be placed on one secretary.

c. That in conferences of 2,500 or more, one secretary carry only one department.

2. That the field missionary secretary in each conference devote his entire time to the colporteur work; that in small conferences he spend as much time canvassing, under the direction of the conference committee, as is consistent with his other duties.

3. That in the future the selection of educational secretaries or superintendents be made from those who have had practical experience in teaching and in soul-winning work, the desirability of normal training being also recognized.

4. That in the future home missionary and Missionary Volunteer secretaries be selected who have had successful experience in evangelistic work, preferably ordained ministers.

5. That in prosecuting their work, all secretaries, union and local, counsel with their respective presidents regarding all plans.

6. That there be the closest co-operation and understanding between the local president, the union president, and the union secretary, in selecting or exchanging local secretaries, or in changing their work.

We recommend, That where a combination of departments in one secretary is necessary in any conference, each of those departments thus combined receive equal attention.

Publishing Department

In an endeavor to build up the colporteur work among the student body in our schools, the Committee on Plans presented the following report, which was adopted:

We recommend, 1. That the following action, voted at the Educational Council held at Colorado Springs, be approved:

"We, the committee appointed at the Spring Council to submit definite plans for a colporteur representative to promote work in colleges and junior colleges during the school year, recommend the following:

"a. That the publishing house in whose territory the school is located provide tuition for the person agreed upon.

"b. That the school provide at least one hour each week for the colporteur class to meet and carry forward its studies and work, under the leadership of the person provided in section a.

"c. That the school give credit of not more than four hours to those who take the course and devote at least eleven weeks of forty hours each to canvassing during the year.

"d. That an outline for a course of study be provided by the General Conference Publishing Department.

"e. That this colporteur class, and the field work of eleven weeks of forty hours each, be elective in the regular ministerial course."

We recommend, 2. a. That this plan be put into operation as rapidly as suitable men can be secured for these appointments.

b. That the leader in the school be appointed by a committee composed of the president of the school, the union conference president or presidents, the union conference field missionary secretary or secretaries, in the union or unions concerned.

We recommend, 3. That our public workers and people in general be on guard against circulating sensational stories apparently designed originally to create prejudice and hatred, and in which we are likely to give credence and currency to unsupported statements.

Home Missionary Department

In an effort to promote neighborhood work on the part of our church members, and yet at the same time

safeguard against the solicitation for subscribers to home missionary literature on the Sabbath, the following plan, known as the "Envelope Order Plan," was recommended and adopted by the Council:

WHEREAS, The success of our work depends in a large measure upon our members' being fully grounded in the truths of the message, this being brought about through Bible study and the reading of our books, periodicals, and other literature, usually ordered upon the Sabbath; and,

WHEREAS, Success depends also upon the circulation of literature, provision for such circulation being usually arranged with the church missionary secretary upon the Sabbath; therefore,

We recommend, That all our churches throughout the world adopt the "Envelope Order Plan," thus relieving the Sabbath of the business that too often in the past has been transacted in our churches.

Sabbath School Department

An interesting hour was devoted to a report by J. S. James of the Sabbath school work in Europe. Brother James had spent the summer in the European Division in the interests of developing this department of the work. At the close of his report, Mrs. Plummer showed by interesting facts the growing interest of our membership generally in the Sabbath school. Its aim, to enlist every member of the church as a member of the Sabbath school is being more and more encouraged by the attitude of the church membership; for whereas in 1902 only 48 per cent of the church members were attending Sabbath school, in 1922 the average has been increased to 72 per cent. Incalculable blessing has been brought to our believers and churches everywhere through this weekly Bible study hour in the Sabbath school; and as a result of the blessing personally obtained, there has been through the Sabbath school a larger giving, so that the offerings have really grown in a remarkable way.

Educational Department

It was voted that we heartily concur in the following resolution passed at the recent Educational Council:

"Resolved, That we as Seventh-day Adventist educators assembled in this world's convention, reaffirm our position as opposed to the theory of organic evolution, and as believing in the account of a literal creation as given in the Bible."

To secure for our young people this unshaken faith in the Bible,

It was recommended, That a strong effort be made to have our young men and women secure their full education in our schools; and further, that our teachers, educational superintendents, and secretaries, and our ministers set our young people an example in this respect. Also that when it seems advisable that exceptions be made, it be after careful consideration and recommendation by conference committees and school boards.

With a view to enlarging the experience of educational leaders and bringing our schools as training centers into closer touch with the foreign fields, it was —

Voted, That the General Conference, in arranging for its foreign visits, call upon these educational leaders from time to time to participate in this work and in the experience of such visits.

It was further —

Voted, That the educational superintendent, by virtue of his position, be a member of the academy board, and the educational secretary a member of the college board.

Financial Support of Church Schools

Looking toward stabilizing the finances of our church schools, the following recommendations were adopted:

We recommend, 1. That each union conference work out and put into operation a financial policy which best meets

the needs of that field, and which includes the following points:

a. That the responsibility for the education of the children of the church rests primarily upon the parents, and then upon the church and the conference.

b. That a central fund for the assistance of needy schools be created in each conference, in harmony with the plans voted at the Fall Council of 1922, which follow:

(1) An offering to be taken in all our churches at least once a quarter, the General Department to suggest plans for promoting this.

(2) Such per cent of the "comeback" as may be agreed upon by the conference committee.

(3) Special pledges and contributions solicited from those who may not be carrying heavy educational financial responsibilities.

c. This fund to be remitted by the local church to the conference treasurer, to be disbursed by a committee consisting of the conference president, the conference treasurer, and the educational superintendent, as in their judgment is deemed necessary.

d. That thorough promotion work be carried forward in the field to educate the individuals of the churches to feel a solemn responsibility for the financial support of our church schools.

It is hoped that out of the experience in the field a plan for the financial support of our church schools may be evolved, which can be used as a basis for a general financial policy.

Medical Department

Resolutions relating to various phases of medical missionary activity were adopted as follows:

We recommend, 1. That medical secretaries be appointed in the union conferences, and as far as possible in the local conferences, who shall give their full time to this work; and that their first attention be given to the building up of the health of Seventh-day Adventist children, working in harmony with the plans already outlined and published in leaflet form by the General Conference Medical and Educational Departments.

2. That such medical workers be qualified physicians or graduate nurses who preferably have had a course in Public Health, and who show special qualifications and fitness for this particular field of denominational health work.

3. That in harmony with the specific plan given in Volume IX of the "Testimonies," covering the use of "The Ministry of Healing" as a means of assisting students in obtaining their education, at the same time communicating precious light to the world, and of securing funds for extending medical missionary interests, arrangements be made with the publishers for a relief edition of this book, to be sold by our students and church members on a commission basis throughout the year.

WHEREAS, It is evident there is a great need of adequately trained business managers, medical superintendents, and other leaders in our medical institutions to supply the calls in our medical missionary work; therefore,

We recommend, 4. That in all our larger sanitariums and medical institutions, policies be adopted and plans made by the boards of managers intended to give the most favorable opportunities for the adequate training of medical superintendents, sanitarium business managers, superintendents of nurses' training schools, and other workers in important lines.

WHEREAS, It is evident that the most effective way of training competent laborers of these classes is to employ suitable persons as actual assistants to the heads of the respective departments; therefore,

We recommend, 5. That wherever possible in these institutions, such persons be selected and employed in order that they may receive such training, even in cases where it may seem to involve a certain financial sacrifice on the part of the institution.

WHEREAS, On account of the financial obligations resting upon a number of the young men graduating from our medical college, it is often difficult to make their services available for foreign fields; and,

WHEREAS, The great expense and long period of time incident to securing a medical education is manifest; therefore,

We recommend, 6. That an Enabling Fund of \$2,000 be provided by an annual appropriation by the General Conference and 2½ per cent of the Medical Extension Fund, it being understood that the \$2,000 annual appropriation by the General Conference to this fund be continued only until such time as the Medical Extension Fund shall become sufficiently large to provide for the entire Enabling Fund; and that where necessity requires, young physicians under appointment to mission fields be assisted from this fund to an amount not to exceed \$1,000.

7. That such aid shall be rendered on a basis of \$200 for each year of service in the mission field until said debt is paid; and that the authority to control this Enabling Fund shall rest in the Treasury Department of the General Conference, whose duty it shall be to see that the same is not dissipated or unwisely encroached upon.

In view of the pressing need and urgent calls now in hand for additional physicians as medical missionaries in South Africa and other fields under British control,

We recommend, 8. That for the present, provision be made as soon as possible to send three graduate physicians to Great Britain to secure credentials for practice in British territory, in order that they may be ready to take up medical missionary work in South Africa or other British fields.

9. That a summer school for graduate nurses be held in the summer of 1924, to give an advanced education and training to graduate nurses that will help to qualify them for denominational health educational work, the place to be determined by the General Conference Committee.

10. That special attention be paid to giving foreign missionary appointees a short course of training in the care of their own health in tropical climates, as well as for qualifying them to give emergency treatment and first aid to those for whom they are working; this training to be especially provided by the Washington Sanitarium and the White Memorial Hospital.

In speaking to the resolutions on medical work, Dr. Newton Evans reported that the College of Medical Evangelists had graduated 160 physicians during the last ten years. Of this number, two had died, and the remainder are distributed as follows:

Number at present taking interne work.....	30
Number in the employ of the denomination, home and foreign, on full-time basis.....	49
Number doing active self-supporting medical missionary work, home and foreign.....	34
Number practising medicine, loyal to the message, but not giving primary attention to missionary work....	39
Number having lost interest in our work.....	6

This statement by Dr. Evans will be read with interest by parents who desire a medical missionary training for their children, for it shows that only a small proportion of those who have passed through the school have lost interest in our work.

Home Commission

Believing that "the restoration and uplifting of humanity begins in the home," and that "the success of the church . . . depends upon home influences;" and,

Recognizing that the upbuilding of the Christian home and the instruction and assistance of parents in the training of their children, are an important part of the ministry, and in order that our ministers may become more capable in teaching our people in a practical way concerning their work as parents,

We recommend, 1. That our ministers give greater thought and study to the principles and problems which come in the making and maintenance of the home; and that in their ministry they teach practical Christianity in home relations.

2. That our ministers give cordial support and sympathetic co-operation to the efforts of the Home Commission for the instruction and help of parents, through the Young Mothers' Societies and other agencies being set in motion.

3. That we approve the plans of the Home Commission to prepare a handbook which shall be of use to ministers and other workers, outlining themes of study and suggesting sources of instruction and information upon the character and work of the Christian home.

Heedful of the instruction in the "Testimonies for the Church," that among the objects of the camp-meeting is instruction concerning the work of the Christian home,

We recommend, 4. That due attention be given at all our camp-meetings to instructing parents and young people in the principles and practices of Christian home-making; and to this end, that we avail ourselves of the aid offered by the Home Commission in programs and outlines of study for home meetings upon the camp-ground; and that we seek to provide for these meetings the best teachers available.

Religious Liberty Department

In view of the present agitation in some specific places and more or less throughout the country, to close all private and Christian day schools,

We recommend, That a vigorous and careful campaign be conducted, setting forth the educational value of such schools, the right to conduct them, and the dangers that would come to the nation in forcibly closing them.

The council also adopted a Memorial to be presented to President Coolidge, setting forth the principles of religious liberty, and the absolute necessity of a separation of church and state, and assuring the President of our hearty co-operation and good will in his endeavors for the nation as a whole.

Missionary Volunteer Department

During the last hours of the Council the work of the Missionary Volunteer Department received careful attention. The general secretary called the attention of the members to certain important resolutions passed by the Colorado Springs convention, in regard to evangelistic work for our young people, the appointment of language area committees to study plans for advancing the Missionary Volunteer work among our churches in the various language areas of the world, the annual membership plan, and the Spirit of Prophecy Reading Course.

Junior Work

There was quite a full explanation of the Junior plans, and the following resolution passed at Colorado Springs was approved by the Council:

"In view of the following instruction from the spirit of prophecy:

"True education . . . is the harmonious development of the physical, the mental, and the spiritual powers."—*Education*, p. 13.

"Let the older members of the church seek to do earnest, compassionate work for the children and youth. Let ministers put to use all their ingenuity in devising plans whereby the younger members of the church may be led to co-operate with them in missionary work. But do not imagine you can arouse their interest merely by preaching a long sermon at the missionary meeting. Plan ways whereby a live interest may be kindled."—*Testimonies*, Vol. VI, pp. 435, 436.

"Youth cannot be made as sedate and grave as old age, the child as sober as the sire. While sinful amusements are condemned, as they should be, let parents, teachers, and guardians of the youth provide in their stead innocent pleasures, which will not taint or corrupt the morals."—*Counsels to Teachers*, p. 335.

"In lines of recreation for the student, the best results will be attained through the personal co-operation of the teacher. The true teacher can impart to his pupils few gifts so valuable as the gift of his own companionship. It is true of men and women, and how much more of youth and children, that only as we come in touch through sympathy can we understand them; and we need to understand in order most effectively to benefit. To strengthen the tie of sympathy between teacher and student there are few means that count so much as pleasant association together outside the schoolroom. In some schools the teacher is always with his pupils in their hours of recreation. He unites in their pursuits, accompanies them in their excursions, and seems to make himself one with them. Well would it be for our schools were this practice more generally followed. The sacrifice demanded of the teacher would be great, but he would reap a rich reward."—*Education*, p. 212.

We recommend, That the plans adopted at the General Conference for the Junior Missionary Volunteer Society be reaffirmed and their development encouraged through appeal to parents and teachers, and through the training of such workers and others in methods of work."

A Junior Manual manuscript was recommended by the Colorado Springs convention. This has also been examined by a committee appointed by the General Conference Committee, consisting of C. S. Longacre, Mrs. L. Flora Plummer, D. D. Rees, and Mrs. C. C. Lewis. This committee submitted a report, which was adopted as follows:

We recommend, That the Junior Manual manuscript submitted by the Missionary Volunteer Department be published.

Standard of Attainment

The efforts of the Department to stress the Standard of Attainment work were spoken of, and the following recommendation passed:

WHEREAS, It is necessary that all our young people should be qualified for soul-winning work where they are, and that one means to this end is a better knowledge of the advent message and movement,

We recommend, That the Missionary Volunteer Department make 1924 a Standard of Attainment year, by putting forth a special effort to enroll thousands of our youth in Standard of Attainment classes, leading them to a knowledge of Bible doctrines and denominational history.

We further recommend, That resident pastors, Bible workers, and church elders stand ready to assist in the teaching of these classes.

Evangelistic Work for Young People

The following resolution affecting the work of the Missionary Volunteer Department was also passed:

Inasmuch as it is our earnest purpose to make the Missionary Volunteer Department evangelistic and soul-winning in all its aims and activities,

We recommend, That when a Missionary Volunteer leader is chosen in harmony with the qualifications described in resolution 4, under "Departmental Work," and is doing successful soul-winning work, he be designated by the committee as Young People's Evangelist.

Union Conference Sessions

In considering the union conference sessions, which will be held this winter, a committee on dates, which had been appointed, presented the following report:

We recommend, That the twelve unions be grouped into four sections of three each, as follows:

Southeastern, Southwestern, Southern;	
Northern, Central, Lake;	
Atlantic, Columbia, Eastern Canadian;	
Western Canadian, North Pacific, Pacific;	
and that the dates for these respective meetings be as follows:	
Southeastern	January 21-30
Southwestern	February 4-11
Southern	February 13-20
Northern	February 12-21
Central	February 26 to March 6
Lake	March 11-20
Atlantic	January 20-28
Columbia	January 31 to February 7
Eastern Canadian	February 12-21
Western Canadian	February 12-21
North Pacific	February 26 to March 6
Pacific	March 11-20

Service at Home and Abroad

Careful consideration was given to the matter of transferring workers from one field to another. The plan devised aimed at doing justice to the need represented in the call, to the field sending the call, and to the conference and worker to whom the call is sent. It was felt that with this evening up a balanced distribution of workers for the whole field would be effected. The plan adopted was as follows:

Procedure in Calling Workers for Foreign Service

We recommend, 1. That department secretaries co-operate with the General secretaries in gathering information regarding possible candidates to fill calls.

2. That General Conference workers in all departments confine themselves to making inquiries only with a view to securing information of likely appointees, but that no definite proposition or negotiation relating to the invitation or movement of a worker be initiated by them; that this entire information be placed with the Secretarial Department for presentation to the Committee, and the General Conference Committee's action inviting an individual to foreign service be made, through the Secretary, the basis of negotiation.

3. In the case of a call for men from one division to another, the Secretarial Department shall communicate the action of the General Conference Committee through the division and union conference leaders, and it shall be the duty of the union conference president to take the matter up with the local con-

ference or mission leader, and then pass the call on to the candidate, with whatever counsel may be deemed advisable.

4. No call to a worker employed in a conference or institution is to go to the worker direct, such communication being sent to the local conference president or head of union institution, to pass on to the worker, a carbon copy being sent to the union president, with instruction to the local president or manager (in case of a State institution, three persons are to be recognized, the union and local presidents, and the head of the institution), it being understood that the letter to the candidate should reach his hands in every case, but that it be the privilege of a union or local conference president or head of an institution to pass on counsel respecting the call to the candidate at the time the letter is handed to him.

N. B.—In practice it is found a good plan generally to write the local and union presidents by joint letter in carbon.

5. It shall be the duty of the Secretarial Department to write to the candidate (as per plan outlined above), giving official notice of the Committee's action, calling attention to the procedure as to medical examination or any special conditions or needs, so that on receipt of the call the appointee shall have full information on which to base a decision.

6. Where the invitation is to a specific line of departmental work, as in the case of a book leader, teacher, nurse, etc., after the Secretarial Department has passed on the call, the secretary of the department interested may feel free, when word has been received from the union or local conference that the call has been passed on to the candidate, to take up correspondence with him, communicating helpful information relative to the progress of the departmental work in the field to which he is called; but that there shall be no definition of the terms or policies under which the work is to be conducted in the field to which the worker is going.

7. Arrangements as to time of actually beginning the new service, beginning journeys, sailing, passports, etc., should be made only by the General Secretarial Department, in counsel with the Treasurer.

8. The Treasurer to give the appointee all detail instruction as to finances, modes of travel, baggage, wages, or any feature liable to involve expense or calls upon the Treasury, and to take sole charge of ship reservation, and embarkation instructions.

Method of Calling and Transferring Laborers Within Division Fields

For the preservation of unity and co-operation in securing and transferring workers for our growing cause in all its departments,

We recommend, 1. That, in order to avoid friction and the unsettling of workers, those who are seeking for workers shall conscientiously avoid making offers to, or entering into any arrangements whatsoever with, individuals who are employed or who may be under obligations for employment, with reference to their entering any particular line or field of work.

2. That men in responsible positions shall be free to make inquiry from institutions or organizations employing workers for whose services they are thinking of asking, for the purpose of counsel as to the suitability of such persons for the work in mind, and to ascertain whether or not their release could be arranged; but in no case shall these inquiries be made, either directly or indirectly, to the individual.

3. That after such counsel, the call for individuals desired may be made in the regular way, as follows:

a. Within a union conference, interchange of laborers between local conferences or institutions shall be made through the union conference.

b. The union conference desiring a worker from a sister union shall request the General Conference to secure the release of such worker.

c. The General Conference, before passing on a call by definite action, shall make inquiry of the union and local conference from which a worker is desired, as to qualification of the worker and the propriety of the transfer.

d. In no case shall the call be made to the individual, but through the union and local conference in which he is laboring.

e. In all negotiations regarding the securing and transfer of laborers we should exercise an unselfish and broad-minded spirit, and should see to it that the call reaches the worker desired, in order that he may become a factor in the decision affecting his own work.

4. That no institution or conference shall employ a worker until he is properly released from the institution or conference by which he has been employed.

Method of Calling and Transferring Institutional Workers

We recommend, 1. That the same general method of transferring laborers as outlined in the policy governing the calling and transferring of workers in division fields, apply in the calling and transfer of superintendents and business managers of sanitariums, principals and business managers of schools, and managers of publishing houses; and,

2. That such workers should not be dropped from employment without making effort to provide for their employment elsewhere or in other lines of work, on the same basis governing the transfer of all conference workers.

3. That in the case of sanitarium superintendents, the peculiar nature of their work be taken under special consideration, recognizing that a medical practice, either in a sanitarium or out of it, cannot well be subjected to changes or interruptions without loss to that practice; and that as few such changes as possible be made.

Statistical

The following recommendations presented by the Statistical Secretary were adopted:

1. In the matter of financial statements, we recommend that all summarized reports be prepared to indicate total resources and liabilities of every organization, and that each union conference auditor be requested to state also the amount of duplicated resources and liabilities of all the organizations in his union.

2. We advise the continuance of the present form of financial statement in segregating the amount of trust funds from total liabilities.

3. And further, we again urge greater promptness on the part of all auditors and treasurers throughout the world, upon whom rests the responsibility of furnishing financial statements for compilation in the annual statement.

General Conference Session

It will be of interest to the readers of the REVIEW to know that the place for the next General Conference session, in 1926, was determined. The Council had before it many kind invitations. The governor of Minnesota, the mayor of Minneapolis, and the civic bodies of that city sent a cordial invitation to hold the meeting there. Similar invitations were presented from Kansas City, Des Moines, Milwaukee, and Winona Lake, Ind. After due consideration it was decided to accept the invitation of the city of Milwaukee, and it was voted to hold the next General Conference session in the Auditorium of that city, in 1926, May 20 to June 6, inclusive.

The Milwaukee Auditorium is excellently equipped for the holding of a General Conference session. The large Auditorium seats about 12,000 people, and there are sub-halls seating from 350 to 1,250. We believe we shall be very comfortably housed and hospitably cared for in Milwaukee. However, we expressed our appreciation to the various cities that had extended us invitations to enjoy their hospitality for this important meeting.

Distribution of Labor

Few transfers and appointments were made, and only those that have so far been carried through are here recorded:

P. E. Brodersen, of the Bureau of Home Missions, to South America, as vice-president of the General Conference for the South American Division.

M. N. Campbell, from the Secretarial Department, to the secretaryship of the Bureau of Home Missions.

A. J. Clark, to the Bureau of Home Missions, as superintendent of the division of Miscellaneous Languages, East.

H. H. Hicks, of the Lake Union, to the Northern Union, to take the presidency of the Iowa Conference.

D. A. Parsons, of the Columbia Union, to Inter-America, as superintendent of the Mexico-Central American Union.

N. Oancea, of the Lake Union, to the Columbia Union, for work in the Ohio Conference.

T. D. Zaharis, from the Lake Union to the Pacific Union, for work in the California Conference.

E. M. Oberg, of the Northern Union, to the North Pacific Union, as home missionary secretary.

E. R. Lauda, of the Central Union, to Arizona.

G. E. Leffler, of the Northern Union, to Illinois.

J. C. Nixon, of Illinois, to Iowa.

Adolph Blomsted, of the Central Union, to the Southern New England Conference.

L. G. Jorgensen, of South Wisconsin, to the South Brazil Union.

H. K. Presley to connect with the General Conference Treasury Department.

M. R. Battee, of the Nevada Conference, to the Mexico-Central American Mission, as secretary-treasurer of Mexico.

Closing

The day before the Council closed a whole morning was devoted to a dedication service, in which the keynote struck by all was a more complete consecration to God and a firmer faith to hold out the hand for divine help and strength in the performance of all that those present had pledged themselves to undertake. Let our people pray as they join the workers in all lands in a spirit of co-operation and helpfulness, that God will make us equal to our great responsibility.

W. A. SPICER,

C. H. WATSON,

O. MONTGOMERY,

I. H. EVANS,

A. G. DANIELLS,

L. H. CHRISTIAN,

P. E. BRODERSEN,

E. E. ANDROSS,

Chairmen.

C. K. MEYERS,

Secretaries.

* * *

The Crisis Before Us

THE work which the church has failed to do in a time of peace and prosperity, she will have to do in a terrible crisis, under most discouraging, forbidding circumstances. The warnings that worldly conformity has silenced or withheld, must be given under the fiercest opposition from enemies of the faith. And at that time the superficial, conservative class, whose influence has steadily retarded the progress of the work, will renounce the faith, and take their stand with its avowed enemies, toward whom their sympathies have long been tending. These apostates will then manifest the most bitter enmity, doing all in their power to oppress and malign their former brethren, and to excite indignation against them. This day is just before us. The members of the church will individually be tested and proved. They will be placed in circumstances where they will be forced to bear witness for the truth. Many will be called to speak before councils and in courts of justice, perhaps separately and alone. The experience which would have helped them in this emergency they have neglected to obtain, and their souls are burdened with remorse for wasted opportunities and neglected privileges.

My brother, my sister, ponder these things, I beseech you. You have each a work to do. Your unfaithfulness and neglect are registered against you in the ledger of heaven. You have diminished your powers and lessened your capabilities. You lack the experience and efficiency which you might have had. But before it is forever too late, I urge you to arouse. Delay no longer. The day is almost spent. The westering sun is about sinking forever from your sight. Yet while the blood of Christ is pleading, you may find pardon. Summon every energy of the soul, employ the few remaining hours in earnest labor for God and for your fellow men.—“*Testimonies*,” Vol. V. pp. 463, 464.



OUR HOMES



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.

The Cottage of Content

As I went to the village, looking for a lark,
I heard a woman singing—singing in the dark.
She stood before the window; I saw a lamp flare up;
I saw her scrub a shining pan and fill a china cup.
I saw her rinsing saucers to set them in a pile;
I watched her fold a white cloth, singing all the while.
A deep tune, a dear tune, like a lullaby:
The little leaves were listening, beneath the bending sky.
A sweet song, a slow song—I held my breath to hear;
And all the night was hearkening, and all the stars came near.

Meadow larks, and church tunes, the tricks that fiddlers learn:
There's a lot of music to make a man turn.
But there's naught can equal, when all's said and spent,
A woman's low singing in a cottage of content.

"Peace be on your threshold, and blessings good and great—"
I went bareheaded past the little gate;
I forgot the village, and I forgot the boys—
The brave streets, the broad streets, full of light and noise.
I sat on the hillside to watch the moon rise,
With songs on my own lips, and dreams before my eyes.

—Carol Haynes.

* * *

Mothers

CLARENCE SANTEE

If a mother is indeed a mother in the full sense of the term, no greater life than hers can be recorded. Its joys are the purest, its responsibilities the heaviest, its pleasures the sweetest, its sorrows the deepest, its resources unlimited, its needs unmeasured. With Paul she can say, "In weariness and painfulness, in watchings often." 2 Cor. 11:27.

Christ, who created mothers, knew their perplexities; and when in their distress they brought their wayward ones to Him, He sent them away comforted.

"The Saviour understood the care and burden of the mothers who were seeking to train their children according to the Word of God. He had heard their prayers. He Himself had drawn them into His presence.

"One mother with her child had left her home to find Jesus. On the way she told a neighbor her errand, and the neighbor wanted to have Jesus bless her children. Thus several mothers came together, with their little ones. Some of the children had passed beyond the years of infancy to childhood and youth. . . . He took the children in His arms, He laid His hands upon them, and gave them the blessing for which they came.

"The mothers were comforted. They returned to their homes strengthened and blessed by the words of Christ. They were encouraged to take up their burden with new cheerfulness, and to work hopefully for their children.

"The mothers of today are to receive His words with the same faith. Christ is as verily a personal Saviour today as when He lived a man among men. He is as verily a helper of mothers today, as when He gathered the little ones to His arms in Judea. The children of our hearts are as much the purchase of His blood as were the children of long ago.

"Jesus knows the burden of every mother's heart. He who had a mother that struggled with poverty and privation, sympathizes with every mother in her labors. . . . He who gave back to the widow of Nain her only son, and who in His agony upon the cross remembered His own mother, is touched today by the mother's sorrow. . . .

"Let mothers come to Jesus with their perplexities. They will find grace sufficient to aid them in the management of their children. The gates are open for every mother who would lay her burden at the Saviour's feet."—*The Desire of Ages*, pp. 511, 512.

"Some of the children had passed beyond the years of infancy to childhood and youth." Perhaps in our days the temptations are more apparent in youth than in the earlier days. But as even the "youth" were included in the number brought to Him by anxious mothers, so now the mother can bring them to Him, and Jesus is as near today as He was to those tried and discouraged mothers nineteen hundred years ago.

Others may say, as did the disciples, "It is no use," but the Saviour, whose love never changes, will again bid them come. As Jesus once said to the anxious parent who had sought Him out, and who was told to "trouble not the Master," so now He says to you, "Fear not: believe only, and she shall be made whole." Luke 8:49, 50. The child may be indifferent, but Christ is calling it to Himself. The odds are fearful, but He can prevail. He says: "If ye turn again unto the Lord, your brethren and your children shall find compassion before them that lead them captive, . . . for the Lord your God is gracious and merciful, and will not turn away His face from you, if ye return unto Him." 2 Chron. 30:9. This promise is sure, and Christ will never fail on His part.

The mother and the minister stand next to Christ in the estimate of heaven. Christ has said of the ministry:

"The disciples were now about to receive an office of sacred responsibility second only to that of Christ Himself. They were to be set apart for the gospel work."—*The Spirit of Prophecy*, Vol. II, p. 202.

While the gospel ministry is "second only to that of Christ" in the world, the Lord has said of the faithful mother:

"If married men go into the work, leaving their wives to care for the children at home, the wife and mother is doing fully as great and important a work as the husband and father. Although one is in the missionary field, the other is a home missionary, whose cares and anxieties and burdens frequently far exceed those of the husband and father. . . . If she works for the best interest of her family, seeking to fashion their characters after the divine Model, the recording angel writes her name as one of the greatest missionaries in the world. God does not see things as man's finite vision views them."—*Testimonies*, Vol. V, p. 594.

From this it is clear that the faithful minister stands next to Christ in his sacred calling, and that the faithful mother is doing "fully as great and important a work," frequently with greater cares, anxieties, and burdens, than are carried by the minister in the field.

There will be many glad surprises when the faithful mothers stand before the throne and the reward of faithfulness is granted to them. He whose love is more tender than that of a mother, who pities more than a father, will not forget.

Lodi, Calif.

* * *

"THE harp holds in its wires the possibilities of noblest chords; yet if they be not struck, they must hang dull and useless. So the mind is vested with a hundred powers that must be smitten by a heavy hand to prove themselves the offspring of Divinity."

Waiting

L. D. SANTEE

We wait while the waves of time are drifting
 On the shores of life their sands of care,
 We wait till the shades of earth, uplifting,
 Shall reveal to our vision the "over there."
 How often we list to the mourners' crying,
 The hearts that are breaking, day after day.
 But over there, in the land undying,
 Every tear shall be wiped away.

Every sorrow will then be banished,
 Pass like a dream to return no more;
 All the ills of our earth life vanished,
 Lost in the joys of the farther shore.
 As the days go by, a restless longing
 Is filling my heart for heaven and home;
 But soon shall I see the radiant morning,
 When the summons from heaven shall bid me come.

The sweetest things of the year are dying,
 And genial showers cannot restore;
 Low in the dust are our treasures lying,
 But the voice of Christ shall awake once more.
 We will pass the days of our waiting dreary,
 In telling the world of the saints' glad home;
 Of the land of rest where none are weary;
 Of the mansions where sadness can never come.

* * *

Our Best Friend

JOHN G. HINTER

SOME talk so much about their friends that they hardly care to talk of anything else; and yet many fail to realize what a true friend is. "A friend is one who knows all about you, but loves you just the same." When charges are made against you, he takes your part. You may or may not have such a friend on earth; but one thing is sure,—you have one in heaven, Jesus the Redeemer, the one who is interested in you. "Yea, I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee." Jer. 31:3.

Blessed are you if you can say today, "Jesus and I are friends." He knows all about you. He understands your perplexities, your failures, and your discouragements; but He loves you still, and is eager to help and encourage, if you will only let Him do so. He is knocking at your heart's door, but are you opening it for Him to enter? If you will open it, He will come in.

"Behold, I stand at the door, and knock: if any man will hear My voice, and open the door, I will come in to him, and sup with him, and he with Me." Rev. 3:20.

"I will come into him!" To let Jesus come into your heart is the greatest thing that you as a human being can do; for the greatest person that ever lived has come to be with you, the one that has all power and all wisdom in heaven and earth,—the one that can solve your problems, and can always tell you what to do under all circumstances of your life. He can give you victory over sin, over every temptation that Satan will present to you.

Suppose you were in prison, serving a life sentence, and a certain person came and paid the price, thereby setting you free; would you consider that person your best friend? Certainly you would. But how are you considering Jesus, who has paid the price to set you free from the prison house of sin? He gave all He had to redeem you. What are you showing Him in return for all He has done for you? If you are not already experiencing that peace and joy which come from knowing that Jesus and you are friends, I entreat you to make sure of that relationship now.

Be Patient with the Boys

I HAVE a profound respect for boys. Grimy, ragged, tousled boys in the street often attract me strangely. A boy is a man in a cocoon,—you do not know what it is going to become,—his life is big with possibilities. He may make or unmake kings, change boundary lines between States, write books that will mold character, or invent machines that will revolutionize the commerce of the world. Every man was a boy—it seems strange, but it is really so. Wouldn't you like to turn time backward, and see Abraham Lincoln at twelve, when he had never worn a pair of boots,—the lank, lean, hungry boy,—hungry for love, hungry for learning, tramping off through the woods for twenty miles to borrow a book, and spelling it out crouching before the glare of the burning logs?

Distinctly and vividly I remember a squat, freckled boy who was born in the "Patch," and used to pick up coal along railroad tracks in Buffalo. A few months ago I had a motion to make before the court of appeals at Rochester. That boy from the "Patch" was the judge who wrote the opinion granting my petition.

Yesterday I rode horseback past a field where a boy was plowing. The lad's hair stuck out through the top of his hat, one suspender held his trousers in place, his form was bony and awkward, his bare legs and arms were brown and scratched and brier-scarred. He turned his horses just as I passed by, and from under the flapping brim of his hat he cast a quick glance out of dark, half-bashful eyes, and modestly returned my salute. When his back was turned, I took off my hat and sent a God-bless-you down the furrow after him.

Who knows? I may yet go to that boy to borrow money, or to hear him preach, or beg him to defend me in a lawsuit; or he may stand with pulse unmoved, bare of arm, in white apron, ready to do his duty, while the cone is placed over my face, and night and death come creeping into my veins.

Be patient with the boys; you are dealing with soul-stuff. Destiny waits just around the corner.

Be patient with the boys!—*Elbert Hubbard, in the Philistine.*

* * *

Definitions of Home

A PRIZE was once offered by the London *Tit-Bits* for the best answer to the question, "What is home?" Here are a few of the answers which were received:

"A world of strife shut out, a world of love shut in."

"Home is the blossom, of which heaven is the fruit."

"The golden setting, in which the brightest jewel is 'mother.'"

"The father's kingdom, the children's paradise, the mother's world."

"The center of our affections, around which our hearts' best wishes twine."

"The jewel casket, containing the most precious of all jewels—domestic happiness."

"A little hollow scooped out of the windy hill of the world, where we can be shielded from its cares and annoyances."

* * *

ALL is of God that is, and is to be; and God is good. Let this suffice us still, resting in childish trust upon His will who moves to His great ends, unthwarted by the ill.—*Whittier.*



FRENCH WORKERS' INSTITUTE

At Oshawa, Ontario, September 14-22, the French workers were assembled for an institute. This was the first institute ever held for the French workers in North America. It was a most blessed time as well as a busy time. The daily program began with morning worship and Bible study at 7:30 A. M., and sessions were held until 9:30 P. M.

We were very fortunate in having with us Elder P. E. Brodersen and Elder M. N. Campbell. Elder Brodersen could be with us only during the first part of the institute. We greatly appreciated his counsels and the helpful studies he gave, and regretted that he could not be with us until the close of the meetings. Elder Campbell gave us some very practical and spiritual instruction. Elder F. W.

About 1910 Elder Roth came from Europe, locating in the East, and again work was begun among the French. The Lord blessed his labors, and souls among that people were won to the truth.

Elder Roth was then called elsewhere, and again during the interval of time that the field was left without a worker, we lost many precious souls by apostasy.

Since the writer has been called to the French work, it has been reorganized, and new laborers have entered the field. The General Conference, by its generous financial support, has greatly helped in the giving of the message, and this has been of great encouragement to us.

We have appreciated the marked interest and counsels of the secretary of the Bureau of Home Missions, Elder P. E. Brodersen, and we rejoice that the

as they live they shall be lent to the Lord.

The second was Dr. Roy A. Falconer. After his graduation he spent about a year as a member of the staff of the St. Helena Sanitarium, and then cast in his lot with the light-bearers at Nanning, China. There, in that far-away land, he laid his young wife to rest in the "Happy Valley,"—the beautiful foreign cemetery at Hongkong, in South China. For more than a year after her death he clung to his work, and then only returned to the United States on account of his infant child. Dr. Falconer's parents before him also had been workers in this denomination, and had imbued the hearts of their children with a deep desire to give their lives to the proclamation of the threefold message.

And now Dr. and Mrs. Hudspeth Ellet Scoles have gone to Soonan, Korea. Like many another graduating from our Medical College, Dr. Scoles found himself burdened with a heavy indebtedness. This he labored steadfastly and faithfully to pay. His path, in this respect, was strewn with many difficulties. But he clung to his ideals, ever cheering himself and his friends with his watchword of hope, "God will open the way for me to go to the Orient as soon as my obligations are satisfied."

Long has Soonan stretched out her hands for help. The very name of Soonan is almost a household word among us. Every loyal Seventh-day Adventist loves it. We love it just as our brethren and sisters in this faith of half a generation ago loved the name of Pitcairn Island. These two places are blessedly inwrought in the fabric of our mission work because of the brave men and women who sailed great seas in tiny ships, and toiled amid heat and cold and privation, in order that people who walked in darkness and dwelt in the shadow of death, might see a great light.

At Soonan, in the ancient land of Korea, Dr. Riley Russell, aided by his devoted wife, established a dispensary and hospital. Thousands of the sick and suffering of that storm-tossed race have sought this spot with the prayer on their poor heathen lips that there they might find relief from physical woes. For years this work stood as a beacon. But ill health in his family compelled the founder to return to the homeland. And from that day to this that mission field has lain fallow, while cries have reached to high heaven, "Send us another doctor to help us." We can only humbly confess our sloth in responding to this great need.

But today we are thankful that God has hallowed the hearts of Dr. and Mrs. Scoles to roll away the reproach which has been resting upon us, and to once more uprear in Soonan the standard of our medical missionary work.

In giving his life to this great cause Dr. Scoles also is treading in the path his forebears trod before him. He comes of a family the members of which have borne pain and imprisonment for their faith. These men have passed to their quiet rest; but they are blest, even as King David of old, of whom it was spoken in that wondrous night at Gibeon,



FRENCH WORKERS

Attending the Institute at Oshawa, Ontario, Canada, Sept. 14-22, 1923

Stray, president of the union, with the assistance of the departmental men of the union, and the officers of the Canadian Watchman Press and Oshawa Missionary College, helped to make the institute a success, and we believe it marks a new era of progress for the advancement of the cause among the French.

Several committees were appointed, who gave study to the different problems. A number of resolutions were unanimously adopted which, we believe, will greatly help to foster the work among the four million French people in North America.

The following is a synopsis of the report given by the writer at the institute:

In the year 1856, Elder D. T. Bourdeau accepted the message, and began work among the French. After a few years several churches and companies of French-speaking Sabbath keepers were raised up in Michigan, Wisconsin, Illinois, and Kansas. Elder Bourdeau labored among the Roman Catholics, who had been greatly stirred when Father Chiniquy left that church. Quite a number accepted the truth from among these people.

Years later, Elders A. C. and D. T. Bourdeau were called to France, and later to other fields of labor, so for a number of years the French in this country were left without workers among them.

During this period forty-seven adults left St. Anne, Ill., at the same time for the State of Kansas, and very few members were left in that church. Apostasy, death, and removals brought changes, and French churches which were once strong, were weakened and even lost their identity.

Lord has been pleased to give the French workers some souls for their labors.

The first year we were able to report thirty-three new believers, the year following thirty-seven, and thus far in 1923 the Lord has given us forty-three.

We now have a good assortment of French literature, which is well prepared. With a band of consecrated workers we believe that we have reached the day when we shall see among the French many who will accept the message, and turn away from their bondage into the liberty of the gospel in Christ Jesus.

L. F. PASSEBOIS.

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A DOCTOR FOR SOONAN, KOREA

THE class of physicians which was graduated from the College of Medical Evangelists in 1919 holds the record as the smallest in the history of the institution. In June of that year there were only five candidates presenting themselves for the M. D. degree. Nevertheless from this little band of five, three have gone forth to heathen lands to carry the banner of Calvary, and the healing of the Great Physician.

The first of these was Dr. J. Earl Gardner. Immediately after serving his internship at the White Memorial Hospital he joined our force of workers at Singapore, in the Straits Settlements. Dr. Gardner's father and mother had been workers in the third angel's message before him, and they had brought up their children with the same thought in their hearts as had Hannah of old,—as long

"Thou hast kept for him [David] this great kindness, that thou hast given him a son to sit on his throne, as it is this day." And as earth's closing night creeps on, no greater joy can gladden the hearts of fathers and mothers in Israel than to know that their sons and daughters are sitting on those thrones of service and sacrifice which only the weight of years has caused them to relinquish.

It is our earnest prayer that God's richest blessings may rest upon these laborers, and that in the annals of the ministry of healing their lives may shine like Ophir's purest gold.

PERCY T. MAGAN, M. D.

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THE COLORED WORK IN KNOXVILLE, TENN.

At a meeting of the union committee held last spring, I was asked to conduct a tent effort in Knoxville, Tenn. In accordance with their request I arrived in Knoxville the seventeenth of May. After spending several days looking for a suitable location, we pitched the tent, and had everything in readiness by Sunday night, June 17, at which time we began services.

The attendance was good during the entire season, and we can now look back and see the hand of God with us in all of our experiences. Several weeks after we had begun our meeting, we learned that this was the seventh time that Seventh-day Adventists had held meetings on this lot. There were great walls of prejudice built up in the minds of some of the people with whom we had to labor, but we are glad to say that as God's people marched around those walls in the strength of the Almighty, the Spirit of God threw many of them down, and we have added sixteen converts to the church. Several others are keeping the Sabbath who have not as yet joined us, and still others are deeply and favorably impressed.

We had earnest prayer seasons with the church during the effort, and we believe it was in answer to these prayers that the walls fell and souls were converted.

Our expenses were \$354.36, and our offerings \$332.37, which shows a shortage of \$21.99. To date twenty-one have been baptized, sixteen of whom are entirely new in the faith. We are now holding Sunday night and Wednesday services in a hall, for the public, which are well attended.

W. B. ABNEY.

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SPANISH-AMERICAN TRAINING SCHOOL, PHOENIX, ARIZ.

ON September 19, the Spanish-American Training School of Phoenix, Ariz., opened its doors to the largest enrolment in the history of the school. Fathers and mothers of the Spanish tongue are offering their boys and girls to be educated and prepared, and pushed out into the ripening harvest.

The old battered tents in which the married students lived last year have given place to neat cottages. The porches have been finished and painted, and present a neat appearance. The laundry also has been painted and the grounds improved until on the whole the campus is beginning to take on a very pleasing

appearance. We hope that funds will soon come in so that we can complete the plastering and finish up the chapel and classrooms.

Whenever God has had a great work to do, He has always begun by preparing the young in a special manner by Christian training to carry forward the work. Just now, with millions of Spanish-speaking people waiting to hear the message, there seems to be a very marked desire and determination such as we have never before seen, taking hold of the young men and women of the Spanish tongue, to prepare themselves quickly to carry the glad gospel message out to their own people.

Surely we can see marked evidence that God is placing His hand to the work, and it will be finished in righteousness. Correspondence in regard to the Spanish-American Training School should be directed to Elder A. N. Allen, 1325 North 14th St., Phoenix, Ariz.

H. D. CASEBEER.

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THE SOUTHEASTERN UNION CONFERENCE

The Carolina Camp-meeting

THE Carolina camp-meeting was attended by the largest number of people in its history. This does not mean those who came to the evening meetings alone, but there was the largest number of campers ever assembled in the history of that conference.

A splendid record of progress has attended the work in the Carolina Conference the past year among both the white and the colored people.

From the first of the year up to camp-meeting time, there had been nearly seventy-five persons baptized in the Carolina Conference. In addition to these, a number were baptized the last day of the camp-meeting.

During the meetings \$1,566.89 was given in the offerings from the white people, and \$781 from the colored. Book sales increased \$397.65 over the year before, which were \$422.51.

The splendid work done by Elder R. I. Keate, president of the Carolina Conference, and his corps of laborers, is certainly appreciated. He was unanimously re-elected, and his committee remained practically the same.

The needs of the field are great. Men and means! This is the cry. While we are much encouraged with the results which have attended the efforts of our faithful brethren and sisters, we feel that much more might have been accomplished had we had the number of laborers according to our population which are ordinarily employed in most of our Northern and Western conferences. Our colporteurs and lay members are faithful, and much good has been accomplished through their efforts.

We earnestly seek an interest in the prayers of God's people for the progress of the work in this needy field.

The Georgia Camp-meetings

Another annual camp-meeting of the Georgia Conference is now in the past. We can truly say that it was a spiritual feast of good things, not only for those who attended the meeting, but also for those who were not able to attend; for in a number of instances we have learned of the encouragement taken from the

camp-meeting to the home churches by those who were in attendance.

Nature in all her aspects strongly aided in our annual gatherings this year. At the Georgia meeting, the camp was very pleasantly located, and the weather was ideal through the entire session. The quiet surroundings were a source of much inspiration as the prayer bands sought the quietness of nature's shield for their meetings together.

Elder G. B. Thompson, of the General Conference, and Elder J. H. Behrens, Bible instructor at the Southern Junior College, who attended the Cumberland and Carolina camp-meetings, were also in Georgia. Elder Thompson's deeply spiritual talks at the nine o'clock hour were especially appreciated by every one who heard them. Elder Behrens also rendered very valuable assistance in the early morning, young people's, and evening meetings. One other special feature which added interest and inspiration to our meetings was the splendid health talks and demonstrations given by Mrs. L. T. Crisler and her assistant, Miss Lehman, from the Florida Sanitarium.

Splendid reports of progress were given from the various departments of the conference. During the last eight months the number converted and added to the church has exceeded that of any past year. Besides the faithful efforts of the pastors of the churches, Elder A. S. Booth, president of the Georgia Conference, has held three evangelistic efforts in the city of Atlanta, with most excellent results. Already more than fifty have been baptized, and several more are keeping the Sabbath and awaiting baptism. He set his goal to win one hundred souls during the year 1923, and the prospects are bright for his reaching it. And so we do feel encouraged with the success which has attended Elder Booth in his efforts, especially when we take into consideration the fact that he was elected president of this conference only last fall, and carried on these evangelistic efforts in connection with his many duties as president. We are also grateful for the faithful co-operation on the part of the Atlanta church, which aided greatly in accomplishing the results. Good success has also attended the efforts of Elders M. J. King and O. B. Crary.

The camp-meeting for the colored people in Georgia was held in Augusta, September 13 to 23. This, too, was an excellent meeting in every respect. Besides the union and local laborers who were present to render service, we were glad to have Elder W. H. Green, secretary of the General Conference Negro Department, with us.

Elder J. F. Crichtlow, and Brethren J. G. Thomas and P. M. Boyd, our colored ministers in Georgia, have also met with success in the evangelistic efforts they have been conducting this past year. In spite of the many onslaughts of the devil to thwart our work, the colored constituency, under the leadership of our faithful brethren, is gradually increasing.

We have much for which to thank the Lord, for His blessing has rested upon His work in the Southland. Encouraging gains are being made. During the camp-meeting, \$2,460 was given as an offering to missions, besides \$270.80 which was given through the Sabbath school on the two Sabbaths of the meeting.

Harvest Ingathering goals were set, amounting to \$2,475.

At the close of the meeting eighteen were buried with their Lord in baptism. When we stop to think that there are only three ordained white ministers and one ordained colored minister and less than six licentiates in this conference, we cannot but feel encouraged that the Lord has so wonderfully blessed the efforts of His people. Still, we feel that much of what has been accomplished would not have been brought about had it not been for the faithful, consecrated, and co-operative efforts of the brethren and sisters in the churches. It is their support and prayers and co-operation which help to bring results every time.

Pray for the work in Georgia. The field is needy. Many counties, as yet, have not been entered by our people, quite a number not even by a gospel colporteur.

W. H. HECKMAN.

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THE CHESAPEAKE CAMP-MEETING

THE thirty-third annual camp-meeting of the Chesapeake Conference was held in Baltimore, Md., August 23 to September 2. It was the largest camp-meeting held in the history of the Chesapeake Conference. There was an excellent spirit among the people on the grounds, and the meetings were of a high spiritual type. The influence of the Holy Spirit prevailed, hearts were touched, and both young and old gave themselves anew to Christ. A baptismal service was held, and a number of adults were baptized.

There were in attendance, besides the regular union workers, Elders C. H. Watson, E. E. Andross, O. Montgomery, W. W. Eastman, H. L. Peden, R. E. Loasby, and H. T. Elliott. The total amount of donations was \$1,410. The sales in the book tent amounted to \$550. The outlook in the Chesapeake Conference is good.

Elder J. W. McCord, president of the conference, with his corps of faithful workers and loyal people, is laying plans for greater service than ever before. The conference has recently paid some of its old debts that were accumulated years ago, and it is now ready to do more in evangelistic work. Our prayer is that this conference may reach greater attainments for the cause of God than it has at any time in its past history.

F. H. ROBBINS.

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MT. ATHOS: A RELIGIOUS REPUBLIC

THE recent retirement of the patriarch of Constantinople, head of the Greek Church, to a monastery on Mt. Athos, brings into prominence one of the oldest and most interesting Christian religious communities in existence.

The first unusual thing about Athos that confronts the visitor from the outside world, is that the two hundred or more square miles of the peninsula, over which a score of monasteries are scattered, are practically carved out of Greece, as they were carved out of Turkey and the Byzantine Empire before her, and are governed by the monks almost as an independent republic.

Women Barred for Nine Centuries

The second surprising fact about the community is that, by law of the "re-

public" and the powers that have sanctioned it, it has been unlawful since 1045 for a woman to set foot on any part of the peninsula. And more, so far is this legal sex discrimination carried that even female domestic animals are barred! The providers of milk and eggs for the monks of Athos cannot be permitted on the peninsula, but must be kept on farms beyond the border of the "republic," and their products imported. Even the mice that frequent the monasteries must be caught by tomcats exclusively, and the burdens must all be carried by masculine mules and horses and donkeys.

The entire peninsula is given up to monasteries, of which there are twenty, mostly on the slopes or cliffs of Mt. Athos, the 6,350-foot promontory that rises near the outer end of the headland. There are one or more monasteries for each of the countries, or in some cases the communities that accept the Greek rite—Greece, Russia, Serbia, Bulgaria, Anatolia, Constantinople, and many others. The religious communities of Mt. Athos were the pampered children of Byzantium in its later days, and great wealth was showered on them by the emperors, a number of whom sojourned there. The monasteries today are among the richest repositories of the illuminated manuscripts, statues, paintings, mosaics, and other works of art produced in the heyday of that gilded Eastern Rome.

Monasteries Are Fortified

The monks of Mt. Athos have traditions of the beginnings of their establishments as early as the days of Constantine the Great, about 300 A. D., but history tells of the foundation of the earliest of the present monasteries, that of Lavra, in 969. The latest was established in 1545, a century after the fall of Byzantium.

Athos is rough and heavily wooded, with many coves and indentations, but with few landing places. The monasteries are in every conceivable situation; some on gentle slopes near the sea, some on lofty crags overhanging the beating surf, and others inland on shoulders of the sacred mountain. All consist of walled spaces in which are churches, chapels, dwelling-houses, or dormitories, guest abodes, libraries, and in the case of the establishments under a non-individualistic régime, refectories. The East has always been turbulent, and Mt. Athos knows its East; so all the inclosures are fortified. Around the monasteries are olive groves, vineyards, and other fruit plantations, worked by the monks and the lay brothers who together make up practically the whole population of this strange region.

Parliament Older Than Britain's

The government of Mt. Athos has been republican in form for more than eight hundred fifty years—since 1060, six years before the Normans conquered England. Each monastery elects a representative, who is sent to the centrally situated village of Karyes, which is the capital. There the delegate occupies a dwelling owned by his abbey, and constituting a kind of "embassy" building. The twenty representatives sit as the Most Blessed Assembly of the Sacred Mount, a parliament more venerable than that of London, if that body be dated from the recognition of the elective principle.

The executive of Mt. Athos is a body of five monks, chosen by the monasteries voting in groups of four. Each of these four executives keeps in his custody a quarter of the great seal of the "republic," and the fifth, the secretary, carries a handle which locks the fragments properly together.

There is much that is quaint to interest one in Karyes,—which means The Walnuts,—its crooked alleys, its broad eaves, its omnipresent crosses, its running water, its hanging gardens, its sudden visions of white-capped Athos or the underlying blue of the Ægean, and its grave, bearded, black-gowned inhabitants, with uncut hair tucked under black stovepipes. They are true stovepipes too, having neither the brim of the West nor the upper flare of the Greek clergy.

Real Atmosphere in Monasteries

Not all the inhabitants are gowned, however. Some wear white Albanian ballet skirts, tasseled garters below a tight white knee, and a pompon at the turned-up tip of each red slipper. These are members of a local prætorian guard. Others are less amply kilted or trousered in different degrees of bagginess; and not a few look extremely prosaic.

The visitor who reaches Karyes has yet to sense the real atmosphere of Athos. It is for the monasteries that this bit of inescapable governmental machinery exists. At least one of the monasteries must be visited, and there can be no better selection, perhaps, than Vatopethi, which stands like a medieval castle on a long amphitheatrical slope to the bay.

Its distant air of grimness changes as one comes through the olive yards about it. Windows pierce the upper part of the massive stone walls, and high balconies lean out on curved wooden corbels. Substantial outbuildings are scattered picturesquely among trees, their old slate roofs tinged with yellow lichen and tipped with crosses. The gay mountain water flashes past in orderly little stone canals. The very mules have an air of mildness, well-being, and dignified superiority to their bony brethren from Karyes, which is not unnatural of mules belonging to one of the oldest, largest, richest, and most interesting monasteries on Mt. Athos.

Hanging Boards Used for Bells

There are remains of ancient art at Vatopethi. The frescoes of the church, with the great carved and gilded altar screen, the tessellated marble floor unencumbered by seats, the carved stalls, the rich shrines, the innumerable icons, the shining lamps and candelabra, reproduce more completely than can now be seen elsewhere the dignity and splendor of a Byzantine church. The illusion of the past is the more perfect at Vatopethi, because it contains so many treasures identified with the pious princes of the East.

Until the Balkan wars which preceded the World War, Mt. Athos was in Turkish territory. But ever since the advent of the Turks in Europe, the community has been privileged. It submitted to the sultan, Murad II, even before the fall of Byzantium, and was dealt with leniently, though required to pay tribute. The monasteries of Athos for a long time had the only bells permitted to ring in the whole Turkish Empire, for bells are an abomination to the Moslem. But the use of bells was limited by the Turks, and the

monks fell into the habit of pounding a suspended board instead. In many of the Mt. Athos monasteries it is still the dull thumps and whacks of such a bell-substitute that call the monks to rise in the mornings, and to gather for religious services.—*National Geographic Society Bulletin.*

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LIBERALITY IN INDIA

In a letter just received from Brother H. E. Willoughby, superintendent of the Northeast India Union Mission, he speaks of indications of how the Lord may cut short the work, by citing the willingness of the native believers in sacrificing that they may have something to give in hastening the work onward:

"When the call came for all to give a week's salary to the cause, some said very gravely that we would not be able to get these poor Indians to do it. But in our union *every* worker gave gladly. Some of our evangelists said that they would be willing to give two weeks' salary if it was called for. When the matter was presented at our Karmatar annual meeting, a number of visitors were there, not belonging to our mission. Most of them pledged, with the others, and they have paid these pledges, too.

"In July this division took up a special offering for the relief of our brethren in Europe. At the school in Gopalganj, the boys said they wished to have a part in it, and asked Sister Mookerjee to let them do without their vegetables a few days, and give the money thus saved. During those days they ate their rice with only some water lily stems that they went out in a boat and gathered.

"In one meeting the wife of a worker arose and said, 'We are very poor and cannot afford to give anything. But our hearts are touched when we think of how those brethren in Europe have sacrificed in order that we might have the truth. Now they are in need, and we must help them. My husband and I talked the matter over before this meeting, and we have decided that we will eat only plain boiled rice with no vegetables or curry for one month, and give what we save. We figure that it will be four rupees.'"

When the spirit of consecration and sacrifice, such as is here manifested, enters the hearts of God's remnant people the world over, it surely will not require a long period of time for the Master to finish the work.

* * *

LIVING THE MISSIONARY LIFE UNDER TRYING CIRCUMSTANCES

In a letter recently received from Mrs. I. H. Evans, in China, she tells of a letter which had just come to the office from Mrs. Ethel Edwards Anderson. Sister Anderson tells of her experience in Waichow at the time that city was besieged and shelled by an invading force:

"There has been considerable fighting around Waichow, and we have a lot of bullet holes through our house. I think every room above the basement has had windows broken, and one of our curtains has two bullet holes through it. Our first battle here came so suddenly that I couldn't get the children home, or get over to the Nagels', where they happened to be at the time. I had told them

they might play between the houses, but if anything came up suddenly, not to take time to run home, but to go in there, not dreaming that anything would happen. But suddenly we saw the soldiers coming out of the city, and immediately the bullets were flying in every direction. This was about noon, and I spent all the afternoon huddled down in the basement with the servants and their families.

"The other day when Ah Lun and I were in the kitchen, there was some sharp-shooting, and all at once we heard some wood splintering, and made a dash for the basement. Later we found the bullet on the kitchen floor. It had come through an open door, gone through our dish cupboard without breaking a dish, and into the kitchen. We spent weeks sleeping in basements and sitting on floors to avoid stray shots. I got a lot of sewing done for the general meeting—and now we aren't going."

Surely this does not present the life of our missionaries as one of romance or pleasing adventure. Quite the contrary, their work is a work of sacrifice, of leaving home and dear ones, of isolation in a strange land, of living under trying circumstances without modern conveniences, of facing actual danger to life from disease and from such experiences as are related in the above incident. They need our support, not alone in the way of money, but of sympathy and of prayer.

Appointments and Notices

PUBLICATIONS WANTED

Archie Ainsworth, Draft, Ark. Continuous supply of denominational papers for distribution.

J. F. Stenberg, Box 11, Newcastle, Wyo. *Signs of the Times, Watchman, Liberty, and Life and Health.*

Mrs. Iza E. Clement, Box 556, Hawthorne, Calif. Continuous supply of *Present Truth, tracts, and Youth's Instructor.*

Ira O. Wallace, 1122 Park St., Bowling Green, Ky. A continuous supply of *Present Truth* and other missionary literature.

Mrs. C. M. High, 1240 Charleston St., Charleston, W. Va. Continuous supply of denominational literature except *Review*.

Irving Bond, Englewood, Fla., desires one copy each of our periodicals as they are published, and copies of our tracts and books.

Mrs. M. E. Callahan, Box 197, Chariton, Iowa. A continuous supply of denominational literature for use in a reading rack.

C. B. Smith, 432 Spring Ave., Bellefontaine, Ohio. Continuous supply of *Signs, Present Truth, Youth's Instructor, and tracts.*

Mrs. Alex Potts, 207 S. Beech St., St. Marys, Ohio. Continuous supply of *Signs, Life and Health, Liberty, and Watchman.* Other denominational papers also wanted.

* * *

REQUESTS FOR PRAYER

From Nova Scotia comes the request of a sister for prayers that she may be healed.

Another sister in Michigan requests prayers for the conversion of a friend of hers and his family.

A request comes from Illinois for prayers that a friend may be converted and accept the third angel's message.

A sister in Michigan earnestly desires the prayers of God's people in behalf of a very dear friend who is seriously ill, that he may be restored to health.

A sister in Indiana writes requesting prayers that she may be healed of a disease from which she suffers much.

A sister in Oregon requests prayers that her health may be restored, that she may do more for the cause of God.

* * *

CHANGE OF ADDRESS

Elder L. F. Passebois is now located at Sterling Junction, Mass., where all communications relating to the French work should be addressed.

* * *

"TESTIMONIOS SELECTOS"

This is the name of a neat little volume in Spanish, containing 263 pages, a translation of "Christian Experiences and Teachings" of Ellen G. White. In this little volume there is gathered for busy readers a choice selection of short articles from the writings of Mrs. E. G. White. In the preface of the English edition we read:

"The story of her early life and her experiences from very childhood in winning souls to Christ as told in this volume, in her own simple language, presents to the reader a most interesting narrative of Christian ministry.

"This little book is not the reproduction of any one of the author's works. It is a selection from her writings as found in many books and periodicals."

This volume contains more than fifty illustrations, among them being photo-engravings of several of the pioneers in this message. It also has illustrations of some of our leading institutions.

The styles of binding and prices are: Paper, 85 cents; cloth, \$1.25; flexible fabricoid, \$1.80. We feel sure that our Spanish members will be glad of the opportunity to get this selection from the "Testimonies" in their own tongue. Order of your tract society.

N. Z. Town.

OBITUARIES

Greenlaw.—Clarence Ethelbert Greenlaw was born at Freshwater, Calif., Aug. 2, 1879; and died at Miranda, Calif., Oct. 21, 1923. He is survived by his wife, two daughters, two sons, his mother, one brother, and one sister.
I. Parry Dillon.

Hunter.—Mrs. Sarah J. Condor-Hunter was born in Owen County, Indiana, Oct. 21, 1853; and died at Terre Haute, Ind., Oct. 26, 1923. At the age of twenty she accepted the third angel's message. In 1891 she was married to David Hunter.
F. A. Detamore.

Godley.—J. A. Godley was born Aug. 12, 1890; and died Oct. 13, 1923. He accepted the third angel's message in 1913. He was united in marriage with Miss Mary Strothers in 1914. His wife, father, and other relatives and friends mourn his death.
J. S. Green.

Smith.—Hezekiah Smith was born at Muncie, Ind., May 10, 1852; and died at St. Petersburg, Fla., Oct. 15, 1923. In 1900 he became interested in the Seventh-day Adventist faith, and later united with the denomination. He leaves eight children and an invalid wife to mourn their loss.
J. S. Schrock.

Matthewson.—George Matthewson died in Fredonia, N. Y., Oct. 11, 1923, at the age of nearly ninety-five years. He is survived by his wife, and one daughter, Sister Elinor Himebaugh. Brother Matthewson was a faithful member of the Seventh-day Adventist church for more than fifty years.
Claude E. Eldridge.

Beltz.—John F. Beltz was born in Russia, and died at his home in Medford, Oreg., Oct. 19, 1923, at the age of sixty-two years. Brother Beltz came to this country at the age of fourteen. Twenty-one years ago he accepted this truth. His death is mourned by his wife, Louise Beltz, and by his two daughters and one son.
T. L. Thuemler.

Clark.—Mary Ella Clark, daughter of Elder and Mrs. A. H. Clark, was born at Hyde Park, Vt., Nov. 4, 1883. At the age of thirteen she was baptized by her father, and united with the Seventh-day Adventist church at Lowell, Mass.

She entered the nurses' training class at Melrose Sanitarium in 1903, and was graduated with the 1905 class. She remained at the Melrose Sanitarium for some time. Later she connected with the Attleboro Sanitarium, from which place she went to the Battle Creek Sanitarium in Michigan. Later she connected with the Hinsdale Sanitarium, where she continued a faithful worker until her last illness called her from duty.

A life of unselfish devotion to her daily task was her constant program. She exhibited the spirit of the Master, bringing light and comfort to those to whom she ministered. Eight long months she was confined to her bed, during which time she was a constant sufferer. Her warfare is ended, and we laid her to rest in the Brownwood Cemetery, close by her nephew, Merrill Clark, and by other dear ones of the Hinsdale Sanitarium family.

She leaves to mourn her father, mother, one brother (Elder A. J. Clark), and one sister (Mrs. H. S. Prenier), besides a large circle of other relatives and friends.

J. W. Christian.

Neal.—Chilion W. Neal was born in Grant County, Indiana, Oct. 10, 1841; and died at Osceola, Iowa, Sept. 19, 1923. He was a resident in the vicinity of Osceola from 1867 to the time of his death. He served in the 39th Iowa Infantry during the entire time of the Civil War. He was united in marriage with Mary A. Lewis in 1867. To this union six children were born. The mother and five children, together with thirteen grandchildren, five great-grandchildren, one brother, and one sister, survive him.

Brother Neal was district director of our work in the southwest quarter of Iowa for fifteen years, and served as local elder for the past twenty years. He heard and accepted the message forty-six years ago, and was ever a faithful and active member.

W. H. Clark.

Hagle.—Bertha Adelaide Wilson Hagle was born near London, Ontario, Canada, Jan. 9, 1858; and fell asleep at the home of her daughter, Mrs. Alvin Goff, of Lowell, Mich., Oct. 11, 1923. She heard the third angel's message when a child, and later accepted it and devoted herself to gospel work. July 3, 1874, she became the wife of Elder Byron Hagle, and faithfully joined in his labors in Michigan, Tennessee, Kentucky, Virginia, and Ontario. Her husband, two daughters, two sons, and nine grandchildren are left to mourn.

J. G. Lamson.

Butler.—Mary A. Kenyon-Butler, wife of John T. Butler, was born in Rome, N. Y., Sept. 11, 1853; and died at her home in Pasadena, Calif., Aug. 30, 1923. Brother and Sister Butler were the first in the city of Pasadena to embrace the truths of the third angel's message, and with their means erected and equipped the first Seventh-day Adventist church building there. Sister Butler is survived by her husband and daughter.

V. H. Lucas.

McClary.—Annie Jane Martin McClary, wife of David J. McClary, quietly passed away in the Royal Victoria Hospital, Montreal, Quebec, Canada, Sept. 21, 1923, at the age of thirty-five years. Sister McClary had been a great sufferer for nearly a year, and after three unsuccessful operations, succumbed to our greatest enemy, death. Her husband, three daughters, her mother, six brothers, and one sister survive her.

C. S. Joyce.

Raley.—Signa Winifred Raley was born at Shanghai, China, Sept. 19, 1922; and died of amebic dysentery at Seoul, Chosen (Korea), Aug. 5, 1923. Brother Raley was spending a few months in Chosen, assisting in the absence of the treasurer.

H. A. Oberg.

Pearl.—Mr. James Pearl was born in Shawano County, Wisconsin, May 8, 1849; and died at the home of his daughter, Mrs. Joseph Tompkins, near Madison, Wis., Oct. 17, 1923.

I. J. Woodman.

Chapin.—John F. Chapin was born in Little Sandusky, Ohio, Jan. 28, 1840; and died in Pomona, Calif., June 1, 1923. He was united in marriage with Mary Stauffer, Nov. 19, 1865. To them were born ten children, seven of whom survive the parents. Sister Chapin preceded her husband in death seven years. Brother and Sister Chapin accepted the truths of the third angel's message in 1887.

V. H. Lucas.

Weston.—Mary Parker Weston was born in Texas, N. Y., July 18, 1845; and died at Cottage Grove, Oreg., June 22, 1923. She accepted the truth thirty-nine years ago, in Elroy, Wis., and remained loyal until her death. She leaves to mourn their loss one daughter, Mrs. B. J. Cady, now of Glendale, Calif.; and two sons, Herbert Fowler of Beloit, Wis., and Halbert Fowler of Cottage Grove, Oreg.

ELDER S. M. BUTLER

In the death of Elder Sylvester M. Butler, the cause of Christian education and the gospel ministry has lost a pre-eminently faithful and useful man.

He was born near Sumner, Mich., June 30, 1861; and died in Takoma Park, Md., Oct. 19, 1923, being sixty-two years, three months, and nineteen days old.

On March 28, 1887, he was married to Louise A. Wagner. He leaves a brother and



Elder S. M. Butler

family near Sumner, Mich., another brother in Big Rapids, Mich., and a sister and family in Ann Arbor, Mich. His nearest relatives are his dear wife and companion; and his son, Harold L. Butler, and family, consisting of wife and three children.

Elder Butler's education was gained in the public schools, at the State University, Ann Arbor, Mich., and at Battle Creek College.

He entered the gospel ministry in March, 1885, was ordained by the Michigan Conference, and served as a member of the executive committee for a number of years. For fifteen years he labored in tent-meetings, and in city work in Saginaw, Marquette, Petoskey, Grand Rapids, Ann Arbor, and Detroit. Much of this time his wife assisted him by Bible work in connection with their meetings, and many embraced the faith under their labors.

His educational work began in 1900, by his being chosen as the first educational secretary of the Michigan Conference, which position he occupied for two years.

In 1902 he was called to be principal and manager of Cedar Lake Academy, where he remained four years.

He was then employed as Bible teacher in Union College one year, from which position he was chosen to become president of Mount Vernon College at Mount Vernon, Ohio. He served one year as president, and four years more as president and business manager of that institution—five years altogether.

After that he became principal for one year of Oak Park Academy, Nevada, Iowa.

He was now called to Washington Missionary College, where he was Bible instructor for five years, and business manager for two years. Two years ago he was elected Bible instructor at the Atlantic Union College, South Lancaster, Mass., in which position he served until his death. On account of sickness, he was on leave of absence at the time of his death.

Thus his ministry covers a period of thirty-eight years, twenty-three years of which were devoted to educational work. Throughout his educational work, his ministerial duties continued, as elder, or pastor, of the church of every school with which he was connected.

Elder Butler was a clear, direct, and forceful speaker. So unpretentious was his manner and so simple his diction that those hearing him for the first time were often surprised at the grasp of subject and depth of knowledge he displayed.

The outstanding elements of his character were modesty, simplicity, integrity, and devotion to right and duty. He made no pretension to display, but performed each task as if that were the most natural, indeed the only, thing to do. He was easy to approach. He welcomed students who had questions to ask or problems to solve. He was ever true to the faith of Seventh-day Adventists, which he espoused in boyhood, and nothing could swerve him from what he believed to be right and duty.

His Christian experience, while not emotional, was firm and steadfast. Perhaps it can be best expressed in his own language, uttered the day before he died:

"It seems so good to me to be in the hands of One who is wise enough to know just what to do, and good enough to do what is best. So I do not have any misgivings in leaving it all with Him."

Happy would we all be to adopt this calm faith as our own. We forbear from uttering his praises further, for we know that he would not approve, but we may be pardoned if in closing we adopt the language of King David concerning Abner, "Know ye not that there is a prince and a great man fallen this day in Israel?"

C. C. Lewis.

DR. J. E. CALDWELL

Joseph Edmond Caldwell was born in Iowa Falls, Iowa, Feb. 10, 1855, where he received his early schooling. He afterward attended the University of Iowa, where he was graduated from two courses, receiving the degree of Ph. D., and in 1880 the degree of M. D. April 21, 1881, he was united in marriage with Julia V. Ford, and to them were born two sons, Joseph Arthur and Charles Burnell.

Shortly after their marriage, Dr. Caldwell and his wife accepted present truth, and the doctor became a teacher in Healdsburg College. They were later sent abroad as missionaries, sailing for the Cook Islands on the third voyage of the "Pitcairn." After laboring for eight years in the island of Rarotonga, they were forced to return to the States on account of failing health. Sister Caldwell died March 1, 1902. In the labors of the doctor in the Southern field he met Mrs. Adelfa J. Howard, a widow with two children, and on March 17, 1903, they united their interests in marriage. He spent some years in field and institutional work in the South, and about two years ago removed to California, where, after a year of struggle following a serious operation, the doctor quietly passed away, Oct. 7, 1923.

Dr. Caldwell was a kind, sympathetic worker, one who made his medical profession only a means to an end,—the spiritual as well as the physical salvation of his patients,—never allowing it to become a commercial asset. Many there are who are rejoicing in this message as a result of his ministry.

Early in his connection with the work in this cause, he was ordained to the gospel ministry, and was ever true to the trust committed to him. Surely "he rests from his labors, and his works do follow him."

Of his immediate family, he leaves to mourn his death, his wife and one daughter; two sons, who are connected with the work of the message in Tennessee; a stepson, Brother Ellis P. Howard, who is superintendent of our work in the republic of Salvador; and a stepdaughter, who, with her husband, resides in Florida.

R. W. Parmele.

PRESENT TRUTH

Special Weekly List for 1923

THE only *Present Truth* weekly list during the year is now open for subscriptions, and will remain open until January 1, 1924. At that time subscriptions will begin and run through six months, January 1 to June 30,—a paper every week during this time. All of the 1923 series will be supplied on this special weekly list. Only full series subscriptions accepted.

Subscription Prices

For the full series (26 numbers supplied weekly), 25 cents, domestic.

For the full series (26 numbers supplied weekly), 50 cents, Canadian and foreign.

This special weekly list is offered for those who desire the papers mailed oftener than semimonthly, for use in special missionary endeavor. It is the only weekly list offered during the year.

It should be designated as the "Special Weekly List" when ordered.

Regular Subscriptions

Orders for regular subscriptions for *Present Truth* mailed semimonthly may be sent in any time of the year, and the current annual series will be supplied always, beginning with the first number of that annual series and running through that section of the full series.

Beginning Jan. 1, 1924, all subscriptions sent in, unless otherwise specified, will be entered in the 1924 series. Subscriptions may be given at any time for papers beginning with No. 61, the first issue of the full series, and may be continued semimonthly throughout the issues of 1923 and 1924. Prices of such subscriptions will be double the annual prices, or 50 cents and \$1.

Sets Forth American Ideals

A member of the legislature of a Middle Western State writes regarding *Liberty* for the fourth quarter:

"Allow me to congratulate you on the contents of the last issue of *Liberty*. It sets forth American ideals, the right to worship God as one pleases, or the right to forego that which many of us feel should have a place in every man's life. My observation is that people cannot be made good by legislation, and that legislation has no standing as a moral force, except as it may serve society rather than the individual. Of course personal liberty in civilized communities is possible only in so far as it affects the individual and does not infringe upon the larger rights of society. Americans can never afford to indulge in attacks on the religious or non-religious views of other good Americans who have equally honest views, but different angles of observation."

Another member of the same legislature also writes regarding this same issue:

"I just received your *Liberty* for the fourth quarter, for which I thank you sincerely. I just finished reading the article, 'Is Good Singing on Sunday a Crime?' The article in answer to the foregoing question ought to be engraved on the walls of every legislative house of the United States. Coerced religion makes hypocrites of those who submit to it, and becomes in the end an injury to true religion. If it had not been for the influence of men like Jefferson, Madison, and Washington, it is hard to surmise at this time just what would have happened to this country had there been allowed in its Constitution the establishment of an established religion."

The fourth quarter issue is an especially good number to circulate. Price, 10 copies or more, 8 cents each. These should go by the hundreds and thousands.

Liberty does exert a powerful influence for right principles.

Order of your Tract Society



WASHINGTON, D. C., NOVEMBER 22, 1923

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Because of the large number of articles constantly received for publication, we cannot undertake either to acknowledge the receipt of, or to return, manuscript not specially solicited. Duplicates of articles or reports furnished other papers are never acceptable.

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

MISSIONARY SAILINGS

We are glad to record the departure of a number of missionaries during September and October and the early days of November.

Dr. and Mrs. H. E. Scoles, of Takoma Park, sailed from Vancouver, September 20, for Korea, where Dr. Scoles will take charge of the Soonan Dispensary Hospital.

We also learn that Elder G. G. Brown and his wife and little son left Nevada the latter part of September, to connect with the Inter-American Division for work in Mexico.

On September 18, Dr. and Mrs. Roger W. Paul, of Los Angeles, Calif., sailed from San Francisco for the Far East, to connect with the sanitarium work in Shanghai, China.

On October 30, Mr. and Mrs. Leonard E. Allen, of Huntsville, Ala., sailed on the S. S. "Mauretania" for Southampton, en route to India, where Brother Allen will probably engage in the vernacular school work.

Mr. and Mrs. P. J. Gaede sailed from New York on November 3, by the S. S. "Majestic." Brother Gaede goes to Europe to take charge of the educational work in the Rumanian Union Conference.

Mr. and Mrs. S. W. Palmer, of the Western Washington Conference, sailed from New York on the S. S. "Leviathan," October 30, for Southampton, en route to South Africa, where they will engage in mission school work.

On November 1 also, from New York, a missionary family, Mr. and Mrs. Charles Baker, of Nebraska, sailed for South America. Brother Baker will act as field missionary secretary in the Lake Titicaca field of the Inca Union.

Mr. and Mrs. A. A. Esteb sailed from Vancouver by the S. S. "Empress of Russia," November 1, for Shanghai. Brother Esteb goes to China for the book work, to take the field missionary secretaryship in one of the China Union missions.

These recruits, we know, will all be heartily welcomed by the workers already in the respective fields to which they have been appointed.

Besides these workers who are going out to join the forces in the fields permanently, we note the sailing of Elders

C. H. Watson and N. Z. Town, of the General Conference, to visit the Southern Asia Division in the interests of the work in that field. Elder Town sailed from New York October 30, going to India via Europe, and Elder Watson sailed from Vancouver November 2, to make the trip via Australia. C. K. MEYERS.

* *

CONFERENCES WIN VICTORY

STIRRING reports are coming in from all parts of the North American Division concerning the progress of the Harvest Ingathering campaign. In many conferences the campaign was delayed on account of late camp-meetings, but consecrated leadership has met a glad response from a larger number of church members than in past years, and "victory" is the message already received at the General Conference office from several conferences.

A brief message from the Southland reads: "Alabama made Ingathering quota in six weeks. Still going strong." A report from the New York Conference indicates that the quota has been almost reached, and when all October reports are in, it will be shown that they have gone well over the goal. Other conferences within easy reach of their goal at last report, are Greater New York, Chicago, Maritime, East Michigan, Massachusetts, and East Pennsylvania.

Large sums have been raised by individuals. A large number have raised over \$100 each, others have raised between \$200 and \$500, while several are over the \$1,000 mark. Surely not one Seventh-day Adventist will neglect the opportunity to share in this year's Ingathering campaign. The services of all are needed, even at this hour, to insure the success of our effort to provide \$750,000 for our foreign mission enterprises. J. A. STEVENS.

* *

THE WEEK OF SACRIFICE

To Church Elders, Church Treasurers, and Conference Officers:

The General Conference Committee very much desire that the Week of Sacrifice, or Thanksgiving Offering, to be taken in our churches, Sabbath, December 1, be kept separate from Sabbath school, Thirteenth Sabbath, Publishing Big Day, Medical Extension, and all other offerings. It will, however, apply on the Sixty-cent-a-week Fund.

When the offering is made, the giver is requested to write on the envelope opposite the amount of the offering, "Week of Sacrifice." One important advantage in keeping this offering separate is that we may know the amount of the offering. Last year our workers all around the world loyally gave one week's income for missions, and a large number of our people followed their example. This year the maintenance of our work in mission fields is a still larger problem than it was one year ago. Even the support of workers already in the fields calls for a large spring of the income to the Mission Treasury, to say nothing of the appealing calls for workers to press into new fields. Our faith in the message and its rapid proclamation in all the earth requires that present workers be held at their post, and that many others join them.

Now is the time that we should confidently expect God to touch the hearts of His people who can help the cause with their means. We can beat no retreat. "Forward, meeting the providences of God," should be our watchword until the work is finished.

J. L. SHAW,
Treasurer General Conference.

* *

"THE GOAL ATTAINED"

THIS is the report from the Harvest Ingathering field which reaches the General Conference office frequently these days, although for the present these reports are limited to individuals, churches, and conferences, as no union conference has yet reached the goal. The conferences which have reported having reached their aim, are Quebec, New York, Alabama, and Chicago. A large number of churches throughout the field have reached the goal, and are waiting for sister churches to bring up the rear, when all will shout victory together, and the conferences be permitted to send on the good news of victorious conquest.

The following telegram, dated November 1, and signed "J. W. Christian," is the latest report of conference victory:

"Chicago Conference passed Harvest Ingathering goal, \$15,000. People have willingly, cheerfully labored, and undertaking has proved a great blessing to all who have participated. Many still working, and more money for missions will be realized. The plan is of God. To Him be the glory." J. L. SHAW.

* *

VICE-PRESIDENT FOR SOUTHERN ASIA

IN one of the recent meetings of the General Conference Committee, Elder A. W. Cormack, of Australia, was invited to take the vice-presidency of the General Conference for the Southern Asia Division, and we now have word from Australia that they have released Brother Cormack for this work. He will succeed Elder W. W. Fletcher, who is having to withdraw on account of his wife's ill health.

Brother Cormack has had a varied experience, having worked as a conference secretary and treasurer, an evangelist in the field, and as president of several conferences during a number of years. At the time of his acceptance of this call he was president of the Victoria-Tasmania Conference, one of the largest conferences in the Australasian Union. I am sure that the readers of the REVIEW will join us in praying that the Lord will bless Brother and Sister Cormack and their family in their new undertaking.

C. K. MEYERS.

* *

THE plan for receiving an offering once each quarter in all our churches toward a conference Educational Fund for assisting our church schools, was again endorsed at the recent Fall Council. Sabbath, November 24, is the day designated in the fourth quarter for receiving this offering, which is to be sent to the conference treasurer as are other funds.

GENERAL CONFERENCE EDUCATIONAL
DEPARTMENT.