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## Christian Help Work.

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(*Wednesday Evening, Feb. 17, 1897*)

ONE of the most wonderful chapters in the Bible, one of the most precious ones, is the twenty-fifth chapter of Matthew. It tells us, "Inasmuch as ye did it not to one of the least of these, ye did it not to me." What was it that they did not do?—"I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: sick and in prison, and ye visited me not." These are the things that they do not do—hungry, and was not fed; thirsty, and nobody gave me drink; stranger, and nobody took me in; naked, and nobody clothed me; sick and imprisoned, and nobody visited me.

This is a portion of a description of the judgment. The King says, What did you do? The question is not, What did you say or preach or read or profess to be, but what did you actually do to help somebody? Now that is a very solemn question. I am afraid there are a great many of us that think some way there is a mistake. But this is only a partial statement of what is required. But a man cannot do this work unless he has the Spirit of Christ in him. If we do not do this freely, "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." That is a terrible condemnation. Another verse: "I was an hungred and ye gave me no meat." Let us ask ourselves

the question, How many people have we fed? But you will say, I gave something to a poor beggar who came along the other day. Did you have anything less because you fed him? You had an abundance, and so you did not share anything with him. The poet has expressed this thought in a very beautiful way, thus:—

Not what we give, but what we share,  
The gift without the giver is bare;  
Who gives himself with his gift feeds three—  
Himself, his hungry neighbor, and Me.

We must actually give something that deprives us of some of our living. We read in Isaiah about the fast that was required by the Lord. It was not simply to go hungry, but to feed some one else. Not simply that when we have found an abundance to eat we abstain from that food. That is not fasting. Not that we should go hungry one day and make up for lost time the next day by eating a double portion, but to divide with some one else who has not so much as we have.

I saw an illustration of that some time ago in Chicago, in connection with our medical mission work there. We had an audience of about 700 beggars, and I do not suppose that one of those men had a dime in his pocket. They came to get a bowl of soup and a crust of bread for a penny. As the soup was being brought up to those who had tickets, one fellow who was poorly clad, with his coat collar turned up around his neck because he had no shirt, and he had no overcoat, and he had been out in the cold,—he came to me, and said with trembling lips, "Can you not manage some way to get me some soup? I have not had anything to eat since day before yesterday, and I have not a penny to pay for a bowl of soup."

I thought I would see what the men in the room would do, so I said, "Silence, a minute. Is there a man here who is willing to share with this poor man who says he has not a cent? Is there a man here who has two cents, and is willing to give

one to this man? Forty men put up their hands, and one man said, "I have two cents, and he shall have one." Now that man gave away half of what he had. He gave something. It was not simply a gift, but he gave himself, too; for he knew he had nothing else, and he must go hungry. We serve only one meal a day, and he knew he would not get anything to eat till the next day, and he took one bowl, and the other man took the other.

The other night in Chicago I went down to the police station, and found one hundred and twenty men who were sleeping on the cold, hard stone floor. The men were packed in like sardines in a box, heads one way and feet the other, just as close as they could lie edgewise. I looked into that pen, and the odor that poured out was so perfectly horrible that I could not endure it. I hastened back to get a breath of fresh air. Then I returned, and there was a long row of them, and I had to get back again to get a fresh breath. I returned again with tears in my eyes. What could we do? We had room for only forty men. So I ran up to the door and shouted, "How many men are willing to work to-morrow for their lodging to-night?" And if you could have seen what followed, you would have thought of Ezekiel's account of the valley of dry bones; for those men sprang on their feet instantly, and made a scramble for the door. At first I saw twenty, then forty, then fifty, and I said, "We have only room for forty, except on the floor." And they said, "Well, we are willing, so that we can get out of this foul air, and off from this stone floor," and so they came. They had good air, and they did not have to sleep on a criminal's floor in a pen, where they were locked in behind iron doors.

A night or two since, one of our nurses went over to the station to take the men out. They were packed like pigs in a pen, as they have to go in there to keep from freezing. Sixty men came to our place with hands and feet frozen in the cold spell that we had a short time ago. They were crowded in the station to save their lives. After the nurse had taken out all there was room for, forty men, there were three poor old men who followed to the mission; and as he opened the door, the nurse said, "Here are three poor old men; is there any one here who will give up his bed or his chance?" and instantly half a dozen hands were up. Just think of those men going back to that dismal floor, letting those old men

sleep in a good bed! That is charity. I took pains to inquire into these cases, and we did not find a drunken man among them all; and we found only one man addicted to smoking. We did not find a single man but that was willing and anxious to work.

Now, my friends, there are thousands of beings all around us that are just in that situation. There may be somebody right here in College View, some poor, desolate, miserable person. I was thinking as I came here, and bowed upon my knees, I have done nothing here in this place for any one in need. I must do something for some one before I leave College View. Everywhere you go, you will find some one who is in need. You may think that this is superfluous work; you may think that since you go to meeting or Sabbath-school, it is all that is required; but while that is all right, wherein are you better than the Pharisees? The Lord does not ask us about those things, because he supposes that we will do them anyhow. If we have enough love in our hearts to do the things which he does talk about, it is specifically certain that we will have enough Christian brotherhood to do the other things.

Would we dare to turn a poor man, a poor human wanderer, out into the cold? And yet some do it, expecting that he will find lodging somewhere else. But he is compelled to find lodging, perhaps in somebody's barn, in some haystack, or climb in a hole somewhere, like a bird or beast. One of our nurses found a person living in a coal hole under the side-walk. He had been at the Working Men's Home, and one of the nurses had gone out to find him, to give him some treatment, and found him in that place. He was suffering with rheumatism. He was very happy there, because he said it was better than the place he had had before. He said the place he was in before had no boards in it, but this one had two boards which he could lie on, instead of lying on the wet, dirty earth. Also he had to go through a basement to get into the other place, and the owner of the house used to swear at him and beat him. He was a colored man. Now when this brother went down there, he must have looked like an angel from heaven; and I believe that an angel from heaven did go with him.

I was a stranger, and ye took me not in: naked and ye clothed me not: sick, and in prison, and ye visited me not.

Now we do not imagine as we read that text, that if one of the Lord's servants were arrested

for bringing in some firewood, or splitting some kindling, or doing some other kind of work on Sunday, and put in prison, that we should forget to go to him and comfort him. No; everybody remembers him. It cannot be that this is the man particularly referred to in the text. But it is the men who are put into prison because they belong there. Some of the sanitarium boys have been going down to the county jail, at Marshall, Mich., for some months back, to visit the prisoners there. They have a prayer-meeting there every Sabbath regularly, and the prisoners are glad to see them. At first they laughed at them, and made all sorts of fun; but when they found that they had a real love for them in their hearts, that they inquired with interest into every particular case, and did not content themselves to come once and exhort them and never return again,—when they saw that this was the character of those who came, they were glad to be helped. And the fact is, that when they came out of that jail, some came to Battle Creek, and entered our little mission there for helping such persons. We found that some of them were really splendid men. One especially, that I remember, got into jail, not that he was generally bad, but he had stumbled into an immoral slum, being led into it by temptation; and that man was so glad when he got out of there, that when he came out, he immediately seized upon Christianity. So the Lord may send some persons to jail in order to evangelize them, and save them. But how many are ready to do that kind of work? Is there a prison house here in Lincoln? Undoubtedly there is. And how many have been up there to pray for prisoners? But when we look at these men, there is the image of God, defaced, deformed; but the divine power is still in them. Now, if God cares enough about these men to keep their hearts in operation, their vital functions at work, is there any person so high up in purity, in spiritual development, that he is above helping them? Is there any one who has reached such a dignified position? If we would look upon humanity from the moral distance that God is from us, do you think there would be any observable distance between the worst man in the world, and the best man? The difference is so small that it would be insignificant. I do not mean that God looks with any degree of allowance upon sin, but when God keeps the poor sinner alive by keeping his heart beating, and all the func-

tions of his body in action, why should we not take an interest in his spiritual life, in his eternal salvation?

Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me.

That does not say the best of these, the purest, the most holy, the most spiritual, the most self-sacrificing, and the most exemplary; but the very "least of these." Look at a passage in the second chapter of James:—

What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone. Verses 14-17.

What are the works?—The works of God. And what are the works of God?—Just what Jesus Christ did when on earth. He went about doing good not to himself, but to others. Now when a man is simply moral, a morally good man, doesn't do anything bad, he is patient, sweet, very exemplary, doesn't use tobacco, goes to meeting, always speaks in meeting, makes prayer when the opportunity offers, is good at home in the family, is known as an honest man in all his deal,—when a man is that kind of a man, we say he is a very exemplary man. He is good to himself; he has a good home, has all he wants to eat and wear in the world. But Jesus Christ did not have a place to lay his head, was not good to himself, did not look out for his own interests. He was berated, was opposed, was despised, was not appreciated; one of the disciples even rejected him, and Judas went with him right up to the very last hour, and Christ knew his heart all the time. But his course of action toward Judas was such that Judas never suspected that Christ knew anything about it. He knew Peter was going to deny him, but he did not say any *hard* words to him about it. He did not turn Peter out of the church; he did not turn Judas out of the church, although he knew that the one would deny him, and the other betray him. He allowed Judas to carry the purse, to act as church treasurer. Now I do not intend to say anything about church discipline at all. But I do not believe in punishing

anybody. I believe in correction, but I do not believe in any human being punishing another human being. God only has the right to punish any human being, for God's image is there; God made him, God dwells with him, and may endeavor to correct him in many ways, but he does not punish arbitrarily. There is a difference between punishment and correction. Punishment is that which is administered arbitrarily.

I might mention a case,—the case of one of my little boys. He does not like to have me tell this story, but he is so far away that I presume he will never find it out. He used to be very forgetful. He was very observing, and would frequently run into the house, and tell his mother what he had seen. But he had this serious fault: he was careless as to where he left his hat and coat. The first mode of correction tried, was to set him in a chair, and have him sit still. We do not beat our children. We have twenty-eight in our family, and I do not think any one of them has been beaten. For the first offense the little boy had to sit in the chair half an hour. The next day he made the same mistake,—he came running in, and threw his hat and coat into the first chair he came to. This time he was compelled to sit in the chair one hour; and at one time he had to sit for half a day. But all this did not help him a particle. Next day he came in, threw his hat and coat down.

Being baffled in this, we concluded to try entirely another plan. He was required to put on his hat and coat, and to walk up and down stairs, and then take them off, and then hang them up again. He had to do it ten times. Then he did not forget it for ten days; but when he forgot it again, he had to do it fifty times; and once he had to do that for a whole half day. This broke him of the habit, because he became so accustomed to the act of hanging up his hat when he took it off, that whenever he came in and took off his coat or hat, he would simply walk up there, and hang them up. It became natural, a sort of second nature. This method cured him, because there was a natural relation in it to the wrong doing. He did the right thing so many times that he formed the habit of doing right. This is the difference between punishment and correction. We have no right to correct, unless it is of such a nature that it has some relation to the wrong. Thus God leads us back to the right way.

One more thought: In what does this work

consist, that we ought to be doing for one another? It does not consist merely in feeding the hungry, or clothing the naked. It is to do it in a Christ-like way. Then we will give him something besides bread. We will do something that will inspire his heart to look up to the great Father, who will always feed and clothe him.

I had an illustration of that a few days ago. I heard of an evangelist over in the west side of Chicago, who was having wonderful success. He started five different missions. He was said to be the best evangelist in Chicago. I said, I want to go over there and see what he does, and how he does it,—how he manages to reach souls so successfully. I went down, and saw the audience.

There was a very plain looking man, an Irishman with curly hair; but he had the love of God beaming in his face. And he talked to those men in such a straightforward, simple way that he reached their hearts, and they seemed to be flocking to the Saviour. I thought there was something familiar in his face. It seemed to me that I had seen him before. And, upon inquiry, I found that that man was one of the drunkards that had eaten soup at our penny-dinner luncheon three years before that. I asked him how he had such success. He said, I never tried to preach a sermon in the world. I simply talk kindly to them, and try to hold up a little sunshine to them, and point them up to the better way—point them to the Saviour. It was not of much use to talk to them *about* the love of God. You have to *show* them the love of God. Teaching them by object lessons is the best way.

Well, at first one of our brothers there in the mission simply gave him a bowl of soup; and his heart was so touched that he finally became converted and went to work. Before that time, he was known as the greatest ruffian in Chicago. They called him "Curly," because he had curly hair. And when, in one of our meetings, he put up his hand because he wanted to serve God, his coat was so ragged that it simply fell above his elbow. Some one behind him said, "Look out, Curly," and he said, "You just watch me; I am in earnest about this thing." He went to the altar for prayer. He did not want to be a low ruffian, and to continue to drink, so he went up there and asked the Lord to take away the appetite for strong drink, and the Lord took it right away. Then he went to work there in the west side of Chicago; and thus many have been converted by that one bowl of soup.

You cannot tell how much good it did me to go over and see him.

It is not simply the giving, but the spirit in which it is done. Unless the giver gives himself, unless Christ is in his heart, it does no good. Do you give simply because it is your duty to give? How many people give systematic benevolence, or pay tithe, or make donations, simply because it is duty? Not a particle of blessing do you get, if you do. It is the greatest privilege in the world to give. We must give, but we must give ourselves. He that watereth shall be watered.

We get so accustomed to working for number one that we forget number two, number three, number four, and number five. We are trained in school that way. The little boy is taught that he must get ahead of the class, and he is ambitious to get ahead of everybody else. This is not right; this is not the Christian spirit at all. Society, schools, and everything is all wrong. We are just going backward all the time instead of going forward. The thing to do is to help men instead of trying to climb upon their backs, and treading them down. And if you get to doing this work you will be amazed to see how it will help you.

A man said to me the other day, I must go to Chicago; I must try to do some personal work; I must have some experience, and I must go there in order to get this experience. I thought to myself, What a pity! Down in Chicago, among the slums where those poor, half-witted fellows are, they are so poor and so overcome with evil habits that they know nothing else but to stay there,—that is the hardest place in the world to do personal work. The easiest place to do personal work is to your next-door neighbor, if you have it actually in your heart. If you want to try some new machine that you have gotten up, you want to go away off among strangers. But the best place in the world, if you want to work with the spirit of Christ, is with your next-door neighbor, or in your own home.

It is astonishing how ready people are to be led to Christ. I must state to you two or three instances, so you can see how ready men are to be led to Christ; how people are yearning for something we have to give them. One of our young men some time ago, down in the slums in the city of Chicago, was doing some work among the poor fellows that he met on the streets. He found a poor man there, and the young man asked him

about religion. And he said, You need not ask me about religion. But the young man said, Now, wait just a moment; here is a verse I want you to think of; and so he gave him the verse and hurried on.

Three days afterward the young man was passing along that same way, and he saw a man running after him; and it being rather a rough place, he did not know whether it was safe to let the man catch him or not, and so he hurried on, as he was going to meet an appointment; but the man kept running after him, and he finally caught him, and the young man saw that it was the same man. The man said to him: "Do you not know me?" "Why," the young man said, "I remember you now; I gave you a text." And he said, "Yes that text has converted my soul; that text kept ringing in my ears, and finally I got down on my knees and asked God to forgive my sins. I stopped smoking and drinking, and I am going to try to be a better man." The young man went on, and got aboard the street car. A woman of fine appearance came in and sat down beside him. She was richly dressed, and appeared to be a cultured lady. Now, as he was getting on the street car, he said in his heart, O Lord, give me a chance to do something for some soul in this car; he just looked to God, and asked him to help him, to open the way for him to do something, because he had been reading in the Testimonies that if we would have our hearts right, we would find people by the wayside that we could save; and he asked the Lord to show him somebody there whom he could help. He entered into conversation with this lady. She saw him with the Bible in his hands, which he had been reading, and said to him: "Do you ever talk to people about their souls?" He said: "Yes, that is what I am doing all the time; I am always glad to talk to people about their souls." And he told her he would be glad to talk with her about her soul. And she said to him that she had not read her Bible for five years; she had been a member of the church in the city there, but she had not been to church for five years. The young man called on her the next day, and found that she lived in one of the wealthiest houses in Chicago. She told him that she used to belong to the church, and the ministers came to see her, and talked to her about all they could talk to her about,—church affairs, etc.,—but that they did not talk to her about her soul, and so did not do

her any good; and she made up her mind that religion was all hollow, that there was nothing in it. The young man held a Bible reading with her, and she begged him to come again. He promised her that he would do so.

We have a class of about two hundred and fifty in Battle Creek, who are engaged in that kind of work. Their work is that of rescuing souls. We are organized into what we call the "Life-saving Corps." In Chicago we have sixty young men and women who are all working in that way. I will give you a few miscellaneous experiences in regard to their work. For instance: There is an engineer down stairs; he thought at first he could not do anything at all; but his heart was so full of interest in the work that he managed to get out of the back door and look up and down the alley. And one day he saw a man going along there with a vegetable wagon, and he persuaded him to go into the basement to warm himself, and the consequence was the man got his heart warmed also; that man actually got converted right there. The man had never heard of the gospel in the world. He did not know that God was willing to notice him, a poor vegetable man. He did not suppose that the Lord had a care for him any more than the rich people cared for him. He had never heard that God was willing to save him, and when he found it out, he was only too glad to lay hold of the Lord. The man was helped right there. And so the engineer went on from day to day in doing such work as that. He would get any man he could to come in with him, and there on his knees would pray with him and try to help him to the Lord.

We had a poor colored boy with us, and he at first thought he could not do anything to help any one; but he was encouraged to try. One day he started down town, and the first colored man he met he stopped and talked with him. The band has weekly meetings, and so the next week when the colored boy came in to report his experience, he brought this man with him. He was the first man he had interested in Christ, the first man he had helped to find the Saviour. And when the boy was asked for his report, he said, "This man will report for me."

The man then said, "This boy found me on the street the other day, and he looked up to me and said, 'My friend, are you a Christian?' And I said, 'No, I am no Christian.' And he looked at me again very earnestly, and said, 'Why not?' That

struck right into my heart, and I asked myself at once, Why not? My father is a Christian, my mother is a Christian, why am I not a Christian? and I could not say a word. And he gave me some texts, and pretty soon I began to feel as though I wanted to be saved; and I asked him how I could be saved, and he said, 'Come right along, and I will tell you.' And we went down the alley, and sat down behind an ash barrel, and there we talked together, and on our knees we asked the Lord to bless me. And I gave up my sins, gave up my tobacco, gave up my whiskey, and I believe the Lord has converted me." I believe the Lord did convert him. He has started on the way, and the Lord has hold of his heart, and he has made the link that has bound him, and the Lord will lead him.

I must tell you one quite remarkable experience of a little boy who had been sick in the mission. He was twelve years of age, and he attended the work of the life-saving class; and he was so interested in it that he thought he must do something, and so he went to the teacher, after his class was over, and said to him, "Tell me how I can do something for somebody." And the teacher said to him, "You learn this text: 'Thou shalt love the Lord thy God with all thy heart.' And you tell that text to somebody, and see if God will not bless it. You go on your knees, and ask God to bless that text, and you give it to somebody, and see if that text will not help him." It is not man that saves, it is not the preacher that saves; it is God's Word that does it. Some people imagine that they are going to use God's Word as a tool to save somebody with. You cannot do that; it is God's Word that is using you.

That little boy started out on Cottage Grove Avenue, and he looked into the stores as he went by, and at Thirty-ninth Street he saw a shoemaker sitting on a bench all alone; and he said, "There is that man all alone." And he felt impressed to go in there, and so he went in. He laid his hand on the man's shoulder, and looked into his face, and said, "Sir, do you know that you have committed the greatest sin in the world?" The man dropped his tools, and said, "Why, my boy, what do you mean? I never murdered anybody." "No, but you have committed the greatest sin in the world." The man was greatly astonished at having a little boy come in and speak to him in this way, and he said, "Why do you say that to me?" "Why," he said, "the Bible says, 'Thou shalt love the Lord thy God

with all thy heart,' and this is the greatest command of all. Did you ever do that?"—"No, I am afraid I never did." "Then that is the greatest commandment in the world, and if you have never kept the greatest commandment in the world, you have committed the greatest sin." The man said, "I never thought of that before." He said, "Tell me something more about that." So the little boy gave him some texts, and the man got so earnest about it that he and the little boy went back into the next room, and there they talked together, and the boy prayed with him, and there the man gave his heart to God. Now that man to-day is a Seventh-day Adventist. That happened two months ago. That man was so impressed by this thing, and to know about this thing, that he came over to the mission and inquired, and there he learned more. He found when he got over there, and began to study, that the seventh day is the Sabbath; and he said, "I am going to keep it. I have given myself to God, and have decided that I am going to be a Christian; and I have to do exactly what God says. The Lord says that the seventh day is the Sabbath, and so I am going to keep it." That man is about ready to unite with the church, I understand.

Now I might tell you scores of cases of this sort. So if you have a heart to save somebody, God will use you. And I would say to any of you, and to everybody, if you want to do something to save somebody, God will go right with you if you want to go. Now, is not that the greatest thing in this world, to go out to save sinners? to help save sinners, to be used of God to save other men,—is not that the greatest thing in all the world? I hope the Lord will impress that thing upon our hearts and minds, that the greatest thing in all this world is to be fishers of men.

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#### Sunday's Meetings

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It has been decided to open each day's exercises with a half hour's devotional service, from 9 to 9:30 o'clock. The meeting on Sunday morning was led by W. A. Young and D. C. Babcock. After a short season of earnest prayer, the meeting was given to the relation of experiences. The time was filled full of brief testimonies. These were expressive of confidence in God and love for his cause, with unity and love for the brethren.

One brother related a circumstance that occurred when he was a boy with his father at sea. During a severe storm the ship approached the land of their destination, a dangerous coast. They were in imminent danger of destruction, and ran up the signal for a pilot. With eagerness they watched for a response. He remembered climbing the rigging, and watching with anxiety until a little boat was seen coming over the billows, when a glad cheer went up from the crew, and soon the pilot was aboard, and then in the harbor safely at anchor. From this an impressive lesson was drawn, relating to the present situation. A. T. Jones read, with a few suggestive remarks, the following scripture:—

God is not a man, that he should lie; neither the son of man, that he should repent: hath he not said, and shall he not do it? or hath he spoken, and shall he not make it good? Behold, I have received commandment to bless: and he hath blessed; and I cannot reverse it. He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel: the Lord his God is with him, and the shout of a king is among them. God brought them out of Egypt; he hath as it were the strength of an unicorn. Surely there is no enchantment against Jacob, neither is there any divination against Israel: according to this time it shall be said of Jacob and of Israel, What hath God wrought! Num. 23: 19-23.

It was a beautiful thought that notwithstanding the rebellious and perverse course of the people, it is declared that God "hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel."

The first meeting of the sixteenth session of the Sabbath-school Association convened. The president, C. H. Jones, was in the chair, with M. H. Brown as secretary. This was an interesting meeting,—the president's address, the treasurer's report, the corresponding secretary's report, the appointment of committees, and announcement of future exercises.

The International Tract and Missionary Society held its first meeting at 11:15. The president, O. A. Olsen, occupied the chair, and in the absence of the regular secretary, M. E. Olsen was chosen. The president presented his address, and other exercises followed as outlined elsewhere. Upon the adjournment of this meeting the chair appointed standing committees for tract society and conference business. These are given elsewhere.

It was announced that a meeting for the informal consideration of matters pertaining to the work be held daily at five o'clock; and H. P. Holser was chosen to have charge of these meetings.

The subjects to be considered will be assigned to those who will present their views in brief essays, and then discussed by the meeting.

A snow-storm prevailed in the afternoon, but the services went on as usual. Elder Waggoner conducted the study on Hebrews at 3:30; W. S. Hyatt presented some phases of local missionary work at five o'clock. A discourse by R. A. Underwood of Pennsylvania closed the day's exercises.

#### International Tract Society Proceedings.

THE first meeting of the International Tract and Missionary Society was held Sunday morning, Feb. 21, at 11:15.

The meeting was called to order by the president, O. A. Olsen, who stated that the secretary of the Society, A. O. Tait, would not be able to attend the present session; whereupon, M. E. Olesen was chosen to fill the place. H. P. Holser led the meeting in prayer, and the reading of the minutes of the last session was waved. The president then read his biennial report, which appears elsewhere. Opportunity was given for verbal reports of the work of the Society, from its representatives from distant fields.

H. P. Holser responded from Central Europe. He stated that on account of the variety of languages in use, the work in his field was complicated, and from the first the Tract Society had been employed as the principal instrumentality in carrying it forward. The work of publishing has been carried into all the principal languages of Europe, and into many of the minor tongues.

Of late an effort has been made to emphasize particularly the missionary features of the work, and the distribution of reading matter has been considered as auxiliary to that. The speaker believed that more and more we should act the part of true missionaries, and related some circumstances of interest to illustrate the success of this kind of work.

J. C. Ottosen, of Denmark, spoke of the interests of the Society in the Scandinavian countries. In all these countries branch societies are formed, and the work is carried forward on the same lines as in this country. Their field includes Finland, and in every church in those countries there is a local society formed. They have seen much to encourage them.

Dr. Ottosen related the case of an Icelandic nurse

whom he saw in Copenhagen, who was an earnest seeker after truth, and became interested in our work. Later she fully accepted the truth for this time, and communicated the same to her friends at home, and three members of her family in Iceland are now keeping the Sabbath. She desired him to speak a word for Iceland to the General Conference, if he had the opportunity to do so. The Danish conference will send a missionary to Iceland in the spring. Other interesting instances of the remarkable workings of the truth on the hearts of individuals were given.

W. C. White then spoke of the interest of the Society in Australasia. He was glad that, through help rendered by the General Conference they were enabled to sell the *Bible Echo*, their Australian paper, for a penny. It is a peculiarity of the English money that anything that can be bought for a penny goes readily; and thus they were enabled to dispose of many copies of the paper in a way that did not burden the Society. The sales of the *Echo* on each issue average three hundred papers to every one hundred of the membership. In every thousand of the people of that country, one receives the *Bible Echo*. There is still room for work, but what is being done is working like leaven. He wished that there could be one hundred times as much leaven as now. The speaker related the details of the work, and showed how a weekly call at the house of the people gave a good opportunity to enter into Christian intercourse with them, and to do them good in many ways. The canvassing work in that country was also spoken of, and its remarkable success alluded to. There is no country on earth that has been so abundantly supplied with our books as the colonies of Australasia.

Some have thought that about all that could be done in that line had been done, but we have seen that this is not the case; for never since the hard times came on has the canvassing work been prospering as now. The workers have learned better how to do their work. First, they do not introduce points of doctrinal teachings which they have not time to stay and follow up. They take time to talk on Christian experience. They take time to help and comfort those who need it. A trail of light follows our canvassers.

The hour for the meeting being far spent, the chair announced that these exercises would be resumed at some future meeting. Announcement was made of a meeting to be held daily at five



o'clock for the consideration of various subjects of interest, and H. P. Holser was chosen to lead these meetings. The meeting then adjourned subject to call of chair.

The committees of the Conference and Tract Society were then announced as published in another place.

#### President's Address.

A. O. OLSEN.

THE International Tract Society has carried on its usual work in the last two years. The blessing of the Lord has attended our efforts to spread the light of present truth by means of the printed page, and the results have been encouraging.

Our operations in foreign lands have been conducted on as large a scale as the funds of the Society would permit. We have sent out millions of pages of books, tracts, and periodicals, to India, China, Japan, South America, the Islands of the sea, Africa, Iceland, and other countries. This literature, we are glad to say, has met with a cordial reception, and the effort has not been wanting in gratifying results. The Spirit of the Lord has gone out before, and has impressed hearts with a desire to get additional light and truth. Thus the way has been opened for the work to move forward with success.

The correspondence connected with the sending out of these papers and other literature has been of a very interesting character. Our secretaries have written to a large number of missionaries of other denominations; also to consuls and other officials, as well as to private individuals. It is very gratifying to note the large number of favorable replies that have been received. Many people are eager to read our literature, and study the truths it contains. Others, while not feeling any special burden to obey the truth themselves, are glad to co-operate with us in circulating our various publications, believing that their general influence is good.

#### SHIP MISSIONARY WORK.

Excellent results attend the labors of our ship missionaries in Liverpool, New York, and Hamburg. We have recently furnished our missionary in New York harbor with a steam launch, which is a great help to the work. This branch of the missionary work should be carried on to a larger extent than it is at present. There are a

number of large and important harbors where no effort in this line has yet been made.

#### FOREIGN FIELDS.

I cannot stop to mention all the countries where the Society is working, but will speak briefly of a few of them:—

Iceland seems to offer excellent opportunities for work with our missionary papers. The inhabitants are enterprising and intelligent, and apparently desirous to walk in all the commandments of God. We are sending, weekly, quite a number of copies of our Danish-Norwegian paper to interested persons in this country, and expect to see favorable results.

Considerable literature has been sent to Newfoundland, with varying results. Some of the recipients seem to appreciate it very much; others again have shown indifference.

Greenland is a country which we should enter with our literature. The inhabitants are largely of Danish origin, and would no doubt be glad to read our tracts and papers in this language.

South America, with its millions of Spaniards and large influx of Europeans, has peculiar advantages as a field of operation for missionary work with our literature. But in order to supply the demands made upon us by this continent, we must have a larger variety of books and tracts in the Spanish language. Brother Baber and other of our missionaries are calling loudly for Spanish tracts and leaflets, and a Spanish paper. These wants we must seek to supply at the earliest possible date.

China and Japan should receive our early attention. Tracts and other literature must be supplied to the inhabitants of these countries, in their own tongue, and that without delay.

India makes demands upon us, which we have not yet been able to meet. The Bengali language is spoken by over seventy-one million persons; and yet thus far we have almost nothing to offer these people in their own tongue.

These calls for literature are urgent. We cannot afford to slight them. In many cases they are of long standing, and should have been attended to years ago; but we have been so slow. The Lord's providence is a long way ahead of us.

Our friends will readily see that in order to move forward and meet the demands, the International Tract Society will need a generous supply of funds. There will be considerable expense connected with translating literature into these various languages, and having it printed.

In this connection it may be well to state that the International Tract Society is no longer engaged in the publishing work, that branch of activity having recently been turned over to our publishing houses at Battle Creek and Oakland. Hence the Society has no sources of revenue aside from the donations made by our people, and the membership fees paid by those who join it from time to time. This will tend to curtail our operations unless the donations materially increase, which we hope they will. The Society is certainly carrying on a very important work, which merits the favorable recognition and hearty support of every believer in the third angel's message.

#### THE HOME WORK.

The International Tract Society has been very active in the Southern field. A very large amount of reading matter has been circulated through the medium of the Religious Liberty Association. The Society has also kept up a vigorous correspondence with its local branches, the different State societies, and these have very generally manifested a good interest, and have taken hold of the work with energy. Letters have been sent to conference presidents from time to time, and also to our ministers and workers generally. Our aim in carrying on this correspondence has been to keep the tract and missionary work continually before the minds of our people, and to have ministers and workers agitate the matter of circulating our literature wherever they go.

In a general way the results of these efforts have been satisfactory, though we would be glad if still greater success could be reported. Our State conference and tract society officers have manifested a commendable interest in tract and missionary lines, and their hearty co-operation has contributed greatly to bringing about the results which we see.

In spite of the hard times our books and tracts have had an encouraging sale, and our periodicals were never enjoying a wider circulation than today. Special efforts have been put forth in behalf of the *Signs*, and as a result the circulation of this paper has very largely increased in the past few months. Our thanks are due the Pacific Press Publishing Company for the efficient help which they have rendered in this connection, and which has largely contributed to its success.

#### METHODS OF WORK.

The plan of selling the papers from house to house is proving to be a good one, and their use

in reading-racks and in connection with missionary correspondence should not be neglected. One of the representatives of the International Tract Society while on a recent journey, saw several passengers take back copies of the *Signs* from a little rack in a railway station, and read them attentively. But it is so seldom that we find these racks. There ought to be hundreds, yes, I was almost going to say, thousands of them, where there is only one.

Another excellent plan of using the papers, which has been followed to some extent, is to send them in clubs to public institutions, such as prisons, hospitals, reform schools, asylums, poor-houses, soldiers' homes, etc. We hope that greater efforts will be put forth in this direction, and that soon all such institutions will be liberally supplied with our literature, and especially with the *Signs of the Times*.

Most of our tract societies have done something in these lines, but really we have only made a small beginning. This is true of our work generally. We have only begun. The International Tract Society has a field of usefulness before it that is all but unlimited. This is a reading age, and the printing press is one of the mightiest forces at work in molding public opinion. The opponents of truth recognize this fact, and fear nothing so much as our literature. But the honest of heart, and true seekers after light, are everywhere eagerly calling for our literature, and wherever it goes a favorable impression is made, and a good work accomplished.

We long to see our brethren and sisters everywhere awake to a sense of their responsibility as co-workers with Christ. Our tract and missionary organization opens the way for every believer to engage directly in the work of spreading the light of present truth. The Lord would see his people alive and earnest in these troublous times. Souls are longing for the light and encouragement which our publications could give them. Then shall we not renew our efforts to circulate them?

The Psalmist says: "The Lord gave the Word; great was the multitude of them that published it." May this be true of Seventh-day Adventists. As the Lord gives us words of light and truth, let the whole multitude of the people publish them to the four corners of the earth. This is what our tract societies have been organized for. As they prove true to their calling, the Lord will surely bless and prosper them.

Second Meeting of the Conference.

THE second meeting of the General Conference convened in the Tabernacle at 9:30 o'clock. A hymn was sung, and W. C. White offered prayer. A. T. Jones offered some pertinent suggestions in reference to the duties of delegates to act the part assigned them in the fear of God, as men, as Christians, as brethren, as delegates. The secretary read the minutes of the first meeting, which were accepted.

The following additional delegates were then enrolled as having arrived since the previous meeting: M. H. Gregory, Kan.; P. A. Hansen and W. B. Everhart, Iowa; C. J. Hermann, Wis.; H. D. Day, P. M. Howe, E. J. Hibbard, Mich.; Dr. W. H. Maxson, Cal., delegate at large.

The treasurer, W. H. Edwards, being called on for his report, presented the figures already published in the *General Conference Bulletin* for the third quarter of 1896, on pages 715, 716, 718. Summaries only were submitted, accompanied by instructive and appropriate remarks. As these interesting statistics have been published, we give herewith only a portion of the totals:—

REPORT OF GENERAL CONFERENCE TREASURER.

To total Receipts.....	\$66,716 33
Cash on Hand July 1, 1895.....	18,210 41
<b>Total.....</b>	<b>\$84,926 74</b>
By Cash to Laborers, etc.....	\$58,507 75
Tent for Wyoming.....	125 00
Splice for Cumb. Mission Tent.....	62 50
One half Rent of Hall, N. Y. City.....	387 49
Moving Canvassers.....	115 73
Loss for Eleven Months on Signs.....	1,748 14
<b>Total Disbursements.....</b>	<b>\$60,946 61</b>
Cash on Hand July 1, 1896.....	23,980 13
<b>Total.....</b>	<b>\$84,926 74</b>

STATEMENT.

Gross Receipts of Tithes for Year Ending June 30, 1896.....	\$62,514 32
Gross Receipts of Tithes for Year Ending June 30, 1895.....	43,173 44
(Donations not included.) Increase.....	\$19,340 88
Cash on Hand July 1, 1895.....	\$18,210 41
Receipts above Disbursements for Year Ending June 30, 1896.....	5,769 72
Cash Balance July 1, 1896.....	\$23,980 13

As treasurer of the General Conference Association, Brother Edwards called attention to the following statement:—

REPORT OF GENERAL CONFERENCE ASSOCIATION  
For Year Ending June 30, 1896.

RESOURCES.

Real and Personal Estate.....	\$157,170 61
Notes due Association.....	110,565 68
Office Fixtures.....	1,806 30
General Conference Association Fund (donations and legacies overdrawn).....	10,164 13
Review & Herald.....	2,020 99
Pacific Press.....	4,791 01
Tent Factory.....	8,412 57
Huntsville (Ala.) School.....	7,667 22
General Conference Publishing Co.....	7,000 00
Toronto Branch Office.....	10,630 59
Texas School.....	2,195 79
Walla Walla School, Wash.....	34,133 86
Milton Academy, Oregon.....	7,900 55
Washington, D. C., Church.....	1,260 00
Vicksburg, Miss., Church.....	25 00
Atlanta, Ga., Church.....	400 00
Boulder Sanitarium, Colo.....	29,644 40
Lincoln Sanitarium, Nebr.....	1,500 00
Portland Sanitarium, Oregon.....	2,531 45
St. Helena Sanitarium, Cal.....	2,533 80
Personal Accounts.....	522 34
Cash.....	111 20
<b>Total.....</b>	<b>\$403,037 49</b>

LIABILITIES.

Notes owed by the Association.....	\$210,663 11
N. Y. Pacific Press.....	195 53
Sanitarium.....	214 06
South African Branch Medical Missionary and Benevolent Association.....	5,192 36
\$100,000 Fund.....	1,913 00
Personal Accounts.....	11,211 42
General Conference.....	4,539 70
Foreign Mission Board.....	19,376 77
Stock (present worth).....	149,731 54
<b>Total.....</b>	<b>\$403,037 49</b>

In connection with the above treasurer's report the secretary also presented the following recapitulation of statistics:—

DISTRICT.	Ministers.	Licentiate.	Total laborers.	Churches.	Members.	Tithe.
1. Atlantic.....	46	29	75	219	6,305	\$49,067.55
2. Southern.....	18	11	29	41	1,158	8,805.48
3. Lake.....	64	32	96	310	11,837	77,095.20
4. Northwest.....	52	56	108	398	11,752	68,139.95
5. Southwest.....	38	41	79	221	7,628	39,322.96
6. Pacific.....	45	26	71	147	6,884	59,965.31
7. Australasian Union.....	13	9	22	30	1,511	12,790.47
8. Europe.....	24	22	56	108	4,171	24,011.05
Miscellaneous.....	26	11	37	25	986	8,292.40
<b>Grand totals.....</b>	<b>336</b>	<b>237</b>	<b>573</b>	<b>1,439</b>	<b>52,202</b>	<b>\$341,978 37</b>
Comp. of previous yr.....	326	257	538	1,131	47,680	\$309,142.76
Increase of ministers.....						10
Increase of churches.....						308
Increase of members.....						4,522
Increase of tithe.....						\$32,835.61
Decrease of licentiate.....						20



Received for Missions.

	1895	1896	Total
Japan .....	4609 39	340 28	4949 67
Zambesia .....	8715 43	474 17	9189 60
Haskell Home.....	167 32	116 32	283 64
N. Y. Boat.....	1 00	.....	1 00
China .....	5264 12	5663 13	10927 25
Southern Field.....	.....	10881 22	10881 22
India .....	.....	5912 33	5912 33
	18,757 26	23,387 45	42,144 71

M. H. BROWN, Treasurer.

Many interesting inquiries were elicited regarding the report, especially with reference to the money donated to missions. By motion of N. C. McClure, seconded by J. E. Graham, the report was adopted.

The report of the corresponding secretary was presented, but for lack of space in this issue, will be given later. The president being authorized by the constitution to name the usual committees, appointed the following:—

*On Nominations*—A. E. Place, S. H. Lane, W.

B. White, E. A. Sutherland, H. E. Robinson.

*On Plans for Work*—J. H. Durland, M. H.

Brown, W. C. White, J. E. Jayne, W. A.

Hennig, L. Flora Plummer, Alberta L. Little.

*On Auditing*—T. A. Kilgore, J. I. Gibson, W.

Ziegler.

To promote greater interest in Sabbath-school work, a list of subjects had been assigned to various workers throughout the field who had been invited to present papers at the present session of the Association. The president read a list of the subjects thus assigned, as follows:—

Mission Fields—What has been accomplished—What remains to be done—How our Sabbath-schools can assist in the work. F. M. WILCOX.

Our Sabbath-school Offerings—How to secure the most liberal donations—How to be used. W. S. HYATT.

Our Home Field—The unsaved around us—House to house visitations—Branch schools. W. B. WHITE.

What can be done to awaken a deeper interest in Sabbath-school Work, and to secure a larger attendance? S. H. LANE.

The Sabbath-school as a means of developing Workers—How can it be made the most effective? J. H. DURLAND.

Our Duty to the Children and Youth at our Camp-meetings—How can we secure the best results? C. L. TAYLOR.

Sabbath-school Conventions—Their importance—How to conduct. M. H. BROWN.

Reverance for the House of God. E. A. SUTHERLAND.

Sabbath-school Lessons—Subjects—Uniformity—Preparation. C. H. JONES.

The Necessity of co-operation among the Officers of the Church and Sabbath-school—How to secure unity in the work. M. C. WILCOX.

Our Duty to the Children and Young People—Special meetings, etc. ALBERTA L. LITTLE.

Proper use of the Lesson Quarterly, Lesson Papers, and Helps. A. E. PLACE.

How to Organize a Sabbath-school—Election of Officers, etc. J. W. COVERT.

Necessary Qualifications of Officers and Teachers. C. P. BOLLMAN.

The Work of the Superintendent. G. W. KEASER.

The Work of the Teacher. EMMA THOMPSON.

The Duties of the Secretary. M. H. BROWN.

Review Exercises—How to Conduct—When to be held. L. FLORA PLUMMER.

Teachers' Meetings—Helpful suggestions. E. J. HIBBARD.

Kindergarten Work in Sabbath-schools. L. FLORA PLUMMER.

The Greatest Need in our Sabbath-schools. I. H. EVANS

In closing, the chairman exhibited a question box, which he desired to see receive many pertinent queries regarding the live issues of Sabbath-school work. Upon motion of W. D. Curtis, the meeting adjourned to call of chair.

The Christian Teacher. \*

J. H. HAUGHEY.

(South Lancaster Academy.)

I AM in harmony with the thought that the first essential of successful work in our schools is Christian teachers,—teachers who are unobstructed channels through which the Spirit of God may flow to others. God must be the instructor. He is the real Head of the schools, of the school work, as he is of all his work on earth.

When we read such statements as, "Of all institutions in our world, the school is the most important;" and, speaking of teachers, "They have the most important missionary field in the world;" and then also when we hear the statements which have been read here to the ministers, that they have the most important work that has ever been committed to mankind, it surely seems that we must be very close brothers after all. We are all laborers together with God; and when all the workers reach that point where they will recognize the fact that every part of God's work is all-important, and that he is able to work through his chosen ones in every department, then will come in that spirit of union and harmony, and

\* Abstract of address at a congregational meeting.

confidence in each other, and faith in God, which will result in a more rapid spreading of the gospel of the third angel than we have yet seen.

The prevailing spirit in a school will determine the character of the work done. If the Spirit of God directs, controls, reigns supreme, the work will be wrought in him. The nature of the work depends upon the amount of consecration on the part of the workers, on the part of the students, on the part of all. Our students enter the schools to obtain culture; and that which is most important, and which should receive the first attention, is the heart. "My son, give me thine heart."

I wish to read a few quotations from an article received from Mrs. E. G. White, entitled, "The True Higher Education." I have taken this instruction to myself, and have endeavored in all my work to realize more than ever that God is near, and that his angel is constantly by my side taking note of all that I say or do.

There is need of heart conversions among the teachers. A genuine change of thoughts and methods of teaching is required to place them where they will have a personal relation to a living Saviour. It is one thing to assent to the Spirit's work in conversion, and another thing to accept that Spirit's agency as a reprover, calling to repentance. It is necessary that both teachers and students not only assent to truth, but have a deep, practical knowledge of the operations of the Spirit.

Again:—

Teachers should walk circumspectly. Those who are often with God in prayer, have holy angels by their side. The atmosphere that surrounds their souls is pure and holy, for their whole soul is imbued with the sanctifying influence of the Spirit of God. They should be learners every day in the school of Christ, that they may be teachers under the great Teacher. They must learn of Christ, and become one with him in the work of training minds, before they can be efficient teachers in the higher education, the knowledge of God.

On another page I find this:—

Those who are under the training of the Holy Spirit will be able to teach the Word intelligently. And when it is made the study book, with earnest supplication for the Spirit's guidance, and a full surrender to be sanctified through the truth, it will accomplish all that Christ has promised. The result of such Bible study will be well-balanced minds; for the physical, mental, and moral powers will be harmoniously developed. There will be no paralysis in spiritual knowledge. The understanding will be quickened; the sensibilities will be aroused; the conscience will become sensitive; the sympathies and sentiments will be purified; a better moral atmosphere will be created; and a new power to resist temptation will be imparted. And all, both teachers and students, will become alive and earnest in the work of God.

When you sanctify yourself through obedience to the Word, the Holy Spirit will give you glimpses of heavenly

things. When you seek God with humiliation and earnestness, the words which you have spoken in freezing accents will burn in your hearts; the truth will not then languish upon your tongues.

Eternal interests should be the great theme of teachers and students. Conformity to the world should be strictly guarded against. The teachers need to be sanctified through the truth, and the all-important thing should be the conversion of their students; that they may have a new heart and life. The object of the great Teacher is the restoration of the image of God in the soul, and every teacher in our schools should work in harmony with this purpose.

Teachers, trust in God, and go forward. "My grace is sufficient for thee," is the assurance of the great Teacher. Catch the inspiration of the words, and never<sup>t</sup> never talk doubt and unbelief. Be energetic. There is no half-and-half service in pure and undefiled religion. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." The very highest sanctified ambition is demanded of those who believe the Word of God.

Teachers, tell your students that the Lord Jesus Christ has made every provision that they should go onward, conquering and to conquer.

These words have been of great encouragement to us in our work the present year; and we have endeavored to profit by them, as far as we understood how. Instead of doing as we once did,—deal with the students in such a manner as to cause them to feel that the star of hope was not still shining,—we endeavor to come close to them by personal, private work. We talk kindly with them, and pray with them; and thus our hearts and lives are wrapped up together, as it were, and our love goes out toward them as it otherwise could not possibly do. In looking back over my past experience, I am not able to find a single case where a student was dealt with harshly, that it ever did a particle of good, ever worked transformation of character, but frequently the opposite. I am astonished more and more to see the coldness of heart that has been manifested in my relation to students; and by coming close to them in personal work, I find that we are enabled better to realize that even those students who are full of defects, can be reached in this way.

We believe, in harmony with the instruction which has been received, that the Word of God should receive more attention than any or all other subjects combined. I will read a few sentences on this point:—

It is impossible to study the Bible with a humble, teachable spirit, without developing and strengthening the intellect. Those who become best acquainted with

the wisdom and purpose of God as revealed in his Word, become men and women of mental strength; and they may become efficient workers with the great Educator, Jesus Christ.

The same writer has said:—

By obtaining a knowledge of God's Word, and giving heed thereto, men may rise from the lowest depths of ignorance and degradation to become the sons of God, the associates of sinless angels.—*Chr.'sian Education*, p. 37.

He who guides the planets in their courses, and upholds the worlds by his power, has made provision for man formed in his image, that he may be little less than the angels while in the performance of his duties on earth.—*Gospel Workers*, p. 170.

Man, although the most helpless of God's creatures when he comes into the world, and the most perverse in his nature, is, nevertheless, capable of constant advancement. He may be enlightened by science, ennobled by virtue, and make progress in mental and moral dignity, until he reaches a perfection of intelligence and a purity of character but little lower than the perfection and purity of the angels. With the light of truth shining upon the minds of men, and the love of God shed abroad in their hearts, we cannot conceive what they may become, nor what great work they may do.—*Testimonies*, vol. 4, p. 93.

We can testify to the truthfulness of these statements, from experience in connection with the work. A number of times it has been my privilege to be present when God has revealed his manner of working in our schools. On one occasion during this school year the Lord was pleased to take the work out of our hands, and to give us a day's instruction in heart culture. The spirit which was manifested on that occasion was expressed by one who entered school that day. He said, Heretofore on the first day of school my anxiety was in regard to my mind culture, but to-day it is in regard to my heart culture. I am certain that the Spirit of God, working in the soul, arouses all its activities, and thus gives a discipline which cannot be obtained in any other way. God speaking by his Holy Spirit through his Word to his children is the great Teacher.

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#### Educational.\*

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W. T. BLAND.

(*Graysville, Tenn. Academy.*)

PROFESSOR BLAND spoke briefly of the Testimonies and the desire on the part of all the teachers to fall into line and make our schools just

what the Lord wants them to be. The Lord has spoken plainly in this matter, and if the instruction is faithfully carried out, ultimate success will be the result.

The speaker took as the foundation of his closing remarks the study of a few words that are continually met by every teacher. One word that every teacher, and in fact every parent, must daily meet is "discipline." While the bare word seems hard, and oft-times even cruel; yet if it is always met with wisdom from above, and a heart warmed with the love of Christ, much of the harshness is removed and the desired good accomplished. The more we study this part of the training and education of the youth (and it is a point that cannot be ignored), the more fully we are convinced that this is one of the most delicate and most necessary parts of the teacher's work.

Another word that deserves careful study is "courage." The Lord in speaking to Joshua, just before the crossing of Jordan, as he had taken command of the people preparatory to entering the promised land, entreated them again and again to be "strong and of good courage." Now the root of this word is *cor*, meaning *heart*. So the Lord wanted Joshua and his people to be of good *heart*. He also tells us to *encourage* one another; in other and more direct words, to *give heart* to one another. In doing this we are practically living out the religion of the Master, who came to this earth to bind up the broken-hearted—the *discouraged*.

No matter whether we are in the school-room, the home, or out in the field at large, this great principle of the teachings of the Saviour must and will be carried out by his followers. Sometimes we think the minister in the field and the teachers in the school are the only ones who are to do this work of encouraging; that this is their business; but not so, for this is one work in which *all* may engage. The Saviour said, "All ye are brethren;" all have a common Father, all are laboring in a common interest, therefore one is no better than another. He may be older or stronger, but the younger is his "little brother," and so must be treated with greater consideration. It seems only sad that we so often neglect these things, and by so doing wound and crush the hearts of those whom we otherwise should help.

May we not all learn some lessons in the great school of Christ; and whether teachers or ministers, or whoever we may be, let us not forget

\*Outline of address given before the Conference.

that we are all *brethren*. Christ said he "was not ashamed to call us brethren." Let us so act toward his brethren that he may not be ashamed to own us. What a wonderful lesson for his people to-day,—the spirit of criticism gone, all coldness and harshness fled away. May it not be that a better day is dawning, when the church shall be flooded with the sun-light of love; when we shall see eye to eye, work shoulder to shoulder, and with hearty cheer press on till the victory is won?

### The Working Committees.

THE following committees have been appointed for the Conference and International Tract and Missionary Society:—

#### FOR GENERAL CONFERENCE.

- On Delegates and Credentials*—S. H. Lane, J. M. Rees, H. C. Basney.
- On Nominations*—R. A. Underwood, R. S. Donnell, N. W. Allee, A. T. Jones, W. S. Hyatt, J. W. Watt, F. D. Starr.
- On Plans and Resolutions*—H. P. Holser, W. C. White, A. E. Place, E. J. Waggoner, N. C. McClure, J. N. Loughborough, F. M. Wilcox.
- On Ministerial Credentials and Licenses*—A. J. Breed, R. M. Kilgore, W. B. White, H. W. Cottrell, W. M. Healey, C. McReynolds, S. H. Lane, Wm. Covert.
- On Auditing*—General Conference Committee, R. A. Underwood, L. H. Crisler, C. H. Jones, I. H. Evans, W. S. Hyatt, N. W. Allee.
- On Distribution of Labor*—General Conference Committee, I. D. Van Horn, D. C. Babcock, J. E. Graham, J. C. Ottosen, G. B. Thompson, P. F. Bicknell, D. T. Jones.
- On Education*—W. W. Prescott, J. H. Kellogg, W. C. White, J. C. Ottosen; H. P. Holser, G. W. Caviness, E. B. Miller, F. W. Howe, E. A. Sutherland, C. B. Hughes, O. A. Olsen, J. H. Haughey, J. W. Loughhead, W. T. Bland.
- On Religious Exercises*—A. J. Breed, I. H. Evans, W. S. Hyatt, J. H. Morrison, G. A. Irwin.
- On Financial Management*—G. A. Irwin, N. W. Kauble, C. H. Jones, J. H. Morrison, N. P. Nelson, J. E. Jayne, C. Santee.

#### FOR TRACT AND MISSIONARY SOCIETY.

- On Nominations*—R. S. Donnell, N. W. Kauble, S. H. Lane, H. E. Robinson, M. C. Israel.
- On Plans of Work and Resolutions*—W. S. Hyatt, C. H. Jones, H. W. Cottrell, W. C. White, H. P. Holser.

### Editorial Notes.

THERE is a great amount of work to be transacted in the brief two weeks over which the session of the Conference extends. It seems probable that the latter part of the program will be very much congested.

WE are pleased to learn that the attendance at the evening services in the Y. M. C. A. Hall is very good, and a deep interest is being awakened. Elder Fifield, by special invitation, addressed the Young Men's Christian Association on Sunday afternoon.

IT is a matter of universal and deep regret, that R. C. Porter and wife have been compelled to withdraw from the meetings, and to return to their home in Missouri on account of poor health. Sister Porter had a severe attack of *la grippe* or similar difficulty, and for a time was seriously ill. They have our sympathies and prayers.

THE number of delegates comprising the present Conference is one hundred and thirty-three, representing thirty-eight conferences (a few delegates represent more than one conference) and five mission fields. Of course this number does not include the laborers and other visitors who do not hold credentials but help to make up the congregation.

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