

REVIEW AND HERALD EXTRA.

# DAILY BULLETIN

— OF THE —

## GENERAL CONFERENCE.

VOL. 4.

BATTLE CREEK, MICH., WEDNESDAY, MARCH 11, 1891.

No. 5.

### THE WORK IN SOUTH AFRICA.

TUESDAY, March 10, at 9 A. M., Elder C. L. Boyd addressed the delegates on the subject of the work in the South African field. The following are a few of the points mentioned:—

The organized States in South Africa are Cape Colony, Orange Free State, Transvaal Republic, and Natal. The mineral resources of South Africa are unknown, and probably very extensive. Of the inhabitants of these colonies, about two thirds are natives, one third being Europeans, Dutch, or English.

In July, 1887, the laborers sent from America landed in Cape Town. A number in South Africa were already keeping the Sabbath, some of the brethren Wessels and others. Two young men, who were of our party from the United States, soon began canvassing in Cape Colony. At that time we had no Dutch literature. Since then this has been supplied, and a goodly number of devoted laborers have engaged in the work there. Just as we were leaving Africa to come to this Conference the canvassing work was being organized on a more systematic basis, and the reports received indicate encouraging success in the work.

A school is much needed in South Africa. Nine individuals from Africa have already come to the College, to secure the advantages to be obtained in our schools. Many would gladly share the benefits of a good school in South Africa.

It is believed that a field of usefulness is open to consecrated young men and young women, who could act as teachers in family and private schools in South Africa. Much might be done for the spread of the truth by such self-supporting missionary work.

Our efforts in South Africa have been directed more especially to the introduction of our literature.

The total membership in South Africa is about 134. The amount of tithes paid per year is about \$2,500.

There is a work to be done among the natives in Africa, further to the north. Some of the native tribes, as the Kafirs, Zulus, and others, stand high, morally and physically, considering the influences which civilization has thrown about them, which have not been altogether salutary. Some of our friends in Africa feel a deep interest in the work among the natives, and would be glad to give themselves to this branch of the work, if circumstances permitted. There are more than three times as many inhabitants in Africa as in all of North America.

It is not by staying at home and praying for the heathen in Africa merely, that God will be sanctified in us before their eyes (Eze. 36:23), but by individual's going there, sanctified by God to his service, to live among them and teach them. Then may we have some native sheaves to bring from Africa when the harvest is gathered.

### GENERAL CONFERENCE PROCEEDINGS.

#### SIXTH MEETING.

THE sixth meeting of the Conference opened at 10:30 A. M., March 10, with prayer by Elder U. Smith. The minutes of the preceding meeting were read and approved.

Elder Haskell corrected a mistake made in the last number of the BULLETIN, in the report of his remarks on Africa. He is reported as saying, "With the exception of one section only 150 miles square, there is no part of Africa where the influence of Christian missions has not been felt." It should have read, "With the exception of a strip of country in Central Africa 150 miles wide."

The Committee on Finance made the following partial report:—

To the General Conference assembled:—

Your Committee on Finances have had under consideration the building of a school at Walla Walla, Wash. The enterprise calls for the following outlay of funds:—

Real estate .....	\$23,250
Buildings .....	25,000
Contingent.....	5,000
<b>Total.....</b>	<b>\$53,250</b>

To raise this sum, we have estimated resources as follows:—

30 acres (donated) divided into 100 lots at \$100.....	\$10,000
50 " " \$200 per acre.....	10,000
Cash subscriptions (By citizens of Walla Walla).....	6,100
15 acres (donated), at \$100 .....	1,500
80 " " .....	500
Cash on hand, North Pacific Conference.....	5,000
Real Estate (purchased).....	23 250
Upper Columbia Conference will raise.....	3,000
<b>Total.....</b>	<b>\$59,350</b>

The General Conference is asked to contribute \$5,000, and take charge of the enterprise, all property to be held by the General Conference Association.

After carefully considering the matter, we recommend, That the General Conference assume control of the College enterprise, and invest \$5,000 in it; also that you either select a man there, or select a man and send there, to take charge of the business.

Respectfully submitted,

DAN. T. JONES,	} Committee.
W. C. WHITE,	
A. R. HENRY,	
L. C. CHADWICK,	
R. C. PORTER,	
H. LINDSAY,	
S. H. LANE,	
H. W. DECKER,	
R. S. DONNELL,	

On motion, the rules were suspended, and the Conference considered the report without deferring to the next meeting, as usual.

Brother A. R. Henry was called on. He said he had not been so enthusiastic over this enterprise as some have. In the first place, we were led to expect that the citizens of Walla Walla would donate \$25,000 or more, to the school; but they offer only about \$14,000. This is quite a shrinkage; still it is a very liberal offer for a place the size of Walla Walla. He thought the enterprise could be made a success, but it should be very carefully managed. If the enterprise is undertaken, a man should be placed there to manage the business. Walla Walla is a very nice place; a good location for a school. The prices of property are not inflated, as in some places in the west.

Elder Underwood said, "Walla Walla Valley is one of the finest fruit-growing valleys in all that country. The tract of land which we propose to buy, has nursery stock on it, worth, perhaps, \$5,000. This, and the other land donated and purchased, will be taken by our brethren, in tracts of from two to five acres, for fruit-growing." Referring to the do-

nation asked of the General Conference, Elder Underwood said, "There had been a question in the mind of the Committee as to whether the General Conference should be asked to make a donation. There are some reasons why they thought it would be well for it to do so. It would encourage the brethren there to take hold and lift in the enterprise, with better courage. Then there are many young people in that section of the country who, if educated in one of our own schools, would make valuable workers in the future, but who, if left to themselves, will drift into the world, and be lost to the cause."

Elder A. T. Jones said he had known Walla Walla for sixteen years. It has never had a boom. Property is not inflated. The business interests of the place have always been in the hands of reliable business men, who have taken care that the place should have only a healthy and substantial growth.

Elder Porter said it was explained to the committee that there is an excellent spring near by, which is donated to the school, and which will supply all the water that is needed.

Captain Eldridge said he did not want to be understood as opposing the school enterprise, but he was opposed to rushing the matter through so hurriedly. He thought action on the report should be delayed till the next meeting. The members of the Finance Committee have all the facts before them, but others of us have not. He moved to defer action to the next meeting. The motion to defer was lost.

Brother Palmer asked if there was sufficient water to irrigate the land, and if so, whether water rights went with the land.

Elder Decker answered that the land was well situated for irrigation, and they had water rights on all the streams in the vicinity of the land.

The question on the adoption of the report was put, and carried unanimously. /

The Committee on Resolutions presented a partial report, which follows:—

*The brethren in General Conference assembled, to the brethren in Scandinavia.*

BELOVED BRETHREN: "We give thanks to God and the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Christ Jesus, and of the love which ye have for all saints; for the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel;" "being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ;" "for all things are yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's." So then, "Thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savor of his knowledge by us in every place." Therefore, beloved brethren, "be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

## MOURNING AND SYMPATHY.

*Whereas*, The inroads of the enemy, death, into the ranks of our laborers have been more extensive the past year than ever before, removing in the midst of their labors our beloved brethren, Samuel Fulton, John Sisley, A. D. Olsen, E. A. Briggs, J. E. Robinson, and E. E. Marvin; therefore,—

*Resolved*, That while we bow, as it becometh us, submissively to these afflicting providences, we tender our sympathy to the relatives and friends of the deceased in their bereavement, and express our sense of loss in being deprived of the labors of these faithful workmen; and we will pray the Lord of the harvest to throw the mantle of his special support and protection over those who remain, and speedily raise up others to take the places of those who have fallen.

## THE BATTLE CREEK CHURCH.

*Whereas*, A resolution was passed at the last session of this Conference, Nov. 5, 1889, looking to the transfer of the Battle Creek church from the Michigan Conference to the General Conference, on the ground that the membership of said Battle Creek church is drawn together principally by the institutions located here, which are of a general character, and belong to the denomination at large; and,—

*Whereas*, The Michigan Conference at its annual session, Oct. 22, 1890, expressed a desire that the Battle Creek church remain a part of the Michigan Conference, but proposed (the church also concurring), in lieu of the transfer, to release to the General Conference, 75 per cent of the tithe usually paid to the Michigan Conference; therefore,—

*Resolved*, That we accept the proposition of the Michigan Conference and the Battle Creek church in this matter, and express our thanks for the much needed means thus brought into our treasury; and further,—

*Resolved*, That we recommend all Conferences and churches which are, or may become, similarly situated, to act in a like manner upon the same principle, that some of the strength derived by our public institutions from the general cause, may be returned to the same.

W. W. PRESCOTT,	} Committee.
U. SMITH,	
A. T. ROBINSON,	
H. A. ST. JOHN,	
E. J. WAGGONER,	

## The Judiciary Committee reported as follows:—

In reference to the request of the church on Pitcairn Island, to be received into this body, your committee would make the following recommendation:—

According to the constitution, this Conference is composed "of such local Conferences of Seventh-day Adventists as are or may be properly organized in any part of the world." We can see no propriety in changing this constitutional provision to meet the particular case under consideration, however much we would be pleased to concede the request.

It also seems to your committee inadvisable to recommend this church to secure its representation here by uniting with any local Conference, on account of its distance from any such Conference.

For this reason, this church will be compelled to look for its aid to the general work under the direction of the Foreign Mission Board.

We therefore recommend that this church hold its connection with, and have its representation in, this Conference, in the same manner as other mission fields.

L. DYO CHAMBERS,	} Committee.
J. B. GOODRICH,	
J. E. GRAHAM,	
C. F. STEVENS,	
F. D. STARR,	

There being no further reports to present, the report of the Committee on Education (BULLETIN, p. 48) was taken up. After the reading of the report, Professor Prescott read the following letter, written to Elder Olsen by Elder S. N. Haskell while in Australia, as bearing directly on the question under consideration:—

*Dear Brother Olsen:—*

It is now over four months since I came to Australia. I attended the institute, and have visited all of the principal churches both in Australia and New Zealand, become personally acquainted also with many of the workers, have had conversations with parents about their children, etc., etc. I have become thoroughly convinced that they need a thoroughly equipped school in Australia as much as they do at Lincoln, Neb., Walla Walla, Wash., or any other place in the United States.

What has especially stirred me up on this matter at the present time is a conversation I had yesterday with a young man, one of the canvassers. Brother Daniels had spoken to me of him. He introduced me to him as one, whom, he thought, would be a help as a manager of canvassers, etc. He is a New Zealand boy, and when Brother Tenney went through there on his way to Australia, he was favorably impressed with him. Finally he got him over to work in the office. But afterward he left the office, and in time found his way to the canvassing field in Australia, and has developed into one of the best canvassers.

As soon as I set my eyes upon him, I somehow could not keep them off, or the impression out of my mind that he ought to be preaching the third angel's message. Yesterday he called on me, desiring an interview. We spent much of half a day talking about the schools in the United States, studying the Scriptures, the work of the ministry, etc. He has been struggling to earn money enough to go to one of our schools. From what he said, he has earned, canvassing, above his running expenses, during the last year, not less than 125 or 150 pounds. He has been liberal to aid in various enterprises, and has now on hand about eighty pounds. He feels that he *must* have an education, and a different experience from simply canvassing.

As near as I can learn there is not less than 20 or 25, both there and in Australia, the very cream of their workers, who feel to a greater or less extent as he does, and I feel that I might safely say twice twenty-five, judging from their appearance, hopeful cases of young men and women, who would patronize such a school.

I asked him why he did not attend the institute at Melbourne; he said he was by himself canvassing, and did not know of it. He felt that in view of selling books, there was a desire to keep him and the others at the book business.

Now, but a small portion of these, who are so desirous of an education, can ever go to America, for they are dependent on their own efforts to raise the money. But were there a school here, there probably would be twice that number, say 100, who would attend, and pay their own way, including the younger portion.

Now suppose that within five years more, ten could work their way through, and go to America to attend school. Going third class, it would cost them at least \$150 dollars each or \$1,500 besides their tuition. Now suppose that the same money is paid for at least six teachers to come over here, and instead of the delay of five or ten years, instruction could be given within five years, beginning at once, to at least fifty hopeful subjects for workers, or reduce it to those who can actually come at the present time, say twenty-five. Which is the best policy? I need not argue that point.

Why should we continue to build schools in America, and consume the teaching talent over there to the total neglect of such opportuni-

ties as the Australasian field offers? Does not the past prove that here is as good a field to select workers from as any field we have entered? Would you intimate there is a discount to be made? Thus far it is, not seen by a lack of consecration, spirit of sacrifice, paying of tithe, or anything that could be seen.

Then again it is evident that these colonists are the very enterprising portion of England, Scotland and Ireland. Naturally they are a free hearted and liberal minded people, inclined to spend money too freely. More like the Californians, not afraid of a big enterprise or even a big debt; not easily discouraged.

Let us go a step farther, we will take New Zealand. About 200 are there who have embraced the Sabbath. Seven of them have already gone to our schools in America, including Robert Hare and Brother Brighthouse. Here is an expense of travel of not less than a thousand dollars. Five more are in Australia canvassing or working in the office. Two, Brother Gibson and wife, are in London. About twenty are in the field here, giving all their time to the work as canvassers, secretaries, etc. Here are thirty-four from the two hundred, who have embraced the Sabbath, which is more than one to six workers in the third angel's message.

Why should not this same spirit be encouraged to continue by giving them advantages of education in their own country? The brethren here can build their own school, provided it is best to start it in that way, and support it, unless the brethren in America will feel it a privilege and a duty to raise money for them. They ask for experienced instructors, both physicians and ministerial instructors.

Where will you get a better class of people to go as missionaries in other British colonies than the native colonial stock? India and many of the islands of the sea contain large settlements of the British. Some of these workers already have a burden to go, they have told me, to labor on these islands. They must be educated to do so.

First, you want a good physician and his wife, who can instruct nurses and workers in that line. Rent some building, where a few patients can be taken in, also treat at their houses, thus giving the pupil a practical experience together with the theory. There are more or less who would take such a course of instruction; and such an institution, if properly managed, would be self-supporting.

Second, send four more thorough Christians, among them one or two who could give thorough practical instruction in the Bible, canvassing, and such practical information. Study half of the time, canvass the other half. Such an enterprise would pay for itself. It might be something as Brother Matteson did in Sweden, Denmark, or you did in Norway. Something as Brother Conrad now does in Germany. They could have another kind of instruction for the youth. I do not see the necessity for all these different classes being brought in one building or being located even in one city or colony, and from these different lines of instruction, let instructors be developed, who can go out, and do the same else where.

There is Sidney of about 400,000 people. It has scarcely been touched. No better place can be found for a training school for workers. Some healthy suburb of Melbourne for the physician; and for the development of teachers in the sciences, and a boarding-school for the youth, be opened in a more retired community, where the expenses would be comparatively light. Why should there not be some plans laid at once for something of this kind?

It is a fact attested by missionaries in different parts of the world, that as mission managers and head instructors, the Americans take the lead, especially in every phase of progressive work in religious enterprises. But as to workers themselves, the natives consecrated to the work, instructed by American instructors, preserving their own ways and customs, educated on their own native soil, are the most successful.

A native foreigner, who has lived in America, had his character moulded by the American spirit, then embracing the truth while there, will be the most successful among their own countrymen, but a person sent over there to simply go to our schools, and then return, will not in my opinion be successful here. While he may have the outside finish, he will not have the inside fire as a moulder of minds, and his artificial garment will not work so well. This is the universal sentiment of missionaries.

I can see how this is, better than I can explain it; and I fear we will wait half a dozen years, until we spend a few hundred thousand dollars, then, having learned this by experience, we will finally come to it. From every consideration of which I can think, it appears to me to be a sensible thing for a school to be established here. It is only a question of time as to when our American brethren can send the proper instructors. The sooner it is done, the more money and men will be saved to the cause, and the work hastened.

The following is a brief summary of some of the reasons why I believe we should have a school here:—

First, the expense of going to America by a few who may be able to do so, will pay teacher's fare, and establish a school here, where from two to three times the number could be instructed.

Second, the few who may be able to go will principally have to earn the money to pay their expenses; therefore it will greatly delay their own education, to say nothing of the benefit others might receive.

Third, there is as good, or better, prospect from the number who would at the first attend the school to develop workers, as in the United States.

Fourth, being educated on their own ground, among their own people, consequently preserving their own customs, they become more successful workers.

Fifth, there is no better field or class of people to select British workers from to go to other British Colonies, than here. There is but one class of people, whom we can expect as much from as workers in foreign fields, and those are foreigners who have lived for years in America and have embraced the truth there.

Sixth, our friends here want the school, and are anxiously waiting and praying for it.

Seventh, our brethren, taken as a whole, are as well off financially, and are as willing to invest in anything of that kind, as they are in America.

Eighth, it costs no more to ship a few teachers here than the same number of students over there, providing they go the same class.

Ninth, the same teachers teaching here would, according to present prospects, bring as great results as in the United States.

Tenth, there are in these colonies Germans (Protestants), Irish, Scotch, English, Scandinavians (and there are large settlements of them here), and also Jews or Israelites who are anxious to attend such a school.

Why is it not as wise to do this as to enter an entirely new field that has been unexplored, with those who are altogether unacquainted with it? Would it not be greater wisdom to expend money for establishing institutions among those who will aid and sustain them, than to invest where they will have to be supported, especially when there are those who sustain to those new fields to be educated, the same relation as the foreigner does in America, who embraces the truth there?

What I mean is this, there should be a mission in Palestine, Egypt, etc. where there are Jews, for some Jews must be reached. Here we have a Jew who is a conscientious worker, and he would gladly seek a preparation to labor for his countrymen. It appears from some cause, that there are more people of some such class that embrace the truth in these colonies than in the United States.

We have one prominent teacher in a government school, the wife of the book-keeper at the Echo house. She is of Spanish descent and she is longing to go to South America. Her father came from there. There are some such individuals, whose circumstances would prevent their going to America. But were there, something of the kind I have mentioned established here, we would find that they have a burden for fields, we have not entered.

These colonies near and on the equator present advantages to develop mission workers. It is more like their native climate, and for this reason they have come to these colonies. This furnishes what seems to be another strong reason why we should give such countries as Australia every advantage to educate workers the same as in the United States. And why would not money thus laid out be more wisely used than to spend it in some of these foreign fields before we have learned about them, to establish missions there.

Elder Lane suggested that Elder Haskell state the prospects for raising the necessary funds in Australia to establish a school.

Elder Haskell said the matter has not been set before the brethren there in a way to draw them out as to how much they would give; but the people there are liberal, more so perhaps than the people in America. We have some men of means in Australia, whom he thought would come up liberally to the support of a school. There are fifteen or twenty in the church in Napier, New Zealand, who would go to a school in Australia, if one should be started there.

Elder Corliss said the situation of things in Australia was correctly set forth in the letter which had just been read. He referred to the liberality of the people in Australia. He believes if a school is started in Australia, the brethren there will support it liberally, and closed by saying he would guarantee the fare of one teacher to Australia.

Elder White referred to the fourth section in the report, and said he thought the General Conference should bear the traveling expenses of teachers to Australia. The brethren there would have enough to do to support the school. He estimated that the cost of paying the expenses of two teachers to Australia and return, would be between \$1,200 and \$1,500.

Prof. Prescott said the idea of the Committee was to send teachers to Australia who would remain there. They could go out and labor in the field between the sessions of the school.

The Conference adjourned to 3 P. M.

## GENERAL CONFERENCE PROCEEDINGS.

### SEVENTH MEETING.

THE seventh meeting was held Tuesday, March 10, at 3 P. M. Prayer was offered by Elder R. C. Porter.

After the reading of the minutes, the Chair stated that as so much of the forenoon session was consumed in the consideration of home work, he thought

it best to continue the consideration of the report of the Committee on Education, found on page 48 of the BULLETIN.

Speaking to the third article in the report, Elder Haskell said they thought it best to leave it in this way that the brethren in Australia might have an opportunity to consider the matter, and devise their own plans for the support of the school.

The Chair raised the question as to whether the Committee on Education had teachers in view for this school in Australia, provided it is started.

Prof. Prescott said that that point was not discussed in the Committee, but it was his opinion that we should *train* our teachers. He thought teachers could be provided for the school in Australia without drawing on any who are now in the field.

The question on the adoption of the report was called for, and the report was adopted without a dissenting vote.

The report of the Committee on Resolutions was called up and read (See BULLETIN p. 48).

Speaking to the first resolution, Prof. Prescott said: "Such a resolution as this should receive more than a nominal assent. There are substantial reasons for gratitude to God, and that gratitude should come from the heart."

Elder Loughborough said, according to a report rendered Oct. 29, 1857, the book sales of the Review Office for the preceding two years, was \$1,287.91, and the brethren then said, "Good." Yesterday it was reported that, \$750,000 worth of books were sold last year; that is better still. Does not this afford reason for gratitude to God?

Calling Elder Haskell to the chair, Elder Olsen said such a resolution as this should be passed with more consideration than a mere vote. God has blessed his work in a marked manner. Twenty years ago if we should have heard of such a great work as was done the past year, we should have said it was the loud cry. But the increase has come on so gradually that we have hardly noticed it. The agitation of the subject of Religious Liberty has opened the way for the truth to go; what would we have thought twenty years ago of getting a hearing before a committee of the Congress of the United States? But not the least evidence of the Lord's blessing is the presence of his spirit in this meeting.

Dr. Waggoner spoke to the second resolution. He said it seemed to him that there was more cause for gratitude in this resolution than the other. The fact that the way is opening for the truth to go to the world should be the occasion for the greatest gratitude to God. I have been touched by the reports of Elder Haskell, which show how the way is opening up in all parts of the world for the truth to go. If

we are truly grateful for this, it will lead us to consecrate ourselves to God, that we may fill the openings that God has provided.

Elder Haskell said, there is not a country in all the world where the way is not opening for the truth to go. Many of the missionaries do not care what church we belong to, if we do not make a hobby of some special thing. They are in sympathy with every effort to save souls. God has been preparing the way for twenty years for the truth to go to the world. Missionary work has undergone radical changes in that time, and the work has been greatly blessed of God. The funds of all the missionary societies have largely increased in the past few years, and the work has received a great impetus. All this is evidence that God is opening the way for the truth to go.

Elder Boyd said when we recognize the openings for the truth to go as being in the special providence of God, we virtually say that we are ready to go to carry this truth to the places where the way is opening for it. The schools which we are establishing are evidences of our faith that the truth is to go, for in them are to be educated the laborers to carry the message.

Elder Lane said he was glad to hear the brethren from foreign fields speak of the many openings that are found everywhere for the truth to be disseminated; but he thought the increasing interest in the home field was also a reason for gratitude to God. He hoped that the moving spirit might take hold of our people, and that they would scatter out, and take the truth with them wherever they go.

Elder G. B. Starr spoke of the fact that the World's Fair is located in our country, as a reason for gratitude to God; for through this instrumentality the truth may go to all parts of the world.

Elder D. T. Bourdeau spoke of the early history of the work, when our papers and books were printed on a hand press, and said that some of them then expected that the truth would go to India, China, etc. And now that the work has grown to its present proportions, and the way is opening up for the truth to go to other nations, is a reason of heart-felt gratitude to God.

Elder Underwood called attention to the clause in the resolution which recognizes the fact that it is the Spirit of God that is opening the way for the third angel's message to go, and said he had seen marked evidences of late that God's spirit is opening the way for the truth to go. The Lord is not only opening the way for the truth to go to foreign fields, but is opening the way all around us.

Elder Kinney said, as this seemed to be a gratitude hour because the truth is to go to all nations, he

wanted to express his gratitude that the way is opening for the truth to go to his people (the colored race). There has not been much done for them; but the way is opening, and he hoped to see much more done to reach and benefit that people.

The Committee on Home Missions and Bible Work presented the following report:—

Your Committee on Home Missions and Bible Work, would respectfully present the following partial report:—

1. We recommend that the Bible work be encouraged as an important auxiliary to the carrying forward of the message.
  2. That greater care should be exercised in the selection<sup>1</sup> of workers for this branch. They should be persons of mature judgment and sound Christian experience.
  3. We believe that a broader scope of instruction would result in greater success in this work, and advise that a three years' course be arranged, and, as far as possible, those contemplating entering upon this work should be expected to complete it, except that portion of the work outlined, with which they may be already familiar.
  4. In harmony with this, we recommend that our colleges arrange a two years' course with a view to qualifying persons for this line of work, embracing such studies as English grammar, reading, ancient history, church history, Bible history, general Bible study, hygiene, including healthful cookery, nursing, and treatment of common diseases.
  5. We advise that in some of the larger cities, such as San Francisco, Chicago, New York, and London, there be maintained training schools for actual experimental Bible work, and that a corps of experienced workers should be kept there, who could direct and assist the new workers. We further advise that six months' time be spent in this drill before these persons are sent to open up new work, and that the Conferences in which these missions are located be invited to consider the value of such labor, and, as far as consistent, assist the workers in meeting their expenses during this time.
  6. We advise that persons for foreign fields be selected one year previous to the date they are expected to enter upon their work, and that the greater portion of that year be spent in definite preparation for the field, by the study of its history, language habits of its people, missionary work already accomplished or in operation, etc., etc.
  7. We recommend the arrangement of a correspondence course of instruction, embracing the same lines as those at the colleges, to enable persons unavoidably detained at home, or who contemplate taking up this work at some future time, to enter at once upon a course of preparation for this work. That this course be conducted by persons selected at one of the central colleges, under the supervision of the educational secretary.
  8. We would advise that a small sum of about \$5 per year, besides the cost of postage, be charged for the correspondence course, to cover the expense of lesson sheets, assistant secretary's wages, etc.
  9. We think that individuals and churches should be encouraged to assist in the education of persons who will devote themselves to the work, but who are unable to personally meet the expenses.
- Whereas, there are many aged persons of experience and good judgment, who might be a blessing to our churches and mission fields, by visiting and talking with the people; we therefore—
- Recommend, That the Conference Committees of our various Conferences, select such aged persons as can be of value in this line of work, and encourage them to labor in the churches and

missions, by visiting and talking with the people, where, in the judgment of the Committee, such work will be of advantage to the cause.

R. M. KILGORE,	} Committee.
S. N. HASKELL,	
W. H. WAKEHAM,	
L. C. CHADWICK,	
N. C. MC CLURE,	
D. T. JONES,	
G. B. STARR,	

The unfinished business being disposed of, the rest of the meeting was spent in the consideration of the special demands of home fields. Elder A. T. Robinson, superintendent of District No. 1, presented the following facts in behalf of his district:—

The South Lancaster Academy is now in its third year under the present management. The prospects at the opening three years ago, were somewhat discouraging, owing to unfortunate circumstances, and the time of opening was looked forward to with some misgivings.

At the opening there were but eleven students boarding at the students' house, and there were eight teachers. Since then, there has been a constant increase in attendance. The entire enrollment for the first two terms was about eighty. The second year there were about 120. This year the primary department was separated from the Academy; but counting the primary school, the entire attendance is a little over 150. The seating capacity of the school chapel was almost entirely filled this term.

The aim of the teachers has been to keep the school up to a high standard of efficiency, and good work has been done. The Academy has furnished some laborers for foreign fields, and there have been some remarkable conversions of individuals at the school who have given themselves to the work.

Now, in order to hold out inducements for students to attend, it seems as though we must have more accommodations for them. The students are now scattered about in four different buildings, besides the Home.

With some alterations, the Academy chapel could be made to seat 250. The present indications are that the attendance will increase; and the board has had seriously to consider the matter of how to provide for the increased attendance.

We earnestly ask this Conference to take the matter under advisement, and recommend to us what course should be pursued.

Elder Kilgore, Supt. of Dist. No. 2, said District No. 2 is unlike any other District. It contains but one small Conference, the rest is all mission territory. I have made one tour through the District, visiting all the principal churches. The churches are so scattered that we cannot have any general meeting that could be attended by all. The wants of this

field are many. I will speak first of the need of a school in the South. The public schools are poor there, and the wealthier class of people send their children away from home to be educated.

1. We need something permanent in the South that will show to the people that we are going to do a permanent work.

2. We want to educate laborers on Southern soil. There is a distrust of Northern people, and those who are sent to the North to be educated, on returning, meet with the same difficulty in their labors that Northern men do. Then those who come here to be educated often lose their burden for the South, and do not care to return.

Laborers are needed who are adapted to the field.

We have a fund of about \$2,000 to support the colporter work, and this field offers special inducements to that class of laborers.

Experienced men and women are needed to enter the cities and towns, and locate among the little churches which greatly need their help.

The special demands of the work among the colored people were presented by Brother Kinny, who said that there were between eight and nine millions of his people in the United States, waiting to hear the third angel's message. Owing to the prejudices which existed, it was evident that the work for the colored people would have to be carried on separate from that for the white population of the South.

There are but two organized churches among the colored people, and some unorganized companies. Much can be done by the circulation of literature, but the greater part of the work, it seems, will have to be done by the living preacher. The speaker earnestly appealed for at least one white laborer of experience to devote his entire time to the work among this people.

#### THE WORK IN RUSSIA.

We give below the synopsis of an address delivered by Elder H. P. Holser, before the missionary society at Battle Creek, Wednesday evening, March 4. The facts which it contains will be of interest to the readers of the BULLETIN.

Russia comprises one seventh of the habitable part of the globe. It covers twice as much territory as the United States, and the population is also twice as large.

About ten years ago, Brother L. R. Conradi began his work among the Germans in South Dakota. While laboring in the village of Milltown, he became acquainted with many German Russians, who had left that country to escape being drafted into the army. Some of these accepted the views of our peo-

ple, and immediately commenced to send publications to Russia. Their burden for those they had left behind was great. They were not content with merely sending reading-matter; but some of them returned to Russia, to tell the gospel as they had learned it, to their friends and relatives. They succeeded in bringing quite a number of Russian Germans into the truth.

In 1886 Elder Conradi made his first visit to Russia. He was imprisoned in the Crimea. While there, one of the Lutheran priests proclaimed from the pulpit, "Now the heretics are in prison." This was the first that some had heard of our people. It stirred up inquiry, and one man in particular became interested to learn more, and he is now the elder of one of our churches in the Crimea. After forty days Elder Conradi was released; but he was obliged to leave the country.

The next one of our laborers to enter Russia was Brother Conrad Laubhan, who had accepted our views in Kansas. He was followed in 1889 by Brother Neufield, who went at his own expense, because he felt a burden for the friends he had left there. He labored there for about a year, visiting from house to house and distributing reading-matter. When Elder Conradi first went to Germany to establish the Hamburg Mission, he met Brother Neufield, who was on his way home from Russia. On the way he experienced much difficulty. The Russian officials seemed determined not to let him cross the line; all his baggage was taken, and he has not yet been able to recover it. He had been laboring principally in the Caucasus, which is the region lying east of the Black Sea. He was the first one of our people, who had entered that district. Brother Laubhan also spent seven weeks in that vicinity, and as the result of the labors of these two men, there are now 200 Sabbath-keepers in the Caucasus.

Six months after the Hamburg Mission was established, Brother Jacob Klein went to Russia, and labored near Saratov, a town on the Volga River. It is a large city near the Asiatic border. He met with great opposition, and was soon imprisoned. At the time that he was arrested he was on his way south to visit some Sabbath-keepers. He happened to call at the home of a blacksmith, one of the brethren, and this man was exceedingly desirous that he visit a friend of his who lived in the country, and who was very anxious to receive more light on the Bible. In company with the blacksmith he started into the country to see this man, and it was while they were on this trip that the arrest was made. The blacksmith was arrested also. Soon the blacksmith's son came down to see what could be done to procure the release of his father and Brother Klein; but he was also taken and locked up in prison.

After awhile these two were released, and Brother Klein was left alone. He was badly treated, and soon became quite sick. The charge preferred against him was that he was proselyting Russians from the Greek Church. In order to do this it would have been necessary for him to speak the Russian language. This he could not do. The officials felt certain that he could, and did their best to make him talk to them in that language; but of course to no avail. He was then released on bail, and the prospect of his being set at liberty is now quite encouraging.

After the camp-meeting in Switzerland, it was decided that Brother Conradi should visit Russia, and do what he could to organize and instruct the brethren who had come into the message, but who had had so little personal labor. He started last autumn, and on his way to St. Petersburg stopped at Königsberg, where we had learned there were some Sabbath-keepers. They are not connected with our people, but are the followers of Stangnowski, who has been proclaiming the Sabbath for some time. He also publishes a paper, and has written some books. Like all who are tinctured with fanaticism, he centers all his teachings in himself. He is the great one to whom all the prophecies point. His followers keep the Sabbath when it is convenient for them to do so, but if there is any danger or trouble about observing this commandment, they lay it aside.

From Königsberg Elder Conradi went to St. Petersburg. There he had an interview with the American Legation. They promised him that if he would not preach to the Russians, but confine his work to his own people, they would protect him, and see him safely through any difficulty that might arise. During his visit to the Legation he learned how his release had been procured when he was in prison in the Crimea. It so happened that the Minister of the Legation was a Michigan man, and was well acquainted with our people.

The charge brought against Elder Conradi was that he was teaching Jewish heresy. The minister assured the Russian officials that this was not so, for he was well acquainted with our people in America, and knew that we were not Jews, and did not believe in their doctrines. In this we can see the providence and watch-care that God has for his people. It was more than a mere chance that that minister was a Michigan man, and that he was acquainted with our brethren in this State.

From St. Petersburg Elder Conradi went to Saratov, and visited the three companies in that vicinity. Leaving this point, and journeying for four days, he arrived in the Caucasus. On the way he passed through some Turkish villages, where nearly all the people are Mohammedans. In their customs and

habits of life they differ widely from the Russians. They are persecuted for their faith, for the Russian government is tolerant to none, save the members of the Greek Church. They are compelled to join the army, which is against their religious belief. A prominent article of food served out to the soldiers is pork, and this is an article of diet for which the Mohammedans have a special antipathy. In fact it is against their religious belief to partake of it at all.

In some of the German villages in Russia they hold the land in common. If one wishes to leave the colony he must ask permission to do so, and if one contracts debts, the others are all responsible for their payment. This law of holding everything in common has made it very difficult for our brethren to leave the villages to which they belong.

At Eigenheim (Own Home) about one hundred German-Russians assembled for a general meeting. After the meeting at Eigenheim a large company of Sabbath-keepers was visited at their homes on the Don River. The elder of this church was a Jew. Before any one had labored with him, the Spirit of God worked upon his mind, and he desired to know something about Christ. To this end he visited the Lutheran minister; but strange to say he was coldly repulsed. He finally met with some Baptists, who imparted to him all the knowledge which they themselves had of the Scriptures. Later he was led to a knowledge of the third angel's message, which he accepted, and is now staunch in the faith.

Leaving the Don River, Elder Conradi went to Odessa, and from there to the Crimea. He arrived at Sebastopol on a Friday, and found that our brethren lived twenty miles out in the country. He found a man who drove him out to where the Sabbath-keepers lived. But he did not know the house, and neither did Elder Conradi. They drove up to one, and as they approached they heard music and singing. It was the song of our brethren who were just concluding their Friday evening meeting. Their joy at seeing him was great indeed, as he was not expected.

From the Crimea Elder Conradi went to Constantinople, and then to Transylvania. At Klausenburg there are two who are keeping the Sabbath. The manner in which they were led to accept the light of the third angel's message is remarkable. At the time of the Reformation there were Sabbath-keepers in Transylvania. Wishing to learn about these, Brother Conradi visited the place, and while there inquiring about them, had an opportunity of presenting his views to these people, who readily accepted them.

There are now four hundred Sabbath-keepers in Russia. Some may have the idea that the Russians, who are members of the Greek Church are very much

like the Catholics. This is not so. They are very fond of reading their Bibles, and have a most profound reverence for the word of God. When they are traveling on the cars, or on the steamers, they may frequently be seen studying their Bibles. When we can carry the truth of God to that field, we shall find many who are hungering and thirsting for it.

#### INDIA.

At seven o'clock last Friday evening, Elder Haskell spoke on "the Claims of India upon Us." From the many good things he said, the following are a few thoughts presented:—

God has charge of the world, and he has an interest in all the nations of the earth. We limit God in our minds, unless we take in the world. Dan. 4:17, 32, shows that the "Most High ruleth in the kingdom of men." There is not a tribe of people in all the world, over which God does not have a watchcare. This is not a general oversight, but it is for the special purpose of saving such as may be led to believe on him.

"God is the Judge: he putteth down one and setteth up another." Ps. 75:7. When a man gets in the way of God's work, or will not serve his purpose, he puts him down and sets up another in his place. The reply of Jesus to Pilate (John 19:11), was, "Thou couldest have no power at all against me except it were given thee from above." Since God has reserved to himself such power over the nations, and since his care is so great toward them, in order to save them that believe, with what interest should we turn our eyes to the benighted lands of heathendom, and devote our energies to carrying them the light of God's precious word.

God "hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation." Acts, 17:26. God purposed that man should dwell on "all the face of the earth." Man said (Gen. 11:4), "Let us build us a city and a tower, . . . and let us make us a name, lest we be scattered abroad upon the face of the whole earth." But God confounded their language, and thus carried out his design, in spite of the will of man to the contrary.

God's purpose in thus scattering them is shown in Acts 17:27; "That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us." God has disposed these nations in the best way it could have been done, for them to receive the gospel. The care God has expressed in his word for the nations, is the reason why I believe the message should go to India.

The caste in India is one of the greatest hindrances to the work of the missionary. But it is hoped that the Zenana mission schools will do a great deal toward breaking down this caste. The Indians are great to memorize. And in these schools they are taught to memorize those portions of the word of God that speak especially against idolatry, while carefully weaving in a full explanation of the atonement through Christ.

God is at work in India. It means more to embrace Christianity there, than it ever has in America to commence to keep the Sabbath. A leading editor in the caste became convinced of the truths of the gospel, and came to a missionary and asked to have the privilege of confessing Christ publicly. A meeting for the purpose was advertised; and at the appointed time, the house was filled with persons of his caste. As he told them the wonderful story of Jesus and his love, tears were seen in many eyes. But notwithstanding this, after he had thus publicly broken his caste, many attempts were made to take his life; and when these failed, they burned him in effigy; and ever after, no one, even of his own family, would ever speak to him, or in any way notice him. This is what it costs to accept Christ in India. Can we doubt that God is at work there, when men will accept him under such circumstances?

The following account was written at our request by Miss M. E. Hartley, a missionary in Agra, India:—

"Miss Blackwell, a fellow worker [medical missionary], and I were asked last year to visit the wife of the Rajah of Akri, who was ill. . . . Upon reaching the castle, . . . the Rajah came to meet us, with his crowd of attendants. . . .

"After we had ascertained the Rani's [the Rajah's wife's] condition, I told the Rajah that we were servants of the one true God, and with his permission I would ask his blessing on the means we were about to use for the Rani's recovery. [It having been explained to him that they only hoped for the medicine to do any good as God should bless it.] He assented, and we knelt down, and for the first time the voice of prayer ascended in that castle. No English lady had ever found entrance there before.

"At first it was with trembling I lifted my voice. I felt that I was indeed being called to 'speak before kings' for His name; but soon that feeling was lost in the consciousness of a mightier Presence. When I ceased, and we rose from our knees, I saw tears in the Rani's eyes. She was a sweet, gentle creature. She had one child, a little daughter, sitting near on her silver chair. The child came quite readily and sat on my lap, though it was her first sight of a white face; and we had a pleasant talk together.

"I told the Rajah I should like to speak to the

women in the castle, and go into the village and speak to the people there. He very readily said I could do whatever I wished. . . . One day on returning from the castle, we were greatly encouraged by a little incident. When we reached the bungalow, we found a man waiting for medicine. After administering it, he still lingered, so I asked the man who was with him if he wanted anything else. 'Yes,' he answered, 'yesterday when you read to us out of your book [the Bible], this man was here, and he heard you say something about if a man die, he would live again; and he wished to hear more about it.'

"How gladly I brought my Bible, and retold the story of life to those two men. And when I had finished, he said, 'I never heard it before; no one knows it in my village.' It is words like these that wring one's heart, and fill one with a longing to spend and be spent a thousand times, if it were possible, in spreading this precious gospel."

When I think of India and China, after hearing the people tell these stories—have seen the very ones sometimes in whom the wonderful power of God was manifested in their salvation—old as I am, I feel that I would gladly go to India to labor there until I laid down my life. Do you not think there are young people scattered throughout this country that would go as missionaries to these foreign lands?

I believe the Lord has prepared the way, and is preparing individuals to go there. We as a people should so relate ourselves to God that we can feel the communion of his Spirit day by day, and have no other object than to serve our Creator, the God of heaven and earth, the Lord Jesus Christ, who died to redeem us.

Do not narrow down your faith, brethren, to one little country. God takes in the whole world, and he wants us to do likewise. God has committed to his people the message that brought Christ from heaven to this earth. As we realize this, our worldly interests will recede, and God and our eternal interests will be all and in all to us.

#### BIBLE STUDY.

#### LETTER TO THE ROMANS.—NO. 4.

BY ELDER E. J. WAGGONER

THE basis of the lesson of the evening is the latter half of the third chapter of Romans, beginning with the 19th verse. "Now we know that whatsoever things the law saith, it saith to them that are under the law; that every mouth may be stopped, and all the world may become guilty before God."

Verses 21-23 contain in condensed form all that is treated of in the remaining verses of the chapter.

The remainder of the chapter is an amplification of that which has gone before. In this chapter also occurs the climax of the thought of the epistle. In the first part of this chapter is emphasized the fact that God makes no distinction of persons; works alone are taken into account in the judgment. But while it is true that a tree is known by its fruits, it is also true that it is not within the province of men to judge of those fruits. God alone is judge. He looks upon the heart while man can judge only from appearances; therefore while the works of men may seem good to their fellows, to God, who sees what man cannot see, they are known to be corrupt.

Again: the just shall live by faith. How much of a man's life must be just?—All, every moment; for the just shall live by faith. But by the deeds of the law shall no act be just. This is a hard saying, but one that must be believed, for it is what the Bible says.

No deed that we can do can be just by the law only. By faith alone can a man or any act of his be just. The law judges a man by his works, and the law is so inconceivably great that no human act can rise to its height. There must therefore be a Mediator through whom justification shall come. And that justification properly belongs to him to whom it is granted by reason of his faith.

The heart unrenewed is desperately wicked. Only evil can come from a wicked heart. To bring forth good deeds there must be a good heart, and only a good man can have a good heart. But, as all have sinned and come short, therefore all the deeds of humanity are vitiated.

The law itself is the standard of perfect righteousness, but Christ is the truth, the way, and the life. In Christ is the perfect righteousness of the law, and the grace to bestow the gift of his righteousness through faith. And of this the prophets themselves are witnesses, for they preached justification through Christ, by faith.

When a man seeks to justify himself by his deeds, he only heaps imperfection upon imperfection, until, like Paul, he counts them all as loss, knowing that there is no righteousness but that which is of Christ by faith.

There is but one thing in this world that a man needs, and that is justification,—and justification is a fact, not a theory. It is the gospel. That which does not tend to righteousness, is of no avail, and not worthy to be preached. Righteousness can only be attained through faith; consequently all things worthy to be preached, must tend to justification by faith.

“For all have sinned, and come short of the glory of God.” It is well understood that no act of ours can make right that which is past, but it is just as

true that we cannot be justified in any present act any more than we can render the past perfect. We need the righteousness of Christ to justify the present just as much as to make perfect the imperfect deeds of the past.

In the case of the publican and the Pharisee, the one who put no trust in his own works went down to his own house justified, but he who desired to assume righteousness in himself failed of justification. Every one can have it who will ask for it, but each must come to the level of all other sinners, and there receive it with the rest, saying, “God be merciful to me a sinner.”

“Being justified freely by his grace through the redemption that is in Christ Jesus.” What is “redemption”? It is repurchasing. Righteousness is an infinite gift, and bought with an infinite price. It is a free gift to us, but it has been paid for. The blood of Christ has paid for it. We are exhorted to consider his greatness that we may know that although the thing to be done is beyond our comprehension, the power which is to accomplish it is also beyond our knowledge.

“To declare his righteousness” for the putting away of our sins. It is he that puts away our sins, and if we but yield ourselves to him, they will be remitted utterly. Christ grants no indulgences, but his righteousness remits the sins that are past, keeps the heart free from sin in the present, so long as his righteousness fills that heart.

Faith is the beginning of all wisdom; it lies at the foundation of all knowledge. The child would never learn anything, if it did not believe what it is told. Now, that being so in physical things, why can we not be as reasonable in spiritual things?

Redemption comes through the creative power of Christ, and that is why I love to think that he is the creator of all things; for he who created the worlds out of nothing, and who upholds all things by the word of his power, can by that same word create in me a clean heart, and preserve that which he has created. To him is all power, and also all glory.

It is God that worketh in you to will and to do of his own good pleasure.

“Do we then make void the law through faith? God forbid; yea, we establish the law.”

The committee of twenty-one on consolidation of publishing interests, will meet in the General Conference rooms at 5:30 this afternoon.

Attention is called to the interesting synopses, in this number of the BULLETIN, of Elder Haskell's discourse on India and Brother Holser's account of the work in Russia, necessarily laid over from last week.

