

# DAILY BULLETIN

— OF THE —

## GENERAL CONFERENCE.

VOL. 5.

BATTLE CREEK, MICH., MONDAY, FEB. 20, 1893.

No. 12.

### INTERNATIONAL TRACT SOCIETY PROCEEDINGS.

#### FIRST MEETING.

THE first meeting of the sixteenth annual session of the International Tract Society, was convened in connection with the meetings of the General Conference, Feb. 17, 1893, at 3 P. M. Prayer by Elder J. N. Loughborough.

Delegates were present as follows:—

Australia.....	1	Norway.....	1
Canada.....	3	New York.....	7
Colorado.....	2	Nebraska.....	6
California.....	7	North Carolina.....	1
Georgia.....	3	Oregon.....	1
Germany.....	2	Oklahoma.....	1
Great Britain.....	3	Ohio.....	6
Illinois.....	8	Pennsylvania.....	5
Iowa.....	8	South Dakota.....	3
Indiana.....	11	South Africa.....	2
Kansas.....	3	Tennessee.....	7
Montana.....	1	Texas.....	2
Minnesota.....	7	West Virginia.....	2
Missouri.....	3	Wisconsin.....	7
Massachusetts.....	5	Washington.....	2
Maine.....	1	Vermont.....	3
Michigan.....	39		

An invitation was given for persons to join the Society, and one became a life member, and thirty-five became annual members.

On motion, reading of the minutes of the last meeting was waived.

#### PRESIDENT'S ADDRESS.

ELDER L. C. CHADWICK.

It is doubtless well known to nearly all of the members present that I have been absent from this country the greater portion of the time since our last

session, and almost entirely separated from any direct connection with the management of the office work of the Society, hence my address at this time will not pertain so much to the details of the work done at our various offices in the United States as it will to what I have been permitted to see of the results of the work which the Society has been doing for the past few years, in those portions of the great field which it has been my privilege to visit.

During the first few months after our last session we found it necessary to enlarge our office room here in Battle Creek, in order to accommodate the workers necessary to carry out the plans then made, and moved from the room which we were formerly occupying, in the west building of the Review and Herald office, to our present location, 303 West Main Street. Since that time additional help has been secured to carry on the different lines of work which we have been doing. The general policy of the Society has been the same as heretofore, viz., to have a general oversight of the tract society work in the entire field, but more especially to send publications to distant fields, and conduct correspondence in other lands where we have no organizations, and in many instances where there are no laborers at work.

I wish next to refer briefly to some of the results which I have seen from our correspondence in these distant fields. By referring to the map of the world which brings before our minds the great field to which the gospel of Christ is to be carried, we will be able to see that the class of territory mentioned above is by far the largest part of the world, and thus comprehend something of the extent and importance of the territory in which the International Tract Society has been doing its work, and where its work, in my judgment, should be continued, although on

a much more extensive scale. I may say first that we have never done but little work in Mexico, which was the first country I visited, because of the fact that we have had no Spanish publications, and there are few English speaking people there.

The limited correspondence which we have had in that great republic has resulted in making us some warm friends there, and we trust has helped to prepare the way for more extensive work when we have publications in the language of the masses. Especially is this true with the Health and Temperance literature sent to missionaries and Christian workers. The same may be said of Central America which, with the exception of the small colony of British Honduras, is practically all Spanish speaking. Our correspondents in British Honduras, as far as I was able to visit them, received me very cordially, and I was glad to find some of them walking in the light of truth, and others deeply interested. My visit to British Honduras was necessarily a brief one, but Elder Hutchins has been there recently and spent several weeks with good results.

I will simply refer to our work in the island of Ruatan, which belongs to, and is located about thirty miles off, the coast of Spanish Honduras, one of the largest Central American states. We had quite an extended correspondence with different ones on the island, and I found nearly twenty Sabbath-keepers when I reached there. Elder Hutchins and wife joined me there, and have since organized a church and have extended their work to neighboring islands, and the Lord has greatly blessed their efforts. From recent letters I learn that they have sold nearly one thousand dollars' worth of books since going to that field, about fifteen months ago. Although these islands are Spanish possessions, the most of the people speak English.

It will be impossible for me, in this short address, to refer to the details of the work which the International Tract Society has done in the West Indies. The first English speaking island of any prominence which I visited, was the island of Jamaica, and there I found correspondents in several different portions of the island. This is a beautiful island with 630,000 people. I am glad to say that in all my travels wherever I have met with those who have received publications from, and had correspondence with the International Tract Society, I found warm friends. As an illustration of the influence which our publications had established in Jamaica, I may say that I received a cordial invitation from the ministers of several churches to speak in their pulpits, and during my stay of seventeen days in the island, I preached nearly as many times, and nearly every time in a different place of worship. I was the first of our laborers to visit that island, and the only work

that had been done before my visit had been done by the secretaries of the International Tract Society. Since then some canvassing work has been done, and the way is now open for ministerial labor.

I may also briefly refer to the need of greatly extending our work in the island of Hayti, where Protestant missionary work has as yet made but very little progress. The western portion of the island was formerly a French possession, and the eastern part was Spanish, but they are now two separate republics. We have one family of Sabbath-keepers on the island who have been keeping the Sabbath for several years, but had never been visited until I went there. There are a few Protestant workers in different parts of the island, who would gladly receive our literature in English, French, and Spanish and make judicious use of it among the people.

The group of islands known as the Lesser Antilles, lying east of the Caribbean sea, have been quite liberally supplied during the last three years with publications from our Society. I visited there and became acquainted with scores of individuals who had received our publications, either directly from us or from those to whom we had sent them, and I recall only one or two instances where these individuals have failed to express their gratitude, and their interest in the truths taught therein.

I might give many interesting incidents of my visit to our correspondents here, had I time. This is the field in which Elder Ball labored for several months, and where we have a goodly number of Sabbath-keepers, and there have been several additions to this number since he left the field, as a result of his labors and the publications we have sent. I visited in all twenty-four different West Indian islands, in nearly all of which our Society had been at work.

In British Guiana, which is on the northern coast of South America, a short series of meetings was held in the early part of 1887, by Elder G. G. Rupert, and Brother Geo. King sold a few books. They were obliged to leave the field on account of the sickly climate, and no one else had visited there for five years until I went there in April, 1892; but in the mean time the International Tract Society had been sending publications, both to some of the believers, and others whose names we had secured, and Brother Wm. Arnold had delivered over four hundred copies of "Great Controversy" in the colony.

I was in the colony twenty-two days, and baptized twenty-four persons who united with the church in Georgetown. The members of the church are all blacks and Hindus. One-third of the population of British Guiana are Hindus. I left reluctantly, as there was as great an interest on the part of the public to learn the truth as I ever saw in this country.

Having become acquainted with so many individuals with whom the Society has had correspondence in these fields, I have made some suggestions by letter which have enabled our secretaries to labor to better advantage, and without so much risk of publications being sent where they would be injudiciously used.

One of the greatest needs of these tropical fields is to have a series of leaflets written in a more simple style than the tracts that are prepared for English or American people. There are thousands of people who can read a little English, but whose education is too limited to enable them to understand what they read, unless it is very simply prepared. I shall refer again to this point in my suggestions to the Committee on Resolutions.

I will refer next to the South American field, which as a whole, with the exception of Brazil and the three small Guianan Colonies on the north coast, is Spanish speaking. We have had a few interested correspondents in South America for considerable time, but the work heretofore has made but little progress there for the reason that we have had no publications in the Spanish. Our colporters, however, find many opportunities for the gratuitous distribution of tracts and papers in English, French, German, and the two Scandinavian languages; and there are several important openings for the distribution of our literature among the sailors and the reading-rooms of the Y. M. C. A. in the larger cities of South America. There are several little companies of believers in the Argentine Republic, and Brazil.

The last field which I visited, where our Society has been at work was the West Coast of Africa. In this field we have about forty who are obeying the truth, entirely as the result of reading the publications which have been sent them, as they had never seen a Seventh-day Adventist except themselves until my visit to them. These persons include some who have been converted under the labors of missionaries from other denominations, and are fairly well educated in the English language. There are others who are direct converts from heathenism to the present truth, and I am safe in saying that there are several hundreds of people scattered along the three thousand miles of coast which I visited, who are convinced of the truth by the publications sent them, and who can be readily reached by the missionaries who may be sent there by this Conference.

As you will notice by the map, I have referred to a very small portion of the great field where our publications ought to be sent, hence my former statement that our work ought to be greatly extended during the next two years, and I trust that plans will be made at this session which will tend in this direction.

A few words in regard to the work that has been done in the different offices of the Society, as we shall not have time for extended reports from the various secretaries. In the office at Battle Creek we have added a German Department, and during the most of the past two years have had one secretary engaged in the Health and Temperance work. Mrs. S. L. Strong has had the oversight of the English correspondence, and Miss Ross has assisted her and taken up some portions of the field herself.

In addition to our general work, a line of correspondence has been commenced with the officers of the State societies with a view to encouraging them to employ corresponding secretaries in the different States who will do practically the same line of work in the destitute portions of these States and among the churches, as the International Society is doing in other portions of the field. From the Chicago office large quantities of literature have been sent to the destitute portions of District No. 2, where there are not any organizations to engage in such a line of work. Judges, lawyers, physicians, and other professional men have been supplied with the "American Sentinel" and other Religious Liberty literature, while many teachers in the Southern schools have been furnished with books and papers adapted to their use. Besides certain portions of more distant fields have been under the charge of the Chicago office. Miss Jennie Thayer has had the oversight of this work, with such assistance as she has needed. Our Scandinavian secretary has also done her work from the Chicago office, and has been busily engaged with many encouraging results. The treasurer's report which will be read at this meeting will show the present standing of the Society financially, and give some idea of the money expended during the last two years.

The next point I wish to notice is the work which ought to be done at this session. I would suggest first the appointment of three Committees, viz., Nominations, Resolutions, and New Books. I hope there will be no attempts made at this session to remodel the Constitution of this Society over which we spent so much time two years ago. The Committee on Nominations should consider carefully the wants of the Society, and learn what are the plans of the General Conference Committee for the distribution of labor before making any recommendations for selection of officers. The Committee on New Books will examine such new books as may be furnished them for that purpose by the different publishing houses, and make recommendation concerning the same at our next meeting. To the Committee on Resolutions I wish to offer the following suggestions:—

First, That you consider the propriety of moving

the main office of the Society from Battle Creek, Mich., to London, Eng. I believe an examination of the map with a few explanations will aid you to see why I suggest this important change. In all the countries outside of the United States where the Society is conducting its correspondence it will have much more weight and influence coming from London than from any point in this country.

Second, I suggest that this committee consider the advisability of making this Society the publisher of all, or at least the greater portion, of the tracts which are now issued by the various publishing houses.

Third, The question of securing the publication of a series of leaflets prepared in a simple manner for the use of the society in tropical countries, also for the use of missionaries who may be located there.

Fourth, The importance of greatly increasing the number of languages in which some of these smaller publications are issued.

Fifth, The question of raising funds for the support of the Society during the next two years.

According to the suggestions made a few days since, in one of the council meetings, this Committee on Resolutions will submit their work to the same Committee of the General Conference, as soon as possible for their consideration.

I hope that we may have the spirit of harmony in all these plans, that the work which the Society has commenced in these different fields may be so arranged that its influence may be extended and many portions of the field which have not yet been entered may be taken up during the next two years.

#### COMMITTEES APPOINTED.

On motion the Chairman was authorized to appoint the usual committees, and he named the following:—

*On Nominations*—A. J. Breed, R. M. Kilgore, H. E. Robinson.

*On Resolutions*—D. A. Robinson, G. C. Tenney, C. H. Jones.

*On New Books*—F. L. Mead, E. J. Hibbard, W. B. White, J. H. Durland, L. Johnson, L. R. Conradi, P. J. D. Wessels.

#### TREASURER'S REPORT.

The treasurer presented the following report:—

The net present worth of the Society January 1, 1891, was \$994.72. During the two years which this report covers the Society has received life memberships amounting to \$480; and annual memberships amounting to \$323. The donations for the same length of time have amounted to \$8328.34, of which amount \$5764.45, consists of publications donated by the various publishing houses; \$1711, October's fourth

Sabbath donations; the remainder consisting principally of small donations from individuals.

We have also received \$2901.00 of the fund which was raised by subscription, through the REVIEW, during the years 1890 and 1891, for the circulation of Religious Liberty literature, in the states and territories of the South and West where there were no local conferences or state organizations, as the publications sent to those fields were furnished by the Society, principally from its Chicago office. In addition to these amounts we have received \$750.00 on an appropriation of \$5000.00 which was made by the General Conference for the work of the Society.

This makes the total of \$12,782.34, which has been received during the two years, in cash and publications.

The principal items of our expenditures during these two years have been as follows:—

Books and tracts gratuitously distributed to the amount of about \$2000.00, and about the same value in periodicals. The expenses of the office, including postage for the two years, amount to nearly \$3000.00.

Our present stock of publications is much larger than we had at the beginning of 1891, and the trial balances for the years ending Dec. 31, 1891, and Dec. 31, 1892, show a net gain of \$2526.34, so that our present worth Jan. 1, 1893, was \$3521.06.

It will be noticed that some of these figures are given only approximately, but if there are those who desire more definite information concerning the financial standing of the Society, such information may be received at any time from the trial balances and statements. Respectfully submitted,

MISS M. K. BYINGTON, *Treas.*

On motion the report was accepted.

Meeting adjourned.

L. C. CHADWICK, *President.*

A. O. TAIT, *Secretary.*

#### GENERAL CONFERENCE PROCEEDINGS.

##### SECOND MEETING.

THE second meeting of the General Conference was held February 19, at 10 A. M. Prayer was offered by Elder J. N. Loughborough. The time was occupied by an extended and interesting report from the Educational Secretary, W. W. Prescott, which will appear in a later BULLETIN. The recent progress which had been made in our school work, the methods employed and objects aimed at, the present attendance at the different schools, and also the demands for enlargement in the work in the future were all clearly set forth. The meeting adjourned with benediction by Elder Haskell.

## THE MISSIONARY WORK.—NO. 5.

ELDER S. N. HASKELL.

SPENDING a few minutes at the beginning of his address in replying to some questions that had been asked, Elder Haskell passed on to the consideration of his subject, reading Rev. 14:6 and Rev. 18:1, as showing that the everlasting gospel, the third angel's message, is to go to every nation, and kindred, and tongue, and people, and the whole earth be lighted with its glory. In Mark 13:26,27 the Saviour says: "And then shall they see the Son of man coming in the clouds with great power and glory. And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven." The force of this expression, which refers to the gathering of the elect at the coming of Christ, is that it is nearly the same as the Saviour used in sending out his disciples when he said that they would be witnesses in Jerusalem, and Judea, and Samaria, and unto the uttermost part of the earth.

This is further explained in Col. 1:23 which was read yesterday, and which states that the gospel was preached to every creature under heaven in the days of the apostles. And do you suppose when the gospel winds up that it will go with any less power than when it began? No, it will go with ten times the power and people will be converted all over the world, just as I understand some have been here in Battle Creek to-day. I understand that individuals who never heard a sermon on the Sabbath here in Battle Creek, have been troubled so they could not sleep, and have been impressed with the truth and converted to God and taken hold of the Sabbath. If we do not look out we will find God will pour out his Spirit in Battle Creek and we will not know it ourselves. It may seem strange, but unless you have Christ as a personal Saviour, you will never know it; unless we have him these things will take place, and the truth will triumph, and you will never know it. Why? Because you will be looking for this thing, and that thing, and will not see it. This is true, brethren, I do not doubt many will wake up and find it is true when it is too late. The first step to the out-pouring of the Spirit of God is to have Christ as our own personal Saviour, and then we will get the unction from heaven that will enlighten our eyes to discern the works and ways of God. It is not any great thing we can do that converts the soul; we simply do our duty, that is all, and God converts the soul.

I will read one or two expressions from the Prophets. Jer. 16:16: "Behold, I will send for many

fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks." Does this mean what it says? This text came forcibly to my mind when I was in India and visited some of those cave temples. I suppose the prophet saw workers going to all of these places carrying the truth. Brethren, we have not half believed the Bible yet. We worship a God who is God, and the only God, and the Lord Jesus Christ, and he has given us a truth that is going to find its way to every soul on earth before probation ends.

Another text, Isa. 42:10,11: "Sing unto the Lord a new song, and his praise from the end of the earth, ye that go down to the sea, and all that is therein; the isles, and the inhabitants thereof. Let the wilderness and the cities thereof lift up their voice, the villages that Kedar doth inhabit; let the inhabitants of the rocks sing, let them shout from the top of the mountains." The gospel workers, then, will go hunting for souls in all the villages and the mountains and valleys. O brethren, when I think of it in this light, it seems as though if I had a thousand lives, I would want to give them to hunting up souls in some of these darkened portions of the earth. How some of the brethren can sit down and be content to work away on the old soil year after year I cannot understand. We want hearts like our Saviour's. He went to hunt for souls. I do not know but what there will be fewer gathered out in America, in proportion, than in other portions of the world, because we have had greater light here.

I will read the following from a communication from Sister White from Australia, April last:—

"O what a vast number of people have never been warned, and until there is a company of workers, instructed to labor, not in a fitful manner, but after Christ's order, who will not fail or be discouraged, but little can be done. But very little has been done in educating and training of workers, for the reason there are not the kind of educators in this missionary field. Is it all right that such a superabundance of opportunities and privileges should be provided for the work in America, while there is such a destitution of the right kind of workers here in this field? Where are God's missionaries? Where are the men who will go without the camp and bear the reproach which Jesus has borne for them? . . .

"There is home missionary work that is to be done, and we hear the plea, so long as there is so much sin and such need of labor in our own country, why manifest such zeal for foreign countries? I answer, our field is the world, wickedness abounds to an alarming extent everywhere; the Saviour directed the disciples to begin their work in Jerusalem, and then pass on through Judea and Samaria, and unto the uttermost part of the earth. Only a small proportion of the people accepted the doctrines; but the messengers bore the message rapidly from place to place. Passing from country to country, lifting the standard of the gospel in all the near and far off places of the earth. But there was a preparatory work; the Saviour's promise was, 'But ye shall receive power, after that the Holy Ghost is come upon you, and ye shall be wit-

nesses unto me.' Those who will not follow their own wills and desires, but seek counsel of the Lord, will not be dull scholars, for the Lord will teach them.

"Although thousands at home neglect this great salvation, and prove themselves unworthy of eternal life, let zealous efforts be put forth, for those who are in midnight darkness. God will speak to the unenlightened. This light is to shine amid the moral darkness. 'I have set thee to be a light to the Gentiles, that thou shouldst be for salvation unto the ends of the earth.' While there are so many to be sought for, so many that are in gross darkness, shall we not cry aloud and spare not? How much more is needed, how much wise well-planned efforts to send the truth by publications and the living preacher?"

I will also read some words from an address by Sister White at the opening of the Australian school, which I copied from a supplement to the *Bible Echo*:—

"The missionary work in Australia and New Zealand is yet in its infancy, but the same work must be accomplished in Australia, New Zealand, in Africa, India, China, and the islands of the sea, as has been accomplished in the home field."

It should be noticed that the truth has gone to every colony in Australia and more or less throughout New Zealand until we have in Australia a conference of about 700, but it is to go not only in Australia and New Zealand but to the teeming millions in Africa and to the over one hundred and twenty languages and dialects in India and to the vast extent of heathen China, as well as to the islands of the sea, as much as has been accomplished in the United States of America, where every state and territory in the union have more or less of those keeping the commandments of God and the faith of Jesus. This shows the very extensive work that is before us and what is to be accomplished by the third angel's message. She further states:—

"Under an appropriate symbol of an angel flying in the midst of heaven is represented the work of the people of God. In this work heavenly intelligences co-operate with human agencies in extending the last message to the inhabitants of the world. But the plans and work of men are not keeping pace with the providence of God; for while some in these countries who claim to believe the truth declare by their attitude, 'we want not thy way, O Lord, but our own way,' there are many that are pleading with God that they may understand what is truth. In secret places they are weeping and praying that they may see light in the Scriptures, and the Lord of heaven has commissioned his angels to co-operate with human agencies in carrying forward his vast design, that all who desire life may behold the glory of God.

"We are to follow where God's providence opens the way; and as we advance, we shall find that heaven has moved before us, enlarging the field for labor far beyond the proportion of our means and ability to supply. The great want of the field open before us, should appeal to all to whom God has entrusted means or ability, that they may devote themselves and their all to God. We are to be as faithful stewards, not only of our means, but of the grace given unto us, that we may be brought under the blood-stained banner of Prince Immanuel. The purpose and ends to be attained by consecrated missionaries are very comprehensive. The field for missionary operation is not limited by caste or nationality.

The field is the world, and the light of truth is to go to all the dark places of the earth in a much shorter time than many think possible."

This is what the Spirit of God wants, and this is in harmony with the Bible.

Another fact, the disciples were to tarry at Jerusalem and there begin their work, and then they were to extend it through Judea and Samaria and to the uttermost parts of the earth. Now where has the truth of this message been established in the world? Take Jerusalem to represent Protestant countries where our work would naturally begin, and let us see how far the truth has gone. (Here Elder Haskell spent some time in map study, showing from a large map of the world that our work was established in every Protestant country throughout the world. That is, in these we have stations and organized work going forward; besides these countries, as has been stated in various reports during the institute, societies, companies, and individuals are springing up in many other portions of the world.) Thus far the work has gone, but here are now these other countries to which our efforts must be extended.

Let me speak in behalf of China, a country that has not been represented here as yet. How many missionaries have we in China? We have one old man about eighty years old, Brother La Rue. With him is another man who is helping him, who was converted on the ship on which Brother La Rue went to China. They are at Hong Kong, working mostly in the ship missionary work. Have we any body else? Yes, some over there have embraced the truth. The providence of God has gone before us in as marked a manner as in India, and much more than in Australia when we went there. We talk about the Chinese in this country: Why do you suppose God brought the Chinese to this country? It was that we might give them the truth. My soul was stirred at the few words which we heard yesterday about the work in Chicago. God is doing something for the Chinese in Chicago, and in El Paso, Texas, in Ogden, Utah, and in Fresno, Cal. As yet no active steps have been taken in Oakland and San Francisco, but we expect something will be done immediately for the Chinese and Japanese there.

There is a spirit throughout the country among certain Bible workers to work among the Chinese, and they are having marked success; this is not in one place simply, but in different places. I might read letters showing the interest that has been awakened among these people in our country, but I will only mention one place where our workers were teaching in a Chinese school and where others tried to turn our brethren out entirely, and to prohibit their teaching, and voted them out, and told them

to leave. But the Chinamen themselves took up the case, and voted the other people out and voted our people in. They objected to going to the other teachers at all, and took our teachers; and then these Chinamen, who are so conservative about their money, had money enough to buy an organ and started a school. They said, "These Bible teachers teach us the Bible."

I tell you, God is opening the door in behalf of the Chinese. There is a wider door to go to the Chinese, if we take God's providence to indicate it, than to go to India; and yet I believe in India with all my heart. But I want to speak of the field that has been unrepresented here. Read Isa. 49:12: "Behold, these shall come from far; and, lo, these from the north and from the west; and these from the land of Sinim." The name for China in Arabic is Sinim. When the Lord is talking about the countries from which people would be gathered at his coming, why is China mentioned so particularly? Is it not because this United States which has been so wonderfully blessed with the truth, looks upon the Chinese as it does, and expels them? This very act of expelling them from our shores, if we take advantage of it, will be found to create a bond of union between us and a portion of the Chinese that you little think of. Over 1,000,000 Sabbatarian Chinese were once put to death in China by a professed Christian government (in the British opium wars and suppression of the Tae-ping rebellion).

You probably saw the series of articles which appeared in the *Signs* about the Tae-pings. I heard from different parts of the country from individuals who reported, what the Chinese said about it. I got one letter from Brother La Rue saying there was a Brother Mok Man Chung in Hong Kong, a government translator. I call him brother because he is a brother in every sense of the word. He has turned from idolatry and embraced the truth and wants to be baptized. He read the articles. He was an idol worshiper and not favorable to the Christian religion at all. He became much interested in the articles, and told Brother La Rue that that was true, and said that there were any number of those people right there. They do not make it known that they are Tae-pings. If they did they might lose their heads. How did he know? I suppose he was one of them. One of our Bible workers in Chicago has been teaching a Chinaman who is a cousin to this one in China, and we have had letters and correspondence that they have held with one another. Putting them together I came to the conclusion that both of them were Tae-pings. This brother in China said that the son of the leader in that Tae-ping rebellion lives in Shanghai. I will read a portion of a letter from Brother La Rue. The Brother Reed

spoken of, who has embraced the truth at Hong Kong, is half Japanese, and he wants to be baptized and go back to Japan to teach the gospel there:—

"Brother Reed and Brother Mok Man want to be baptized just as soon as there is a chance by our people. Sister Twigg, at Shanghai I suppose, was never immersed, but I do not know for certain. She is an excellent woman, and calculated to do a great deal of good there. Shanghai would be an excellent place for one of our preachers. There is one church there with over one hundred members. They have no hired preacher, but invite any of any other denomination to preach for them, provided they would do it gratis. It is certainly an excellent place for doing good work. And how much some of our people are needed in Japan."

Here also is a letter which Brother La Rue wrote regarding this Chinese brother:—

"When I first got acquainted with Mok-Man-Chung, he could not bear to hear anything about God that made the heavens and the earth, or the Bible, and I could hardly get him to look at our books. But now, thank the Lord, a very great change is coming over him. The Spirit of the Lord is striving with him, he is buying some books now. He takes dinner with us quite often, and whenever he spends the evening stays till we have prayers. I wish you could have heard him pray at first, it would have made you smile. Notwithstanding he is so smart, and sharp in temporal things, he is just like a little baby in spiritual things. He has it all to learn. He told me a short time ago that he was going to destruction about as fast as he could go, and he was sorry that he had missed getting acquainted with us so long. For a Chinaman there are some excellent qualities about him, and if all goes well, he will be one of the inhabitants of the new earth. If he comes out fully in all the truth, I do not know of a Chinaman in the whole kingdom that God could use to do a greater work with his countrymen than this one, all things considered. He has only one wife and a child about a year old. All his friends are the worst kind of idolaters, and have already commenced to make it hard for him, as he is giving it up altogether; he has had enough of such flummery. I had him read your letter you wrote concerning him, about translating some. He told me to tell you yes. He will do anything for us, and feels it a privilege."

I wrote this Chinese brother a letter, and this is the reply I received:—

"SUPREME COURT, HONG KONG.

Oct. 30, 1892.

"Mr. Haskell,

"MY DEAR FRIEND: I beg to offer you my sincere thanks for your kind letter which reached me through Mr. La Rue, and which talked to me of the first and most important principles of the religious life. The letter, I must admit, has set me pondering on the early part of my life, and contemplating the future which is before me. Although I have the misfortune of belonging to a heathen family, I feel I love virtue and appreciate the Christian doctrines, which God in his infinite wisdom and love devised for the sinner. I venture to hope that there is no consideration on earth which would lead me away from the gospel, in which alone the human kind expect to find peace and happiness. I know there are no such blessings out of Christ. They are only to be found by accepting him as our friend and our Saviour, and relying implicitly on his merits and clemency.

"Yes, there is only one God, who is the Lord of all lords, and is the Preserver and Protector of man's life. He has drawn out the plan of salvation out of affection for his creatures, with the sole object to relieve them from damnation; but he gives us the

option to accept his word as his faithful and obedient children or to reject it, and place ourselves in the hands of Satan, who is his bitterest enemy, and has, since the creation, done all in his limited power, to make man his victim.

"I earnestly and fervently hope that God will increase my knowledge, teach me to distinguish the false teachings which the world is full of, and give me health and power to work for his great cause, and follow in the foot-steps of our Saviour.

"Referring to the promise I have made to my friend La Rue to assist in translating the tracts, I beg leave to assure you that I am always ready and happy to do any work of the kind, as I know many of my countrymen in America need very sorely the teachings of the Bible in their own language; and the translation of such teachings will beyond all manner of doubt be a blessing to them in being a valuable guide to seeing the Saviour's peace and love.

"I am yours very truly,

"MOK MAN CHUNG."

Do you not think God is opening the way for work in China?

### THE THIRD ANGEL'S MESSAGE.—No. 13.

ELDER A. T. JONES.

THE last study we had here was an effort to get as plainly as possible before this people, the difference between satanic belief and the faith of Jesus Christ; the difference between justification by works under the heading of justification by faith—the difference between that and justification by faith as it is. That was the effort; that was the aim. And you will remember how it was done. And that brought us to the subject that is ever before us now: that we must have the teaching of righteousness according to righteousness. And this can be, as we have found, only according to God's idea of righteousness, and not our own; and in order to have God's idea of righteousness instead of our own, we must have the mind that can comprehend it, and that alone is the mind of Jesus Christ. Whoever has not the mind of Christ itself, whoever has not yielded up himself, and all that he has and is, and received the mind of Christ instead, does not know, and he *cannot* know what righteousness by faith is; he cannot know what justification by faith is. He may profess it: he may assent to it; he may claim it, but he cannot know it: for no man can know it with the natural mind. Let us turn now and read from the Bible where it says so. 1 Cor. 2:14:

"But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him."

That is just the way the righteousness by faith has been treated by hundreds of people who profess to believe it.

*Elder Lewis Johnson*: The priests of the State church in Scandinavia preach it that way.

Yes, the Catholics all preach it that way. With

the natural mind it belongs that way. And it will always be that way with the man who has not the mind of Christ. But the man who has not that mind does not know it. He thinks he is straight; he thinks he has got the righteousness of God which is by faith. And yet what he has is not so good but what he has to do ever so much himself in order to patch it up and complete it; but yet he thinks that that is righteousness by faith: "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

How can a man then know the righteousness of God with the natural mind? Now, I just appeal to you. I do not care who you are, whether you have ever heard of Christ before in your life; now just take that verse as it reads; how can a man know the righteousness of God for himself with the carnal mind—the mind of Satan; for that is what the carnal mind is. Now, can that man do it? [Congregation: "No."] Can the mind of Satan know the righteousness of God?

Again: the righteousness of God as expressed in letters, in words, in the ten commandments, is the law of God. Now, all agree with that; there is not a Seventh-day Adventist that will not agree with that. The difficulty is, so many people try to get the righteousness of God out of the law *by* the law. Some try to get it—No; they *actually* get it without the law, by the faith of Jesus Christ, which is "unto all and upon all them that believe: for there is no difference." "For now (and that means *now*!)"—"now the righteousness of God without the law, is manifested, being witnessed by the law and the prophets, even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference." Rom. 3:21, 22.

He who obtains it in that way has it, but I say we all agree, every Seventh-day Adventist will confess, that the ten commandments express in letters, in words, the righteousness of God.

Now, then, "The carnal mind is enmity against God: for it is not subject to the Law of God, neither indeed can be." How then, can the carnal mind know the righteousness of God? How can the carnal mind be subject to it? It *cannot* be, says the Lord. Then the man who has only the carnal mind, who knows only the natural birth, and has not the mind of Jesus Christ,—the man who has not had the natural mind of Christ there,—cannot know the righteousness of God which is by faith of Jesus Christ. And now, just now, when the Lord wants to reveal to us the righteousness of God according to righteousness, to give to us the teaching of righteousness according to righteousness, now as never before



on earth, it is that we need and must have the mind of Jesus Christ alone.

Now, "the carnal mind is not subject to the law of God, neither indeed can be." Is the mind of Christ subject to the law of God? [Congregation: "Yes."] Was it ever anything else? [Congregation: "No."] The mind of Christ was subject to the word of God always. The whole Bible, of course is simply the drawing out of the law of God as it is in Christ. Well then, was not the mind of Christ always subject to the law? to the whole word of God just as it is? [Congregation: "Yes."] There was never any hitch upon that. Wherever the word of God was read, how did the mind of Christ receive it?—It instantly received it. He would not say, "Now how can that be, I wonder." Do n't you suppose he said, "Well now I think that means this way." Did n't he say, "Are not you a little too strong about reading that text?" "Can't you modify it just a little?" Did he ever get troubled over what the Bible said about anything, or what the Lord would say? No. Whenever the word of God was spoken, the mind of Christ instantly responded.

Brethren, I know that you can know, and that any man in this world can know, and can have, just that kind of a mind. I know that you can have just such a mind, that whenever the word of God speaks the response is instantaneous; and there is no question, or doubt, or sign of rejection. Now you can see upon this very thing, that if you and I have such a mind as that, then when the word of God is read, there is no rising up, or objection, or dissent—is that the mind of Christ? [Congregation: "Yes."] Then it is easy enough to know whether we have the mind of Christ, or not.

If your mind or my mind, if your disposition or my disposition, or yourself or myself is not in that surrendered condition—that position of surrender unto God—that whenever he speaks, in the word there, or by his prophets, and there is anything in that mind or in that heart that raises up any objection or dissent, then whose mind have we? [Congregation: "The carnal mind."] That is the mind that started out to object in the first place. The time has come to get rid of that thing.

But I say that a man can have just that kind of a mind that whenever and whatever the word of God speaks there is instant response. There is nothing in that mind or about it in the world that can rise up in objection against it. That mind is not natural to a man, but a man can have it, and can know that he has it, and that is the mind that we are to have. That is the mind to which the Lord can reveal his righteousness according to righteousness; because it is the mind that receives from God just what God

has to give in God's own way, and not in any way that I would fix up, or modify, or discount it.

So then, the man who receives the idea, *the truth*, of justification by faith or righteousness by faith, according to *his own idea* or his own view of it, simply cannot do it; he simply has not got it; that is all. It is just that same satanic idea of righteousness by faith; it is simply the same Roman Catholic system of justification by works, passing it off for Justification by Faith. And the time has come now in a great deal more serious sense than nintenths of us dream of, when we need to know that we have the righteousness of God and Justification by Faith in another sense than the Roman Catholics use it. That is settled.

I will read a passage or two that will connect with what we had the other night. In "Testimonies for the Church," Vol. 1, page 186, I read the passage about the Laodicean message: what it is designed to do:—

"It is designed to arouse the people of God, to discover to them their backslidings, and to lead to zealous repentance, that they may be favored with the presence of Jesus, and be fitted for the loud cry of the third angel."

Who will be fitted for the loud cry of the third angel?—Those who have the presence of Jesus Christ. Those to whom the Laodicean message has brought by its working and its intent, the presence of Jesus Christ. This means the *personal* presence too—not imaginary, a way off presence; it is not that at all. Let us read the explanation of it here in "Steps to Christ," pages 82-85:—

"When Christ ascended to heaven, the sense of his presence was still with his followers. *It was a personal presence*, full of love and light. Jesus, the Saviour, who had walked and talked and prayed with them, who had spoken hope and comfort to their hearts, had while the message of peace was still upon his lips, been taken up from them into heaven, and the tones of his voice had come back to them, as the cloud of angels received him,—'Lo, I am with you always, even unto the end of the world.' He had ascended to heaven in the form of humanity. They knew that he was before the throne of God, their friend and Saviour still; that his sympathies were unchanged; that he was still identified with suffering humanity. He was presenting before God the merits of his own precious blood, showing his wounded hands and feet, in remembrance of the price he had paid for his redeemed. They knew that he had ascended to heaven to prepare places for them, and that he would come again, and take them to himself. As they met together, after the ascension, they were eager to present their requests to the Father, in the name of Jesus."

That was a fine prayer-meeting, was n't it? Where there was 120 people, each one *eager* to present his requests to the Father in the name of Jesus.

"In solemn awe they bowed in prayer, repeating the assurance, 'Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.' They extended their hands of faith higher and higher, with the mighty argument, 'It is

Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.' And *Pentecost brought them the presence of the Comforter*, of whom Christ had said, *he 'shall be in you.'* And he had further said, 'It is expedient for you that I go away; . . . for if I go not away, the Comforter will not come unto you; but if I go away I will send him unto you.' Henceforth through the Spirit, Christ was to abide continually in the hearts of his children. Their union with him was closer than when he was personally with them."

That is what he wants us to have now. He wants us to have now what they got at Pentecost—the personal presence of Jesus Christ, and if we have that, he will be closer to us than if he was here in the body. He wants to come closer to you and me than he would be if he should come to the meeting here every night and sit down with us. That is what he wants *now*.

"The light, and love, and power of the indwelling Christ shone out through them, so that men beholding, 'marveled; and they took knowledge of them, that they had been with Jesus.'"

Here is a statement in "Testimony No. 31," page 156:—

"The message borne in the love of Christ, with the worth of souls constantly before us, would win even from worldlings the decision, 'They are like Jesus.'"

The time has come when he wants that message borne that way, and he is going to have it borne that way. If those who profess his name now will not let him come in in his fullness, so they can bear the message that way, he will find a people that will. That is where we are now. We cannot dally any longer.

"All that Christ was to the first disciples, he desires to be to his children to-day; for in that last prayer, with the little band of disciples gathered about him, he said, 'Neither pray I for these alone; but for them also which shall believe on me through their word.'"

"Jesus prayed for us, and he asked that we might be one with him, even as he is one with the Father. What a union is this! The Saviour had said of himself, 'The Son can do nothing of himself,' 'The Father that dwelleth in me, he doeth the works.' Then if Christ is dwelling in our hearts, *he will work in us*"

The man that is so anxious and so dreadfully afraid that you will not let him have any works to do, and that you are going to destroy all his works—if Christ is dwelling in his heart, he will find works to do. Brethren, don't be so anxious about works; find the Lord Jesus Christ, and you will find work, more than you can do. [Congregation: "Amen!"] But the difficulty is, when the people get their minds on works, and works, and works, instead of upon *Jesus Christ in order to work*, they pervert the whole thing. Satan does not care how much a man professes justification by faith, and righteousness by faith, so long as he keeps his mind on works. That is just the thought that is before us here in this definition of faith that we read the

other night. Let me read it again. Page 69, "Steps to Christ":—

"When we speak of faith there is a distinction that should be borne in mind. There is a kind of belief that is wholly distinct from faith. The existence and power of God, the truth of his word, are facts that even Satan and his hosts cannot at heart deny."

They believe that, but what power does their believing it bring to them to make them righteous, or to enable them to do good works? What power is there in their belief? What power does that give to them? [Congregation: "None."] No, it is away off there, simply as a theory, held off to look at, held as a theory, held as a creed; and so, a spirit even, can believe in the existence and power of God; he can believe the truth of the Bible; he can believe that Jesus is the Messiah, the Son of God, the holy one of God, and be a devil. And in the form of a papist he can believe all this in this way and profess justification by faith at the same time; and he can be a great stickler for what they call "good works" at the same time. Yes he can work the very skin off his bones in order to be good, in order to be righteous, in order to move God, as we read the other night. You know they do it. You know they make pilgrimages, and do penances, and fairly wear themselves out; and in addition to these things they will shut themselves off from every earthly comfort.

But who is doing the work? Who in these things does the work? Self does the work in order to be righteous, in order to have that treasure of merit that will give an increase of grace in this world and an increase of glory in heaven. That is what it is for, is it not? [Congregation: "Yes."] Who is doing it then? [Congregation: "Self."] Yes sir. Has the mind, has the heart been yielded to God? Are the affections fixed upon him? Is the surrender of all to him? No. And therefore it is still self in all.

Who then is to do the work in order that it may be good works always? Let us read again: "If Christ is dwelling in our hearts, *he will work in us 'both to will and to do of his good pleasure.'* We shall work as he works; we shall manifest *the same spirit*. And thus, loving him and abiding in him, we shall 'grow up into him in all things, which is the head, even Christ.'" Now then, that is what the Lord wants, that is what the mind of Christ is. As we had the thought the other evening—I cannot have the mind of Christ separate from him. I cannot have the mind of Christ without having him personally. But the personal presence of Jesus Christ is just what he wants to give us by the Holy Spirit in the outpouring of the latter rain just now. The personal presence of Christ is what he wants to give us.

Then the rest of that definition of belief: A person may believe in the existence and power of God;

he may believe the truth of the Bible; he may believe and say that Jesus Christ is the Messiah, the Son of God, the Holy One of God, and yet be a devil; but that is *not faith*. There is no power in that kind of belief to help anybody. Is not that the secret of all these exhortations that have come to us in the Testimonies all these years, that the truth must not be kept in the outer court, but must be brought into the inner sanctuary of the soul; is not that what this means? [Congregation: "Yes."] Is not the idea there that men will hold the truth away off, and look at it as a theory, and put their own construction upon it, and their own interpretation into it, and then go about of themselves to do what they believe? That is not faith.

Here is faith: "Where there is not only a belief in God's word, but a *submission of will to him*; where the heart is yielded to him, the affections fixed upon him." Now these are weighty expressions, they are worth considering. "The submission of the will to him," is it done? Is *your will* submitted to him never to be taken back, or exercised in your own way or for yourself? Is your will surrendered to him? Yours? Yours, I mean? Has he *your will*? Says one, "I think he has." Well, you want to *know* it. "Well," says another, "I have been trying to submit my will to him." Well, stop your trying and submit your will to him and be done with it, and know it.

"The submission of the will to him," is your will submitted to him? Is it gone so that you know it is gone, and that you have no wish or impulse or any inclination ever in any situation to use it yourself? Is it gone? You *can know* it. You can *know* whether that is done. [Voice: "How?"] How? Why by doing it, telling the Lord it is done and it is so. Of course a man knows it is so when it is done. [A voice: "If he does not know it, it is not done."] Exactly.

If a man does not know it, that is the strongest possible evidence that he could have, that it is not done. And when it is done, ah! he knows it. That is the very thing. When it is done he becomes a spiritual man, and he knows what he never knew before in his life. The natural man cannot receive it, he cannot understand it, he never can. How in the world can I understand what there is in the doing of a thing I never did? Here is something that you have done, you know how it goes; but I never did it, and yet I want you to explain it all to me so that I will understand just how it is done, without the *doing* of it myself. Brethren, that is not straight, and much less is it straight in this thing; for this is to be known, and can be known only between God and the individual himself. "They shall be all taught of God." One can tell another that it is a fact; one

can tell another that he knows that it is a fact. But no one can give it to another, so that my brother can get it from me. I can tell him it is a fact, and that he can know it; but *he* must learn it from God. You do it simply by yielding to God. That is the only way any man can do it or know it. Lots of people do not understand how; but the worst difficulty is *they will not do it* when you tell them how.

Now I ask again, Is your will submitted to him? Is that thing done? Have you gone over that barrier, and stand where you know that you stand there, and that you know that your will is surrendered to him, for him to use in his way, and that there is no further question about it, and no dissent from it in any way? Now is your will submitted to God for him to use as he pleases and you have no objection to raise at all; you have no thought or inclination to use it your way; you want him to do his way, and that is all you care for? Is that so? Is your will there? [Congregation: "Yes."]

Are any here in whom it is not so? You just go and tell the Lord all about it. Tell him, "Lord, I submit everything to thee; everything goes; nothing stays; I do not retain a single thing; all is gone; everything, will and all,—to thee, that thou mayest use it both to will and to do." [Congregation: "Amen."] Brethren, we every one need to do just that, here, each day. The Lord wants to come in here in just the way that that will let him in.

But as long as I reserve some of my will, I will go my way in spite of myself, I can not have God use me fully:—He can not come in fully, Christ can not come in fully, unless there is a full submission to him. Let there be some dying here. Let there be some actual dying to self. That is what it means; it means death: and of course people never struggle to die; they struggle to stay alive, if there are any struggles.

Bear in mind that it is not enough to "want" to die. Go ahead and die; that is what the Lord wants. Says one, How shall I do that? He tells how: "Reckon ye also yourselves to be dead indeed." Dead indeed. Brother Durland read to us here yesterday: "He that is dead is freed from sin." It is so. "Reckon ye also yourselves to be dead indeed unto sin," and God will furnish the fact. The point is, brethren, we need to get acquainted with the Lord. The trouble is, people are not personally acquainted with the Lord, and do not know how these things are with him.

"Where the heart is yielded to him." How much of it? [Congregation: "All of it."] Is it done? [Congregation: "Yes."] The whole heart is gone? Everything is gone? Well, says one, I have yielded all I know. Well, now just take the other step, and yield all you *do not* know.

Elder O. S. Ferren.—When a person does that, is he poor, and miserable?

Elder Jones.—Yes, sir.

Elder Ferren.—And naked and blind?

Elder Jones.—Yes, sir.

Elder Ferren.—And does not know it?

Elder Jones.—I say, Yes, of course he is. But, thank the Lord, he has riches that embrace the universe. Says one, I cannot understand that. I cannot either; but I know it is a fact.

Why, brethren, let us bear this in mind to start with, and never try to forget it,—because the further you go the more you will see it is a fact,—that when we get hold of the gospel of Jesus Christ just as it is, we find at every turn, and in every phase of it, the *mystery of God*. At every point, and in every turn, you find a place and a situation in which nothing can explain it but God, and all you can do is to believe that God is there. It is so and you will know the fact, and let him go ahead and explain it. It will take eternity to do that. What he wants you and me to do is to be glad that we have eternity before us in which for him to explain it to us. I am going to be glad that I have eternity to live in,—not bother about whether I understand this, that, or the other. No. God forbid that we should throw away eternal life because we cannot understand all that God understands. But, ah! there is the same spirit again that Satan had—to be equal with God; and not submit to any unless we can understand all. Let that mind be put away. And let us believe the Lord, and let him take his own good time to explain it.

Well, then, is your heart yielded to him? Now that thought I had a moment ago. Many say, "I have surrendered to the Lord all I know." That is not enough. What you want to do is to surrender to him all you know, and all you *do not* know. Because when I surrender to him only what I know, there are a good many things left that I *do not* know; a good many situations where I will meet myself; a good many things will come up, and I will meet something that will be very attractive and desirable to me; and if I have not surrendered all, what then? There will be a contest, whether I will surrender that or not. So I am kept constantly in hot water, to know whether I am surrendered to the Lord or not. The Lord wants you to get out of the hot water, and stay out. Surrender everything you know and everything you do not know. Let everything go to him, with no reservation now or evermore, then you are not afraid of anything; you do not care if you drop into the bottom of the sea the next minute. It is all surrendered, you are in his hands—and then you have got something, that man has got something; he has something he never had before, and he

has something that he cannot get until he does just that thing.

"The affections fixed upon him." Are your affections fixed there, so that he takes precedence of everything? so that he is first before everything? nothing at all coming into the account anywhere or at any time? Is that so? When a man does that he has got something; he has indeed, and he knows it. Well, says one, is not a man to care for his wife and children? Why, they are all surrendered to the Lord too, and cannot the Lord care for them a great deal better than you can without being surrendered to him? They are surrendered too, and instead of the situation being this: that when my affections are fixed upon him they are severed from those who are dear to me, it is the other way; when my affections are fixed upon him, they are *intensified* and *deepened* and glorified, upon those who are tenderly connected with me. Why, people miss it all when they think that to fix the affections on God is going to separate them from somebody they like while on the earth; it is the only way they can love properly those whom they think they like on the earth.

Well now, is it so? Is the will submitted to him? Is your heart yielded to God, so that your affections are fixed upon him? Is it done, so that you can stand before him and thank the Lord that it is so? I do not mean to stand up in the congregation and say that it is so, but just tell it over to the Lord that it is so. People will get up in the congregation and say things there that they will not say to the Lord. You tell it to the Lord. Tell him that your will is given up bodily to him. Submit the whole thing without a particle of reservation now or evermore, and just tell him that your heart is yielded up to him, for it is good for nothing and you want his heart instead of yours, and after that your affections are fixed upon him, and that there they stay. And they will stay there. Tell him that all the time, every day; tell him wherever you go. Live with him, brethren; live with him; live with him; that is what he wants. Why he is raised from the dead, and we are raised up with him that we may live with him. Rom. 6:8. His personal presence is to be with us. That is what the Laodicean message is to do for us; it brings the presence of Christ to live in us.

This you can do alone for yourself, and nobody else can do it for you. Brethren, let us go to doing that. Let us get into that place. When a man is there, then he simply waits the direction of the Lord; waits the time of the Lord. When the Lord gets ready to pour out his Holy Spirit there is nothing to hinder. If there be something that he does not know,—Oh well, that was surrendered long ago

It may be as dear as the right eye; but that went long ago. It is gone, thank the Lord; and so there is nothing between you and him, and he can pour out his Spirit whenever he pleases. That is where he wants you and me to stand in this Conference, waiting for him to give us that teaching of righteousness according to righteousness.

Now how much of Christ are we to have. When the personal presence of Christ comes to us he will be closer to us than if he would come in here to meeting with us every day. Is that so? [Congregation: "Yes sir."] Well, then, that is the gospel, is it not? That is the righteousness of God, which is by faith of Jesus Christ. That is the gospel, "for therein is the righteousness of God revealed from faith to faith." Rom. 1:17. Oh no! From faith to *works*! The righteousness of God is revealed from faith to *works*! "The righteousness of God is revealed from *faith* to FAITH," thank the Lord.

The presence of Christ, the personal presence of Christ — "Christ in you the hope of glory" — that is the gospel, is n't it? Now, see here — and there is not any need of their being a particle of misunderstanding about this question of faith and works, or a particle of hesitation about it — see here: Christ was in the world once, was n't he? [Congregation: "Yes."] He did not do anything of himself. "Of mine own self I can do nothing." The Father dwelt in him. He did the works. "The Father that dwelleth in me he doeth the works." John 14:10. "As my Father hath sent me, even so send I you."

As God was in Christ, Christ is to be in us. Is that so? [Congregation: "Yes."] Is Christ the same yesterday, to-day and forever? [Congregation: "Yes."] How did he act when he was on earth, in our flesh — it was my flesh that he had; it was your flesh that he had; — how did he act in that, when he was here before? He went about doing good, he cared for the sick, sympathized with them. "He hath borne our griefs, and carried our sorrows." Bears our sickness. His sympathy with the sick was so close that when he went to minister to them he actually entered into their feelings, he actually bore their sicknesses. How will he act when he is in our flesh now? Voice: "He will act the same way." How will he act when he is in your flesh? When he is in the flesh now? [Voice: "As he acted then."]

Don't you see then how that the works take care of themselves in him who has *faith* in Jesus Christ, — I do not mean that satanic belief; I mean the man that has *faith*. Then don't you see what those people miss who get their minds on works, more than on Christ? They miss the very incentive and the very power that alone can do the things that are good, to reach and minister to the sick in the right

spirit, to visit the poor and minister to them in the right spirit. Have not you seen people that have ministered to the poor and the sick, in a way that makes those people feel worse than if they had not gone there at all? That is not the kind of ministering that Jesus Christ does. That is not the kind of ministering he does. No, sir. It is Christ in you. And when he goes with you and in you there stands the testimony, "It will win even from worldlings the statement, 'They are like Jesus.'"

What does he want the world to see in us? [Congregation: "Christ."] He wants the world to see in our lives, Jesus Christ, — the life of Christ, Christ in you the hope of glory, — and they will know it, and you will know it. Be sure that Christ is there, and the Spirit of the Lord will convey to peoples' minds that he is there. But as certainly as you and I appear instead of Christ, that is all that will appear, and the world will see only that.

Now brethren, is there any real need of anybody getting any misunderstanding, of having any hitch at all about whether righteousness by faith, justification by faith carries with it in itself the very living virtue of God to work in God's way? Is there any need of it? No. Not the least. And it will never be done by any mind that is submissive to God. It will not be done by the mind that is yielded to God, and wanting to have God's way, Christ first and last, and through all, and in all, and over all. Because then he becomes so acquainted with Christ that he knows that faith in Jesus Christ brings that divine presence, and that divine power, and that divine virtue, and that divine grace, that will so make him who receives it, so move upon him, that he who has the most faith will be the one of all the world that will do the most work. Why you cannot separate it. The divine life is in it; the divine power is in it; the divine word is in it.

Did not Paul strive, says one, and does not the Saviour say, "Strive to enter in at the strait gate"? Yes, he does; and Paul tells us how. Let us turn and read that; it is right upon this very line, and then we will quit for to-night. It is in the first chapter of Colossians, the 25th verse and onward: The gospel "whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God; even the mystery which hath been hid from ages and generations, but now is made manifest to his saints: to whom God would make known what is the riches of the glory of this mystery among the Gentiles."

What is it that God wants to make known, at this time, to you and me? He wants to make known "what is the riches of the glory of this mystery." That is a great deal, is it not? How great are the riches of the glory of the mystery of God? How

great? As great as God. Then how can we know them except by the mind of Christ, which is brought to us by the Holy Spirit bringing his presence?

Now then: "Which is Christ in you, the hope of glory: whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: whereunto I also labor, *striving* according to *his working*, which *worketh in me MIGHTILY.*"

How can I strive when I have nothing to strive with? "Without me ye can do"—how much? [Congregation: "Nothing."] Is that so? [Congregation: "Yes."] Then without Christ I want to know how you are going to strive. Without him how are you going to strive? I want you to think of that. "Without me ye can do nothing." "Dead in trespasses and sins." Is that so? How can a dead man strive? "When we were without strength." Rom. 5:6. Were we without strength? [Congregation: "Yes."] That is so. Then how can a man strive who has no strength? Don't you see, then, that it is an utter satanic perversion of the divine idea, to go to striving and working and wearing the life out *in order* to get to Christ *to obtain* this gift of justification. No; it is the *free* gift of God to every man, and every man who receives it, receives Jesus Christ himself indeed. The gospel is the power of God unto salvation unto every one that believeth. Then he who surrenders all, yields all, and obtains that power of God, that living Saviour—to whom is given all power in heaven and earth—he has *something to strive with*; he has *strength* that he can put to a good purpose; he has *power* with which he can do something.

Then where does the striving come in? To find the Lord? or to *use the power* which the Lord gives, which he puts into us? Which is it? [Voice: "To use the power."] Assuredly. Then do not let us get it on the wrong side; brethren, let us have it on the right side.

"Striving according to his working, which worketh in me mightily." As he says in that other place: "The love of Christ constraineth us." 2 Cor. 5:14. Constrains, impels, drives on with an irresistible force. That is the idea that is in the word striving. Other translations give it, "agonize" to enter into the strait gate. And they do really and bodily agonize and wear themselves out, doing penance, just like any other Catholic—and they will do it all in order to move the Lord, so that he will have pity on them. That is not the thought.

It is agonizing; but everybody who is acquainted with it, knows that the word is taken from the Greek games, the Greek races. One who entered the games was an *agonistes*. They started out to run a race. Now what does he do? He just strains

every nerve to win the race; every faculty of his being is devoted to the object before him, is n't it? [Congregation: "Yes, sir."] Now that is bodily exercise; that is bodily striving, agonizing. Is this that kind that Christ is talking about? [Congregation: "No."] What kind is this? Spiritual. Yes, of course. Then carrying that thought from *bodily* exercise, that *bodily* straining of every nerve,—carrying that into the spiritual realm, what does it signify? Does n't it signify that complete surrender of the will to Christ, that surrender of the heart, and the affections to him, that makes no reserve? and there is no reservation; it yields everything to him, every fiber of the being is devoted to the one object, and the glory of God. Is not that so? Then his power moving us, his divine power urging us on, don't you see? I say again, that in all cases he who believes in Jesus Christ most fully will work most for him.

Now let us have this word, and that will be the best close I could make to the whole thing to-night. "Steps to Christ," page 79: "The heart that *rests most fully* upon Christ will be the *most earnest* and *active in labor* for him." Amen. [Congregation: "Amen."] Do not forget that now. Do not think that the man who says that he rests wholly upon Jesus Christ is either a physical or a spiritual loafer. If he shows this loafing in his life, he is not resting on Christ at all, but on his own self.

No, sir; the heart that rests most fully upon Christ will be most earnest and active in labor for him. That is what real faith is. That is faith that will bring to you the outpouring of the latter rain; that is faith that will bring to you and me the teaching of righteousness according to righteousness—the living presence of Jesus Christ—to prepare us for the loud cry and the carrying of the third angel's message in the only way in which it can be carried from this Conference.

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#### INTERNATIONAL SABBATH-SCHOOL ASSOCIATION PROCEEDINGS.

##### FIRST MEETING.

THE fourteenth annual meeting of the International Sabbath-school Association convened at Battle Creek, Mich., Feb. 18, 1893, at 3 P. M., with the President, Elder J. H. Durland in the chair. The meeting was opened by singing hymn No. 1251. Prayer by Elder M. C. Wilcox. The President made a statement concerning the membership of the Association, and who are entitled to vote in its meetings, as shown by its Constitution.

The Recording Secretary being absent, Elder M. H. Brown was elected Secretary, *pro tem*.

## THE PRESIDENT'S ADDRESS.

ELDER J. H. DURLAND.

We are glad of having the privilege of meeting so many representatives of our Sabbath schools, in this the fourteenth session of the International Association. Nearly two years have elapsed since our last meeting. During this time there have been several changes in the work and workers. Some, who held responsible positions in the Association, have been called to bear responsibilities in other places. Brother C. H. Jones, who had faithfully served the Association for several years as President, was re-elected to that position at the last session. His duties in connection with the Pacific Press became so arduous that he found it impossible to carry the responsibility of the presidency of the Association any longer; so, at a meeting of the Executive Committee, held at Healdsburg, Cal., Feb. 23, 1892, he offered his resignation, which was accepted. We were sorry that it became necessary for this change to be made. We were pleased, however, that Brother Jones consented to remain on the Committee, so that we have had the benefit of his counsel in important matters.

Brethren J. M. Willoughby and C. L. Taylor were elected as field secretaries, with the expectation that they should spend their entire time in new fields in the interests of the Sabbath-school work. A few months after their election Elder Willoughby offered his resignation, on account of duties in his own conference. Brother Taylor served the first year; but owing to some changes made for specialists, by the General Conference Committee, he resigned his position at the beginning of the second year.

These changes broke up some of our plans and at the time we greatly feared for the results. But we are glad to say that the Sabbath-school work is onward. The work is the Lord's, and he will carry it forward.

Since our last session there have been three new associations organized: the German and Russian association, with a membership of 409; Montana, with a membership of sixty-five; and Oklahoma and Indian Territory, with a membership of sixty-one. There has been an increase in the number of schools of 197, with an increase of membership of 2,435.

At our last meeting the number of *Workers* taken throughout the field was 1986. Through the club offer made to the State Associations the circulation of the *Worker* has been increased to over 5000. This is very encouraging. We are sure that this increase of readers to this journal will show a corresponding increase in the efficiency of our teachers and officers. We hope the time is not far hence when the subscription list of this periodical will reach 7500. Then all our teachers will have one of the helps that is needed to make their work a success.

The offerings to foreign missions have been increasing from year to year. The offerings for the year ending Sept. 30, 1892, were nearly \$2000, more than for any previous year. The Recording Secretary's report will show that there has been an increase in the interest in foreign missions from the time we introduced this work in our schools. In 1887 the amount given to missions was \$10,615 while the amount given in 1892 was \$18,455.

There has not only been an increase in the interest in missions, but as far as we can learn, there has been an increased interest in the study of the Sabbath-school lessons. This has been especially true since we have dropped the outline of the International Sunday-school series. But there is still room for great improvement in our lesson system. Our schools should be encouraged to a more thorough study of the Bible. We are glad to learn that the plan adopted for the present quarter, for the senior lessons, is meeting with such favor.

At this meeting we shall have many things to consider which will make it necessary for us to be prompt. Being confined to the time of two meetings we shall have to so arrange our business that everything shall be dispatched as expeditiously as possible. Both the nature, and the amount of the work to be done during the session, are such that we cannot depend upon our own wisdom, but shall need to seek the Lord for divine guidance, that we make no mistakes.

We trust every question shall be carefully considered; that every committee appointed shall have the special blessing of the Lord; and that all our actions shall be in harmony with God's plan for carrying forward the Sabbath-school work.

The Treasurer's report shows the Association to be in a good financial condition. It will be noticed that there has been a heavy loss on the *Worker*. This is due largely to the change in price to the state associations. Two years ago the subscription list was less than 2000 at fifty cents per copy, which was a loss to the Association. We made the liberal offer to states of thirty cents per copy when clubs were taken to supply every officer and teacher. While a great many accepted this offer the first of last year, there was not a sufficient number taken to bring the amount up to what it had been formerly. We are glad to say that in the past three months the list has reached over 5000, and is still on the increase. If the list can be brought up to 5500, there will be no loss on the journal.

When we consider the good the *Worker* has done for those who have been able to receive it at the reduced rates, that otherwise would have been without it, we do not think any will regret the amount expended by the Association in extending its circulation.

Besides the heavy losses in this direction, the Association has furnished supplies to isolated schools both in our own country and other lands. This has opened up a correspondence, that, we believe, has resulted in much good. The corresponding secretary will speak of the results of this work in her report.

Leaving the workings of the Association for the last two years we wish to say something in regard to our future work. There is much work to do, and but few consecrated laborers to carry it forward. It will be the duty of this body to carefully consider the field and lay plans for carrying the work forward during the two years before us. It may not be out of place to call your attention to some of the questions that should receive careful attention.

1. *Our Relation to the General Conference.*—It has already been arranged to have our resolutions that pertain to the workings of the Association presented to the General Conference for discussion and adoption. We think this step may be made a source of strength to the Association. It will give more authority to the plans for labor than we have had in the past. We trust it will be the means of furnishing more workers in the field.

In making this change we would suggest that this Association dispense with a Committee on Resolutions and have a committee of five on Plans for Work. This committee can frame the resolutions that they think should come before the General Conference and present them to the Committee on Resolutions for that body. Other matters that should receive consideration in this Association can be presented in the form of recommendations, rather than as resolutions.

2. *The Selection of Officers.*—This is always an important matter. This Association needs a strong Executive Board, the majority of which can be called together for counsel on short notice. This will necessitate these members living in close proximity to the International headquarters. The President and Secretaries should be persons who are free to devote all their time to this line of work. We hope the Committee on Nominations will give this matter careful consideration.

3. *Offerings to Mission Fields.*—For the first six months of the present year the donations are to be given to start the work in India. To what object shall we give our offerings for the remaining six months of 1893 and the year 1894? These offerings are now amounting to quite an important sum, and plans should be carefully laid that this money shall be used in the right place, and at the right time. This matter should receive due consideration from the Committee on Plans, and then be presented to the delegates of the General Conference for action.

4. *The Sabbath-school Lessons.*—This has become a

very important question, and needs special attention at this session. Plans have been made for the senior and junior lessons by the present Executive Committee up to the close of the year 1894; but owing to a proposed change in the form in which the lessons should be published, by one of the lesson writers, this matter will need re-consideration. The primary lessons are planned for, only to the close of the second quarter of this year. It has been a perplexity to know just what to do for lessons for the primary divisions. There has been some call for lessons on Old Testament history. We think the time has come when it will be well for these divisions to begin at the book of Genesis. If we do this where shall we get suitable persons who can write the lessons? Some have called for a revision of Prof. Bell's lessons. Those who have this matter to consider will need to look the field over carefully, and give this meeting the benefit of their best judgment.

We have also calls from some of the foreign tongues for the publication of the senior lessons in foreign languages. It will be well for the Committee on Plans of Work to take this matter into careful consideration, and recommend something that will be practical.

There has also been a request made lately for simple lessons on cards for little children who are too young to study the lessons in *Our Little Friend*. Thus far these calls have come from the Southern States, but there may be others who have the same thing in mind. This matter should receive some attention at this meeting.

5. *The Sabbath-School Worker.*—The present plan that has been adopted by the majority of the associations has been tried for a sufficient period to ascertain whether it is the best one we can have at the present time. If continued by those who have adopted it and accepted by others, it will be but a short time until the *Worker* will be on a paying basis. Not only this, but hundreds of teachers are now having the benefit of this journal that have not had it under the single subscription plan. Shall we continue taking the *Worker* in state clubs? If the Association decides that this is the best plan, and recommend its adoption by those states who have not yet accepted the offer, plans for meeting the expenses will be worthy of some consideration.

6. *Field Laborers.*—There have been no regular field laborers the past year. We have had calls for workers to attend state meetings, but have had none to send. What shall we do in the future? Shall we cut off all these workers and depend on the individuals we can gather up here and there, or shall we have persons of experience go to these states to give instruction? It does seem that there is need of practical



workers going from association to association and training persons to do Sabbath school work.

We have briefly called your attention to some of the important items that we think need attention at this time. No doubt there are other things that might be mentioned, and which will be suggested to the different committees, and will be presented by them to the proper body and at the proper time. We hope there will be perfect freedom on the part of all in the discussion of any subject, but that no spirit of strife will be manifested in all our interchange of thought. We are all servants of the Lord, and brethren. The work is not ours but God's. We shall have to give an account of how we spend the moments at this important meeting. Let us be free, but let us economize time. God will give us wisdom and lead us in the right path. Let us acknowledge him in all our ways and he shall direct our paths.

Following the President's address came the

REPORT OF THE RECORDING SECRETARY.

The following table gives the name of each State Association, with the number of schools reported, membership, average attendance, number of classes, contributions received, and amount donated to missions, for the quarter ending September 30, 1892:—

NAMES OF ASSOCIATIONS.	No. of Schools Reported.	Present Membership.	Average Attendance.	No. of Classes.	Contributions Received.	Amount Donated to Missions.
Arkansas	18	190	134	29	\$ 19 94	\$ 9 14
Atlantic	21	656	425	87	214 87	120 69
Australia	22	774	585	112	263 00	37 13
California	87	2,900	2,393	388	1,000 76	655 46
Canada	6	125	85	23	11 72	9 12
Central Europe	24	449	347	59	61 49	24 30
Colorado	26	558	392	92	234 34	174 75
German and Russian						
Illinois	32	1,199	948	170	576 07	217 44
Indiana	49	1,066	750	172	310 06	178 04
Iowa	118	2,458	1,765	365	320 09	272 74
Kansas	71	1,840	1,151	256	374 06	306 96
Maine	25	344	227	54	83 02	37 30
Maritime Provinces	7	111	82	13	18 42	11 18
Michigan	159	4,996	3,390	690	1,505 09	1,003 68
Minnesota	104	1,859	1,962	361	665 92	490 59
Missouri	46	990	830	142	198 09	100 06
Montana	4	65	52	8	14 48	6 25
Nebraska	61	1,592	1,226	234	502 98	316 93
New England	24	514	363	80	203 95	125 62
New York	54	863	564	129	199 95	131 09
New Zealand	21	526	385	67	115 64	10 29
North Pacific	76	1,489	983	227	467 05	286 05
Ohio	79	1,336	991	216	422 94	239 94
Oklahoma and Ind. Ter.	3	61	45	7	12 01	10 40
Pennsylvania	54	1,021	749	143	215 33	143 83
Scandinavian	36	953	550	104	219 23	111 11
South Africa	7	218	173	25	126 62	96 93
South Dakota	52	1,148	856	163	273 44	218 93
Southern Field	40	535	431	100	96 76	35 25
Tennessee River	11	216	162	32	27 01	8 00
Texas	28	681	421	81	103 55	61 12
Upper Columbia	26	891	668	111	254 82	180 26
Vermont	28	361	265	63	91 71	80 43
Virginia	6	145	155	19	20 43	10 82
West Virginia	7	206	.....	24	21 95	10 66
Wisconsin	103	2,015	1,541	299	475 61	377 58
Miscellaneous	5	80	19	5	15 21	11 63
Totals	1,552	35,223	26,075	5,160	\$9,537 23	\$6,022 64

For the quarter ending September 30 1892, one association of thirteen schools and various schools in other associations failed to report. The combined membership of these schools when last heard from was 1648. This would make the total membership of all the schools of our associations 36,871.

Since the last meeting of the International Association three new State associations have been organized: German and Russian, Montana, and Oklahoma and Indian Territory.

As showing the increase in the work since the last general meeting, a comparative statement of the last three years may be of interest:—

	Sept. 30, '90	Sept. 30, '91	Sept. 30, '92	Increase
No. schools reported	1,348	1,456	1,545	197
Membership	32,532	33,373	35,017	2,485
Average attendance	26,279	24,490	26,075	2,796
No. scholars church mem.	14,352	15,443	15,561	729
No. classes	4,907	5,142	5,136	229
No. Workers taken	1,986	3,102	4,080	3,014
Donations to missions	\$16,166.59	\$18,637.47	\$22,622.61	\$6,456.22

Inasmuch as the missionary offerings of our Sabbath-schools have come to be an important factor in the carrying forward of our work as a people, a brief statement of the work done by our schools in this line may not be out of place in this report. Upon this we present the following figures:—

1887.—South African Mission.

First quarter	\$2,233 07
Second "	2,595 09
Third "	2,385 75
Fourth "	3,431 81
Total	\$10,615 72

1888.—London City Mission.

First quarter	\$2,897 13
Second "	2,228 04
Third "	3,128 25
Fourth "	2,501 92
Total	\$10,755 34

1889.

First quarter, Missionary Ship	\$2,606 50
Second " Russian Mission	2,783 48
Third " Hamburg City Mission	3,553 50
Fourth " " " "	2,501 92
Total	\$11,445 40

1890.

First quarter, Missionary Ship	\$4,148 99
Second " " "	5,279 73
Third " South America	4,235 95
Fourth " " "	4,042 72
Total	\$17,707 39

1891.

First quarter, Pitcairn's Run. Ex.	\$2,399 85
Second " " "	3,938 48
Third " European Mission	5,256 42
Fourth " " "	4,156 19
Total	\$16,750 94

1892.

First quarter, Orphan's Home.....	\$7,079 94
Second " Poly. and W. I.....	5,364 04
Third " Mexico and Cen. Am.....	6,011 98
Total.....	\$18,455 96

Total amount donated from January 1, 1887, to September 30, 1892, \$85,740 06.

F. M. WILCOX, *Rec. Sec'y.*

This was followed by the reading of

#### THE CORRESPONDING SECRETARY'S REPORT.

For some time we have looked forward to this meeting as the time when we should talk face to face with those with whom we have formed such pleasant acquaintance by correspondence. Your hearty support and co-operation in all our past efforts to advance the Sabbath-school work has been to us an inspiration and encouragement. We have thought of this occasion as a time when broader and more effectual plans will be laid for future work; when, by seeking God for divine wisdom and by counseling together, we shall be fitted to labor as never before for our Sabbath-schools. We are glad to greet so many officers representing the different State associations, and to mark the interest taken in this department of the one work by our ministers and delegates to the General Conference.

#### RETROSPECTIVE.

Looking backward to the last meeting of the International Association held two years ago we find several resolutions providing for different lines of work. It may be of interest to-day to know how these have been carried out. First, we call attention to one recommending that each association organize a state school and put forth earnest efforts to secure the enrollment of every isolated Sabbath-keeper. In December, 1891 there were nineteen of these organizations. At the present time there are eighteen. Sept. 30, 1890 there were but five state schools with a total membership of seventy-five, and donations to missions for the quarter ending at that time amounting to \$32.53. Sept. 30, 1892 140 members were reported. Seven associations that sent donations from the state school did not report the number of members so the above number does not correctly represent the membership at that time. The donations for that quarter amounted to \$120.44. From Sept. 30, 1890 to Sept. 30, 1892 the donations from these state schools to missions amounted to \$523.43. The one in South Africa, with but eight members sent \$9.75 last quarter to the Secretary for missions.

But the money received from these isolated individuals is the least benefit derived from the state school. As the result of the kindly, encouraging

letters sent them by the Secretary these isolated individuals are brought in touch with the work, and they feel that some Christian heart cares for *them*. They are encouraged to press on, they engage with new interest in Bible study, and often a family or regular Sabbath-school is organized from such a small beginning.

It is true this is not always the most encouraging kind of work for the Secretary. Her letters often remain unanswered, and she is puzzled to know how to reach those she longs to help. One secretary scornfully inquires, "What shall I do for my *naughty child?*" as she terms her state school. But because the child is "naughty" it must not therefore be left to itself. The prayers offered, the letters written, will be as the silent seed sinking into the earth to bring forth fruit after many days.

A resolution was also passed at our last meeting asking state officers to put forth greater efforts to circulate the *Sabbath-School Worker*. Elder Durland has told you of the increased patronage given the journal. For its prosperity we are indebted to the state officers who have so heartily seconded our efforts to place it in their schools. We trust their interests may still continue, resulting in placing the *Worker* on a paying basis.

In harmony with the resolution passed requesting the Sabbath-schools to make the mission fields to which their offerings are given a study, we have sent out from the International office over 7,000 circular letters on different subjects to the schools, and others have been forwarded to the State secretaries and sent to the schools by them. The *Sabbath-School Worker* has had a department devoted to the consideration of the field to which the offerings were given, and this has tended, we think, to increase the interest felt in these fields.

Another resolution recommended that Sabbath-school workers attend the Biblical Institutes held in the General Conference Districts. Quite a number availed themselves of this privilege. At the one held in Des Moines, Iowa, Sister Jessie F. Waggoner held some meetings of instruction for the special benefit of those engaged in Sabbath-school work.

In most conferences the State secretaries are remunerated for their services from the Conference funds according to the resolution recommending that this should be done. There are three associations where the secretary is paid from funds raised by the schools for the support of foreign missions. We trust these secretaries may soon be recognized as conference laborers as is done in other associations.

One of the most important resolutions passed at our last meeting has been least carried into effect. This resolution provided for an individual in each conference to spend his time in personal labor with

the schools. In different states persons were selected for this work, but at the same time they held the position of State canvassing Agent, or were sent out with the tent, or on some other important mission. During the past two years *five* associations have had laborers who have spent some time in personal work for the schools. *Four* of these *five* workers were ladies. As they were neither canvassing agents nor ministers they have been left free to carry on the work to which they were appointed, and we are pleased to know that the presidents of the conferences where they have been employed esteem them highly as laborers for their work's sake.

The officers of the International Association feel a deep interest in the canvassing work and in ministerial labor. We could wish that hundreds more were engaged in these lines of work. At the same time we have not known how the work which was needed in our Sabbath-schools was to be accomplished. One person at least is needed in each of our larger conferences to visit from school to school, assisting each in their work, laboring for the young, awakening greater interest in Bible study and showing *how* to study it, and organizing and assisting in mothers' and children's meetings. Such workers would find a wide field of usefulness, and would fill a useful place in any Conference.

#### FOREIGN CORRESPONDENCE.

In addition to the correspondence carried on with workers in the home field we have written letters to Scandinavia, and other European countries, South Africa, Australia, New Zealand, Central America, a number of the West India Islands, and South America. Our correspondence with these distant countries has been of a very interesting character.

Elder Chadwick furnished us with quite a number of addresses of individuals, while on his way through the West India Islands and South America, and aided us much in gaining a better understanding of the work in those countries. Quite a number were found unable to supply themselves with the things necessary to start a Sabbath-school, and the International Association has sent lesson pamphlets, periodicals, and other supplies to those and other destitute fields. Through the kindness of Captain Foreman we were able to do the same for our brethren on Pitcairn Island, and another supply was sent a few weeks ago by our missionary ship *Pitcairn*. In the replies received from all these fields we learn that our letters are gladly received and the literature is used with profit. Several small schools have been organized, and isolated persons are studying the Bible with new interest.

Having learned of a few Sabbath-keepers in Oklahoma and Indian Territory we entered into corres-

pondence with them. Some were in destitute circumstances and needed help. Record books, lesson papers, and pamphlets were sent. Elder Durland has already stated that an association was formed there last October, of about sixty members.

We have also corresponded with some isolated persons in the South and in other parts of the United States. The letters we receive in reply are calculated to touch our warmest sympathies. We would be glad to give extracts from some but our limited time forbids.

#### FUTURE NEEDS.

A few weeks ago we sent letters containing a list of questions to the presidents and secretaries of our associations to which we requested replies. One of these questions was to state what they considered to be their greatest need for future work. Next to the baptism of the Holy Spirit and consecrated teachers, without any exception the need of personal labor was urged as their most pressing necessity. Workers are needed who can instruct officers and teachers in their duties, labor for the conversion of the youth and children, and interest them in the education they need at this time. They should also be prepared to organize and conduct meetings for mothers and children, and instruct those having them in charge.

Since coming to this Conference you have heard that only a few days ago a little boy ten years of age was called into court to testify against his friends on account of the truth. Other children will be brought to the same place where father and mother cannot answer for them nor tell them what to say. The result will then depend upon their previous instruction and happy will it be for the child and the parents if right instruction has been given, and the children are prepared to bring honor to God by their testimony. Is it not time then, that in the home and the Sabbath-school the children be taught the word of God and to trust in him? Besides this they must meet their record in the judgment. Life is a solemn reality to them as it is to us. We need workers who will rouse parents to a sense of their responsibility and help them to labor for their children. Sabbath-school teachers must be converted and become as faithful shepherds to seek and save the lost. It will be readily seen that this work should be of special interest to all our ministers and laborers in every branch of the cause.

The Sabbath-school work will not run itself. It is said that an individual once inquired at a bookstore for a book which would tell all about the Bible from Genesis to Revelation, and said he, "*I want a book that will cost about fifteen cents.*" We have sometimes thought that about the same estimate was placed upon the Sabbath-school work by some. We

appeal to you, brethren and sisters, has the time not come when persons of intellect and ability, those who are valuable in other branches of the work, or who might be, should devote themselves to the unbounded fields of work presented in our Sabbath-schools? We are impressed with the great need of labor for parents, especially for mothers, that they may sense their responsibilities and their obligations to their children. It seems to us that this is a part of Sabbath-school work, and in no better way can we reach and benefit the children than through the parents.

When we consider the number of persons engaged in Sabbath-school labor and the difficulties encountered during the past two years we are thankful for the prosperity and progress which has attended it. We look forward with hope and courage to the future, feeling sure that the Lord will give his Spirit to bless, and his counsel to guide in the great work which remains to be done.

In closing we call attention to a few statements taken from articles from Sister White which have appeared in the *Sabbath School Worker*. In a recent number she says:—

"The Sabbath-school if rightly conducted, is one of God's great instrumentalities to bring souls to a knowledge of the truth."

Again she says:—

"There should be much personal work done in the Sabbath-school. The necessity of this kind of work is not recognized and appreciated as it should be."

In another article we find these words:—

"Entire consecration of soul must be maintained as much by the teachers and superintendents of our Sabbath-schools as by the ministers in our pulpits, for all alike are engaged in the work of bringing souls to Christ. Each in his place, is to work as did Christ, in the spirit of love for the erring and impenitent. This is what Christ would see in the Sabbath-school work."

The report of the Treasurer was then presented by S. C. Stickney of the Pacific Press.

#### TREASURER'S REPORT.

For the Year Ending Dec. 31, 1891.

##### RESOURCES.

On deposit with Review and Herald.....	\$ 470 51	
" " " Pacific Press.....	79 97	
Due from State S. S. Associations.....	475 97	
" " " Tract Societies.....	286 26	
" " Other Accounts.....	333 98	
Cash on hand.....	34 84	
Inventory—		
Sabbath-school Supplies.....	\$ 13 00	
Office Furniture and Library.....	132 50	145 50
Total Resources.....		\$ 1827 03

##### LIABILITIES.

Unexpired Subscriptions to "Worker".....	\$ 245 00
Missionary Ship Photos.....	20 56
Story of the Pitcairn.....	341 36
Total Liabilities.....	\$ 606 92
Surplus Dec. 31, 1891.....	\$1220 11
Surplus on Dec. 31, 1890, Last report....	\$ 1355 71
" " " 31, 1891, as above.....	1220 11
Net Loss for 12 Months ending Dec. 31, 1891.....	\$ 135 60

##### LOSSES.

On Sabbath-school supplies.....	\$ 67 93
" Sabbath-School Worker.....	88 61
" Sabbath-school maps.....	87 65
" foreign Sabbath-school lessons.....	8 50
For postage and stationery.....	240 33
" expenses.....	237 74
Depreciation in office furniture and library.....	14 35
Total losses.....	\$745 11

##### GAINS

On Sabbath-school lessons.....	\$309 46
" tithes.....	260 73
" donations.....	39 22
Total gains.....	\$609 51
Net loss.....	\$135 60

Year Ending, Dec. 31, 1892.

##### RESOURCES.

On deposit with Review and Herald.....	\$655 45
Due from State S. S. Associations.....	279 28
" " " Tract Societies.....	614 05
" " Other Accounts.....	430 95
Story of the Pitcairn.....	408 64
Cash on hand.....	6 91
Inventory—	
Sabbath-school Supplies.....	\$ 27 50
Office Furniture and Library.....	202 60
Total Resources.....	\$2625 38

##### LIABILITIES.

Due the Pacific Press Pub. Co.....	\$1995 17
Missionary Ship Photos.....	20 56
Unexpired Subscriptions to Worker.....	250 00
Total Liabilities.....	\$1665 73
Surplus on Dec. 31, 1892.....	\$ 959 65
Surplus on Dec. 31, 1891 as reported....	\$1220 11
" " " 31, 1892 as above.....	959 65
Net Loss for 12 Mos. ending Dec. 31, 1892.....	\$ 260 46

##### LOSSES.

On Sabbath-school supplies.....	\$ 95 53
" " Worker.....	370 43
Expenses.....	237 50
Postage and stationery.....	79 94
Total losses.....	\$983 40

##### GAINS.

On Sabbath-school lessons.....	\$256 25
On tithes.....	301 69
On donations.....	165 00
Total gains.....	\$722 94
Net loss.....	\$260 46

It will also be noticed that the donations to foreign missions do not appear on the *balance* sheet. The donations received through the Sabbath-schools for foreign missions from Sept. 30, 1890, to Sept. 30, 1892, have been as follows:—

South America (3 months).....	\$3,912 37
Running expenses of the <i>Pitcairn</i> (6 months).....	7,630 06
European mission (6 months).....	9,075 13
Orphan's Home (3 months).....	7,083 24
Polynesia and West Indies (3 months).....	4,592 31
Mexico and Central America (3 months).....	5,034 09
Total .....	\$37,337 19

PACIFIC PRESS PUBLISHING Co., *Treasurer.*

On motion of R. M. Kilgore the report was accepted.

#### THE "PITCAIRN."

Brother C. H. Jones spoke in regard to the ship "Pitcairn." He said he presumed no enterprise was ever started among us as a people, which had attracted more interest than the "Pitcairn." During its stay at Auckland and later at Oakland, it had undergone quite thorough repairs, the cabins being raised up and built on top of the deck instead of underneath as at first, which fitted it much better for sailing in warm climates. The rigging of the ship had been remodeled somewhat, that of the foremast being changed to the square or yard sails.

The boat left San Francisco harbor Jan. 17, 1893, heavily loaded with books, provisions, and some few other stores, etc. It had on it \$40,000 worth of books, and food supplies for a two years' cruise. It was supplied with a fine new life-boat, with air-tight compartments, and large enough to conveniently accommodate all on board, with provisions for a month. The total repairs had cost about \$2500. The ship, Brother Jones said, had gained the reputation of being one of the fastest sailing vessels among the Pacific islands; and it left port this time, he remarked, better equipped and in better condition than it did on its first voyage. It was not over heavily loaded, he said, but just heavily enough to sail well.

#### AN INTERESTING LETTER.

Following this Elder O. A. Olsen read the following letter which he had recently received from a brother, a native on the island of Tahiti, who had accepted the truth as the result of the efforts of Elder Read and wife upon their first visit to that island:—

"PAPERETE, TAHITI, Jan. 10, 1893.

"Elder O. A. Olsen, and the members of the Foreign Mission Board of Seventh Day Adventists.

"Battle Creek, Mich., U. S. A.

"DEAR BRETHREN:—I received through Brother Read the message from you by the hand of Elder D. T. Jones.

"I am very thankful to the Lord because I have received a good letter from you, and that out of the kindness of your hearts you have seen fit to help me a little in my temporal needs. This help was the first sign to me that the love of the Lord through you, was watching over us to supply our needs. Through your direction to Brother Read, I have now some clothes, shirts, trousers, coats and a pair of shoes to the amount of \$23.50 which I needed very much. I am very much pleased for that, and thank you for thus showing your love and the love of God. Truly God is good.

"I thank our Lord Jesus that I have now found the truth. I, my wife, and my brother and his family are now in the truth.

"We did not find the truth of God's word till after you sent your vessel which brought the message here. Then we found the true Sabbath. At first we did not receive it, but after the vessel had been here about three weeks, I was calling one day at the house of our French missionary, and met Elder Read there. We were left alone in the room a few minutes, and I inquired about the book he had in his hand "D'Eden en Eden," and after he told me what it was, I told him I would like to get one of the books and know more about those things. A few days after, he and Brother McCoy came to my house in Arue and brought the book, but I was very much against them then, and when they talked about the truth, I opposed it, and would not receive the Sabbath though they called often; but I received Brother Read kindly, and visited him on board the vessel where I was received kindly by Elder Gates and his wife, and Mrs. Read, and all on board were very kind to me. Afterward I invited Brother and Sister Read to spend a week at my house in Arue, which they did, staying over one Sabbath with me.

"From that time I did no outside work on the Sabbath, but we did all our cooking on that day and still kept Sunday. We continued this way for about six months after the "Pitcairn" left Tahiti, but the Spirit of God kept troubling my heart until I gave up all work on the Sabbath. During all this time, I was teaching my people the truth at my own house, because I read in Matt. 5:19, 'Do and teach,' and after six months one of my deacons and his wife were the first to begin keeping the Sabbath. They came to my house every Sabbath, and with my wife, nephew, and myself, had prayers and studied the Bible together, using the Bible Reading book which helps us to find all the passages of Scripture. After that one and another of my people kept coming in and keeping the Sabbath with us until we numbered about twenty, when we added singing to the service. About this time I was taken very sick in bed, and the people said it was because I was keeping the Sabbath and the Lord was punishing me. I was confined to my bed about seven months, but the people kept up the meetings at my house every Sabbath.

"While I was sick, our missionaries came to the house. They were very kind to me, but told me I must give up the Sabbath, and stop the Saturday meetings, but I told them they had better wait till I was well and we would talk about it. I received a letter from Brother Read in Auckland, bringing good news concerning the work and it was like the voice from the Lord, bringing encouragement to me when I most needed it to help my mind in keeping the true Sabbath, because I was alone with my people, and every body else in Tahiti opposing me. I was very thankful at that time to the Lord for that. The European ministers wanted to put me outside of the ministry at once when they saw how the truth was prospering, but they had no power to do so till the General Council in the following August 14-17, 1892, when before the council of the brethren I was expelled, not because I had done anything wrong, but because I kept the Sabbath of the Lord.

"In that council, I said to all the brethren, 'Let us get all our commentaries, and our Bibles, and search and see. If I am wrong

I will come back and keep Sunday; if you are wrong, according to the authorities, then you keep the true Sabbath,' but the chairman said 'No, we don't want that, we want to know whether you will give up keeping the Sabbath or not.' I answered them, 'No, I will not give it up, because I fear God and it is his command. I am afraid I shall displease my Saviour if I do any other way.'

"This was on Friday; on that same evening we had a meeting of my people at Arue, and they wanted to know what was the news from the council. I told them that I had been expelled from being their minister, and they said, 'What shall we do now?' I answered, 'Give up keeping Sunday, and keep the Sabbath only, we will have our own meeting at my house.' They did this and twenty-five came with us the first Sabbath."

"The following Sunday, they went about their usual work, fishing, gardening, building houses, etc. This Sunday the two leading missionaries came up to my house, and I received them very kindly. When they came in, they said, 'We hesitated to enter, thinking you would order us off from your premises.' I said, 'Such a thought has not entered my head.' They said, 'We are very glad.' And they said, 'We have come down to ask you to let us go inside the church and preach, not to speak against you, but to preach the gospel.' I said, 'Yes, there is the church there; I have nothing to say about it. When you voted me outside, I left the Sunday and all its institutions. You can do as you like.' When the meeting was over, a large number of the men, women, and children from the church came over to my house and wept as though somebody was dead.

"In the same hour one of the ministers came into my house, and told me I was keeping the real Sabbath, but all the apostles by the power of the Holy Spirit took the goodness from the Sabbath and put it on Sunday. But, I said to them pleasantly, 'Yes; but if you show me the verse, I will come back again.' He staid till the evening meeting, and wanted me to come back to Sunday, but I did not want to be like the washed sow to return to her wallow, or the dog to return to his vomit. A week afterward, he had a meeting of the seven deacons, five of whom were keeping the Sabbath, and tried to persuade them to give it up, but it was no avail, and this was a great disappointment to him.

"At present we are prospering, and enjoying much of the blessing and presence of the Lord. We have our regular Sabbath meetings, and we are very glad you have allowed Brother and Sister Read to remain among us. We feel much affection for them. Mr. R. comes out to Arue to our meeting every Sabbath, and then goes back to his meeting at Papeete. We have prospered in the truth from the very first, and now reckon about forty adults and twenty-two children, making sixty-two in all.

"Our people before the truth came to them were more like the world, but now they are more as if they had something new in them.

We have been teaching them that they must be pure in heart, and some of them have given up eating pork and smoking. I myself was much addicted to smoking before, but have dropped that off now.

"I was not born in this part of the world, but was born at Raitea, of which island my mother was a native. My father, Mr. Henry Josiah Deane, was a native of the State of Maine, U. S. A. I joined the church when I was twenty-three years old, in 1873. I became a deacon in 1881; was ordained a deacon minister on 25th December 1882, and was settled in Arue, where I remained throughout my connection with the Paris Society. The 23rd of last December I have been the minister of Arue ten years. I am very grateful to the Lord that he has spared my life to see the truth which the last message has sent here. All the natives are very anxious that we have a printing press so that they can have some tracts to give to their relatives who are asking them about the truth.

"When I went to Paia a few weeks ago, there were many who wanted tracts, but I could not supply them, and it is not only so on this island, but all through the group and in the Pomoto Islands where they have only Catholics and Mormons. The natives told me that if we had the "Bible Readings" translated into native and a Bible dictionary they would buy them. They also want a concordance very much. They all want to find the truth, and that is why we want the printing press, so that they can be brought to the knowledge of the truth. I mention this because I think the Lord has put it into our hearts that his work may move forward.

"I will enclose a copy of my report for the last two months of 1892.

"I wish to send my respects, my love and greetings in the Lord and in the faith to Brother O. A. Olsen, Brother D. T. Jones, and all the members of the Foreign Mission Board, as well as all our brethren from the greatest to the least.

"For Christ's sake,

"Your brother,

"PAUL JOHN DEAN.

"Arue, Tahiti."

#### COMMITTEES APPOINTED.

*On Nominations*—I. H. Evans, A. J. Breed, S. H. Lane.

*On Plans for Work*—A. E. Place, W. H. Wakeham, C. P. Bollman, Vesta J. Olsen, Emma Thompson.

*On Auditing*—J. I. Gibson, M. H. Brown, L. C. Chadwick.