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REPORT OF FOREIGN MISSION SECRETARY.

ELDER F. M. WILCOX.

(Continued from page 260.)

THE ISLANDS.

Steady progress has been made in our island work, both in the Atlantic and in the Pacific.

*West Indies.*—In February, 1894, a work was begun in the most southerly of the West India Islands, Trinidad. An interest had previously been awakened in this island by literature sent out from the office of the International Tract and Missionary Society. In connection with our work in this field came one of those sad experiences which are incident to pioneer missionary work, especially work in tropical climates. Our representative was brought low by yellow fever, and, after a short period of suffering, succumbed to the disease. His death, however, did not end the work. Some thirty are now rejoicing in the truth as the result of the labor put forth, and although no one has yet been found to follow up the work, the believers in Trinidad are firm.

In Kingston, Jamaica, a church of some fifty members has been organized. Several other growing companies have been developed in other parts of the island. The Sabbath-keepers are manifesting a commendable missionary spirit in labor for others. Many calls for labor have been sent in, and in several cases from leading native pastors. One of these pastors, a man of promise, has fully espoused the cause. Some eight or ten canvassers have been at work during the past year, and their book sales have been encouraging. The church at Barbadoes, in the Windward Islands, has had reason for rejoicing in seeing some half dozen additions to its membership during the last year. The little company at Antigua, of the Leeward Group, is holding out faithfully.

Canvassers were sent to the Bahama Islands early in 1894. Several hundred books were sold, and many openings for public labor presented themselves. Several were left rejoicing in the truth, and a deep interest to hear the presentation of the Message exists in the group.

*Newfoundland.*—Mention should be made in this connection also of the deep interest that has sprung up in our work in Newfoundland. This in part is due to the sale of publications by canvassers which were sent out by our Board. Some Bible readings have also been held by the brethren who went to that field. Ten adults have taken their stand for the truth.

*Polynesia.*—In Polynesia, organized effort has been going forward at Tahiti, Raiatea, Raratonga, Norfolk, and Pitcairn islands. At Tahiti there are some seventy Sabbath-keepers, and a church of twenty-three members has been organized. A good work has been done in translating tracts and pamphlets into the Tahitian language. A hand press has been utilized in printing. The mission school at Tahiti has been closed, due to the fact that French colonial law requires school-teachers to be French born. At Raiatea a good foundation has been laid for the work. A school numbering over 100 has been carried forward. About twelve have begun the observance of the Sabbath.

SUMMARY.

The following general summary will show something of the combined results of our work in other lands during the last year:—

At the time of the last General Conference, two years ago, our churches outside of America numbered 108, with a membership of 3524. Since then twenty-three additions have been made to the list of organized churches, and the foreign membership has been augmented by 1215 new members, giving a present membership of 4739. These additions have been about equally divided between the two years, there being an increase of 582 for the year ending June 30, 1893, and a gain of 633 for the year ending June 30, 1894.

There has also been a corresponding gain in the

number of laborers. Two years ago we had thirty-seven ordained ministers and eighteen licentiates laboring in countries outside of the United States and Canada. At the present time these numbers are swelled to fifty-six ministers and thirty-three licentiates, a total gain of thirty-four laborers.

But this by no means represents the increase of laborers in foreign lands. In all, 127 laborers of all classes were sent out by the Board during the years 1893 and 1894. In this list were ministers, Bible-workers, teachers, medical missionaries, canvassers, and several who went as self-supporting missionaries. For the year ending with 1894, sixty-five laborers were sent out by the Board, and twenty-three countries were included in the field of operations.

As has already been reported, there has been an encouraging gain in missionary receipts from the home field. Our people are better realizing the magnitude and importance of the work committed to them. There is a world to be warned, a message to be given. Our means, our lives, and our all should be laid upon the altar of God's service. But in all our future labors, we may realize that the God of Jacob is our helper.

Norfolk and Lord Howe's islands have recently been transferred to the jurisdiction of the Australian Conference. The work there has necessarily gone forward slowly on account of prejudices. A foundation has been laid, however, and the Message is beginning to affect hearts. The last cruise of the "Pitcairn" was one of the most successful voyages yet completed. Laborers were left at Raiatea, and others were located at Raratonga, Pitcairn, and Rurutu. At Raratonga, especially, many encouraging experiences are reported in connection with the medical work that is being carried forward. Like nearly every other region, the openings for labor in this field are apparent on every side. The calls for medical missionaries are many and urgent.

#### INSTITUTES AND SCHOOLS FOR CANVASSERS.

C. M. EVEREST.

(Read before the Canvassers' Convention.)

FIRST we will consider their importance. As our canvassers are the first to meet the people, and as the first impression is generally lasting, it seems that we should labor to so educate those who go out to carry the printed pages of truth to the people that they may properly represent the truth they carry. Our canvassers came from different vocations in life, and but few of them are natural

salesmen. Many of them are but little used to meeting people and reading human nature. But they love God and his truth, and desire to do something to save souls in his kingdom. To send them out with little or no preparation, means their defeat. We have schools for our ministers, Bible workers, and other laborers, and is it not just as important that our canvassers receive a proper education?

Some years ago we had no institutes or canvassers' schools, and I spent some time starting canvassers. There were many ready to go and they went with strong courage, but they were unprepared to meet the difficulties, and the most of them soon returned home. But now, with our institutes and schools, it is very different, for they may now obtain before starting out a good idea of their book and a knowledge of God and the work he would have them do. They are taught something of what they may expect to meet and how to meet it. They learn how to trust God in all the trying circumstances in which they are placed and how to rely upon him, and they do successful missionary work. These statements are not mere theories. They are facts. I have known young men to come to our school who at their home church felt so timid they could hardly bear a testimony in meeting, but with three months' training they have gone out and made successful laborers.

How long institutes and schools shall be held is an important question. Where institutes alone are held, three or four weeks will do very well, but when practicable, it is better to combine school and institute and have twelve or thirteen weeks.

The question then arises, What shall be taught? It seems to me that in many respects the answer to this question depends largely upon the needs of those attending the school. It is important for all to be acquainted with God's word, for we read in 1 Peter 3:15, "Sanctify the Lord God in your heart and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." And "Testimony" 32, p. 161, says, "The canvasser should be familiar with the word of God and have words at his command to unfold the precious truth and show the great value of the pure reading matter which he carries."

It seems to me this clearly shows the need of schools and also the study of God's word in them, and the book for which the individual is going to canvass, for the canvasser finds many who are hungering for the light of truth.

Reading, writing, arithmetic, grammar, history, and book-keeping are all important studies, and should be taught as those in charge think advisable.

Where our schools are held in cities, if it could be so arranged that our canvassers could spend a few hours each day canvassing for some of our small books, it would be a good plan, as it would get the truth before the people and at the same time help the canvasser some financially and practically.

## OBJECTIONS CONSIDERED AND QUESTIONS ANSWERED.

J. R. CALKINS.

*(Read before the Canvassers' Convention.)*

THE first objection we usually meet is when we attempt to show the book. They say, "There is no use of showing the book to us. We have plenty of books now. We have several Bibles, too, so you see we do not need anything in that line." As a lady said this, and was about to turn away, the canvasser said, "Lady, I am not here after the dollar, but I have something of great importance to you." This was said with such earnestness that the lady turned and looked, and soon gave an order.

We usually say, "It will not cost you anything to look at the book, and I will be pleased to show it, and I am sure you will enjoy looking at it. I believe it is the finest work that has ever been published outside of the Bible. (Then proceed to give the exhibition.)

I called on a family one day and said, "Good morning. I would like to step in and talk with you a few minutes." After taking the seat offered, I spoke of my book. The man said in an angry voice, "I do not want to see it. I am going to put up a sign in the yard for agents to keep out of here." I said, "All right; you know what you want. I would not buy anything I did not want

either. Do the agents cheat you much? By the way, what church do you attend?" "We belong to the Methodist Church." "O yes; well, I think a good deal of the old-fashioned Methodists. Wesley was a good man, so was Adam Clark, and Whitefield, and many others." And so I talked with them about the church. Then I asked about the family, what they were all doing, etc. Finally the lady said, "Our son bought a book lately." I said, "Is that so? What book is it?" She then went and brought the book to me. By this time they were quite friendly. I looked over their book and spoke well of it, and then laid it down with the remark, "Now I will show you my book. Of course you need not take it."

I remained sitting about eight feet from them, and gave an exhibition. I looked up several times to see if they were interested, but they were silent; the old lady didn't look, and the old man only glanced sidewise occasionally. When I had finished, I closed the book, and said: "There, you can see what my book is." The lady said, "Pa, I think we ought to have one of those books." "If I bought one," he said, "you would want to read it all the time, so I could not have it any. Do you really want one?" "Yes," she said, "I think it would be a great help." I took my prospectus and pencil, and walked over to him with the remark; "All right, put your name down here if you please." This he did, and when I delivered the book, they were very kind to me, and brought out the big arm-chair, and were glad to get the book.

Another house where I called, the lady said; "No use to show the book. We have plenty of books, and I don't want to see it." But after a little friendly talk I secured her order. Our canvassers meet a good many such experiences, but they do not discourage the successful canvasser; he studies how he can meet and overcome them.

Many of our canvassers are too easily discouraged. When objections come up or questions are asked, they feel like running away. "Gospel Workers" says: "We must carry the publications to the people, and urge them to accept, showing them that they will receive much more than their money's worth." To urge them means more than just to give a canvass. To urge prop-

erly means to reason with them, give reasons why they should take the book, etc. This is what it means when it says that "the canvasser should not rest satisfied with a set form of words." It don't advise you to coax or worry them into buying the books. One of our ablest canvassers takes the *Home Missionary* with him, and shows from that what is being done in different parts of the world by our canvassers—that this is not a small, private affair. And thus he finds that "nothing succeeds like success." People are usually glad to help us if they find we are doing well. We must not be too easily turned away.

While out with a canvasser one day, I agreed to take one side of the road, and he the next day would take the other side. At one house where I called, a lady and her two daughters looked the book over, but I could not get their order, and they would not say much about it except that they thought they would not take it. I finally lost hope, and closed the prospectus, saying, "Well, of course you know whether you want it or not, but I want to say that I am surprised that you can't see anything in this book, but it is all right. Good day." And so I passed out. The next day the other canvasser came along, and seeing the man in the yard, thought he would try to sell him "*Marvel of Nations*," as he knew I had none with me. He was invited into the house to show it to the ladies, when the mother said: "No, we don't want any book. We have been provoked at ourselves because we did not take a book that came along yesterday. It was a splendid book, and my daughters dared each other to go out and call the agent back, but they didn't have the courage." He asked what book it was. "It was called '*Bible Readings*.'" "Well," he said, "I have the same book," and he produced his prospectus and she wrote her name.

Now I believe if I had stayed a little longer and urged the sale, I could have secured the order. Some canvassers say they must sell a book on its merits, and on its merits alone. But I believe in selling them in any way I can, providing it is honorable. If people will buy the book because some of their friends have bought it, and for no other reason, I will be glad to sell it to them. One canvasser says he sells the book on its merits, and

he thinks the cheapest binding has the truth just as much as the best. Therefore he sells a good many cheap bindings.

"Is this a Seventh-day Adventist book?" said a lady one day, as the canvasser was showing it. He said it was. Well, she didn't want it in the house. He replied, "Lady, does it make any difference who brings you the truth? Of course you want the truth; does it make any difference who brings it?" "Why, no," she said. From that she became interested, and soon gave an order. I believe that, as a rule, many of the objections will disappear if we are earnest and full of faith. If a canvasser goes out half-hearted and hesitating, with a long face, he may expect objections.

Some time ago I met a life insurance agent at a house where I called to canvass. After I was introduced to him, he felt a great yearning to insure my life. He became so earnest that he brought his chair up close to mine, and was prepared to answer all my objections in such a frank, earnest manner, that I said to myself, "Here is a man who is bound to succeed in his work." The only way I could get rid of him was to say: "I don't know that I can answer all your arguments, in fact, I think I cannot; but I want to say this, I am fully settled that I will not be insured." He then left me.

We "should not rest satisfied with a set form of words." After we have given the canvass, we must be prepared to talk, and give reasons to the people why they should have our books. In answering objections and questions the agent should always avoid sarcasm. A lady said to a canvasser pleasantly but decisively, "I think I will not give you an order to-day." He answered, "How would it do to-morrow?" The canvasser should always avoid impatience.

We have to go slowly with some persons on account of their ignorance, and exercise patience. Many people think they know all about the Bible, when the fact is they are very ignorant concerning the Scriptures. I was urging a miserly fellow to take "*Bible Readings*" one day, when he said, "I have read the Bible through once, and I am not going all over it again." I answered: "Then you understand the Bible pretty well, do you not?" "Yes sir, I do."

In New York we first give a ten-minute canvass, showing only a part of the prospectus. Then we proceed to see how much they are interested, by stating prices, etc. If he hesitates with, "I would like the book, but the times are hard;" or "We have lots of books now," etc., we see that we have not created sufficient interest, and so, not noticing the objection or remark, we turn the leaves, and talk the book up farther, showing the parts we have not exhibited.

Some say to us as we call attention to the Sabbath question, "I don't think that Sunday is the Sabbath; what is your opinion about it?" I have found that to tell them my opinion about it is not the best way. Our object should always be to direct them to the Scriptures.

And so we answer, "Men's opinions are not good on such subjects. What does the Bible say?" Sometimes they will say, "The Bible says the seventh day is the Sabbath." "Very well, do as the Bible tells you and not as I say." I believe we can do more real good in this way, than to add our opinion to the thousand and one opinions already given them by others.

The objection that we meet the most is, "Hard times." There are many ways to answer or meet this. If we can read human nature, we will be able to answer it nearly right. Often it is only an excuse, and the person may be well able to buy. Then one way is not to pay any attention to it, but to continue to show the book, and thus create an interest. But with a great many this is a real, not a pretended, objection. Many people who buy our books *are* poor, and they must practice self-denial to get them. One of our successful canvassers writes as follows: "Hard times has been, is, and always will be, a cry that will meet the agent's ear. When the truth is spoken by the people, and the evidence is apparent from their surroundings, I then lend my sympathy, often saying, 'I realize that times are not as good as they have been, but I have had the best year of all my canvassing,'" remarking that such a one said that he would not have taken my book if it had been any other work.

Delivering books is another place where objections have to be met. Canvassers often fail to deliver as many as they might if they would only

talk more, and were prepared to answer the objections, and would press the delivery.

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### THE THIRD ANGEL'S MESSAGE.—NO. 14.

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ELDER A. T. JONES.

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You will remember the point that was made in one of Brother Prescott's lessons, when he called attention to the book of Ruth. (Read BULLETIN, p. 189.)

Who was the redeemer in the book of Ruth?—The nearest of kin. Boaz could not come in as redeemer until it was found that the one who was nearer than he could not perform the office of redeemer. The redeemer must be not only one who was near of kin, but he must be the *nearest* among those who were near; and therefore Boaz could not step into the place of redeemer until, by another's stepping out of the place, he became really the nearest. Now that is the precise point that is made in the second chapter of Hebrews.

In Ruth, you remember Naomi's husband had died; the inheritance had fallen into the hands of others; and when she came back from Moab, it had to be redeemed. No one but the nearest of kin could do it. This is the story also in the second of Hebrews. Here is the man Adam, who had an inheritance,—the earth,—and he lost it, and he himself was brought into bondage. In the gospel in Leviticus, it is preached that if one had lost his inheritance, himself and his inheritance could be redeemed; but only the nearest of kin could redeem. Lev. 25: 25, 26, 47-49. Upon earth here is a man, Adam, who lost his inheritance and himself, and you and I were in it all, and we need a redeemer. But only he who is nearest in blood relationship, can perform the office of redeemer. Jesus Christ is nearer than a brother, nearer than any one. He is a brother; but he is nearest among the brethren,—nearest of kin, actually. Not only one with us, but he is one of us, and one with us by being one of us.

And the one lesson that we are studying still, and the leading thought, is how entirely Jesus is ourselves. We found in the preceding lesson that he is altogether ourselves. In all points of temptation, wherever we are tempted, he was ourselves right there; in all the points in which it is possible for me to be tempted, he, as I, stood right there, against all the knowledge and ingenuity of Satan to tempt me, Jesus, as myself, stood right there, and met it. Against all the power of Satan put forth in the temptation upon me, Jesus stood as myself, and overcame.

So also with you, and so with the other man; and thus comprehending the whole human race, he stands in every point wherever any one of the human race can be tempted as in himself or from himself.

In all this, he is ourselves, and in him we are complete against the power of temptation. In him we are overcomers; because he, as we, overcame. "Be of good cheer; I have overcome the world."

And in noticing the other evening how he became one of us, we found that it was by birth from the flesh. He is "the seed of David according to the flesh." He took not the nature of angels, but the nature of the seed of Abraham; and his genealogy goes to Adam.

Now every man is tempted, you know, "when he is drawn away of his own lust, and enticed." James 1:14. That is the definition of "temptation." There is not a single drawing toward sin, there is not a single tendency to sin, in you and me that was not in Adam when he stepped out of the garden. All the iniquity and all the sin that have come into the world came from that, and came from him as he was there. It did not all appear in him; it did not all manifest itself in him in open action; but it has manifested itself in open action *in* those who have come from him.

Thus all the tendencies to sin that have appeared, or that are in me, came to me from Adam; and all that are in you came from Adam; and all that are in the other man came from Adam. So all the tendencies to sin that are in the human race came from Adam. But Jesus Christ felt all these temptations; he was tempted upon all these points in the flesh which he derived from David, from Abraham, and from Adam. In his genealogy are a number of characters set forth as they were lived in the men; and they were not righteous. Manasseh is there, who did worse than any other king ever in Judah, and caused Judah to do worse than the heathen; Solomon is there, with the description of his character in the Bible just as it is; David is there; Rahab is there; Judah is there; Jacob is there,—all are there just as they were. Now Jesus came according to the flesh at the end of that line of mankind. And there is such a thing as heredity. You and I have traits of character or cut of feature that have come to us from away back,—perhaps not from our own father, perhaps not from a grandfather, but from a great-grandfather, away back in the years. And this is referred to in the law of God: "Visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments."

That "like produces like" is a good law, a righteous law; it is a law of God; and though the law be transgressed, it still does the same. Transgression of the law does not change the law, whether it be moral or physical. The law works when it is transgressed, through the evil that is incurred, just as it would have worked in righteousness always if no evil had ever been incurred. If man had remained righteous always, as God made him, his descent would have been in the right line; when the law was transgressed, the descent followed on the wrong line, and the law worked in the crooked way, by its being perverted.

It is a good law which says that everything shall have a tendency to go toward the center of the earth. We could not get along in the world without that law. It is that which holds us upon the earth, and enables us to walk and move about upon it. And yet if there be a break between us and the earth, if our feet slip out from under us, or if we be on a high station, a pinnacle, and it breaks, and the straight connection with the earth is broken between us and it, why, the law works, and it brings us down with a terrible jolt, you know. Well, the same law that enables us to live, and move, and walk around upon the earth as comfortably as we do,—which works so beneficially while we act in harmony with it,—that law continues to work when we get out of harmony with it, and it works as directly as before; *but it hurts*.

Now that is simply an illustration of this law of human nature. If man had remained where God put him and as he put him, the law would have worked directly and easily; since man has got out of harmony with it, it still works directly; but it hurts. Now that law of heredity reached from Adam to the flesh of Jesus Christ as certainly as it reaches from Adam to the flesh of any of the rest of us; for he was one of us. In him there were things that reached him from Adam; in him there were things that reached him from David, from Manasseh, from the genealogy away back from the beginning until his birth.

Thus in the flesh of Jesus Christ,—not in himself, but in his flesh,—our flesh which he took in the human nature,—there were just the same tendencies to sin that are in you and me. And when he was tempted, it was the "drawing away of these desires that were in the flesh." These tendencies to sin that were in his flesh, drew upon him, and sought to entice him, to consent to the wrong. But by the love of God and by his trust in God, he received the power, and the strength, and the grace to say, "No," to all of it, and put it all under foot. And thus

being in the likeness of sinful flesh, he condemned sin in the flesh.

All the tendencies to sin that are in me were in him, and not one of them was ever allowed to appear in him. All the tendencies to sin that are in you were in him, and not one of them was ever allowed to appear,—every one was put under foot, and kept there. All the tendencies to sin that are in the other man were in him, and not one of them was ever allowed to appear. That is simply saying that all the tendencies to sin that are in human flesh were in his human flesh, and not one of them was ever allowed to appear; he conquered them all. And in him we all have victory over them all.

Many of these tendencies to sin that are in us have appeared in action, and have become sins committed, have become sins in the open. There is a difference between a tendency to sin, and the open appearing of that sin in the actions. There are tendencies to sin in us that have not yet appeared; but multitudes have appeared. Now all the tendencies that have not appeared, he conquered. What of the sins that have actually appeared? "The Lord hath laid on him the iniquity of us all" (Isa. 53:6); "Who his own self bare our sins in his own body on the tree." 1 Peter 2:24. Thus it is plain that all the tendencies to sin that are in us and have not appeared, and all the sins which have appeared, were laid upon him. It is terrible; it is true. But, O, joy! in that terrible truth lies the completeness of our salvation.

Note another view: Those sins which we have committed,—we ourselves felt the guilt of them, and were conscious of condemnation because of them. These were all imputed to him; they were all laid upon him. Now a question: Did he feel the guilt of the sins that were imputed to him? Was he conscious of the condemnation of the sins—our sins—that were laid upon him? He never was conscious of sins that he committed, for he did not commit any; that is true. But our sins were laid upon him, and we were guilty. Did he realize the guilt of these sins? Was he conscious of condemnation because of these sins?

We will look at that in such a way that every soul in the house shall say, "Yes." I will say that another way: We will look at it in such a way that every soul in the house will either say "Yes," or may say "Yes," if he will; because there may be some in the house who have not had the experience that will I bring for the illustration, but many have it, and then they can say, "Yes;" all others, who have had the experience, will say, "Yes," at once.

God imputes righteousness, the righteousness of

Christ, unto the believing sinner. Here is a man who has never known anything in his life but sin, never anything but the guilt of sin, never anything but the condemnation of sin. That man believes on Jesus Christ, and God imputes to that man the righteousness of Christ. Then that man who never committed a particle of righteousness in his life is conscious of righteousness. Something has entered his life that was never there before; he is conscious of it, and he is conscious of the joy of it and the freedom of it.

Now God imputed our sins to Jesus Christ as certainly as he imputes his righteousness to us. But when he imputes righteousness to us who are nothing but sinners, we realize it, and are conscious of it, and conscious of the joy of it. Therefore, when he imputed our sins to *Jesus*, he was conscious of the guilt of them and the condemnation of them; just as certainly as the believing sinner is conscious of the righteousness of Christ, and the peace and joy of it, that is imputed to him—that is, that is laid upon him.

In all this also, Jesus was precisely ourselves. Or in all points he was truly made like unto us. In all points of temptation he was ourselves. He was one of us in the flesh; he was ourselves; and thus he was ourselves in temptation. And in points in guilt and condemnation he was precisely ourselves; because it was our sins, our guilt, and our condemnation that were laid upon him.

Now another thing upon what we have said: "our sins"—how many of them? All were laid upon him, and he carried the guilt and the condemnation of them all; and also answered for them, paid for them, atoned for them. Then in him we are free from every sin that we have ever committed. That is the truth. Let us be glad of it, and praise God with everlasting joy.

He took all the sins which we have committed; he answered for them, and took them away from us forever; and all the tendencies to sin which have not appeared in actual sins—these he put forever under foot. Thus he sweeps the whole board, and we are free and complete in him.

O, he is a complete Saviour. He is a Saviour from sins committed, and the Conqueror of the tendencies to commit sins. In him we have the victory. We are no more responsible for these tendencies being in us than we are responsible for the sun shining; but every man on the earth is responsible for these things appearing in open action in him; because Jesus Christ has made provision against their ever appearing in open action. Before we learned of Christ, many of them had appeared in open action. The Lord hath laid upon him all these, and

he has taken them away. Since we learned of Christ, these tendencies which have not appeared he condemned as sin in the flesh. And shall he who believes in Jesus allow that which Christ condemned in the flesh, to rule over him in the flesh? This is the victory that belongs to the believer in Jesus.

It is true that, although a man may have all this in Jesus, he cannot profit by it without himself being a believer in Jesus. Take the man who does not believe in Jesus at all to-night. Has not Christ made all the provision for him that he has for Elijah, who is in heaven to-night? And if this man wants to have Christ for his Saviour, if he wants provision made for all his sins, and salvation from all of them, does Christ have to do anything now, in order to provide for this man's sins, or to save him from them?—No; that is all done; he made all that provision for every man when he was in the flesh, and every man who believes in him receives this without there being any need of any part of it being done over again. He "made one sacrifice for sins forever." And having by himself purged us from our sins, he sat down on the right hand of the Majesty on high. Thus it is all in him, and every believer in him possesses it all in him, and in him is complete. It is in him, and that is the blessedness of it. "In him dwelleth all the fullness of the godhead bodily." And God gives his eternal Spirit, and us eternal life,—eternity in which to live,—in order that that eternal Spirit may reveal to us and make known to us the eternal depths of the salvation that we have in Him whose goings forth have been from the days of eternity.

Now let us look at it in another way. Turn to Rom. 5:12:—

Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.

Now, leaving out the verses in parenthesis for the moment, and reading them afterward, read the eighteenth verse:—

Therefore, as by the offense of one [that man that sinned] judgment came upon all men to condemnation; even so by the righteousness of one [that Man that did not sin] the free gift came upon all men unto justification of life. For as by one man's disobedience [that man that sinned] many were made sinners, so by the obedience of one [that Man that did not sin] shall many be made righteous.

Now read the parenthesis:—

For until the law sin was in the world; but sin is not imputed when there is no law. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.

Adam, then, was the figure of him that was to come. That one to come is Christ. Adam was the

figure of him. Wherein was Adam the figure of him? In his righteousness?—No; for he did not keep it. In his sin?—No; for Christ did not sin. Wherein, then, was Adam the figure of Christ?—In this: That all that were in the world were included in Adam; and all that are in the world are included in Christ. In other words: Adam in his sin reached all the world; Jesus Christ, the second Adam, in his righteousness touches all humanity. That is where Adam is the figure of him that was to come. So read on:—

But not as the offense, so also is the free gift: for if through the offense of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many.

There are two men, then, whom we are studying: that one man by whom sin entered; that one man by whom righteousness entered.

And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offenses unto justification. For if by one man's offense death reigned by one [that is, by the first Adam]; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ [the second Adam].

Read another text in connection with this before we touch the particular study of it. 1 Cor. 15:45-49:—

So it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly."

The first Adam touched all of us, what he did included all of us. If he had remained true to God, that would have included all of us. And when he fell away from God, that included us, and took us also. Whatever he should have done embraced us; and what he did made us what we are.

Now, here is another Adam. Does he touch as many as the first Adam did? That is the question. That is what we are studying now. Does the second Adam touch as many as did the first Adam?—And the answer is that it is certainly true that what the second Adam did, embraces all that were embraced in what the first Adam did. What he should have done, what he could have done, would embrace all.

Suppose Christ had yielded to temptation and had sinned. Would that have meant anything to us?—It would have meant everything to us. The first Adam's sin meant all this to us; sin on the part of the second Adam would have meant all this to us.



The first Adam's righteousness would have meant all to us, and the second Adam's righteousness means all to as many as believe. That is correct in a certain sense; but not in the sense in which we are studying it now. We are now studying from the side of the Adams. We will look at it from our side presently.

The question is, Does the second Adam's righteousness embrace as many as does the first Adam's sin? Look closely. Without our consent at all, without our having anything to do with it, we were all included in the first Adam; we were there. All the human race were in the first Adam. What that first Adam, what that first man, did, meant us; it involved us. That which the first Adam did brought us into sin, and the end of sin is death; and that touches every one of us, and involves every one of us.

Jesus Christ, the second man, took our sinful nature. He touched us "in all points." He became we and died the death. And so in him, and by that, every man that has ever lived upon the earth, and was involved in the first Adam, is involved in this, and will live again. There will be a resurrection of the dead, both of the just and of the unjust. Every soul shall live again by the second Adam, from the death that came by the first Adam.

"Well," says one "we are involved in other sins besides that one." Not without our choice. When God said, "I will put enmity between thee and the woman, and between thy seed and her seed," he set every man free to choose which master he would serve; and since that, every man that has sinned in this world, has done it because he chose to. "If our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not,"—not them who had no chance to believe; the god of this world blinds no man until he has shut his eyes of faith. When he shuts his eyes of faith, then Satan will see that they are kept shut as long as possible. I read the text again: "If our gospel,"—the everlasting gospel, the gospel of Jesus Christ, which is Christ in you the hope of glory, from the days of the first Adam's sin until now,—if our gospel be hid, it is hid to them that are lost;" it is hid to them "in whom the god of this world hath blinded the minds." And why did he blind the minds?—Because they "believe not."

Abraham, a heathen, born a heathen,—as all the rest of us are,—and raised a heathen, grew up in a family of heathens, worshiping idols and the heavenly hosts,—he turned from it all unto God, and opened his eyes of faith, and used them, and Satan

never had a chance to blind his eyes. And Abraham, a heathen, thus turning from among heathens unto God, and finding God in Jesus Christ in the fullness of hope—that is one reason why God has set him before all the world. He is an example of what every heathen on this earth may find. He is a God-set-forth example of how every heathen is without excuse if he does not find God in Jesus Christ, by the everlasting gospel. Abraham is set before all nations in witness of the fact that every heathen is responsible in his own way if he does not find what Abraham found.

Therefore, just as far as the first Adam reaches man, so far the second Adam reaches man. The first Adam brought man under the condemnation of sin, even unto death; the second Adam's righteousness undoes that, and makes every man live again. As soon as Adam sinned, God gave him a second chance, and set him free to choose which master he would have. Since that time every man is free to choose which way he will go; therefore he is responsible for his own individual sins. And when Jesus Christ has set us all free from the sin and the death which came upon us from the first Adam, that freedom is for every man; and every man can have it for the choosing.

The Lord will not compel any one to take it. He compels no one to sin, and he compels no one to be righteous. Every one sins upon his own choice. The Scriptures demonstrate it. And every one can be made perfectly righteous at his choice. And the Scriptures demonstrate this. No man will die the second death who has not chosen sin rather than righteousness, death rather than life. In Jesus Christ there is furnished in completeness all that man needs or ever can have in righteousness; and all there is for any man to do is to choose Christ, and then it is his.

So then, as the first Adam was We, the second Adam is We. In all points he is as weak as are we. Read two texts; he says of us, "Without me ye can do nothing." Of himself he says: "Of mine own self I can do nothing."

Those two texts are all we want now; they tell the whole story. To be without Christ is to be without God; and there the man can do nothing; he is utterly helpless of himself and in himself. That is where the man is who is without God. Jesus Christ says: "Of mine own self I can do nothing." Then that shows that the Lord Jesus put himself in this world, in the flesh, in his human nature, precisely where the man is in this world who is without God. He put himself precisely where lost man is. He left out his divine self, and became we. And there, help-

less as we are without God, he ran the risk of getting back to where God is, and bringing us with him. It was a fearful risk; but, glory to God, he won, the thing was accomplished; and in him we are saved.

When he stood where we are, he said, "I will put my trust in Him;" and that trust was never disappointed. In response to that trust, the Father dwelt in him and with him, and kept him from sinning. Who was he?—We. And thus the Lord Jesus has brought to every man in this world divine faith. That is the faith of the Lord Jesus. — That is saving faith. Faith is not something that comes from ourselves, with which we believe upon him; but it is that something with which he believed, — the faith which he exercised, which he brings to us, and which becomes ours, and works in us,—the gift of God. That is what the word means, "Here are they that keep the commandments of God, and the faith of Jesus." They keep the faith of Jesus, because it is that divine faith which Jesus exercised himself.

He being we, brought to us that divine faith which saves the soul,— that divine faith by which we can say with him, "I will put my trust in him." And in so putting our trust in him, that trust to-day will never be disappointed any more than it was then. God responded then to the trust, and dwelt with him. God will respond to-day to that trust in us and will dwell with us.

God dwelt with him, and he was ourselves. Therefore his name is Emmanuel, God with us — not God with him; God was with him before the world was. He could have remained there, and not come here at all, and still God could have remained with him, and his name could have been God with him. He could have come into this world as he was in heaven, and his name could still have been God with him. But that never could have been God with us. But what we needed was God with us. God with him does not help us, unless he is we. But that is the blessedness of it; he who was one of God became one of us; he who was God became we, in order that God with him should be God with us. O, that is his name! That is his name! Rejoice in that name forevermore,— God with us!

#### ANSWERING QUESTIONS AND MEETING OBJECTIONS.

E. R. PALMER.

*(Read before the Canvassers' Convention.)*

In our canvassers' institutes and in the personal efforts of the State agent with his men in the field, there has probably been no question more thoroughly discussed, or concerning which there has been a

greater variety of conflicting principles and opinions expressed, than the proper manner of answering questions and meeting the objections of the people for whom we are laboring. And that which makes the question most perplexing is the fact that nearly every canvasser has done the very thing that we as State agents have done,— he has developed a theory which to his inflexible opinion, is the only logical and correct solution to this problem.

At the appointed time the State agent goes to meet his canvassers in an institute. His feet have hardly touched the platform at the railway station before his hand is grasped by a well-known brother. The greeting is something like this: "We are all so glad we are to have another institute. The Lord has blessed our labors all the year, but we need touching up again. Then there are several questions that I want explained which have troubled me for a long time." Very likely they have not talked five minutes before the agent asks, "What ought I to reply when the people ask me if my book is denominational?" The brother is satisfied upon being assured that all such questions will be fully explained during the institute, and nothing more is heard on that line until about the second day. When the teacher is trying to impress the minds of the students of his class with the contrast between the principles of God's government and the rival one which Satan has set up, the good brother who cannot forget the close corner into which he has been driven so many times during the season, asks what he should reply when asked what church he attends; and so on through the institute such questions are continually being precipitated upon the class. The answers given to these questions, and the principles advocated in the various States have been so conflicting that, when working in a territory where the agents are mostly imported, one can tell the region from which each came by the principles he holds, as quickly as one can determine by the accent whether the stranger he meets is a Yankee, a Southerner, a Rustler, or a Hoosier.

With all kindness to those who have taught or used cunningly framed answers to mislead the public, I am certain that such a policy is an imposition on the cause of God, and has been devised by Satan to cast reproach upon our canvassing work. Every answer to the questions of the people should be given with that clear exactness which is so becoming to the followers of Christ. When this is done, agents who work after us will have less trouble from prejudice.

But there are other lines of questions that merit our attention. It often appears that, unfortunately, Satan has filed away in the hearts of some men a list

of sharp, technical questions on religious subjects, with instructions to thrust them upon every professed Christian he meets. The introduction of a religious book by an agent is a sufficient pretext for him to introduce his questions, and then you may argue at any length, but the situation will become more and more embarrassing and unsatisfactory. Such jangles should always be avoided. Our time as workers is too precious to be spent in such a futile manner.

The presentation of a book containing doctrinal subjects will often draw from the people questions that have been troubling them, and they may ask these questions simply with the desire to learn the truth; still there is a better way than to try in the little time we have, to answer these queries ourselves. It is much better to refer them to the book. Some have felt in the past that they were not properly carrying the message unless they answered all questions, and explained the truth to the inquiring public. I believe this idea is a mistaken one. It is the privilege of the canvasser to live a life before the public which, without words, will answer all questions concerning his piety. His book will answer their questions on theology better than he can, and will not engender the hard feelings, which, too often, are the result of debate.

Jesus bade us, "Consider the lilies of the field, how they grow. They toil not, neither do they spin, yet Solomon in all his glory was not arrayed like one of these." The glory of Solomon is a monument of the human, an evidence of what man can do under the most favorable circumstances to get glory; yet his array is far surpassed by that of a single lily which passively permits God to work in it and become its glory.

I have often thought that an effort on the part of the canvasser to answer all the difficult questions of the public might enhance his own glory, or perchance humiliate his pride; but power will attend his work only as he lets his book and the glory of God within his life bear a positive witness in favor of the message which he carries.

The same principle should be followed in meeting objections to our book and work. No amount of talk will prove to any one that we are honest, or that our work is not a fraud; but the presence of Jesus Christ in any man will carry a convicting impression that his work is honorable, and his book genuine. Therefore I wish to emphasize the position taken that we should skillfully avoid discussion at every turn. The result of the debate is loss of much valuable time, loss of influence, a failure to make a sale, and in fact a failure in our entire mission. Let us be

honest with the people in answering their queries concerning ourselves and the nature of our book, and I feel assured that God will bless our labors with more pleasing results.

### THE MESSAGE IN TURKEY.

ELDER H. P. HOLSER.

THE hour this evening is to be devoted to an account of our work in Turkey and Syria. In our plans to extend the work to all parts of the earth, many lands were taken into consideration, but Turkey seems to have been overlooked; but the Lord did not forget this country, and raised up laborers for it.

Brother Anthony, a Greek, who was born in Asia Minor, on the shores of the Black Sea, a shoe-maker by trade, immigrated to this country, and in California attended one of our camp-meetings. He here embraced the truth, and although on account of his limited knowledge of the language he could get but a slight knowledge of the truth during this short acquaintance with it, his heart was so filled with love for it that upon the camp-ground he promised the Lord that if he would send him a purchaser for his shoe-shop, he would immediately return to his country to give the message to his people.

On returning home, among the first that he met was a man who wanted to buy his business. Thus the Lord took him at his word. He sold, and was soon on his way. He went at his own expense, and on his way home, stopped a short time in Constantinople. Thinking that everybody would be as glad to hear the message as he was, he went at once to the Protestant churches, and there began to proclaim the truth, but they soon set him outside the door.

He remained there and continued to proclaim the truth, and finally the Protestants reported him to the authorities as a disturber of the peace. That is all that is there necessary to secure a man's arrest, and frequently very little pains are taken by the police to inquire into the justice of the complaint. They are glad to get a man, especially if he has money; and when once in their hands, they are not apt to let him go as long as he has any money. They kept Brother Anthony until he had no more money, and then released him. Now, being without means, he could not continue his journey, but had to look around for some means of support. He found work with a manufacturer of shoes, but because he kept the Sabbath, his employer paid him only about half wages. Wages are very low at best, hence with half wages it was quite difficult to subsist. But he

found time Sundays and nights to spread the message. Several became interested, and among others was one who is here attending the Conference,—Brother Baharian, an Armenian.

Soon after Brother Baharian's acquaintance with the truth, he came to Basle to become better acquainted with the message and with us, and also that we might become better acquainted with him. After spending eighteen months in Basle, he returned and began work in Constantinople, and from the first the blessing of the Lord rested upon the labor there. I will give you a few illustrations to show how the Lord has worked in that field.

Among the first to attend his meetings in Constantinople was a Greek, a zealous member of the Greek Catholic church. He said but little, which is a rare exception, for the Greeks are great disputers, as they were in Paul's day. This young Greek was quiet all the time, and when he heard the subject of the sanctuary, he embraced the truth. Hereupon he asked the brethren if they had ever heard him dispute. They told him they had not. He then explained why: "The first time I came into your meeting, a voice said to me, 'That young man [the speaker] has the truth. Listen to him; do not dispute.' And I followed the instructions of that voice; that is the reason I have not disputed." He believes, and we believe, that it was the Spirit of the Lord leading him.

Another case of a Greek who was induced to come to meeting: he opposed all that he heard, and finally decided not to come any more. One Sabbath as he was crossing a street, a voice said, "Turn down this street." He said, "No." But the impression became so strong that he finally yielded, and turned down the street. As he arrived before the house in which our meeting was held, the voice spoke to him, "Enter here," and he said again, "I will not go into that meeting to-day;" but the Spirit strove with him till he went in. At the close of the meeting, he disputed again all that he had heard. This experience was repeated many times, but the brethren saw no sign of interest.

After a time he left, and started for the interior of Asia Minor, to Caesarea in the province of ancient Cappadocia. While on the way the Spirit of the Lord strove with him till he felt that he could go no farther without making a decision, and he there promised to obey the Lord. He has since been working there to spread the message in that distant country. I would here call attention to one important fact, which our missionaries would do well to note. The brethren had no outward sign in this young man's case for hoping for him. They might have said:

"He always opposes the truth. It is useless to work for him." But all this time the Spirit of the Lord was striving with him mightily.

About this time there was another Greek whose experience is quite as remarkable. He was a smoker, a gambler, and a drunkard, very low down in sin. When he came to the meetings, he heard about the coming of the Lord, and afterward gathered together his godless companions in the saloon, and said, "I have heard that the end of the world is near, so let us eat and drink, and make the most of the time that remains." That is the way he took it. But he continued to attend the meetings, and soon became so interested that he could hardly wait from one Sunday to another. The result was that he embraced the faith, was soundly converted, and is a new man; even in bodily appearance he has changed greatly.

Thus we have illustrations of how the work is going, and what the Spirit of God can do for those that are deeply sunken in sin; and we are glad that the Lord's work is started in such a way in Turkey. During the last year it was my privilege to visit the brethren there. Starting from Basle by rail and passing through Austria, the Balkan States, and ancient Thrace, I reached Constantinople in five days, traveling night and day.

I remained some time in Constantinople, instructing the brethren in the message, and finally a church was organized, first composed of twenty members. There since have been additions to the number, and now there are in all about sixty who have embraced the message; there are Greeks and Armenians, some Jews, and I think one or two Syrians. The work has extended out from Constantinople in various directions. There is a strong tide of people from all parts of the Turkish empire to the capital; these are constantly coming and going, so that the work centered there is spreading abroad.

The difficulties in this city are very great. We have no permission to preach there. Several times the brethren have been imprisoned for holding meetings. They changed their place of meeting, and continue as before; but as soon as the police find out where they are, they may be disturbed any day.

By being thrown into prison, our brethren have been able to do something that they could not otherwise have done. On one occasion Brother Baharian was enabled to preach the message before the highest police official in the city. The Protestants and Catholics reject us as being neither Catholic nor Protestant; therefore we have no recognition on the part of the authorities. But on this occasion Brother Baharian could show that we were Christians, and

that man concluded that we were honest in our work. Thus by imprisonment, the Lord enabled us to do what would have been very difficult if we had not been arrested.

Brother Anthony was recently imprisoned for preaching. The president of the police, a high officer, forbade him to preach any more. Brother Anthony replied that he could not comply with such orders, saying: "I cannot do so. I am not not my own. I gave myself to the Lord, and he commands me to preach, and I must preach. I cannot do otherwise; and if you imprison me, I will preach there; if you banish me, I will preach there. As long as there is breath in my body, I will preach. I can do nothing else than what the Lord commands me." This was a fearless testimony and will have its effect. Brother Anthony cares nothing for danger. If he knew that he would die the next hour, he would not compromise his liberty in the Lord a particle.

Last summer he was cast into prison again because he distributed tracts, and they promised to release him if he would agree not to distribute any more tracts. At first he thought he would do that, and would work in some other line. The officer accompanied him home to receive a guarantee that he would distribute no more. But on the way home, thinking that perhaps the Lord might want him to work in that way, he told the officer that he would not give him any guarantee, and so he was taken back to jail. When he returned to the jail, the rest of the prisoners laughed at him, and told him that he could promise that he would not do it, and then after gaining his freedom, he could do it any way. But Brother Anthony showed them that that would not be honest, and "moreover," said he, "I will get out of prison without resorting to any such means." It was not long before he did get his liberty, and then he went back and told the prisoners, saying: "Now, you see, I am free. . . If you will serve God and keep his law, he will care for you also." Thus he bore a testimony to the prisoners.

From Constantinople our work has been extended to the East, into the province of ancient Bithynia. It began on this wise: A man who was employed as cook by a Baptist minister was in Constantinople, and there heard something about the truth; and when he went home, he told his employer about it. The employer opposed it, but the man became more and more interested in the truth. He felt that he must keep the Sabbath. His employer would not give him permission, but discharged him at once, and drove him out of the village. It is not difficult there to stir up the people. They are very much as they were in

ancient times. At Lystra the people were about to sacrifice to Paul, and the next moment they stoned him. Well, this Baptist minister drove him out of the village; but the Lord sent him out to preach the message, for the man traveled from village to village, working at his trade and proclaiming the truth.

Finally Brother Baharian was called there, and the work has spread until quite a number have accepted the truth. One of the first places visited was Ovajuk. Here they went into a saloon, where Brother Baharian preached. In the meeting a man arose and said: "The Bible says that in the last days false prophets shall come, and you are one of them," and sat down. The speaker continued without noticing the interruption; and before the service ended, that man saw that the preacher had the truth, and confessed it, inviting Brother Baharian home with him. In no other place has a greater interest been manifested than there.

The meetings were carried on after this in a private house. The man embraced the truth, but the wife bitterly opposed it; and when the people came to the meetings, she would stand without, and try to keep them away, saying, "This man teaches error; keep away." Yet some came, and they became more and more interested, until some embraced the truth; but this woman continued her opposition, and went about the village saying, "This false teacher has stolen my husband and my daughter, and he will deceive your husband and your daughters." So finally the people treated the house to a shower of stones. Brother Baharian left for the time being, but afterward returned, when there was a better interest than at the first. Yet the opposition continued to grow until another rabble was raised, and they stoned the house again Sabbath evening. The next morning, while the brethren were engaged in their worship, another crowd assembled, until about the whole village, something like 1000 people, were there. They were screaming, crying to have Brother Baharian given to them, throwing dust into the air, stoning the house, etc. A few brethren in the house barricaded the door, and then the mob began to dig a hole through the wall. The brethren within said to Brother Baharian, "Now is the time to go," and they went out through the crowd; but no one laid a hand on him. They went quietly along through the crowd who were pulling and hauling one another to get at him, and they continued so to the mayor of the village; and all the way not a particle of harm resulted. The mayor told him that he must leave the village; that it was impossible to restore order until he did. So the mayor provided horses and soldiers, and sent him

out of the village. But the work continues there, and one after another is added to the Lord.

Brother Anthony, also in this vicinity, met with difficulties, and was thrown into prison. Each district is governed by a pasha. Brother Anthony, as prisoner, was kept in the palace of the pasha. The secretary of the pasha was very kind to Brother Anthony, and frequently called him to come to talk with him, and became very free with him. When people called, he would point to Brother Anthony, saying: "That is my priest." Brother Anthony is a large, portly man, with heavy, full white beard, and looks quite like an old patriarch. One day he said to Brother Anthony: "You do not really believe what you have been telling me, do you?" Brother Anthony replied that he certainly did, and asked him in turn: "Do you not believe your religion?" He replied: "No; there is nothing in it." "Then why do you pray five times a day?" The secretary is a Mohammedan, and the Mohammedan custom is to pray five times daily. Each time, they wash a considerable portion of their body, and then take their different positions, going through these movements repeatedly. The secretary did this; he would go to his room at the stated time, and go through with the prayers. To Brother Anthony's question why he did this, if he did not believe in it, he replied: "It is because of the people. They would have no confidence in me if I did not pretend to be religious, and, moreover, it is healthful to wash, and it is good gymnastic exercise."

While there, I visited brethren in the province of Nicomedia. We could see the spirit in favor of Sunday quite as prominent there as in this country. One Sunday while holding meeting in a private house, a crowd collected, and began to stone the house. The man that owns the house has had his property stoned repeatedly because he works on Sunday. They would cry out: "Sunday is our day; you must respect our Sunday." There are very few whole windows left in the man's house; for they have been repeatedly stoned. He is quite aged, and I noticed his countenance during the stoning to see how he was taking this treatment; but instead of seeing his countenance full of fear, he seemed to be rejoicing. I asked him if he did not feel afraid. "No," he said; "I am not afraid, for my house is insured; when I gave myself to the Lord, I gave him my house also. It is all the Lord's; if he allows it to be destroyed, all right," I thought that man had a pretty good idea of what it is to be the Lord's.

There are a great many obstacles in the way in

this field, yet I am led to believe that that is a blessing; for if every door is shut, the people can do nothing else than look to the Lord, and that is their strength; so it is really a blessing. And that is the lesson that every one will yet have to learn. The Lord is working there, and if the brethren continue as they have started, he will do great things for them.

Missionary work began in Turkey about the time that William Miller began to preach the First Angel's Message; in their work, one of the greatest difficulties was to lead the people to trust the Bible rather than the traditions of the priests and Fathers. The missionaries finally succeeded in teaching the people to rely upon the word of God and reject everything that was not found there. Now when we preach the truth, that fact plays an important part. When the missionaries have to resort to the Fathers in order to withstand the truth, the people rise up against that at once. They have learned their lesson well; and so when the missionaries try to prove Sunday by history and the Fathers, they know how to meet the objections without help from us. To oppose the truth, the missionaries have to tear down their own foundation.

Just one illustration in conclusion, to show how readily the truth takes root: when Brother Baharian was working in Bithynia, now called Nicomedia, he remained in one village but eleven days; because of difficulties, he could not return. But the people laid aside their work on the Sabbath, and continued to come together to search the Scriptures. There were from twenty-two to twenty-five thus engaged, and several have embraced the faith.

I would further add in conclusion that there are now several Sabbath-keepers in Cilica, a short distance beyond Tarsus. The truth has also been proclaimed in Aleppo, Syria, and there are here several Sabbath-keepers. In all this vicinity the truth has been more or less proclaimed. It has also extended to the interior of ancient Cappadocia. Perhaps if some occasion is offered, Brother Baharian will tell us about a visit that he made to this point.

The Lord is working, and among those who are receiving the truth there are some good subjects for training [and fitting for work in the cause. Some four or more are teachers. These know English more or less, and are thus able to make use of our publications. These people have gotten hold of the message at its present stage of development, and I thank God that the truth is thus starting in this country. In conclusion, I will read what is said in Ps. 98: 1:—

O sing unto the Lord a new song; for he hath done marvelous things: his right hand and his holy arm hath gotten him the vic-

tory. The Lord hath made known his salvation: his righteousness hath he openly showed in the sight of the heathen. He hath remembered his mercy and his truth toward the house of Israel: all the ends of the earth have seen the salvation of our God.

STATE AGENTS' CONVENTION.

THE twenty-fourth and twenty-fifth meetings of the State Agents' Convention were held during the afternoon of February 17. The time was occupied by Brother E. W. Snyder, who represents the needs of the South American field. He favored us with many interesting as well as instructive items concerning the extent of the territory, the population, manners and customs, climate, and the success that has attended the past efforts in Argentina, which has been his special field for several years.

This talk was followed by the report of the committee on supplying laborers for needy fields. The report was as follows:—

Recognizing the fact that the Saviour's commission is to carry the gospel to all parts of the world, and that the Spirit of God has indicated that we are years behind in our work in other lands, therefore we, as State agents, pledge our hearty support to the general canvassing agent in his efforts to supply destitute missionary fields, by recommending suitable persons to the disposition of the general agent, in order that the pressing demands of these fields may be met at once. And further, we will encourage our canvassers, as a whole, to make destitute missionary fields and their needs a study; and, using our best judgment with the concurrence of the Conference Committee, we will recommend the most suitable persons to study the languages and customs of certain fields, with a view to entering them at some future time.

A. F. HARRISON,  
E. W. SNYDER,  
Z. SHERRIG,  
*Committee.*

The reading of their report was followed by a general rally in favor of the resolution, those from abroad urging the importance of carrying out the resolution as soon as possible, while those who represent the home work, seemed to vie with each other in suggesting men for the call. The pleasant developments of the meeting were indeed gratifying, and we trust that the good results will be lasting. The resolution was unanimously carried. As the meeting adjourned, we could not but say, May God richly bless the decisions of the hour.

TWENTY-SIXTH MEETING.

The twenty-sixth meeting was called by the Chair at 7:45 A. M., February 18. Brother Hill offered prayer.

The time of this meeting was occupied in considering the sale of "Two Republics." The subject was introduced by the reading of two papers by Brethren

S. D. Hartwell and James Hackett. Brother Hartwell's paper presented the plan of working with the higher classes, while Brother Hackett gave several reasons why "Two Republics" may be successfully sold among the common people. In both papers interesting experiences were cited in support of the positions taken. In the discussion that followed, a statement was made which is specially worthy of our careful thought. It was that "Two Republics" could doubtless be sold with success if we would study it carefully, appreciate its value, and push it with enthusiasm.

Brother Glass stated that in California several agents have made an excellent record during the past year with this book. One boy only seventeen years of age not only made his work self-supporting, but earned wages sufficient to pay his expenses in school for one year.

THE HEALTH REFORM INSTITUTE.

THE Twenty-first meeting of the Health Reform Institute convened in the Tabernacle, February 19, at 3 P. M. The President, J. H. Kellogg, M. D., called the meeting to order, and J. N. Loughborough led in prayer.

The minutes of the last meeting having been published, that reading was waived.

It was stated by the Chair that a meeting was called Dec. 4, 1894, but as a quorum was not present, adjournment was taken to the present date.

According to the statement of the Secretary, the entire number of shares is 1524, of these 1003 were represented by stockholders or proxies present. Only 763 shares are required to be represented for a business quorum.

G. H. Murphy, the Treasurer, presented the following report:—

Statement of Loss and Gain from Oct. 1, 1892 to Oct. 1, 1894.

GAINS.			
	1893.	1894.	Total 2 yrs.
Receipts from board and treatment, surgical operations, etc. ....	\$247,434 25	\$219,694 58	\$467,128 83
Receipts from hospital beds and sick poor fund.....	3,234 01	4,213 24	7,447 25
Receipts from miscellaneous.....	10,616 54	18,091 46	28,708 00
Totals .....	\$261,284 80	\$241,999 28	\$503,284 08
LOSSES.			
Running expenses .....	\$184,773 55	\$195,407 50	\$380,181 05
Support of hosp. beds and discounts	32,410 86	46,323 18	78,734 04
Net gain .....	44,100 39	268 60	44,369 99
Totals .....	\$261,284 80	\$241,999 28	\$503,284 08

Statement of Resources and Liabilities from Oct. 1, 1892 to Oct. 1, 1894.

RESOURCES.

	1893.	1894.
Cash on hand.....	\$ 24,067 24	\$ 3,670 32
Real estate.....	309,552 92	342,718 10
Stock of San. Improvement Co.....	30,675 00	32,825 00
Furnishings.....	66,282 27	69,687 21
Instruments and apparatus.....	28,869 31	30,893 41
Other inventories.....	35,733 86	38,322 00
Accts receivable.....	36,823 96	36,619 01
Bills ".....	10,588 43	5,985 18
Totals.....	\$542,582 98	\$560,671 23

LIABILITIES.

	1893.	1894.
Notes payable.....	\$128,142 18	\$133,331 00
Accts ".....	21,125 01	33,705 84
Net worth, Oct. 1, 1892.....	\$349,315 40	
" gain, " 1, 1893.....	44,100 39	
" worth, " 1, 1893.....	393,315 79	
" gain, " 1, 1893.....	\$393,315 79	
" gain, " 1, 1894.....	268 60	
" worth, " 1, 1894.....		393,584 39
Totals.....	\$542,582 98	\$560,671 23
Net worth, Oct. 1, 1894, as per above.....		\$393,584 39
Valuation of real estate, as per above.....	\$342,718 10	
Estimated value.....	250,000 00	
Shrinkage in valuation of real estate.....	\$92,718 10	
Valuation of furnishings as per above.....	\$69,687 21	
Estimated value.....	40,000 00	
Shrinkage in valuation of furnishings.....	\$29,687 21	
Valuation of instruments and apparatus as per above.....	\$30,893 41	
Estimated value.....	10,000 00	
Shrinkage in valuation of instruments and apparatus.....	\$20,893 41	
Total shrinkage.....		\$143,298 72
Net worth, as per revised inventories.....		\$250,285 67

Report of charity cases treated in the Sanitarium Hospital during the year of 1894.

Total number of cases received, 282; in Endowed Beds, 125, distributed as follows:—

STATE BEDS, ETC.

General Conference, 6 months.....	2
S. D. A. M. M. & B. Association.....	10
Illinois.....	8
Indiana.....	9
Iowa.....	10
Kansas, 7 months.....	3
Minnesota, 6 months.....	4
Michigan.....	12
Nebraska, 11 months.....	6
New England.....	4
Ohio.....	6
Pennsylvania.....	4
Wisconsin.....	9
Battle Creek, 1 month.....	1

INDIVIDUAL BEDS.

Gotzian, Mrs.....	8
Kellogg, Mrs. E. E., 9 months.....	7

Lindsay & Hall.....	9
Tyszkiewicz, Mr. & Mrs.....	8
White, Mrs. E. G.....	5

Explanation was made by the President that the shrinkage reported is due to the general shrinkage that has occurred in values throughout the country.

The amount of charity work done by the Sanitarium since the last report has been over \$30,000. This should be taken into consideration in noting the net gain of the institution.

J. H. Kellogg, President of the Health Institute, addressed the stockholders and others present, upon the work of the Sanitarium. We hope to give the address later.

The Health Reform Institute was incorporated by a special act of the Legislature under a "miners' and manufacturers'" statute, and its charter, besides being very unsatisfactory, is entirely inappropriate. It was suggested that a change of incorporation be made at this session.

On motion of A. O. Tait, seconded by S. H. Lane, the Chair was empowered to appoint Committees on Nominations and Resolutions.

Committee on Nominations: J. N. Loughborough, R. M. Kilgore, H. Lindsay.

Committee on Resolutions: L. Mc Coy, D. T. Jones J. H. Morrison.

Moved by A. O. Tait, and supported by J. N. Loughborough, to adjourn to Thursday, February 21, at 5: P. M.

MEETING OF S. D. A. PUBLISHING ASSOCIATION.

THE annual meeting of this Association continued in the Tabernacle at Battle Creek, Mich., Feb. 20, at 10 A. M. The President, O. A. Olsen, in the chair. After the singing of hymn 47, the Secretary of the Association, W. H. Edwards, read from the statutes governing the Association the clause relating to quorums indicating that the stockholders present at any regularly called meeting constitute a quorum for the transaction of business without restriction as to the numbers or proportion. A list of names representing proxies was read; and Elder H. E. Robinson offered prayer.

The Treasurer's report was presented by A. R. Henry, manager and treasurer.

FINANCIAL STATEMENT OF THE S. D. A. PUB. ASS'N.

(For year ending Dec. 31, 1894.)

RESOURCES.

Real estate.....	\$69,425 00
Personal property.....	78,992 14
Cuts and engravings.....	9,629 15



Type.....	11,171 75
Material.....	23,890 22
Work in progress.....	21,235 98
Stock in sales room.....	74,071 71
Fuel.....	441 20
Accounts receivable.....	230,121 66
Notes receivable.....	20,798 36
Cash on hand.....	12,065 84
Cash in banks.....	16,178 17
<b>Total,</b>	<b>\$567,421 18</b>

LIABILITIES.

Notes payable.....	\$160,803 08	
Demand notes.....	27,362 82	
Accounts payable.....	143,869 49	
Capital stock.....	144,700 00	
Stock not issued.....	66,559 77	
Donations and legacies.....	2,200 30	
Surplus.....	\$19,657 15	
Net gain.....	2,269 07	21,926 22
<b>Total,</b>	<b>\$567,421 18</b>	

Capital stock.....	\$144,700 00	
Stock not issued.....	66,559 77	\$211,259 77
Surplus.....	19,657 15	
Net gain.....	2,269 07	21,926 22
<b>Present worth.....</b>	<b>\$233,185 99</b>	

sition is marvelous. There are still a few technicalities to be attended to in order to finish and wind up all the business connected with the old corporation, and some of these will receive attention at this meeting; but the good feeling and unanimity that have attended the work of re-organization thus far, give us confidence to believe that what remains will be accomplished with but little difficulty.

The stockholders are well acquainted with the general depression which has prevailed in business circles during the past year. A number of strong firms, considered thoroughly reliable in every way, have failed, and many enterprises have come to naught. In view of these things we are glad that we can present a favorable report of the work of the Association, showing a net gain of \$2269.07. During the year 1893, books were sold to the amount of \$152,205.18. The sales for 1894 were \$128,166.57. Considering all the circumstances, this is a very favorable showing. The good resulting from this large circulation of literature treating on the important questions of the day, cannot be estimated in money values. Eternity alone will show the result in precious souls saved in the kingdom of God.

On account of the falling off in our book sales, we have been able to work but eight hours a day, the Board thinking it better to shorten the working hours than to dismiss a number of the hands, and this has been a great blessing to many of them.

The report of our branch house at Atlanta, Georgia, is encouraging. While not making a large profit, it has held its own, with a little surplus, and has done an excellent work. The report from the Toronto branch is not so favorable. It appears that the work has suffered more from the hard times in that field.

It has been the aim and purpose of the managers to give careful attention to the spiritual welfare of the office workers; and while we shall be rejoiced to see even greater advancement in this line, we feel that some headway has been made, and that the interest is increasing. There are many earnest, devoted workers who have a deep interest in the cause, and are laboring faithfully to keep up the spiritual growth of the work. May the time soon come when every individual connected with the publishing house shall have a living, growing experience in the things of God.

The Seventh-day Adventist Publishing Association has the best of credit, and enjoys the firm confidence of all its patrons. We are glad for the interest manifested by the General Conference in the circulation of our literature. May the Association continue to prosper, and serve the purpose of God in getting out the printed page to go to millions of people, bring-

Upon motion of H. Lindsay, seconded by D. A. Robinson, the report of the treasurer was accepted.

The President of the Association, Elder O. A. Olsen, presented his address, as follows:—

PRESIDENT'S ADDRESS.

THE Seventh-day Adventist Publishing Association is the oldest institution of the denomination, being the first organization legally effected by our people; and the importance of its position and the stability and credit it has given to the work, cannot easily be overestimated. Probably the founders of the institution little realized the magnitude of the enterprise they were setting on foot, and the work it was destined to accomplish. But human minds comprehend but little of the future. Time has passed; our work has rapidly enlarged, and from a small beginning it has grown to be a first-class printing and publishing house in every respect.

At the expiration of the first charter, arrangements were made by which the association was re-incorporated, and it has been a matter of great interest to notice how smoothly and harmoniously all this has been effected. The confidence that our people repose in the association has found expression in the general turning over of stock into the new corporation. To the on-looker, who does not understand the nature of this work and the principles that underlie it, the ease and success of this tran-

ing them God's message of light and truth, which he would have them know at this time.

We thank our brethren for their confidence and support in the past, and pray that the Lord may guide in all the deliberations of this meeting

The manager of the Atlanta branch, C. M. Woodard, presented his report as follows:—

REPORT OF THE ATLANTA BRANCH OF REVIEW & HERALD FOR 1894.

At the beginning of the year we were in the midst of a general institute which lasted from Dec. 22, 1893, to Feb. 4, 1894. Elders Kilgore and Jones were present to give spiritual instruction, and Brethren Mead, Harrison, and others attended to the practical work of the canvassers. Nearly all the ministers, Bible-workers, and canvassers in the district attended. While the expense attending this institute was quite heavy, the benefit to most of the canvassers was also great.

From this institute about 85 agents entered the field, but some who had no experience or who were less determined soon fell out by the way. We have however maintained an average of 62 agents in the field the whole time. Quite a number of experienced agents were sent us from the North and they have proven faithful and efficient laborers and a strength to our force. Our agents have worked quite faithfully and taken a large number of orders, and had the condition of the country been more favorable, they would have made a splendid showing. The drought which seriously crippled some of the Northern States did us no harm. We were favored with plenty of rain in nearly all parts of our field and as a result, bountiful crops were raised. In parts of the States of Kentucky and North Carolina where tobacco is the staple crop the deliveries were excellent, but in the cotton States, which comprise a large part of our district, they were not so good. The price of cotton depreciated almost one-half in a few months, and all who could held their crop for a better price.

A large number of orders were taken from the negroes and poor white people, who are eager for our books, and when the orders were taken the prospect for delivery was good. When fall came, the owners of the land took the crop to satisfy the rent, and what was left, the other creditors took, so they had nothing left to buy books with and the orders were lost. The fruit crop, which promised so much early in the season, was almost a failure by reason of the great strike coming on as the fruit and melons were ripening, and shutting off all markets. Hundreds of car-loads of melons and fruit were sold for freight charges, the producer never receiving a cent. This also caused quite a loss of orders.

Up to this year the States of Mississippi and South Carolina had been almost untouched, but after the institute a small corps of workers was sent into each of these States, and the work there quite fully organized. We now have agents in every State in our district and the canvassing work established upon a good basis. The Tennessee River and Florida Tract Societies control their own agents, but in all the other States and the Cumberland mission field the agents report directly to the branch office. A few figures will show the amount of work done during the year. Our total sales for the year at wholesale prices were \$14,923.71. The gross profit on our sales has enabled us to pay all the expenses of the office and show a small margin of profit besides.

The agents in the mission field who report directly to the office, have worked 59,072 hours; taken 16,181 orders, value, \$37,244.65. Of these they have delivered 5961 books, value \$13,439.65. They also sold "helps" to the amount of \$2406.65. The books deliv-

ered were as follows: "Bible Readings," 3428; "Great Controversy," 1695; "Patriarchs and Prophets" 528; "Eden to Eden," etc. 310.

We cannot give an exact report of the work in the Tract Societies, but the following is nearly correct: Hours worked in the Tennessee River Society, 11,859; orders taken, 3513, value \$8299.25; books delivered, 1515, value \$3601.25; "helps" sold, \$474.50.

Florida Tract Society: Hours worked, 3755; orders taken, 1230, value \$3041; books delivered, 526, value \$1251.

Total amount of books delivered and "helps" sold in the district. \$21,173.

The profit to our agents on this was a fraction over fourteen cents for every hour worked.

The small books, "His Glorious Appearing," and "Gospel Primer" are meeting with a large sale with us. We have already sold over 9000 of the former and 11,000 of the latter. They seem to be particularly adapted to the wants of the people of the South, and we look for large sales in the future, as our calls are increasing every month.

The office is now located in the building purchased by the Association last winter and has every facility for handling a large amount of business. The work is but fairly begun, as none of the States have had more than a few counties worked. It is all good territory and we have every reason to believe that thousands of books can and will be sold there the coming year.

Financial Statement.

RESOURCES	
Property inventory .....	\$2,058 10
Merchandise inventory .....	5,635 51
Accounts receivable .....	6,139 97
Cash in bank .....	5 53
Cash on hand .....	412 78
Total .....	\$14,251 89
LIABILITIES.	
Review & Herald .....	\$2,515 61
Oakland Pacific Press .....	98 19
New York Pacific Press .....	103 54
Deposits .....	191 30
Agents and others .....	110 72
Present worth .....	11,232 53
Total .....	\$14,251 89
Net gain for the year .....	\$ 861 91

The report of the Toronto branch was presented by the Secretary in the absence of the manager, G. W. Morse. It is given as follows:—

Herewith is submitted the trial balance and annual statement of the Toronto Branch office, together with complete inventories of merchandise, office fixtures, etc., on hand December 31, 1894.

I regret that the annual statement shows a net loss as having been sustained during the past year. It has been our constant and earnest endeavor to have the business so conducted that not only would no loss occur, but instead, at least a slight gain. But as mentioned in the note appended to the statement, the actual net loss of the past year is materially less than it was for the previous year.

There is an important consideration that should be taken into account in this connection, and that is this: the total sales of the office in 1893, at retail prices, were \$26,011.11, while in 1894 the total sales reached only \$16,252.49, showing a falling off of

\$9758.62. Very nearly all of this falling off was in the sales of subscription books, their sales being upwards of \$8500 less than in 1893. When it is considered that we rely chiefly upon the sale of subscription books for the necessary gain to sustain the business, this heavy falling off in that matter easily solves the problem of net loss. In order to more clearly show the difference between the two years, and to demonstrate whether the policy and management of the last year were an improvement over the previous year, the matter may be stated thus: With a volume of business in 1893 of \$26,011.11, the net loss was \$667.57, or a little upward of two and one half per cent; while in 1894, with a volume of business of only \$16,252.49, the actual net loss was \$263.67, or approximately one and six tenths per cent.

Referring to the sales for the past year, it may be of interest to you to know the amount at retail for each Province, which is as follows:—

Maritime Provinces .....	\$4,919 56
Quebec .....	2,327 28
Ontario .....	6,337 59
Manitoba .....	2,501 48
British Columbia .....	266 58
Total .....	\$16,252 49

LOSS AND GAIN ACCOUNT.

Merchandise .....	\$1,516 86
Office fixtures.....	\$ 22 25
Expense account.....	2,339 70
Net loss.....	845 09
Totals.....	\$2,361 95

RESOURCES AND LIABILITIES.

Merchandise, inventory.....	\$7,850 72
Office Fixtures, inventory .....	252 55
Electros, inventory.....	200 00
Accounts Receivable .....	3,153 73
Bills Receivable.....	352 95
Cash.....	92 88
Accounts Payable.....	\$7,331 71
Present Worth.....	4,071 12
Totals.....	\$11,402 83

Of the net loss, \$531.42 was on the previous year, it being a bill for the canvassers' institute at Battle Creek, received too late to incorporate in that report. Actual net loss therefore for 1894 is, \$263.67.

The reports of the branch managers were accepted. The President then introduced the attorney of the Association, S. S. Hulburt, Esq., who through the Secretary presented the following paper from the Board of Directors:—

*To the Stockholders of The Seventh-day Adventist Publishing Association Assembled in Regular Stockholders' Meeting at Battle Creek, Michigan, February 20, 1895:—*

The undersigned, who are the Directors of the above named corporation, are about to take certain steps prescribed by law to have declared abandoned and surrendered to the corporation certain shares of the capital stock of your corporation, which have not been represented in stockholder's meetings for the five (5) successive years immediately preceding May 3rd, 1894, which stock your Directors are not able to ascertain and do not know the owners thereof, nor do they know or have they been able to ascertain the residence or address of said holders.

The first step in the proceeding for the abandonment and surrender to the corporation of this class of stock, is a report to you

at one of the sessions of this regular meeting of the corporation, which report shall contain the last known names of the owners of such unrepresented stock, and the time during which it has remained unrepresented, and the fact that the Directors are ignorant of its ownership and are not able to ascertain and do not know the address of its owner or owners.

This detailed report will be a voluminous one, and the Directors have thought it best that before making up this report in the legal form prescribed by the Statute, a list of the names, alphabetically arranged, should be read before the stockholders of this corporation, and as many other persons as desire to hear the same, to the end that the Directors may have the benefit of the best information attainable as to who the owners may be of such unrepresented stock, and where their residences and addresses may be.

The previous efforts which have been made to ascertain the ownership, residence, and address have been by inquiry and by the sending of circular letters in every known direction which would be likely to bring a response and elicit the desired information.

If any one hearing these names now read can give any information which is authentic, as to the ownership, residence or address regarding this unrepresented stock, such persons are earnestly requested so to do, to the end that if the owners of the stock are known or can be ascertained, they may receive certificates of stock in the new corporation which was formed to succeed the old Seventh-day Adventist Publishing Association, or not desiring to take stock in the new corporation, may be settled with according to the law in such case made and provided.

After this last effort to obtain information has been made, the matter will be placed in the hands of our legal Counsel, who will prepare the necessary report to make to a subsequent session of this meeting, and legal proceedings will thenceforth be continuously taken until this abandoned stock has been, by due process of law, cut off and the new corporation repossessed of such stock.

O. A. OLSEN, URIAH SMITH, A. R. HENRY, HARMON LINDSAY, LYCURGUS MC COY, HENRY W. KELLOGG, W. H. EDWARDS.	}	Directors.
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An effort was then made to ascertain the addresses of the unrepresented stock by calling the roll of names. Many were thus located.

H. Lindsay moved that the Chair be authorized to appoint the committees on nominations and resolutions. The following is the appointment:—

*On Nominations.*—R. C. Porter, R. A. Underwood, A. J. Breed.

*On Resolutions.*—F. D. Starr, H. W. Kellogg, D. A. Robinson.

Adjourned to February 28, 3 P. M.

GENERAL CONFERENCE PROCEEDINGS.

THE fifth meeting of the General Conference was held in the Tabernacle at 3 P. M., on Wednesday, February 20, the President in the chair.

The opening exercises consisted of the singing of the hymn, "Nearer Thee," and prayer by Elder A. J. Read. After the reading and acceptance of the

minutes, the Chair announced the business of the meeting to be the reception of reports of the General Conference Association and its agents. The Treasurer, H. Lindsay, being called upon for his report, submitted the following for the year ending June 30, 1894.

DR.	
Real Estate .....	\$167,956 37
Office Fixtures .....	1,523 25
Notes Due Ass'n .....	130,996 08
Review and Herald .....	2,930 64
Tent Factory .....	8,740 75
Pacific Press .....	22,163 70
Donations and Legacies (Overdraft) .....	8,154 85
Pub. Department G. C. A. ....	9,000 00
Walla Walla School .....	6,045 69
Milton Academy Grant .....	2,403 65
So. Lancaster Academy Grant .....	2,000 00
Personal Accts. Receivable .....	1,348 60
Foreign Mission Board .....	6,833 25
Cash .....	1,150 02
Total .....	\$371,246 85

CR.	
Notes Owed by Ass'n .....	\$172,414 85
O. H. T. D. Fund .....	1,013 00
N. Y. Branch P. P. ....	304 08
Home & For'n. Mis. Fund .....	889 47
Personal Accts. Payable .....	22,971 92
General Conference .....	10,484 32
Stock (Present Worth) .....	163,169 21
Total .....	\$371,246 85

The auditor presented the following:—

I have examined the books of the General Conference Association of the Seventh-day Adventists, and find them plainly and accurately kept; presenting, as far as I am able to determine, a lucid and correct showing of the property and funds of the Association.

(Signed) DAN. T. JONES, Auditor.  
Feb. 20, 1894.

J. N. Nelson, Secretary of the Association, presented his report as follows:—

As separate reports have been submitted by the treasurer, auditor, and our attorneys, the Secretary's report will be confined to the particular branch of the work which is now represented by the Publishing Department of the General Conference Association.

Some five years ago, by vote of the General Conference Association, the sum of \$10,000 was placed at the disposal of what was then known as the Foreign Book Committee of the Consolidated Publishing Committee, as a working capital for the issuing of our publications, principally in foreign languages.

The work outlined was soon after entered upon, but was in the year following turned over to the General Conference Association, to be carried forward by it through its Publishing Committee.

In due time, various works made their appearance in different languages, and from the beginning thus made, this branch of the work has gradually increased until, at the present time, the line of publications issued and controlled by the General Conference Association comprises, in the different translations, a list of

thirty books, including many of our standard works in the German, Holland, Swedish, Danish, and Spanish languages aside from several publications in the English. To the foregoing list will shortly be added publications in the Portuguese, which with others are at present in process of preparation.

No reference is included in the above to tracts or pamphlets, the publication of which was last year delegated to the International Tract Society of this place, since which time the Publishing Department of the General Conference Association has confined its operations to the issuing of our larger publications which appear in book form.

Aside from the line of publications here mentioned, the three foreign periodicals, the *Christlicher Hausfreund*, the *Evangeliet's Sendebud*, and the *Zions Vaktare*, representing respectively the German, Danish, and Swedish branches of the work, have, within the past two years, passed under the control of this department. In harmony with the vote passed by the late General Conference, favoring direct denominational control of all our various periodicals by the general body, negotiations have further been opened with the publishers of the *Sentinel* and the *Signs*, the *Review* and *De Evangeliebode*, for the transfer of these papers, but no definite results have up to the present time been attained in these cases, negotiations being still pending.

Arrangements are being made for the publishing by the Association of several forth-coming works, among which might be mentioned the "Life of Christ," by Mrs. E. G. White, and smaller publications by the same author of a similar character to "Steps to Christ."

The spread of the message in different foreign fields must necessarily call for a continued increase of publications in all of these various languages, and thus the publishing work of the Association, from a small beginning but a few short years ago, is rapidly growing in strength and importance, with the prospect of, under the blessing of the Lord, soon assuming quite gigantic proportions, with its sphere of usefulness continually extending until the very object of its existence shall have been achieved.

As will be noticed from the annual statement, the Danish periodical has become nearly self-supporting, the loss for the past year being a little less than \$150, while the deficit of the Swedish periodical, with a somewhat smaller list, amounts to some \$1400, and that of the German periodical to \$1075.

The change of the last-named periodical to an eight-page weekly was carried into effect January 1, 1894, and it has since then been an open question in the minds of some of our German brethren if it would not be advisable to return to a bi-weekly issue of 16 pages, thereby providing space for a wider range of subjects in each number, and thus making the paper more suitable for general missionary work, perhaps adding a monthly supplement pertaining to matter which, while of interest to our own denomination, would prove of but little, if any, concern to the general public.

Aside from the regular work as publishers already referred to, the Publishing Department of the General Conference Association has also been supplying books to depositories and canvassers in several foreign fields, notably Central America, the West Indies, the Bahamas, and Newfoundland.

In this line of work it has been the policy of this department to direct to the lately acquired London branch such a portion of the trade as, on account of more direct communication or preference for English-made books, could seemingly be better supplied from that office. In this manner the South American markets, together with the trade with Africa, Australasia, and India, have been turned over to the London office.

Correspondence has been maintained with the workers in the

foreign fields supplied from this point, and many encouraging reports have been received. In many instances, native workers have been developed, and are doing excellent work in the scattering of our publications, and it has been found that in all these fields, as a result of the efforts of the consecrated canvasser, an interest has invariably arisen and manifested itself by urgent requests for ministerial help and assistance.

The prices on our various publications issued in this country and in London being somewhat at variance, the question has naturally arisen as to which of these two schedules should be followed in the billing of our books, by either the home or the London office, to our canvassers operating in foreign fields; and possibly this question, together with that of the payment of duties, transportation beyond the port of entry, etc., will prove subjects worthy of deliberate consideration.

As indicated by the annual balance sheets, the net gain of this department during the preceding two years, amounts to \$5837.98 for 1893, and—after sustaining a loss of something over \$2650 on the foreign periodicals—to \$7968.37 for 1894.

It may perhaps be added that out of the original appropriation of \$10,000, only \$9,000 has been called for, and that this amount is still standing to the credit of the General Conference Association, so that, in other words, the total net worth, which on Jan. 1, 1895, amounted to \$30,654.11, virtually represents the accrued profits to the Association from this particular line of work pertaining to the Publishing Department of the General Conference Association.

The following is a statement of the Publishing Department of the Association for 1893 and 1894:—

FOR THE YEAR 1893.

	Trial Balance.		Inventory.	Loss and gain.		Stock.		Resources and Liabilities.	
	\$			\$	\$	\$		\$	\$
Stock.....	\$	\$16,847 96	\$	\$	\$	\$16,847 96	\$	\$	
Bank & Cash.....	7,308 58							7,308 58	
Freight & Transportation.....	833 68			833 68					
Accts. Receivable.....	11,418 96							11,418 96	
Accts. Payable.....		3,836 74							3,836 74
Mdse.....	10,123 43		16,794 94		6,671 46			16,794 94	
Gen. Conf. Ass'n.....		9,000 00							9,000 00
	29,684 70	29,684 70							
			<i>Net Gain,</i>	5,837 78			5,837 78		
				\$6,671 46	\$6,671 46				
				<i>Balance Present Worth,</i>		22,685 74			
						\$22,685 74	\$22,685 74	\$35,522 48	\$35,522 48

FOR THE YEAR 1894.

	Trial Balance.		Inventory.	Loss and Gain.		Stock.		Resources and Liabilities.	
	\$			\$	\$	\$		\$	\$
Stock.....	\$	\$22,685 74	\$	\$	\$	\$22,685 74	\$	\$	
Bank and cash.....	\$12,012 14							12,012 14	
Zion's Vaktare.....	1,431 22			1,431 22					
Evangelists Sendebud.....	147 22			147 22					
Christlicher Hausfreund.....	1,077 95			1,077 95					
Freight and transportation.....	366 79			366 79					
Accounts receivable.....	16,394 83							16,394 83	
Accounts payable.....		10,067 03							10,067 03
Mdse.....	10,322 62		21,314 17		10,991 55			21,314 17	
Gen. Conf. Association.....		9,000 00							9,000 00
	\$41,752 77	\$41,752 77							
			<i>Stock Net Gain,</i>	7,968 37			7,968 37		
				10,991 55	10,991 55				
				<i>Balance Present Worth,</i>		30,654 11			30,654 11
						\$30,654 11	\$30,654 11	\$49,721 14	\$49,721 14

Elder D. A. Robinson, the director of the work of the Association in London, made a brief statement with reference to the influence of the publishing interest controlled by the Association in London. He said financial statements are made each month to the Association; that the London office prints the paper *Present Truth*, and most of the smaller publications. The bound books are nearly all made by outside parties, who can do the work cheaper and better than could be done by the Association, even if it owned a plant. The work which the office represents has a large and very beneficial influence upon the work in that field.

Publications sold during the twelve months ending Dec. 31, 1894, are:—

Tracts.....	99,784
Pamphlets.....	3,958
Trade Books.....	7,412
Foreign and Miscellaneous.....	3,551
Health Books.....	4,683
Subscription Books.....	14,891
Total invoice value.....	\$32,738.88

It is a striking fact that the sales of this office for the past year were more than ten times greater than were the sales of the denomination as late as the year 1871, and more than twice as great as the sales of the *Review* and *Signs* offices in 1879.

A. R. Henry, agent for Union College, gave an unwritten report. He spoke of the financial situation, and of the difficulties of making collections on outstanding paper. The present enrollment is over 400, which includes no primary department. It may be considered very good, considering the financial condition of that section of the country. The following is the statement of the standing of Union College, submitted by Brother Henry:—

*Report of A. R. Henry, Agent, with the Seventh-day Adventist General Conference Association, for the two years ending Feb. 1, 1895.*

## RESOURCES.

Campus, buildings and fixtures.....	\$155,901 36
Real Estate.....	30,350 00
Bills Receivable.....	46,475 87
Conference Accounts.....	8,464 87
Museum.....	1,440 43
Furnishings.....	10,468 58
Cash on hand.....	11,514 80
Total.....	\$264,615 91

## LIABILITIES.

Capital Stock.....	\$160,958 94
Bills Payable.....	79,495 01
Accounts Payable.....	1,656 64
Surplus.....	22,505 32
Total.....	\$264,615 91
Present Worth.....	\$183,463 26

The matter of the new church at College View being alluded to, it elicited very complimentary remarks from Brother Henry and Elder A. T. Jones, both as to the building and the efforts of the citizens in erecting a house second to none in the denomination. The edifice cost \$15,000, and is free from debt or encumbrance of any kind.

R. S. Donnell gave the report sent in by Greenville Holbrook, legal agent of the work of the Association at Walla Walla College, in College Place, Wash.

The report is as follows:—

## RESOURCES.

Buildings:—		
Building material.....	\$19,970 45	
Labor.....	17,464 13	
Steam fixtures.....	3,250 25	
Electric wire and bells.....	744 00	\$41,428 83
Development of spring.....		1,459 60
Value of real estate:—		
Acres.....	3,800 00	
Lots.....	3,315 00	
40 acres Dak.....	100 00	
80 acres Winman's Donation.....	400 00	
80 acres Blalock's Donation.....	300 00	7,915 00
Personal property:—		
Library, furniture, tools, etc.....		3,957 42
Bills receivable.....		32,775 58
Due from conferences:—		
North Pacific.....	611 85	
Upper Columbia.....	2,100 00	2,711 85
Due from Walla Walla citizens.....		1,100 00
Nursery account uncollected.....		1,364 00
T. L. Ragsdale.....		244 55
Operating department.....		952 45
Cash on hand.....		245 34
Total.....		\$94,154 62

## LIABILITIES.

Bills payable:—		
Gen. Con. Ass'n.....	\$30,723 63	
Mrs. Herman.....	1,000 00	
Randall mortgage.....	5,000 00	\$36,723 63
Interest due.....		500 00
Review and Herald.....		1,139 98
Present worth.....		55,791 01
Total.....		\$94,154 62

President O. A. Olsen presented a statement from L. R. Conradi, of the Hamburg business of the Association, which was organized under the laws of Germany, as subsidiary to the General Conference Association two years ago, to carry out recommendations of this body with reference to that field. The work could not be carried on in Germany under the power of attorney given by the Association in America. Hence an association was organized, and the work has gone forward, as shown in reports here given:—

MISSION PROPERTY.

At the last General Conference your Board kindly voted that \$25,000 be the limit of investment to secure suitable buildings at Hamburg, of which \$15,000 was to be the limit of cash advanced. This vote has been meanwhile realized, and we are happy to present to your Board a well-taken photograph of the mission building and the chapel, while Elder Olsen has the plans for the latter. In August, 1893, the mission building was occupied by us on trial during our general meeting, and its purchase advised by members of your Board. In the fall, the Hamburg Seventh-day Adventist Association was formed with favorable statutes to hold the property for the General Conference Association; and by December the purchase was effected. July 17, 1894, the contract was let for the chapel, and December 31 the same was handed over to us completed by the builder. We defer to occupy it only on account of dampness. Not all the bills being presented, we can give only what has been paid or purchased, and add to this about \$1600 for bills to be still settled as follows: Final payment on chapel, December, 1895, \$800; \$250 additional for furnace and painting seats; \$550 for grading, gas fixtures, repairs on mission building, electric call bells, speaking tubes, etc.

STATEMENT OF THE HAMBURG SEVENTH-DAY ADVENTIST ASSOCIATION TO THE GENERAL CONFERENCE ASSOCIATION OF SEVENTH-DAY ADVENTISTS.

Financial Standing Dec. 31, 1894.

Mission property as purchased.....	\$16,407 92	
Paid on chapel, additional lot.....	7,763 42	
Paid on furnace, seating, etc.....	448 98	
Stock depository paid for.....	3,514 12	
Furniture paid for.....	841 35	
Bills on chapel still to be settled.....	1,600 00	
Bank account.....	5,176 23	
Mortgages.....		\$10,817 32
Deposits.....		3,559 82
Present value in property, stock and furniture.....		19,758 47
Cash on hand.....		1,616 41
Totals.....	\$35,752 02	\$35,752 02

The Chairman also read the following statement of the financial standing of the college at Frederikshavn, Denmark:—

Real Estate: Building and lot.....	\$18,010 75	
Inventory: Furniture of all kinds.....	732 04	
Material: Brick, stone, and timber....	268 82	
Frederikshavn's bank deposits.....	1,672 30	
Accounts receivable.....	241 85	
Cash on hand.....	324 96	
Notes payable.....		\$ 6,989 25
Accounts payable.....		3,836 16
School fund.....		345 48
Present worth.....		10,079 83
Totals.....	\$21,250 72	\$21,250 72

At the request of the Chair, A. R. Henry gave, in a few remarks, his impression of the institutions and general work in Europe, which he has visited the past summer. The speaker expressed himself highly pleased with what he observed. He valued

highly the pleasant acquaintances formed with our people, and spoke in very favorable terms of the earnest interest displayed in prosecuting the various branches of the work in the old world. The institutions established in those countries give evidence of permanence, and are managed with ability.

At the close of these remarks the Chairman of the Committee on Resolutions submitted the following additional report:—

Your Committee on Resolutions would respectfully submit the following:

Whereas, Opportunities have arisen and doubtless will arise in the future to secure from various civil governments grants and donations, and,—

Whereas, To seek or even to accept any such thing from any civil government in any country would be a violation of the fundamental principles of separation of Church and State, therefore,—

11. Resolved, That we ought not as a denomination either to seek or accept from any civil government, chief, ruler, or royal chartered company, supreme, local, or otherwise, any gift or donation, concession or grant, either of land, money, credit, special privilege, or other thing of value, to which we are not in common with all others justly entitled as men without any reference to our religious profession or religious work. This does not preclude the receiving of aid from rulers, royal personages, or private individuals when such assistance is rendered by these parties in their individual capacity.

12. Resolved, That in harmony with this resolution, the General Conference Association be instructed to pay an equivalent for all government land that may be secured in Africa or elsewhere.

13. Resolved, That we combine the *General Conference Bulletin* and the *Home Missionary* under the name, the *Missionary and General Conference Bulletin*, and that the subscription price be placed at fifty cents a year.

On motion of J. M. Res, the Conference adjourned.

TRACT SOCIETY COUNCIL

ELDER R. C. PORTER presided in the Tract Society Council Meeting to-day.

"Bringing in the Sheaves" was sung, and Brother W. M. Lee led in prayer.

A. O. Tait, Corresponding Secretary of the International Tract Society, occupied a short time in speaking upon the duties of the tract society secretary. The position of the State and corresponding secretaries are especially important. The carrying out of plans for the circulation of literature rests largely with the State secretary, and hence a great responsibility rests upon one in that position.

The corresponding secretaries should not be placed in office and left to find out their work, but work should be assigned them. The corresponding secretary should endeavor to become acquainted with the people. Those they cannot meet personally, they may

become acquainted with by correspondence. Then the correspondence and acquaintance and interest should be kept up. Never lose track of any one, nor the points in which different ones are interested. If they cease correspondence, after a little time write them again, and keep up their interest.

Do not be satisfied with just what items come to you. Branch out; keep reaching out. Some simply do the business that comes to them. This is not enough. Be aggressive.

Another thing: Let the people know what is going on. Keep all informed of what is going on. It will encourage inactive ones to know that those who have no more ability than they, are at work, and knowing this, they will go to work.

S. H. Lane endorsed Elder Tait's remarks; and emphasized the point of aggressiveness, and of all the laborers' looking after every interest of the cause.

As to the question of placing standing orders by the State societies for forth-coming publications, such as Bible Students' Library, it is not thought a very good plan by Elders C. McReynolds and I. H. Evans. L. B. Losey, of Minnesota, stated that they kept a standing order for coming numbers of B. S. Library costing not over five cents each. It was thought that the plan would be a good one in some cases, but its adoption should be left optional with the societies.

W. B. White asked how many hours per day should be spent by a tract society secretary in his work.

Elder Porter thought the tract society office should usually close by 7 P. M. or half past. When an extra amount of work is on hand, the time might be extended to 9 or even 10 P. M., till the busy season is over.

Should the tract society secretary ever be given the office of conference secretary?—It might be well in some cases.

Elder Porter made some pertinent statements with reference to the spirit in which a secretary should do his work. There should never be any scolding. It never helps, and always does harm. If the work is not progressing as it should, do not always keep that before the people. Rather get them interested in something that will help them to go forward.

The secretary who cuts the people with sharp things will soon have to be replaced.

#### EDITORIAL NOTES.

ELDER H. P. HOLSER kindly furnishes us with the following list of languages in which the present truth is being published in Europe: German,

French, Spanish, Italian, Roumanian, Bulgarian, Hungarian, Bohemian, Polish, Russian, Estish, Lithuanian, Croatish, Greek-Turkish, Armenian-Turkish, Dutch.

ELDER ALLEN MOON, of Washington, D. C., president of the Religious Liberty Association, reached the Conference a little over a week ago, and was almost at once taken seriously ill. We are happy to see him about again.

WITH sincere pleasure we greet Elder Wm. Healey, President of the North Pacific Conference, who arrived from the West yesterday. Ill health has prevented his reaching us sooner.

THE venerable father of the President of the General Conference, Andrew Olsen, arrived yesterday morning from Wisconsin. We are glad to see Father Olsen looking so well.

THE Sabbath-school Association has opened quite a museum of island curios in the southwest vestibule of the Tabernacle. The articles have been donated by the islanders to the Sabbath-school cause. They are for sale, and the proceeds will be devoted to their intended purpose.

THE principal program provides for but three meetings a day,—forenoon, afternoon, and evening. That looks easy enough. But the subsidiary meetings of committees and societies are really too numerous to mention. And most people are kept on the stretch of nerve and muscle to compass them all, for they are all good; and all very *necessary*, especially the one to be held next. That is all well; but it requires promptness,—promptness in getting to the meetings, so that they can commence on time and not be confused by people rushing in a little late; promptness in closing, so that the people can transfer themselves and their attention to the following exercise. And if possible, a little breathing time should be allowed. Two hours is quite long enough for one meeting, especially where there are three or four a day, with several one-hour meetings sandwiched in.

We have often thought that our people should have two mental receptacles, as the cow has two for food. We should have one great one into which we could rapidly swallow all the good things that are poured upon us at such meetings, and another into which we could more carefully masticate them after the meetings are over.