

# GENERAL CONFERENCE BULLETIN

## THIRTY-FOURTH SESSION

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### THE GENERAL CONFERENCE BULLETIN

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BATTLE CREEK, MICH., FIRST QUARTER, 1901.

**ORDER OF BUSINESS.**

- 10:30 A. M., Stockholders' meeting Review and Herald Publishing Association.
- 3:00 P. M., Michigan Sanitarium and Benevolent Association.
- 3:30 P. M., International Medical Missionary and Benevolent Association.

**UNFINISHED BUSINESS.**

Report of Committee on Education, page 207 of the BULLETIN.

**A UNIQUE BOOK.**

"LANGUAGE in the Human Body" is the title of a thirty-two page pamphlet, introduced yesterday before the delegates. Its object is to teach grammar through simple illustrations from the human body. The author says: "It is simply a correlation of two studies, in the hope of adding interest to a branch of learning that is absolutely essential to success in any literary line." It is in the form of questions and answers, so simply put that it will be as a light to the

dark minds of those to whom grammar in the usual form has ever seemed so dark. It is the essential part of grammar in a nutshell. Price 10 cents, to be had of the Review and Herald, Battle Creek, Mich.

**GENERAL CONFERENCE PROCEEDINGS.**

Eighteenth Meeting, April 15, 10:30 A. M.

ELDER A. G. DANIELLS in the chair.

Prayer by W. C. Sisley.

The Chair: This morning we shall give a little time to the consideration of our literature, its circulation and its influence. We hope to be permitted to hear not only from those engaged in that work here in this country, but from across the sea as well. We will first ask Brother Ford to occupy the time.

I. A. Ford: I am asked to take the place of another in speaking on plans of work. I realize that this is an exceedingly important question. Our success or failure in the work depends very largely upon the plans upon which we work. From past experiences, I have been led to think that perhaps if we had less plans and more work, we should have seen more done than is now being done. Yet it is true that to accomplish the most in any line of work, we must have clearly defined plans, and efficient power to execute them. In order to do this, we must unite in perfect harmony to carry out these plans.

We have an illustration of unity of action in the Scriptures. It is found in the eleventh chapter of Genesis. After the flood, when the children of men had become numerous on the earth, they decided to build themselves a tower, so that in case a flood came in the future, they might escape disastrous results. They were so united in their efforts, and worked so hard, that very soon the tower began to assume immense proportions. The record says that "the Lord came

down to see the city and the tower, which the children of men builded. And the Lord said, Behold, the people is one." O, I would to God that this could be said of this denomination henceforth forever! "They have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do." Notice the tribute that the Lord himself pays to the unity of action that those people put into the work. This shows us what we may do if we are united. I believe we may learn from this a very profitable lesson. They were, of course, engaged in a wrong cause. We are engaged in the work of God. Would not this same unanimity of mind be a great blessing to us in our work?

I believe the plans originated for this work when it began, were heaven-born, and that we should quite largely return to first principles. The results from the efforts of those who went out to circulate our literature at that time show that the blessing of the Lord attended them. Our publications of all descriptions were placed in the homes of the people. This success was not at all pleasing to the enemy of all righteousness; and he, realizing that in unity there is strength, and in division weakness, sought to bring in other things to detract from this great work. The falling off in the total amount of our book sales shows how successful he has been in his scheming to thwart the circulation of the truth.

I believe the decrease in this sales of our publication is not half so much due to hard times and financial depression as it is to a lack of consecration, and unity in pushing the work that God has given us to do. I am glad to see that there is a tendency to return to former methods.

The Spirit of the Lord has told us that we should study the history of the

Waldenses, and work as they worked. The Waldenses were publishers. It was partly by means of their manuscripts placed in the homes of the people throughout Europe, that the Reformation was promoted in the sixteenth century. Their ministers would visit a few families, and it was necessary for them to have something to leave with the people, to strengthen them in the faith, I am glad that their ministers were canvassers who went from house to house to distribute their precious manuscripts containing portions of the word of God. It seems to me that the plan which has been originated of all uniting in selling "Christ's Object Lessons" is going to bring in harmony again, centering us all in one common, grand work, and so recover from the effects of disunited efforts of the past.

There is one plan in which every individual, old or young, may have a part. In calling the attention of the apostles to the field, the Lord said: "The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest." I believe if that plan could be indelibly impressed on all our minds and faithfully carried out, we would see this work rise as every other work, and go forward with a power in which we have never seen it go. When we pray for something, our interests are in that thing, and we do all we can, too, to answer our own prayers.

To-day there is a great dearth of workers to distribute our literature. How shall we obtain workers? I would like to see every one of our churches take this matter up, and set apart at least two of their number and train them to do this work. They will then have a special interest in these individuals, follow them with their prayers and assist them and their families when they come into hard places. Some three years ago a certain brother in Indiana told me that his church helped him to get out into the field. After working for a few weeks he became almost discouraged, having had rather a hard time. He received a letter from his wife one morning when he was feeling real downhearted, in which she said: "At our prayer-meeting last night you were the special object of our prayers. God came into the meeting. We are praying for your success." This brother said to me, "When she wrote me that, do you suppose I could have gone

home? I would have remained at my post, even if it had been likely that I would die on the spot." That interest which those in the home church were taking in him, strengthened and encouraged him.

One plan formerly employed quite largely was to send an experienced worker, with one who is commencing, or else placing the inexperienced canvasser in a company having some knowledge of the work. I had my first experience in canvassing in Georgia, far from my home. I had faithfully studied the "canvass." and thought I knew something about how to sell books. Fortunately for me I was placed with a company whose leader was an old worker in the field, having had several years' experience. As we were on the train going out to our territory, he said "Brother Ford, give me a canvass." I felt rather timid about it, but began. Before I had got very far, he began asking questions, and soon I became all mixed up and confused, and then he laughed at me. I decided that I did not know much about canvassing. I found that I must know my book. I fear we have made a great mistake in educating canvassers in a sort of parrot-like way, and they do not know, when they get into the field, the real pith of what is in the book which they are selling, and consequently are not able to answer questions intelligently.

Every canvasser should have an interest in the book he sells. I remember the case of one worker who had been selling "Great Controversy." He read "Desire of Ages," and said he earnestly desired that the thoughts expressed in that book might be revealed in his life. He thought that was the best book in the world, and concluded he would take that along with "Great Controversy," but all his orders were for "Desire of Ages." I am sure from my experience and by observation, that the man who has a special burden for a certain book because of the sanctifying influence of that book on his life, is the man who is going to have the best success.

In the education of workers, it is not a question to be left with one or two individuals. The State officers can not do it without the co-operation of all engaged. I am glad that those who are standing at the head of the work in the Conferences are taking hold of this matter, and are lifting, and I expect to see this work go forward. There is another plan in destitute fields, and we have them

all over the world. We have places in the South where it would be almost impossible for any one, especially a man with a family, to enter the work and make a success and keep his family at home. What shall we do in such cases? These souls are as precious in the sight of God as those in more favorable localities. How shall we reach them? I am glad we have families scattered around in different places. These families, if they will open their doors, and help in this matter, it will enable the canvassers to exist in the field and support their families and do a good work, and those families that thus help will be sharers in the sheaves which are brought in to the Master's vineyard.

Another thought: In the past, some of our workers who have had the best success in canvassing have been taken out of it to make poor workers in other lines, or complete failures. I want to read a line here from "Manual for Canvassers," page 63. "Canvassers have been called from their evangelistic work to engage in other labor. This is not as it should be." I do not understand that to mean that no one should be taken from the ranks of canvassers; but the fact is that as soon as a canvasser makes a success of his work, some one is ready to suggest something else. In the case of the Waldenses, we find that they did not take up that work as a stepping-stone to something better, but that was the greatest work they had, and I want to read a sentence right here from the same book, on the first page, showing that the canvassing work to-day is just as good as it was back there: "The canvassing work, properly conducted, is missionary work of the highest order."

I do not believe that we have been conducting this work right, but we want to reorganize it to some extent. I am glad that this line is receiving attention also, and I trust that it will be so reorganized that we shall see many taking hold of it who have never thought of doing so before. In times past there have been persons going into the work to make money out of it, but everybody who goes into it that way will fail. They always have failed, and they always will fail.

W. C. White: I believe that the time has come for our General Conference and State Conferences to sound a clear call for men who entered this work as pioneers years ago, who were then blessed in the work, but who have drifted off into other lines, to come back

to the work, and take their places in the ranks, at the head of advance columns in the fields, to carry the truth in our publications to everybody. A little while ago our attention in Australasia was called to the fact that we had four or five strong men that had drifted off into other lines. Some of them were in important positions. The matter was opened up to mother, and the message given her was, "Call for those men who have had a good experience in the book work, but who have been called to other work; call for them to come back and take up their place again as leaders in this book work." Well, it seemed as if it would tear our other lines of work all to pieces, because these were strong men, but the message was placed before them, and their hearts were convinced. The Lord worked with them to return to the work, and they have returned. I believe the time has come when we should call for such men as Brother E. E. Miles, Brother Fred Mead, and other men who have left this work, and gone into other lines, to come back and take their places at the head of advance columns; that this work may advance, and do its work throughout the world.

There is a great work to be done, and this is one of the grandest agencies through which it must be developed. There is no need of our book work shrinking as it has. It ought to be doubled and quadrupled. We must therefore keep all the old agencies and forces good, and while we keep these forces good, we must also keep good a force of men who are traveling all over the field. We must also organize companies that will take charge of sections and districts, and work faithfully and thoroughly to prepare a people to meet the coming of our Lord.

H. H. Hall: Brethren and sisters, I love our books. I believe they are one of the grandest agencies we have for carrying forward the third angel's message. Therefore I am glad to say a few words in regard to one way of circulating them. About three years ago the Pacific Press Publishing Company seriously considered the advisability of trying to enter trade book stores with some of our publications. We tried to secure the help of some one experienced in this line of work. We were unable to do this. We tried to do some work by correspondence, but very little was accomplished. During the time we were making these efforts, we also endeavored to get out some publications

that would be especially appropriate for this class of trade.

The day before I started out, I had a talk with the manager of the American Tract Society in San Francisco. He had traveled much through the West, and knew the situation fairly well. He told me that though they had done considerable work of this kind, they had never been able to pay their traveling expenses. They had a large line of books also. They told me that it would be impossible to do anything. It did seem as if it would be so. We had an almost unknown line of books on unpopular subjects to offer a class of stores that are already overstocked. But our board gave me the permission to try, and I tried. I will not tell you of the many mistakes we made, but the plan we finally adopted was this: We would place some of our books in one store only in a town. We would supply the dealer with the description of these books so that the circular was distributed as his own. In this way the people approached the books and examined them without any prejudice. This we thought to be something of a point gained. Placing them in but one store we would be able to tell the dealer that he would be fully protected. This was the matter which seemed to have weight with them, and it assisted us quite materially. On the first trip we placed some books on sale. We have not had to do that since, and I think this plan will never be successful, unless the same person who delivers the book shall make the collections for them. It is impossible to do it by correspondence, at least we found it so. Just before coming here I supplied these stores the second time. I found many stores where the books had been sold, and I found other places where they had sold but limited quantities.

I found a number of places where the ministers of the town had called in and almost threatened to boycott the merchants if they continued to carry our books. I found one "Desire of Ages" that had been sold successively to the cashier of a bank, and to a Sunday-school teacher, and both times had been returned because of its heretical teachings. Of course I do not know who will get the book next; but I hope he will read it sufficiently to find out its teachings.

From a financial standpoint we have not anything very bright to present, although during the four months which

I spent on the road we sold about \$2,000 worth, at wholesale prices, so that the success was better than we supposed, even though it is not as good as we might desire.

Now a few words about the outlook. In my estimation, the outlook is twofold: first, the influence which the traveling man has upon the dealers. This may seem to you to be a small matter; but I believe the traveling man can have just as good influence upon these dealers as will be that of the consecrated canvasser who goes to the homes of the people. In fact, I believe it is stronger, because these dealers are not accustomed to meet Christians; at least in men of the road. Therefore I believe this is going to have a wonderful influence; in fact, I have definite knowledge of this. I believe that if the traveling man would live out the principles in the books he is selling, it will be recognized every time; and when such a recognition is given, then the man will be likely to be interested in the publications, and finally he may be brought into the light of truth.

My second thought is this: It will not be long until this truth shall rise and sweep over the world, even more than it did in the times of Christ. There is coming a time shortly, in fact it seems to me that I have seen the beginning of it here, when it will rise in such power that the world will be thrilled with its power. When that time comes, there will be a demand for the publications which contain the thoughts that this message is based upon; and when that time comes, people will inquire diligently for the printed truth, and dealers are always glad to get anything that the people desire, and so will have to purchase our books.

Just think a moment. If in Jerusalem, at the time of the pentecost, there had been bookstores selling books treating on the life of Christ, do you not suppose those stores would have been thronged with people anxious to get them?—Of course they would. It would have been impossible to have had it otherwise. Then what about the present time, when people are reading almost continually? It is true, the class of reading they secure is not the best. But at any rate they are educated to read; they secure their news in that way. And so I say again, when people are curious to know the basic principles of the message that has such power, they are going to read. Then, if these

dealers are acquainted with our publications, even though they may not handle them, but if they are acquainted with the men who have brought them to their attention, I am sure that our books will go as they have never gone before.

You may think it impossible for us to secure books then. But I read something the other day in the new volume of the Testimony on this point that was a blessing to me; and that is the thought that so long as probation lasts, the canvasser will have work to do. If he has work to do with the books during that time; there must be books for him to handle, so that the canvasser and the dealer with the trade are on the same basis. Therefore I am sure that even at that time there will be plenty of publications for the dealers, and as surely they will know where to get them.

I want to give you one experience, and then I will close. I had been unfortunate enough to contract the grip, and was not feeling well, and I came to one of the hardest towns on the whole line, the town that I dreaded from the time I started out. It was a large place. And one of the largest dealers had curtly told me on the trip before, that he wanted nothing to do with our publications. The next largest dealer had no interest whatever. One other dealer was so deaf that I could hardly get him to understand a thing. Still another dealer had returned a number of his books, and another man had been in a hospital, and had not paid for them. It seemed to me as if I could not go out the next morning, and I passed a discouraged night. But the next morning, while at worship, I read my Bible, some things came to me, especially strengthening and encouraging, and I thought I would take it all to the Lord in prayer. I remember that I took out my list of names and wrote them down in my diary, and I had a season of prayer over those names. It seemed to me that the Lord came especially near, and I felt when I went out that he was going to help me.

The first place I went was to this large store, where the buyer had refused me before. He was a man difficult to be found. But after I had talked with him three or four minutes, he gave me an order for more than \$30 worth. I went to the next store, where they were indifferent, and the man gave me only a small order; but he bought a number of other books for his own reading. He

said he was interested in our literature; and if he found those things what he expected them to be, he would put in a large stock. I went to the deaf man, and while I had some difficulty in getting him to understand, yet he purchased. I went to my other dealers, and while I had some difficulty during the day, yet every man whose name I had written down in my book that morning bought quite a liberal quantity of our books.

That night when I went to my room I had a thanksgiving season, you may be sure. During my stop at the hotel, another brother, Brother A. D. Guthrie, whom some of you may know, came in to see me. He had been working with health foods there, and had found a lady who had read a book he sold her, and she was ready to come into the truth. We then had another service, and I praised the Lord for the opportunity, and for the blessing and privilege of working for him, even in this way.

The Chair: The brethren have asked me to give a little talk on the relation of religious and health works. "Is it competition or co-operation?"—Co-operation, of course. There is no competition in anything in God's work. So I will not spend three minutes talking about that; but I will say a few words about the pushing of the health works in connection with our religious books. As I have been pressed with many duties, and have not had time to study the canvassing work in this country, I shall tell you something about our experiences in Australia in the sale of medical books.

About ten years ago a brother went out to sell the "Home Hand-Book." He had been selling "Man, the Masterpiece," but about ten years ago he went away out to West Australia, a thousand miles away from Melbourne, where our publishing house was located, and canvassed that sparsely settled territory. He met with great success in the sale of the book. He also sold quite a number of "Home Hand-Book." But for many years our "Home Hand-Book" was considered too large to sell. None of the canvassers thought they could make it go. So we had copies on our shelves for years and years. "Ladies' Guide" and "Man, the Masterpiece" were sold, but the "Home Hand-Book" was too large, and the price was too high. But the sale of "Man, the Masterpiece" and "Ladies' Guide" became very large, almost phenomenal, in fact.

Then some undertook to sell the "Home Hand-Book;" and during the last three or four years our agents have had a wonderful experience in the sale of that large book.

Brother Palmer has sent me some statistics regarding the comparative sales of the medical and religious books. I will read them to you. Beginning with 1895, the value of medical books sold was \$18,327. I will just mention the thousands. The value of religious books sold was \$25,000, making a total of \$43,000. In 1896, medical books, \$17,000; religious books, \$23,000; total, \$41,000. In 1897, medical books, \$26,000; religious books, \$11,000; making \$37,000. In 1898, medical books, \$27,000; religious books, \$21,000; making a total of \$48,000. In 1899, medical books, \$44,000; religious, \$20,000; total, \$65,000. In 1900, medical books sold amounted to \$54,000, and the religious books, \$28,000; making a total of \$82,000. So that you see it has not been just one year that our medical books have been carried along, but every year they have increased—from \$18,000 in 1895 to \$54,000 last year.

Well, you remember that our territory is a large one, the people are scattered, the population is small, and the agents have just tramped that whole country over, covering millions upon millions of acres, and thousands upon thousands of square miles of territory. They have gone out with both the religious and the medical books, and have sold them right along together.

Brother Palmer has given a few items here that I think will be better than anything I could say:—

"1. The population of Australasia is about 4,500,000.

"2. The number of Seventh-day Adventists is about 2,000.

"3. The number of canvassing agents has varied from 20 to 70, during the last six years.

"4. The sale of large subscription books has amounted to a little over ninety per cent of all the books sold.

"5. The number of religious books sold has more than equaled the number of medical books; but the high prices of the medical books has made their value greater than the value of the religious books."

You get the idea? A "Man, the Masterpiece" or a "Ladies' Guide" would sell for five dollars; the "Home Hand-Book," eight, nine, and ten dollars; while the "Great Controversy," "Daniel and Revelation," and other books sell

for not more than half that, so that the number of religious books has been about the same as the number of health books.

"6. The medical and religious books have been pushed by the tract societies with equal energy." Co-operation; neither one has had a black eye given it.

Voice: Is it customary for one man to take both medical and religious books together?

A. G. Daniells: That is owing to the territory he is in. If we send a man out into the backwoods over a scattered territory, where he has to travel sometimes thirty miles to come to a house, we tell him to take along all he wants; to load himself up, and do all he can; but if he is in thickly settled territory, then we ask him to take one book alone.

"6. The medical and religious books have been pushed by the tract societies with equal energy, and with gratifying results. If one large religious book follows another quickly in the same territory, the first is likely to injure the sale of the second. We have found it advantageous to follow a religious book with a medical book, thus lessening that difficulty. We see many advantages in running both lines together under one management."

There has been a good deal of talk about having some medical canvassers or medical men come in to take the territory and run the medical book sales, and the tract societies run the religious book sales; but we have always given an emphatic *No* to that, because it would mix up our territory. Now we have for many years kept clear records of our canvassers' work. We know where they have gone for the last ten years; we know what books they have put into the territory. We know just where to send agents with either the medical or the religious books, and as long as we keep the whole territory under the control of one management, we can keep a clear record of everything that is being done. If we had two managements, we would not know what was being done. Besides, we believe that it is the duty of our denomination to give its attention to these medical lines right along just the same as to the other lines, and there should be no competition, no conflict or sparring in the field at all.

I am glad that this is a missionary Conference; that we are talking up liberalities to missions, and I believe that one of the grandest ways to help our

mission cause will be for us to adopt the principle of individual responsibility. If our agents must have assistance to carry the business, let us encourage them to appeal to individual friends to supply them with the capital, and thus make a donation to the missions, through the publishing houses, of this money now consumed in interest. We talk of the missionary spirit in our churches, and take donations. That is good; but one of the grandest donations which our churches could make to the general cause would be an earnest effort to pay up all their dues to the State tract societies, so that they could pass it on to the publishers, and the publishers could be saved the interest, and thus be enabled to make liberal gifts to our missions. I know that the managers of our printing houses are more than willing to turn the facilities of these great plants to the turning out of books in the foreign languages, thus providing the means by which we can send the truth to every nation, kindred, and tongue. Our publishers wish to do this. What is the difficulty? It takes so much capital to bring out new books, and we have so much tied up with the societies, so much interest to pay, that they can not make the investment. Brethren, shall we break this yoke? Shall we lift this burden? Shall we set them free? Shall we tell them to use the amount of this interest, and as much more each year in publishing works to go to every nation? I pray God that he may impress this matter upon our hearts, and that we shall unitedly stand for the principle of individual responsibility.

"7. The highest record made in that country during the past six years was by a lady canvassing for 'Ladies' Guide.' Her sales for one month amounted to \$1,120." Can you beat that in America? That was not just a flash in the pan. I wish I had our monthly summary to show you her sales from month to month for two years. It is just as wonderful; but this was the highest record she reached. Many times she reached nearly this. "The highest record for one week was made by a brother canvassing for 'Home Hand-Book.' His sales amounted to \$345.

"8. For over fifteen years these large subscription books have been pushed in Australasia, and the last year was the best thus far." Now about the conditions for selling: "The times are hard,

the droughts are severe, and the population is widely scattered, yet the work goes on. As long as the agents can keep the droughts and hard times out of their own hearts, they get on very well.

"9. A good harvest is sure to follow such seed-sowing. In one of our colonies during the past year, fully twenty good souls have decided to obey the truth as a direct result of work by our agents and their books."

Yes, a nice church was raised up in one town where a canvasser had gone and located his family. He lived right there, and canvassed the town over and over, and the country all around, and he raised up such an interest in the message that a minister was called for, who brought out a church, and now they are erecting a church building.

I suppose I should not say anything more about this, but I believe, dear friends, that we can do a hundred times more with our medical books than we are doing at the present time; and you can see that by rotating, or by alternating rather, the medical and religious books, you can just keep the territory going all the time.

I believe Brother White is to speak on methods of finance for the work, on compensation for the author, publisher, State society, and canvasser.

W. C. White: The method of finance which, if adopted by each individual canvasser, each church tract society, each State society, will put our work on a footing where thousands of dollars of interest can be saved every year to the cause, where the precious time of the worker can be saved from worry, is the pay-as-you-go plan. I need not tell you that at the present time there is a general willingness on the part of the person selling books to wait before he pays for them until he has made his collections. Then there is a general tendency on the part of our local church societies to permit a small indebtedness of from five to twenty dollars each to rest against them. This keeps our State societies from five hundred to five thousand dollars each in debt to the printing houses, and as a consequence our printing houses are paying interest upon thousands and thousands of dollars. Each year, our missions, our general cause, are robbed of thousands of dollars, because of the interest that is paid on these indebtednesses. Can we afford it, brethren?

Another feature regarding finance, and this is one which has to do with

our State Conferences. We should return to the principles adopted here in the Conference of 1886. The action taken at that Conference was based upon the belief that obligations are mutual. It was agreed that whenever a State tract society would assume the responsibility of thoroughly working its territory whenever it would say, We believe that God will help us to be the agent of the publishing houses in placing the truth in every family in our territory. We will adopt the general plans recommended. We will place a State agent in the field, to give his constant study to the development of the canvassing work, to visit the churches, to find men and train them that they may enter the field, and to work with them. We will give our influence to this work, we will give our strength to it, we will accept it as the greatest self-supporting missionary agency of the denomination. Upon these conditions it was agreed that the publishing houses would give control of the canvassing work in that field to that society, and would protect them in the sale of subscription books in that territory.

In this it was recognized that obligations are mutual. But as time has gone on, we have backslidden. A few societies met with marked success, so that there was enough money received from the canvassing work to pay the State agent. The brethren said, "Take that money, and pay the State agent, releasing the Conference from that burden, so that it can put other men in the field." The motive was good, but the plan was bad; because just as soon as this was done, other States began to plan, How can we throw this burden entirely on the tract society? Then when there were reverses, and the profits were not large enough to pay the State agents, some tract societies said, "We will economize, we will do this work from our office." And so the State agent has gone out of the work, and our work has shrunken, shrunken, shrunken, until that which ought to be a great honor, is becoming a great disappointment. This is because we have backslidden, because we have not stood by the principles adopted at the beginning.

Shall we not go back to first principles? [Voices: Amen!] Shall not our Conferences say, "We accept the canvassing work as a great evangelizing agency; we want our canvassers to be evangelists: we will choose a man having good

business ability, a man having wisdom to select men and to direct them; and we will pay him from State Conference funds. We will keep him constantly in the field, encourage him to go to our churches, and minister to them in any way he can; we will let him hold Bible readings, visit families, and find the men whom God is fitting to be canvassers? [Voices: Amen!] Then he must associate these men with good agents in the field, so that they may get a sound experience.

Then let us agree, brethren, that not less than one half of the net earnings of every society every year shall be used in benevolent work. It should be placed in the hands of the Conference Committee to use in benevolent work. What kinds of benevolent work?—First, all our canvassers should be supplied with tracts and leaflets, so that every family that does not buy a book may have something to read. [Voices: Amen!] There are other plans that need to be devised to assist the canvassers. Then there are various lines of the old-time tract and missionary work. We must devise various plans for following the work of the canvasser,—by correspondence, by sending literature to follow up his work. You will find plenty of ways to use this fund. Let us agree, then, that the State canvassing agent shall be paid by the Conference, and that one half of all the net earnings of the canvassing work shall be placed in the hands of the Conference Committee each year for such benevolent work.

Let the other half of the net earnings go into the capital account, until we have a capital in each depository sufficient to own all our books, and pay our printing houses, and not be at all in debt to them. When that capital account is sufficiently large so we can carry that business, then let the entire net earnings of the canvassing work go into the hands of the committee, to be used each year in benevolent work. But let your general canvassing agent be an evangelical man, employed by the Conference, paid by the Conference, and let it be understood he is doing the highest kind of Conference work in carrying forward constantly the effort to get more evangelical canvassers into the field.

I believe that this is a principle which is vital; and I most earnestly hope that our people will make decisions at this meeting; that they will stand firmly by

it in the future. And let us recover the results of our backsliding.

I must now speak of the principles which should govern our dealings with one another, and our feelings toward one another, in this work. If we are to attain the greatest success, every part of this work must have sympathy for and rejoice in the prosperity of every other part. Is that not so?—It is.

Let us consider the different parties that have to do with the producing of our literature and placing it before the people. First of all, the Lord puts it into the heart of some teacher of the Word to write that Word, that people may read it. That represents effort. It takes time, it involves study, it involves expense, and it can only be successful where God has given that talent to the individual. We recognize that where God gives a talent to an individual, he gives that individual the responsibility of stewardship. Is that not so? On the one to whom he gave one talent rested the responsibility of the stewardship of that one talent. On him who had ten talents, rested the responsibility of the stewardship of the ten talents. When our publishing houses have arranged with authors that they shall receive a very small percentage of the earnings of their books, let us remember that that is theirs, and that as God has given them the talent, he has also given them the stewardship, and let no one begrudge them the amount.

Do you realize that the author gets only half as much as the State tract society has for simply receiving the books from the publishing houses and passing them on to the canvasser? The author receives only one tenth part as much as the agent does for carrying the book and selling it to the man who reads it. If you were to write a book, would you think it a large proportion that you would receive for the writing of that book,—one tenth part of what the agent receives for only taking the book and carrying it out and selling it to somebody?—No; I do not think you would consider it too large. It is about the same amount that the publishers receive for the work of distributing the books to the State societies, and for advertising them. Let us not begrudge it.

We pass to the publisher. We ought to give much more consideration to our publishing houses than we have done. Because our publishing houses have not shown loss in their balances, and because their business has grown, we have come

to think that they are very strong financially; that they are getting the lion's share. But they are not getting the lion's share. They are getting a very small percentage; and you will hunt a long way before you will find other publishing houses that are receiving so little for doing the same line of business.

Just think of it. Our publishing houses, after meeting the actual expenses of getting out a book, ordinarily receive as a matter of profit on the book about one half of what the State tract society receives for simply passing the book through their hands on to the agent. Is that too much for all the responsibility they bear? Is that too much? [Voices; No!] Why, no; we know it is not too much; and, brethren, let us not begrudge it. [Voices: Amen!] Let us be thankful that the volume of business is so large that with this very small percentage they can live and continue to do this work. [Voices: Amen!]

The time will come when we shall study this thing more fully, more thoroughly, than we can do to-day; and when you read the Canvassers' Manual, you will find that in the same Testimony to the church, which called the attention of this people to the fact that plans should be laid for our books to be more widely circulated, and far broader plans to be laid, there is pointed out the danger of our dealing too closely with the publishing houses. It lays down the principle that our books should always be issued upon such a plan that there will be a fund returning to the publishing house with which to issue other books. How is it now? The fund returning from the sale of our books is not sufficient to enable the houses to get out the new books that are needed, and as we increase our literature, we drive our publishing houses to increase their borrowings. That is not right. You will find missionary publishing houses where the pressure is so great that the publishing work is being done at almost no gain at all.

If there were time to enter into it, we might show the great embarrassments that have arisen during the last few years and the great peril that our work has been in some fields from the fact that some of our publishers have been so eager to use all their earnings in benevolent work that they have not reserved a capital, and when demand came for large quantities of an expensive book to go to a distant field, they could not fill the orders because they

did not have the capital to do the work. Our work has been brought to the very brink of ruin and wreckage because in some of our enterprises this principle laid down in the Testimony has been disregarded, and there has not been a fund reserved with which to produce more books.

You say, "Why do you talk with us here? Why do you not go to that individual house?" Brethren, that is a missionary Conference, and I am talking to-day not so much for the Good Health Publishing Company, which has been overliberal, and has not reserved to itself a proper capital for doing business, as I am for the benefit of our brethren who represent missions, and will in the next few years be brought into contact with these questions in a practical way in their mission fields.

The time has come for the great enlargement of our printing enterprises, and we must lay the foundation of these enterprises upon correct principles. The time has come to lay aside the study of policies, and study principles. We can build on them, but policies are shifting.

What can we say about the finances of the State societies? Our State societies should own their stocks of books, and they should have a capital fund sufficient to meet any emergency that arises on account of the necessity to advance large quantities of books occasionally to a successful and trusty agent. Our societies should stand above indebtedness.

What are the greatest dangers of our State societies? I will point out a few of their perils. One is that in our effort to do the old-time missionary work, we shall fail to secure thoroughly capable financial men to manage the canvassing branch. Another is that in securing competent men to manage the financial branch of the canvassing work, we shall fail to provide secretaries of missionary experience to carry forward the old-time missionary work. These are two departments: why should the one be neglected, while the other is built up? Brethren, this ye ought to have done, and not to have left the other undone. We must recognize that our societies have these two branches, and we must provide workers who are thoroughly capable of managing both these branches.

Another danger of our societies entering into side issues, doing a little general trading, or a little printing, a little bookmaking, a little publishing, and

this, that, and the other, that takes up the mind and time of the secretaries, so that they do not have time to think, to pray, to study, and to reach out in correspondence and in sending out literature as they did in the olden days. We must not fritter away our time. Ministers should remember this, secretaries should remember this. What a shocking thing it is for a worker to let a half-day be wasted because a little expense would be incurred in using that half-day to advantage. The greatest economy that our tract society secretaries can ever exercise is to make the best use of their time. The same is true with reference to our canvassing agents. I believe we are frittering away lots of time in "playing publisher." It does not pay. There is a better way. I have no scourging word for local papers; but as we organize Union Conferences, and those Conferences knit their work together, let us have a good, wholesome printing-house in connection with the school in each Union Conference. Let our students do the printing, for the Union Conferences. In this way you will save time and money.

Our canvassers have solid work to do, and we should not begrudge them their earnings; but our agents must also remember that they are responsible to God for the use of these earnings. When the time comes, as it will come in foreign mission fields, in home mission fields, in the destitute South, and in the populous cities of the East, that you come face to face with the necessity for low-priced books; where the only way to succeed appears to be to bring the retail price of the book closer to the actual cost of production, what shall we do? I believe the time is near at hand when some of our agents who are hungering for the spiritual advancement of the people will say, "If you will produce a book that can be sold at a lower price, I will cheerfully work for forty per cent discount instead of fifty." That will enable the publisher to bring the price where the people feel they can buy. In populous localities the agent is close to his people. It is rapid sales that will enable him to get a living. I believe you will find this suggestion is consistent with the appeal made in the Manual for Canvassers. It is consistent with the statement that our agents have been tempted to demand the largest wages because the publishers of secular works have offered them large wages.

Some of our brethren have read this as an evidence that all agents should have a salary. But stop and reason a minute. In what way do other publishing houses pay wages to their agents?—By their commission. In what way do other publishing houses offer high wages on secular books?—By offering a big commission. In what way have our agents used their influence to secure large compensation?—Through demanding the large commission. There are fields that require it. There are fields that will support it. But, brethren, as we advance with this work, we shall find fields that appeal to us for a different way of dealing, and the agent has it in his power to solve the difficulty by saying, "If you will produce a class of books on which you can put the price lower, and only give me forty per cent, I will take it, and I will work faithfully at that." That will enable us to put the books where the people will feel that they are reasonable in price. I expect that in the providence of God we shall see such a move as this during the next two years arising from the agents themselves.

That there might not be any mistake about this matter, I asked mother what was meant by those references to high wages? I asked, "Is there anything in that statement that would help us to settle this question as to whether canvassers should have a salary, or work on commission?" "Why," she said, "the matter of salary or commission does not enter into it. It is the matter of compensation. That is what I meant by wages." I said, "Then what is your judgment? Is it your judgment, from that which has come to your mind, that that would be an advantage to our cause to pay our agents a salary?" She said, "I don't see how it can be done."

Those who would work profitably on a salary are not the agents who most urge it. Those who urge it most are those whose labors would not earn it, and therefore our Conferences would be brought into distress. This is a missionary Conference. We are broadening our plans for missionary work. We are loosening our purse string; we are making every plan and every provision so that the home funds may be taken into the mission fields. Do you believe that the enemy of our work can see this progress without putting forth a special effort to raise some new issue to absorb that means? Do you believe that you can return from this Confer-

ence and go forward with the organization of your Union Conferences without meeting a special effort to develop local enterprises, that will absorb the funds that you wish to pass on to the General Conference, and through it to the mission fields? Do you believe that you can carry this matter into the local Conference without meeting special issues, special pleas, that will use up all the surplus in the State, and thus curtail the foreign work? No, you must expect to meet these things. You must expect that in the organization of the Union Conferences, enterprises will arise to absorb all the funds, and to keep the means from going out into foreign fields. I say to our canvassers, Do not do this by asking for salaries. We have means by which men can receive compensation in accordance with their labors, and as these have been blessed in the past, we believe they will be in the future. Especially should agents who earn large means realize their responsibility, and use their earnings in helping their fellows who are not so successful.

I pray God that whatever of truth I have spoken may rest in your minds and may be helpful in restoring this work and carrying it forward.

Question: I would like to ask where each per cent of the retail price of the book is used, or where it goes.

W. C. White: Fifty per cent of the price goes to the man who carries the book. Ten per cent goes to the State tract society that buys it from the publishing houses, furnishes it to the agent, keeps the accounts, and thus is responsible for the work in the State. About five per cent goes to the publishing houses for their responsibility in handling and selling the book, advertising, getting circulation, supporting the field agents, in addition to the actual expense of printing. Five per cent goes to the author for all his responsibility in work and producing the manuscript, and what is left is used in buying paper, producing plates running it through the press, and getting it bound.

Question: Do you recommend that the secretary be paid by the Conferences or by the State tract society?

W. C. White: I think the matter of payment of secretaries and office help can best be determined by the State Conference Committee, according to the character of the work which they are doing and the condition in the fields, and the condition of the funds of the

tract department. I hardly think it would be wise for any one to enter into the matter of giving counsel in an off-hand way. If a Conference has funds, or if a tract department has funds, for building up its capital, or if it can use a portion of this fifty per cent I have spoken of in sending out gratuitous matter, it should not be considered a good investment by a Conference to pay the corresponding secretary from Conference funds. I know it has been done often, and often will be, but I believe that this is a question that will be dealt with locally.

E. E. Miles: There is one avenue for the circulation of our literature that has not been touched upon to-day. That is the news company. I rejoice exceedingly that so much progress has been made in the matter of getting our books in the regular bookstores. There is a larger or smaller number of bookstores that do not handle the class of books that Brother Hall has been placing with the trade. You pass through our large cities, and you will notice that there are numerous places where they seem to have nothing but paper-covered books. Many of these are in connection with tobacco stores. There are large news companies that supply these stores. They supply the trains, the railroad news business, and also the news stands we find along the lines of travel. There is the American News Company, the Union News Company, the Southern News Company, the VanNoy News Company, the Chrisholm Brothers, the Railroad News Company, the Brown News Company, the New York and Eastern News Company, the Armstrong News Company, and others that I might name, that I have some acquaintance with, as I am already supplying them with books, and have been for a number of years. I am persuaded that we ought to have workers among us who would prepare books for this class of trade. These books would have to be especially written, and I believe we have those who are capable of doing this. However, I would suggest a word of caution, and that is that they take counsel before attempting to write a book or to publish a book for this class of trade. I have learned that the larger number of books fall dead on the market. I suppose that there are twenty-five books published that amount to nothing at all, that do not pay expenses, to one that is successful, and there are facts and principles that only discovered by experience, and are so

again I would say, before launching out on this, you would better seek counsel from people who are acquainted with the trade.

My name was mentioned here this morning as one who should return to the subscription book work. I am glad to say to you that that call has not come from the brother who mentioned my name, but it came from the Lord; and for the last four months I have been devoting my time to the work, and the reason I feel free to turn my attention again to the subscription book work is because our publishing houses are taking hold of the trade-book work. If the situation were the same as it was two years ago, and as it has been until very recently, I could not consent to this for one moment. I do not think that my work with the trade-book business is at an end yet.

My interests are in that work; I have an undying burden for it; but at the same time, now that our publishing houses are taking it up, I feel that I can let this burden roll somewhat upon them, and that I can again return to the subscription-book line. However, I wish to make these few remarks, hoping that the seed would catch somewhere, and spring up, and bear a harvest of books that can be circulated through these great avenues, these news companies. For when we go to the individual bookstore, the matter ends there; but when you go to the American News Company, that means a large part of the United States; when you go to the Union News Company, that means the railroad business for a large part of the United States; and when you have begun to do business with the American News Company and with the Union News Company, then these minor companies that I have named, and others that might be named, will be ready also to take and handle those books that are being handled by the larger news companies.

And so I say that I think we shall be negligent to our duty if we are satisfied with simply the regular subscription-book business, with the work that is being done by our colporteurs, through our tract societies, or by even reaching the better class of the book trade; but we want these cheaper books, the paper-covered books, that will go onto the news stands by the side of the novels, to be found there; for so many, many people feed upon novels, and novels only. I suppose that a very large pro-

portion of the people never read a bound book; but they buy novels, magazines, and newspapers. And so we must meet the people where they are, and have something that will reach all classes of people.

At this point a motion to adjourn was passed, and Brother C. Santee pronounced the benediction.

A. G. DANIELLS, *Chairman.*

L. A. HOOPES, *Secretary.*

### MISSIONARY SERVICE.

Missionary Talks Given in the Tabernacle,  
April 13, 3 P. M.

(Concluded.)

SINCE coming here, I have heard of four European adults of good position who have come into the company, and accepted the Sabbath. In the cities throughout India, multitudes of European and Eurasian classes are above the average in intelligence, and in habits of life; for very naturally the European who goes out to India is a man of affairs, and goes out to connect with the government in civil or military life. Perhaps he goes there to connect with some great mercantile interests, and in that field we find millions of intelligent, stable people, waiting for the knowledge of the truth. So God has planted in Calcutta a little sample of what I am sure he designs to do in many of the great cities of India. How we do long to see that work taken up in great centers like Bombay, Madras, Colombo, Rangoon, Allahabad, Lahore—great centers of population, where we can begin upon the Europeans, and English-speaking peoples, knowing that from that beginning, the light may radiate out upon many millions in the great darkness of Hinduism and Mohammedanism. But we wait, and have waited long, after the field has been made ready. Our paper published there goes to hundreds of people in these great cities, and we hear of many interested ones, in consequence. But with only one minister in such a field, with two canvassers, among double the population of North and South America together,—we are waiting from month to month, brethren; and the waiting time seems long.

When Brother Robinson was dying, I said to him that possibly the Lord was taking him and that perhaps his death would do something to call attention to the needs of that great field, and he replied, "Perhaps; perhaps." But we

have waited sixteen months already, and not a soul from this great land has turned his face toward the East. It seems a long time, with the people calling for help,—people who should be instructed. I say, brethren, that the field is open. Talk about open doors,—doors are open everywhere. My office door has been open, and through it has come a continual stream of English-speaking natives to talk with me about religion, about Christianity. So many of them have come that it seemed almost impossible sometimes to do the necessary work that needed to be done, and yet I do not know how many seeds of truth have been sown in hearts inquiring after God.

And so in these cities we have thousands upon thousands of English-speaking natives whom we may reach while we are working for the English people themselves. The sound of the truth has already gone out from Calcutta and the regions round about, and the natives are saying that this is a new thing. I have been told that in converted communities the word has gone out that our mission is a virgin mission, that if we can only keep from being contaminated by the other societies, it will be a new thing in India, by which the work may be wrought by the power of God and not by the power and the wisdom of man.

Even in the Hindu papers there are selections from our paper *The Watchman* upon methods of missionary and all-round work in connection with the union of officialism with religion. Extracts have been quoted, and Indian papers have said, "This sounds like Christ."

In these cities there are multitudes of student classes, and how I have longed to leave my work, and go down to live among the university students. It is supposed that there are ten thousand in Calcutta alone; the university population of India is greater than that of England. India graduates more young men from its universities than does England, and they are bright youth. The young men there are men of thought, but the universities and colleges teach them the rubbish of human philosophy. Even the theological schools teach evolution and all these things. These young people like to read and talk English, even if but for practice, and so they are ready to hear, ready to flock about you, to look into your eyes,—and I believe God will give us many from among that population.

There is one young man now who has passed his examination for a degree. He is at heart a Seventh-day Adventist. Missionaries have tried to buy him with the promise of a position if he would only join their ranks. He told them that whenever he became a Christian, he would become a Seventh-day Adventist. We have prayed for men like that to come out directly from heathenism without the mark of other societies' work upon them, that they might be instructed in God, and stand as representatives of the third angel's message before their own people. This young man has now gone so far as to sever all connection with heathen ceremonies. His father, a wealthy man, disinherited him; but the young man told me that since his father took this step, he felt he had something much better, and so felt richer than he ever did in his life before. He is now awaiting his baptism until he can go back and endeavor to win his wife to the gospel of Jesus Christ. There are many others connected with the universities and schools waiting for the gospel of the Lord Jesus Christ. Open doors? Millions of them everywhere! Three hundred million doors, and Jesus Christ knocking at every one of them, saying, "Open, and let me come in." But he wants us to go to speak to them and tell them that he invites them to open the door and let him come in.

Look at the millions of homes in India to be reached only by the zenana work. Most of the time we have for this work only Sister Burrus, who has gone in and out among the people. Her work does not shine out much in statistics, but she knows of many homes where the inmates are almost believers, though bound by social laws and caste, by a peculiar kind of domestic life; but I believe that when the Lord lets the final signs appear, we shall see them rising up, and breaking the bands that bind them, to meet the Lord; for we know that his Holy Spirit is working in hearts. In one home where Miss Burrus went just before I came away, she told me that the woman called her neighbors in, and said, "Oh, come and hear; this is the lady that says that their Jesus is soon coming. She says that the signs of his coming are in the earth. The wars among the nations, the famines, the pestilences, the earthquakes—she says that these things tell about the coming of their Lord." So, in the homes of India that work is

being done. The Lord's Spirit calls upon souls, and I expect that he will give us many from among the native classes before the final decision, to take up this work. Some time ago there was one home where there was a poor young widow, who was kept for years almost a slave to do ordinary work. This class is despised and blamed. She did not know very much, but she heard a little from our work about the Lord Jesus, and her heart was touched. She wanted to be a Christian. Her people shut her up; but in her little room she prayed for Jesus to help her, and while she was praying one day, some workmen put a ladder up next to the room where she was confined. They did some work, and then went away, leaving the ladder standing against the house. She said the Lord had heard her prayers. She went down the ladder, used it in climbing the wall, and escaped, going straight to the mission house. She was taken in, and was developed into a useful and responsible worker.

And so in many homes I believe that God has jewels whom he is seeking to find. But oh, those who are looking for them are so few! We need the help that you can send from this land—men and women to search for souls in the needy East.

J. O. Corliss: As in every other enterprise with which men are connected, so in city mission work the mind gradually opens up to present possibilities. Thirty years ago we hardly dared to enter a large city to do evangelical work, because we feared we would not be able to accomplish as much as we could in rural districts, and so the rural districts were worked to the neglect of the cities, though in the most primitive manner. Some of those who were in the field in those days, remember that we used to put up our cotton meeting-house, and begin the task of "working up an interest." If we succeeded in this in two weeks, we were doing quite well; but I am glad that all this has changed, because our minds have been enlarged.

Twenty-two years ago, when the work was opened in Denver, we put our tent on the corner of Sixteenth and Glendarm Streets, where now there are large brick buildings. We had a tent, one minister, and a tent-master.

Thus we undertook the work in that large, rich, and popular city, and when we were through with our tent labors

that summer, we rejoiced to see that thirty people had subscribed to the tents of the faith which we preached. But I have thought many times since that if we could only have had before us the ideas and methods that we have now, how much greater would have been the work accomplished at that time.

It would be a far better investment to expend five hundred dollars in opening up work in a place, and getting a large company of people, who, in turn, can carry the message to others, than to invest but one hundred dollars, to get about one tenth as many people. While five hundred dollars looks a great deal larger than one hundred, yet if by it the work can be given an impetus which will ultimately result in a hundredfold of returns, it is by far the best thing to do, than to expend the small outlay, with but meager results. Work can not be energetically pushed in large cities, when there is only one minister to do all the singing, praying, preaching, visiting, and everything else. We could not expect one man to stand up under such a strain, and I am thankful that we have learned better methods.

The Saviour said, in speaking of city work, "Ye shall not have gone over the cities of Israel, till the Son of man be come." You may say that refers to the local work of the disciples in Palestine; but I believe that it also has an application down here. I believe when our cities have been gone over, and the work done there that should be done, the Master of all Israel will come to take his people home. I believe that in these cities are jewels, hidden, perhaps, beneath the surface; but if we work and dig for them they will be found. That work, however, must be done in a different way from the old-fashioned method of laboring.

You raise the question, "How, then, can it be done?" There should be Bible workers to go from house to house. These men and women should search out the Lord's people, the lost sheep of the house of Israel. How are they going to find them? There are ways by which these may be searched out. This has been done in some places by the distribution of papers and other literature. In Sydney brethren went out with their arms full of the paper, *Bible Echo*, published in Melbourne, Australia. They went from house to house and sold them to the people. About the second or third time they went around, the people in different places said, "What about

this that I saw in the last paper you left here?" calling attention to some article in the same. "It is a new idea to me. I have never looked at it in that way before. Can not you tell me something more about this thing?" Then that worker had something to do, had he not? He had an opportunity to sit down with these people, and tell them more about the things they had seen in the paper. In this way our workers in Sydney found out who were interested, and in many instances the distribution of these papers ended in bringing persons to a saving knowledge of the truth. Those who distributed the papers would refer those interested to the regular Bible workers, and thus the work was carried on. In a little while the whole neighborhood where those papers were being circulated, was stirred.

The results have been similar in this country. In Oakland we did not take the *Signs of the Times* to sell, which we ought to have done, but we had a tent paper. During those meetings we published the principal sermons in a little four-page paper, which was handed out the following night to those in the tent. We told the people that this paper contained the talk of the previous evening, and was given them for their study, as no doubt there were some points which they failed to catch, or which had slipped their minds, and which they desired to look up. In the morning our workers would take them and go everywhere through the city, and many eager hands were held out for those papers. I have since learned by correspondence that as the result of the short series of papers published during that one tent-meeting in the city of Oakland, people in the State of Maine embraced the truth through reading them. I also found people in the Southern States who accepted the truth through reading them. How did they get them? People in Oakland who had received them, sent them to their friends in Maine, in the South, and other parts of the country. The influence of that little sheet went almost over the United States. There is a great deal of difference between that sort of work, and a man standing in the desk and preaching a single discourse to a few people, having the influence of his words stop right there within a small circle. True, it costs something to circulate our literature, but it pays in the end. We have tried this plan in other places, and it has been carried out twice in the city of

Oakland. The paper was called *The Tent-meeting Review*. Some had them bound up, and are carefully preserving them, reading them frequently to refresh their minds concerning the truth.

There is a large diversity of nationalities in many of our great cities. There are thirty thousand Chinese in the city of San Francisco. These Chinese people must hear the message. Some of them have received it, thank God. We have Chinese brethren in the church in San Francisco. Last year one of these graduated with honors from a medical college; and still another is taking a medical course. Three Japanese were recently baptized, and united with the church. One of that nationality is taking a course in dentistry. There are from fifteen to twenty thousand Japanese in San Francisco,—as nice people as ever lived, and I believe there is a work yet to be done among them. What can one minister do with such a diversity of people? What can he do in such a cosmopolitan city as San Francisco? There are thirty thousand Germans, twenty thousand Scandinavians, and two thousand Finns in that city, and I might go on and enumerate many other nationalities. Shall we let these people continue to walk in moral darkness?

I could mention some of the large cities of the United States, where the conditions are quite similar—Boston, New York with its teeming millions, Buffalo, Detroit, Cleveland, Chicago, Denver, New Orleans, Atlanta, Nashville, Mobile, Baltimore, Cincinnati, St. Louis, Philadelphia, Pittsburg, Milwaukee, Washington,—I can not mention them all. There are fifty-two cities in this country having a population of over seventy-five thousand. I believe the time is not far distant when all of us will feel the importance of these things, and take hold of this city work as we have never done before.

Dr. A. J. Read: Brethren, I believe the God whom we serve is a God of mercy and love. I believe that every message he has given to the world to the present time is a message of mercy and love. I believe the medical missionary work is given to sound the key-note of the third angel's message. It is God's design, I believe, that as the medical missionary work goes forth to the fields of the world, it will impress upon the minds of the people with whom we come in contact the true character of the mes-

sage which God is sending to the world. It has never seemed to me that God's message to the world was simply a message to convince men's minds that they were wrong and were in error. God's message to the world is a message inviting men up to higher and holier ground, up onto a plan of true Christian living; and for that reason, it seems to me, God is sending the third angel's message, to bring before the people the whole truth. For this reason God has brought together into one message all the grand truths that this world has ever been taught; that at this time, as he sends forth his truth to the world, he wants the medical missionary work to go in advance, as a pioneer work, in order men may know that God's message is sent to do them good. It is sent to show them God's true character of love and mercy.

I have felt sometimes as if some of our brethren who have gone out into the medical missionary work have not perhaps given the message the true ring, not because they have failed to present the peculiar doctrines which we may hold; but they have failed to give the message the true sound, because the real spirit of mercy, love, purity, and truth has not been lived out in the lives of the messengers, to impress the hearts of those with whom they come in contact.

I know of no other way in which so quickly to come onto common ground with the people whom we meet, of whatever nation, tongue, or circumstance in life, as by relieving their suffering, showing them that we have a real, disinterested kindness for them,—not that we are using the medical missionary work as an advertisement for the third angel's message: the third angel's message needs no advertisement.

God does not want us, I believe, to parade the great work that we are doing as an advertisement. The truth itself will stand as a sufficient advertisement for itself. Men learn to love the principles of truth. The simplest principles God has ever given to the world, have been to lead men on step by step as long as they walk in the light, I am satisfied if I see a man drinking in the simplest of the precious principles of truth, because I have confidence to believe that it will awaken in him hungering and thirsting for righteousness that will not be satisfied until his soul is filled with the whole precious truth that God has given.

When in Tahiti, I labored with the native brethren, even before I could speak a word of their language. Ministering to them seemed to speak a language that was understood by us both. I remember very well after I had been laboring for over two years among this people, I was one day called to go down to the beach, where a man had been injured. I was on horseback, and riding as fast as the horse could go. Passing the house of one of our native sisters, who was one of the pillars of the church that had been raised up, she hastened out, and laid hold upon the bridle of the horse, and said, "Where are you going?"

"I am going down to help that man who is hurt on the beach."

"Oh, don't go to him. Don't you know he has said all sorts of mean things about us? There is nothing too mean for him to say about the truth. Don't disgrace the truth by going down to minister to that man, when he has done so much against the truth. As soon as he gets up, he will begin to talk against us, and will do us all the harm he can. I plead with you, don't go."

I whipped up my horse, and said, "I will go as fast as I can get there." And I did, go; and I felt as if that day I had had an opportunity to present truth to the heart of that native woman, which two years of preaching could not bring into her heart.

You will imagine my joy, after being down on the beach and working for half an hour over that man, to find that same native sister among those bringing water. Is not that the fruit of the spirit of the third angel's message? Does it not tell us if our enemy hunger, feed him; if he is naked, clothe him? Not because you think it is going to win him to the truth, but because it will bring home to his heart the real essence of the truth; and if he once gets the real essence of the truth, he will get the whole truth. Has not God wrought that way in you and me? Did we get the whole truth first?—No; but the precious principles of truth, and the truth came little by little to us, and God brought the whole precious truth home to our hearts.

It seems to me that what God wants in this world to-day is men and women who will go forth with the honest purpose to do their fellow men good,—to do them good because it is good; to do them good because it is right; to present to them the right principles of healthful

living, because they are true, not because we know more than they do about it. I believe God wants the spirit of truth to go forth because it will do men good, and will uplift them. I believe the whole object of medical missionary work is expressed in Paul's epistle to the Romans, twelfth chapter, verses 1 and 2, where he says: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."

In these words the whole object of medical missionary work is set forth, and of the work God is going to do to prove before the world, to open up before their minds what is that good and acceptable and perfect will of God. He says: "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy reward."

If we could only lay aside that selfish and ambitious spirit of presenting to the world something that we have, because it is better than they have, and present to them the precious truth of God because it will do them good, that would inspire confidence in them. I believe here is the real spirit of medical missionary work; and that God wants every man and woman who goes forth with this message, to carry it in that spirit.

The scope of the medical missionary work has also lain heavily upon my heart. I believe, brethren and sisters, that this work is to reach to the heathen, to the people in earth's remotest bounds. It is also to reach our brethren in our own country.

I never shall forget one experience I had. When in Ann Arbor, I met a minister who had come from India, where he had been laboring as a missionary for years. He felt a longing to take up medical work, believing that it

would help him in his work; and so he came to Ann Arbor to study medicine. And when he came, one of the leading men in his church, who had a congregation in Ann Arbor told me about him, and wanted that we should become acquainted. We did become acquainted; and as we talked about medical missionary work, our hearts were knit together; we compared notes, and gave to each other such helpful things as we had. And that man kept hungering and thirsting for more. He inquired of some of the other brethren for more of the light of truth, and finally accepted it. That man was our Brother Brown, who went back to India as a medical missionary, and labored faithfully there till his death.

I remember a Congregational minister I met in the East, who was very much prejudiced against our truth. He invited me to his house to do some work, and told me that the only thing that he knew about Seventh-day Adventists was that he had heard they were people who delighted to go out and hoe corn on Sunday, while other people were going to church, and thus disturb their neighbors on that day. I told him he was mistaken; that they were people who believed in doing to others what others should do to them.

We had some further acquaintance, and were doing some work together, and one day he sent a message to me like this: "Will you please tell Mr. Read that as Saturday is his Sabbath, and as Sunday is my Sabbath, that little piece of work that he and I are doing together can not go on very rapidly, because there are two days in the week when it is stopped. So if he will come down to my house, he can go into my shop, and carry on that work next Sunday, and the next day, Monday, I will carry it on, and thus we shall get the work done quickly." That man's feeling had changed. The message I sent back to him was: "As I do not feel free to invite you into my shop to work on the Sabbath, I do not feel like going over your head into your shop, and pounding and hammering on your Sabbath." And from that day to this that man has been studying to know more of the precious truth.

I believe the scope of the medical missionary work is not only to reach people whose hearts are prejudiced, but to go to all our brethren,—not simply our own brethren, because they are not living up to the light of health reform as they should. God

does not place me to accuse you because you are not doing that which is right; but he does want the light of his precious truth on health reform to shine out, that my brethren will want it because I have it; that your brethren will want it because you have it; that your brethren who are not living just straight on this principle will want to get straight on it, because they see how much good it is doing you.

Brethren, I hope and pray that the true knowledge of the principles of God's truth may reach into every one's heart, and that the medical missionary work, in harmony with every other phase of the third angel's message, may gain the victories God designed it should gain, not only in the hearts of those without, but in each of our hearts.

H. Champness: If I could take this whole congregation, and transport them speedily to London, I dare to affirm that I could scatter them so far apart from each other that they would have trouble in finding their neighbor; and that while they were trying to find their nearest neighbor, they would find so much need about them, that they would begin to work for the salvation of souls in that vast city. What I want to impress upon you during the short time I have to speak is that when you get face to face with the need, then you go to work. We may sit here all day, and hear facts and figures, but if the power of the gospel will not move you to go out to the fields where there is need, facts and figures will not move you. The word of God is the only thing that will move us to go to a place where there is need.

I remember reading some time ago in the early days of your history over here, that the great cry was, "Young man, go West." It seems to me that the great cry of this Conference is, "Seventh-day Adventists, go East." That you have got to turn your face away from this country, and take a broad view of the great harvest field, and to know that God is calling you as definitely and clearly as he called you into this truth, to go to the needy fields. And if that call of the gospel does not reach your heart, I am afraid that if I tell you of the forty millions of people in Great Britain, and the five millions of people in London, that that will never move you. O, I wish you could see what I have seen; I wish you could be in a place where you could

find millions of people around you, and walk street after street, and never meet a Seventh-day Adventist, and never know a person who has this message but yourselves. Then you would begin to realize something of the need of the field.

The work in England has moved slowly. The English people have that characteristic, they tell us, of being slow to move. Well, I expect that is true; but I will tell you this, that when they do move, they move, and they move surely, and when they are once moved, it takes a great deal to turn them back again from the principles they stand upon. But I am not so sure that it is perfectly true that the English people move so slowly. In my experience I have found that the people of England are coming to move as quickly as the people of America when they get the right message. To illustrate: I had the privilege of putting up the first tent that was ever used in London, two years ago. Before that time it was thought that it would take twelve months, or probably eighteen months, for people to come into this message,—that a long series of addresses had to be given,—but we are beginning to find out that the people of England will move out just as quickly as the people of America, or even quicker, when they get the real gospel message to move them.

What did we find there? We found in northeast London that within the three weeks' time that the tent was pitched, fifteen took their stand for the Sabbath, and the fourth week, ten more took their stand, and now there is a church of about fifty members, including some who have moved in from different parts. This gives me courage to believe that there is to be a great and quick work done in England when we have the real message to give to the people.

We have one worker in England who has done more to carry this gospel message to the people of Great Britain, and not only there, but to all parts of the world, than any other worker. That worker has proved very efficient. He is a very quiet worker; he does not make much noise, he does not make a great stir about his work; but he does his work effectively. You know what his name is,—*Present Truth*. I always prefer to go to work in a field where *Present Truth* has preceded me, for I find the ground is well prepared. Here are some facts concerning the circulation of this

paper: In 1895 the circulation of *Present Truth* was 598,050, the average sale per week during that year, being 11,520. In 1896 the circulation was 681,400; the average sale per week was 12,856 during that year. I will give the figures consecutively: 1897, 607,300 sold, averaging 11,679 per week; 1898, 578,340 sold, averaging 11,122 per week; 1899, 692,100 sold, averaging 13,310 per week; 1900, 799,400 sold, averaging 15,373 per week. Now this year that we have just started, 1901, the average sale per week is 17,000, and we are beginning to see some good results.

You have doubtless heard about our plan in England. Even as was mentioned of the *Bible Echo* in Australia, we have our workers take the paper around to the homes of the people from week to week, and by so doing, they have the opportunity of meeting the people, and speaking and praying with them, and helping them into the message. And when the people read anything in the paper, the worker has the opportunity of conversing with the person, and opening the Bible right there in the house. I believe that is the Lord's plan. I believe the Lord wants just such work as that done in our large cities; that is how we are going to reach the masses.

As I say, *Present Truth* has an average circulation, per week, of about 17,000. I might say that nearly the whole of this number is taken out by our workers to the homes of the people. We want to see this paper going by leaps and bounds. We were greatly encouraged when we got out the Christmas number, of which 37,000 were disposed of in that week. That shows what can be done. Our churches took hold of it, and we took that paper and circulated it among the mass of the people. All of us worked with a will, and we found great blessing in doing so.

Now, brethren and sisters, it seems to me when I come here to Battle Creek, and see you all seated here so comfortably, and think of London, with its five millions, I would to God that the Spirit of the living God would fall upon this congregation to-day, and that you would yield yourselves to the Lord, and say, "Here, Lord, I am willing to go, whether it be to England, or India, or China, or Japan, I don't care where." It seems to me it is time for you to move, and you don't want to wait until you are sent by some Conference. The time is coming,—I believe it is here,—when the Lord wants families to go out to these distant

fields, and settle there, and work there. You can work in England just as well as you can here. You say, "The circumstances are not so good." But we have got a great God, and he is able to overrule all our circumstances, and he can take you and your family, and can find you employment, and he can settle you among the people, and you may live the truth right out there. We have one family in Scotland who are living the truth out in that way. The brother is working in the mines, and his wife is doing self-supporting medical missionary work among her neighbors, and their influence is good. They are doing a good work.

Let me refer to just one fact in closing. In the New England Conference, I understand, the tithe is about the same as it is in Great Britain—\$10,000. Now put the English on the same sort of a scale, and you can understand our needs. If the New England Conference had half the United States to work, they would understand something of our needs in England. Now they have more workers than we have in Great Britain; but they would need to take in half the population of the United States to understand something of our need in England.

Brethren and sisters, if you think that we have enough workers in England, and enough help, then I say, God pity you here; but if you see their need, and if you can not go yourselves, then do what you can, give of your means to help forward this glorious work of circulating the present truth. I hope there will come a call in this Conference here for means to circulate the *Present Truth*; and if the call does not come from this platform, let the Lord give the call to your heart; and you give freely of what the Lord has given you, and you will be the means of sending forth the truth into that much neglected country.

"If we go through life timidly, weakly, ineffectively, the fault is . . . with ourselves. When one sets himself to live a grand life, man can not interrupt him, God will not!"

"PROGRESS and improvement are every man's duty. It is not right to remain as we were, or as we are."

SIN has many tools, but a lie is the handle that fits them all.—*Holmes*.

### SERMON

By A. T. Jones, April 13, 10:45 A. M.

FIRST chapter of Galatians, last verse: "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." In the 26th verse of the same chapter, it is said, "Ye are all the children of God by faith in Jesus Christ. And from this the conclusion is, "Then are ye Abraham's seed, and heirs according to the promise."

Nobody in the world can ever have more in possession, or can ever have a higher position, than to be Abraham's seed, Abraham's child, for he is the father of all them that believe. They who are born of the flesh, these are not the children of God; but the children of promise are counted for the seed. And since those who are of the promise, the seed, are Christ's, they are the children of God, and heirs according to the promise. They are heirs of the promises of God, and heirs with Abraham according to the promise of God.

Therefore, to know what these things are, of which we are heirs, it is proper to study the life of Abraham, and this is given us principally in Genesis. Genesis introduces us, in the first chapter, to creative power, makes us acquainted with the Creator, and the working of his power; and the further record in Genesis shows to us what the working of that creative power produces. It is children of God—heirs according to the promise of God to Abraham.

In the twelfth chapter of Genesis, first verse, it is written that God "had said" to Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, etc. Calling us back beyond the twelfth chapter, to the latter verses of the eleventh chapter, the record is that Abram's father took Abram and Lot, and their wives, and went out of Ur of the Chaldees, and came unto Haran, and dwelt there. There Abram's father died, and then he came on into the land of Palestine. Abram was to get out of his country, and do these things that God told him, so that he might receive that which God had to give him; therefore for us to know what the things are of which we are heirs when we are the children of Abraham, it is essential that we know what these things are that Abraham received from God. When we know what these things are that Abraham received, we know what things there are that are ours when we are children of Abraham;

and when we know how Abraham received these things from God, we know how we shall receive them from God, being children of Abraham.

What was it, then, that God has said to Abraham? "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: . . . and in thee shall all families of the earth be blessed." Accordingly, the first thing that Abraham did was to get out of his country. Yet when he got out of his country, his kindred was with him, and his father's house was with him. When his father died and Abram went onward, his kindred was still with him. He went into the land of Palestine, and down into Egypt, and the kindred was still with him. He came back into the land, his kindred was still with him; and God had not yet showed him the land that he said he would give him. But the time comes when his kindred are separate from him. "Then God said to Abram, after that Lot was separated from him," "Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward." Abraham is to look in all these directions. He is to look to the north and see what he shall see; he is to look to the south, and see what he shall see; he is to look to the east, and see what he shall see; and he is to look to the west, and see what he shall see. And all that he sees is his for an everlasting possession; for "to thee will I give it, and to thy seed forever." All that Abraham saw then is ours to-day; and God wants us to be where Abraham was, in the position where we can look at all points of the compass and see that which is ours. He wants us to be a people who shall be able to look all around us, and see what God shows. Abraham would have seen very little if he had looked only to the north; but he must look in every direction, and see all, that he may have an idea of what belongs to him; and so must we.

What did Abraham see that day when he looked? It is written that the promise that he should be the heir of "the world" was not to Abraham or to his seed through the law, but through the righteousness of faith. The promise is that he should be the heir of the world. Then when Abraham looked, at the

command of God, to the northward, to the southward, to the eastward, and to the westward, he saw the world,—the world which is, and is to be, his,—not the world as it is, but the world as it is to be, the world to come. Abraham saw the world to come that day, when God told him to lift up his eyes and look; and Abraham saw more when God told him to lift up his eyes look, than if he had lifted up his eyes and looked without God telling him.

When God tells a man to look, God has more for that man to see than the man who would see if God did not tell him to look. The Lord had said for Abraham to get out of his country, from his kindred, and from his father's house, "unto a land that I will show thee." Abraham had been through the land and visited Palestine long before this. He had walked from the northern end unto the southern, clear into Egypt. He had come again out of Egypt, and dwelt in the south of Palestine, and then onward to the northward again of Palestine; and yet he had never seen what God was to show him. God had not yet shown him what he was to see; but now, when he stands in the place where God called him to,—out of his country, from his kindred, from his father's house,—he stands where God had called him. And now God says, I will show you what I said I would show you. Now he shows him that country which was to be his, and that country is the world to come.

More than this, the Lord said to Abraham, "Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward." You are not to lose sight, Abraham, of where you are, when I turn your eyes to that which you are to see; so that in looking to that other world which God showed Abraham, he was not utterly to lose sight of this world; but to get a better view of this world than he could have if he never should see the other one.

It is only by seeing the world to come, that anybody can see this world in its true light. It is only by looking at the world to come that any soul can measure the true value of the world that is. Therefore when God called Abraham to look, I repeat it, he said, "Look from the place where thou art." Forget not the place where you are. Look from there. Let your horizon enlarge until it reaches over all this where you are, and then out into the glorious field which God shall cause you to see, so as

to make this world in its interests and in its value before God reach out unto the world to come, and into the breadth of the wisdom and the knowledge of God. This is what God caused Abraham to see, and Abraham saw it, and from that day forever he saw it, and he saw all that belongs with it.

But it was said to Abraham, not only "to thee will I give it;" but to thee and "to thy seed" will I give it for an everlasting possession. Abraham was not to have it without the seed; the seed is not to have it without Abraham. "To thee will I give it, and to thy seed." So when Abraham looked, he looked through Christ; what Abraham saw he saw in Christ; and therefore forever after, at whatsoever he looked, he looked at it through and in Christ Jesus. And so when Jesus came, he said to those who thought they were the children of Abraham, who prided themselves about being the children of Abraham, who rejected the promised seed of Abraham on account of their pride of being themselves the children of Abraham—to these he said: "Your father Abraham rejoiced to see my day: and he saw it, and was glad." Abraham in his day saw Christ's day, and was glad in the seeing of it, as every one is who sees Christ's day as Abraham saw it.

Therefore in the eleventh of Hebrews it is written further of Abraham and Isaac and Jacob and Sara: "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. . . . And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city."

The Scripture says that only those who walk in the steps of that faith which our father Abraham had, can receive that which is Abraham's. Abraham, the first of all things in order to see what God had to show him, was called out of his country. "Get thee out of thy country." That is the first of all things for anybody in the wide world, to do who will ever see what God showed to Abraham, or what God has to show him. The first of all things is to get out of your country. That can be done only in the way that the Scrip-

ture has pointed out,—the way that Abraham did indeed,—because of the fact that there is a country into which we are to go. "Get thee out of thy country, . . . unto a land that I will show thee." Notice, when Abraham saw the land which God was to show him, he did not enter into it immediately; for when God promised that he would give it to him, while Abraham lived he never had so much as to set his foot on; but yet God said he would give it to him and his seed after him.

Then the situation is this: God called Abraham out of his country, showed him the country unto which he was to bring him, but he did not bring him into that country while he lived in this world. Consequently Abraham, being called out of his country, and not yet having got into the country which is his own, really is left in this world without a country in this world. Mark, I do not say he was left in this world without a country; he was left in this world without a country *in this world*.

That is what it means to get out of your country at the call of God, into the land that he shows and will show; this for the reason that no man ever yet made a success, and no man can make a success, in the effort to have two countries, I repeat, no man ever made a success of the effort to have two countries. And even the countries of this world recognize that principle. All the countries of this world recognize the fact that no man can have two countries; consequently, each man is counted as belonging to the country of his birth and allegiance. If he chooses to have another country, he must renounce the country of his birth, and his allegiance to all other kings lords, potentates of any kind whatsoever, and especially the one where he was. That is recognized here among men who hold and govern the countries of this world.

When that is true among men and in the countries that are alike, how can it possibly be otherwise than altogether true as to countries that are utterly unlike? When a man can not be a citizen of two countries, can not have two countries in the world, which are exactly alike, how can he have two countries, and in two worlds, which are utterly unlike? When you can not have two countries in this world, how can you have a country in this world and the world to come? It simply can not be done, and he who at-

tempts it loses both. Therefore Jesus called all men to a better way than that. Make your choice. Do not try to go both ways at once. Either make the tree good and his fruit good, or else make the tree corrupt and his fruit corrupt, and be done with it. It was told in old time, "How long halt ye between two opinions? if the Lord be God, follow him: but if Baal, then follow him." Do not try to follow God and to follow Baal. Do not try to follow God in the following of Baal. Do not try to follow Baal, and think that it is all right with God. The two things will not mix, and you are worse off when trying both than to take either, no difference which. It is better to try to have Baal and Baal alone, than to try to have Baal and God; for whosoever tries to have Baal and God has only Baal alone. And whosoever tries to have two countries,—a country in the world to come and a country in this world,—has only a country in the world, and will fail with this world.

So much for the principle. Abraham got out of his country, and never got homesick, for the blessed reason that he was going home all the time. The country which had been his was a strange land, when he had seen the land which is the glory of all lands. And so it is forever. No man can get out of his country in this world unto that other country, because of himself, because it is the country of his birth. He was born here, and he naturally belongs here; but thank the Lord! a man can be born again. The only way that we can ever get into that other country is by being born again. Mark it, there are other things that come, that belong to us in Abraham when we receive him; but those other things can never come while we are of this world, while we have a country in this world.

Listen: "I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed." That blessing of God comes only upon those who have got out of their country, from their kindred, and from their father's house.

It is not that God especially manufactures a new blessing, and lays it upon a man because he has done so and so. No; but when we have separated ourselves from these things, that puts us out into the place where the blessing

is; that brings us to the blessing,—it places us where the blessing abides. This is illustrated in Isaac's life. All that Abraham had, Isaac inherited; and went down into the land of the Philistines, and the wells which Abraham had dug, belonged to Isaac, of course. The Philistines did not want them, and to show that they did not want them, they had filled them all up. Isaac's servants digged again one of the wells. The Philistines came and said, That well is ours, and the water is ours.

Isaac moved off, and digged another well. The Philistines said, The water is ours. Isaac went on—very well—digged another well; "and for that they strove not." And the same night God appeared unto him and said—so and so. If Isaac had stayed there, God could not have appeared to him. To stay there, you see, he would have to stay in spite of the Philistines; and he would have had to defend his wells and his lands, and say, This is mine. The Philistines said, It is ours. Very good, said Isaac; you can have it while you stay; I can wait. Now said Isaac, we shall dwell in the land, for the Lord has made room for us—the Lord has made room for us in the land. And when that room was made for him, even the Philistines came and said, We have seen that God is with you. Now let us make a covenant together that we will just deal together in peace.

Do not think that when the Lord asks you to separate from something, he is seeking to deprive you of what is valuable. He may want you to have that same thing. But here is the principle: Nobody in this world is ever able to appreciate what he receives from God until he knows that he gets it from God. The Lord wants you and me to separate even from the things which we have, so that if he wants us to have those very things, we shall receive them from him, and so shall appreciate them, and know how to use them to the glory of God. Very well.

Get out of your country, from your kindred, and from your father's house, and you will find the blessing of God that nobody ever can have in his country, with his kindred, and in his father's house. And what, then, will it do? Oh, that blessing that comes makes that man himself a blessing: that blessing is such that it makes the man a blessing wherever he goes, and wherever he is to go. Whether he goes to all the ends of

the earth or not, God makes him a blessing to all the world. And in him all nations of the earth shall be blessed. That is a thing that Christians lose sight of much. They do not realize that each Christian, each child of God, is but a center of heavenly influence, which God will make to reach the ends of the earth. It is not essential that I go, individually, to the ends of the earth; it is not essential that you pass around in each place; but God has made you a center of blessing, a center of a tide of influence that shall never cease—shall never cease their impressions until the world has ended, and all the fruits of God's glory are found in the kingdom. So that whatsoever you do, in word or deed, doing all to the glory of God, it is never lost. Its force is never lost: it can not be lost, for being wrought in God, it abides in God.

And now all this belongs to you and me, who are Abraham's seed. And we must rise: you and I, Seventh-day Adventists particularly, must rise to the height of Abraham's calling; we must rise by the power of God, in the light of God, to where we shall see what God gave to Abraham; what Abraham received; what God made him to be in the world in his day; and then, we shall be what God intends us to be in the world in our day. But not till then. It can not be done.

Now note again. Abraham, looking at what God showed him, saw the world to come, and he saw it by looking from the place where he was. Then no man sees what Abraham saw, no man can realize what he has in Abraham, until he not only is able to, but until he does, look from the place where he is, and sees this whole world and the world to come, and sees this world in the light of the world to come. And that is the one thing, more than all others, the Seventh-day Adventists now need to see. That one position, that one place, that one calling, is the one thing of all to which Seventh-day Adventists need to rise this day. Each one must find himself standing in the light of God, separate from all, alone with God, standing under the blessing of God so great that it makes him, himself, a blessing to the ends of the earth. We must stand, and look from the place where we are out over all that stands between us and the world to come. We must look into the world to come, and then in the radiance of that shining back upon the world where we see the importance of the world where

we are and the work that is to be done in the world where we are.

That is what we need now. And then what? Then every soul will be looking at the whole world. Every soul will be contemplating this whole world in the light of the world to come; and then he will see this world as it is indeed. And what will that do?—If all the Seventh-day Adventists in the world would just now break loose from the things of this world, and rise to where Abraham stood, and in Christ see that which is for us to see, it would make a total revolution in the whole form of organization, plans, and everything of the whole Seventh-day Adventist cause in the world.

At is the truth that Seventh-day Adventists are looking almost altogether to the place, *at the place where they are*, and not *from* that place out into the world to come; and, in the light of that, over all this world. Seventh-day Adventists generally in the United States are not looking each one from the place where he is, northward, and southward, and eastward, and westward, taking in the whole thing; but each is looking rather at *at the place where he is*—*this* is the place; this is all there is; and I am in this place, and so I am all there is: I must be provided for, and the cause in my field must be helped; it must be provided for, and if there is anything left, then those outside can have it.

This is not a burlesque, and I am not speaking disrespectfully nor anything of the kind, nor to condemn. I am simply calling attention to the facts. It is the truth, that the cause for the world has been caused to take the leavings after everything else was supplied. The Conference would provide for all its affairs before the world was thought of; consequently the church would provide for its affairs before the Conference was thought of; consequently the individual would provide for his affairs before either church or Conference was thought of.

It is the truth, and not an isolated truth, that I am going to tell you now, an instance only that is illustrative. When it has been known that one who was to speak for the foreign mission work, at a general camp-meeting of the State, it has actually occurred many times that plans have been devised, and Conference men have hurried around and got to the people to get what money they could before the Foreign Mission Board man got there. And that has even been boasted of as a very nice thing.

It has been so that when a general call was made to all the States for a general contribution—after that call was published, local Conferences would put in a call between the general call and the date when it was to be collected for a general collection for State purposes.

But here is the principle: When the Conference thus gets in its work at the expense of the world's work, and it must do its work before that can be touched or provided for at all; then why should not that example be followed by the church, and it look after its own work before the work of the Conference; and the individual look out for himself before the church is provided for? Thus you have got everything simmered down actually to the little end of the horn, and the only way in which anything can be got through is by immense pressure of some kind. The individual has been cramped and bound about by the schemes of men, and God has had no show at all; self has put itself in the place of God; and the abomination of desolation—self-deification—in the holy place is the curse of Seventh-day Adventists to-day. May God save us from ourselves, and may Seventh-day Adventists to-day take their stand with Abraham, under the call of God, and look from where they are, out upon all the world, to the northward and the southward, to the eastward and the westward, into the world to come; and all that you see, it shall be yours, with the blessing of God upon it.

When we shall thus take hold, looking at the whole world, every Conference will be working for the whole world; the world will be its care, its first interest, and then our own local interests will take care of themselves. Then every church will be looking out for the Conference interests and the world's interests, and all other things will take care of themselves. And each individual will be looking to the church and to the Conference and to all the world,—to all interests except his own, and these he will uplift in sacrifices to God. That is the revolution that needs to be wrought to-day in the whole world-work of Seventh-day Adventists.

But that revolution never can be wrought in this work of Seventh-day Adventists until it is wrought in the individual heart of each Seventh-day Adventist. And that revolution can be wrought only by the power of God, by our heeding this call of God, and stand-

ing under that call, and looking from the place where we are, out upon all that God shows.

Now there is another thing that belongs here. The United States does have a place in the world; that is true. It did have a place in the world that it does not have now. The United States did have a place in the world that was the highest. God set it so; set it to be the light of the world in the principles of Christianity, for all people, all nations. But the nation has stepped down from that high place, unto the lowest. It has forsaken its high calling, has abandoned its principles; which were set to be the light of the world; and now it will lead the world the other way from that which it has led when it stood in the light of God.

Now there is another thought that I must call your attention to in this matter of getting out of your country. God has been calling, calling, calling, for the people of this country to get out into the waste, desert places of Europe and to other countries. There are enough in this country to fill the calls everywhere in all places on the earth. There are enough Seventh-day Adventists in the United States to go out of the United States into all the countries, and fill all the calls of the cause of God in all the world. And if Seventh-day Adventists would rise up and go where God calls, into all the world; then the witnesses that they would leave behind them would multiply their numbers in a little while in the place where they were. But are we doing it?

Our people are not going to the nations, they are not moving out of the country. They are not going abroad. They are not going to the islands of the sea. Instead, many are getting more land to raise more produce, to get more money, to buy more land, to have more produce, to get more money to buy more land, more houses,—ever increasing what they have. And yet everyone professes to believe that the day is coming when he can neither buy nor sell, and in which he ought not to have anything. Why, then, buy more property and keep on thus when you expect the time to come when you can neither buy nor sell? Is it not the proper thing to sell all that you possibly can?

The day is coming when every Seventh-day Adventist in the United States would give everything that he has, and his life almost, if he could be outside of the United States. Let me say that

again. I am speaking something now that interests every Seventh-day Adventist. The day is coming, and is not far off, when every Seventh-day Adventist will wish to the depths of his soul that he were out of the United States; and multitudes will condemn themselves, and will fret themselves under the condemnation, that they did not go out of the United States when they had the chance. You know that this sign is given us, "When our country shall repudiate every principle of its Constitution as a Protestant and republican government, and shall make provision for papal falsehoods and delusions, then we may know that the time of the marvelous working of Satan is at hand, and that the end is near." Have you seen anything of that kind? Has anybody here ever seen anything that suggested the repudiation by the United States of the principles of its Constitution as a Protestant and republican government? Then you have seen some indications of the sign.

"Testimonies for the Church," No. 32, page 207: "As the approach of the Roman armies was a sign to the disciples of the impending destruction of Jerusalem, so may this apostasy be a sign to us that the limit of God's forbearance is reached, that the measure of our nation's iniquity is full, and that the angel of mercy is about to take her flight, never to return. The people of God will then be plunged into those scenes of affliction and distress which prophets have described as the time of Jacob's trouble." Your attention was called to this two years ago, in the week of prayer. Now I want to go on from this point to what comes next. These signs have occurred. The principles of the Constitution as a Protestant and a republican government have been repudiated. The only thing that remains is now for the nation to make provision for papal falsehoods and delusions. But what?—"As the approach of Roman armies was a sign to the disciples of the impending destruction of Jerusalem," so this is a sign to us.

Now what says the Scriptures? Luke 21:20: "And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh." The armies had passed onward; the approach of the Roman armies was a sign to them of the surrounding of the city, and when the city was surrounded, they were to flee without waiting to take a coat. "Then let them which are in

Judea flee to the mountains; and let them which are in the midst of it depart out; and *let not them that are in the countries enter thereinto.* For these be the days of vengeance." The approach of the Roman armies was the sign by which they were all to be so ready that when the city was surrounded, they could go without even coming down from the housetop.

Now then, we see that which corresponds to the approach of the Roman armies. What then? Listen! "Let them which are in the midst of it depart out; and *let not them that are in the countries enter thereinto.*" After Jerusalem was compassed with armies, God's word was to people of other countries, Enter not into Judea. Judea with Jerusalem, its center, had been set as the place of the light of the world from God. Judea had rejected God. She had subverted all the principles which God gave her, the light of the world. Now Jerusalem and Judea are to be destroyed, and here is the sign. When this rejection of God has brought its fruits,—the Roman armies coming to Jerusalem, then "let them which are in Judea flee to the mountains," and those in the countries outside go not in. Jerusalem was not destroyed for three years after it was surrounded. The city was surrounded; then the Roman armies went away; and three years afterward the city was destroyed. But between the going away of the Roman armies from Jerusalem, and its destruction, all Judea was the most unsafe place on the whole earth for anybody to be. That is why the Lord sent the word to the nations that are outside: When this has occurred, enter not into Judea.

God set this country of the United States as the light to the world, with the principles of God, for all mankind, and the nations particularly. Since these principles have been cast away, the nation has descended from its high place, the judgments of God come also; and whereas this nation has been the place of refuge for all peoples to come hitherto, the place of the land of liberty and light, and blessing to mankind, the effect will be directly to the contrary hereafter, and the message of God is now to all the nations, Enter not into the United States; and those that are in it, get out. And this is God's call to Seventh-day Adventists, to get out, cut loose, sell out, leave here; for the day is coming when you can not sell, and can not leave. And even as this nation has

been the light and blessing of the world, and stood at the height of all the world in blessing, in goodness to mank ind, in the light of the world as the freest—when it has cast away all these principles, it will be the most despotic.

That prophecy in the Scriptures of Rome was written for the last days, and it is not in vain; it was written for us in the last days, the history of Rome was written in the prophecy, closed up and sealed until the last time, and you know it. Why was the history of Rome included in that prophecy before it occurred, and closed up and sealed until now, so long after it occurred?—So that it should be a light upon what is occurring in these last days, because history repeats itself, and that which occurred then, occurs now again. And that republic,—the great ancient republic,—which stood at the head of the world in enlightenment and in all that went to make a nation,—degenerated into the greatest despotism that ever was upon the earth—Rome. And when this last great republic, this latter-day single great republic, having stood as the light of the world, goes over the same course exactly as Rome did, it will end exactly where Rome ended. And that is written in the twenty-fourth of Matthew and the twenty-first of Luke as a warning to the people in this time. When the time comes,—you have all spoken, and thought, and looked, and studied about the time coming when we should have to flee from the cities,—we are to flee into the mountains, to get out of the cities. Everywhere it says the same thing: Flee from Judea, leave the country, and those that are not in the country, enter not in to it. That is written for us in this time. And those who will walk in the light of the Lord need to study up on this, and see where God is calling them, and go to the ends of the earth, and give God's message.

One other question: Suppose all the Seventh-day Adventists who can leave the United States, who are able to sell out and go, would leave the United States, and go where God would call them, how long would it take to give the message to all nations, and kindreds, and tongues, and peoples? How long would it take thus for the gospel of the kingdom to be preached in all the world for a witness to all nations? Honest now! How long would it take? And that is the way it is to be done. That is why we are here. That is why yo

are Seventh-day Adventists,—not to stay in the United States forever, but to go to all the world, and preach the gospel to every creature.

Here is the word: "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." That is the word of God to us now. To each Seventh-day Adventist where he is; God word now is, "Get thee out of thy country, from thy kindred, from thy father's house, unto a land that I will show thee." "Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward: all that thou seest, to thee will I give it." "And ye shall receive power" that it shall be done; and "ye shall be witnesses unto me" where you are, and then beyond that, and then farther beyond, and to the ends of the earth.

May the Lord deliver us from ourselves, make us such as he would have us to be, and then send his message by us to all nations, and kindreds, and tongues, and peoples, fulfill the loud voice of the third angel's message, and gather his own unto him.

### AN APPEAL TO OUR MINISTERS.

Talk to Ministers by Mrs. E. G. White  
April 15, 1901.

THERE is much that must be considered, which can not be touched this morning, and I hardly know what to bring before you, because there is so much to say. The light that has been given me for the past fifteen years has been a representation of the great responsibility which is attached to the work of the ministry. The work of the minister should be regarded in a far higher light. It is the low estimate placed on this work that leaves our Conferences in such a weak, feeble condition. We can not afford this. Those ministers who place a low estimate on the work intrusted to them neither do justice to themselves or to the church. Just as long as our ministers fail to feel a sense of responsibility proportionate to the greatness of their work, there will be a deficiency in our Conferences.

We can not, as a people, allow things to go on in this way. Those who are placed in charge of Conferences should

be men who understand the movements of the Spirit of God upon the human heart, so that when the Spirit is absent they will know that something is wrong. Before they give the word of God to the people, they are to understand what it means to talk with God.

In many minds principles have become so confused that it is difficult for them to grasp correct principles. So great is the dullness of conception that many know scarcely anything of what it means to be witnesses for Christ in these last days. If they only knew, if they only understood, if they could only see what might be in comparison with what is, there would be such an awakening, such a breaking down before God as we have never seen before.

There is a great necessity for individual examination. You may very intelligently examine your brother-ministers and very closely judge them, while you yourself are in far more need of closer examination and judging than you bestow on them. Many lay burdens on their brethren, weakening and discouraging them by their criticism, instead of uplifting and strengthening them. God wants us to take ourselves in hand. Examine yourselves, whether ye be in the faith or not. Prove your own selves. Just as soon as you fasten the mind on Jesus Christ, the Saviour who made a complete sacrifice for every one; just as soon as you see that you must be a complete man because he has made a complete sacrifice for you, you will seek earnestly for help from above to overcome your own failings.

I am not going to specify any one in particular as being in the wrong. There should be a general reformation, a closer examination of self. Ask yourselves the question, "What should I be?" Christ says, "Without me ye can do nothing."

My heart has been filled with sadness as I have looked over the field and seen the barren places. What does this mean? Who are standing as representatives of Jesus Christ? Who feels a burden for the souls who can not receive the truth till it is brought to them. Our ministers are hovering over the churches, as though the angel of mercy was not making efforts to save souls.

God holds these ministers responsible for the souls of those who are in darkness. He does not call you to go into fields that need no physician. Establish your churches with the understanding

that they need not expect the minister to wait upon them and to be continually feeding them. They have the truth; they know what truth is. They should have root in themselves. These should strike down deeply, that they may reach up higher and still higher. They must be rooted and grounded in the faith.

Very many will get up some test that is not given in the word of God. We have our test in the Bible,—the commandments of God and the testimony of Jesus Christ. "Here are they that keep the commandments of God and have the faith of Jesus." This is the true test, but many other tests will arise among the people. They will come in in multitudes, springing up from this one and that one. There will be a continual rising up of some foreign thing to call attention from the true test of God.

These things make it necessary that the minister who meets these tests should have a discerning mind, that he may not give credence to any false doctrine. Voices will be heard, saying, Lo, here is Christ, when there is no Christ there at all. It is some human notion which they wish men to accept and believe.

But the saddest thing is that principles become perverted. Not that there is no one who tries to carry out principle, but that principle has become so daubed with untempered mortar that it will need the closest investigation from the word of God to see if all is in accordance with the principles of true godliness, founded upon a "Thus saith the Lord."

God wants those who have come to this Conference to wake up, that they may not be sleeping on the walls of Zion. There should be an investigation of self. When you begin this work, you will find that you have your hands full. Too many who have entered the ministry have not had that thorough, cleansing, refining influence upon mind and character that takes away the chaff, enabling them to bring to the foundation Stone only gold and silver and precious stones. Here is the great need, the great lack. God wants us to come to him just as we are, throw our helpless souls upon Jesus Christ, and be born again.

The fact is, many have entered the ministry with a babyish, childish, pettish, and self-willed spirit, just as their mothers allowed them to grow up. This is why I am speaking so often to fathers and mothers about realizing the great

responsibility that rests upon them. Every particle of this childishness must be left behind. You have grown to the full stature of men, therefore the childish things you entertained, the disagreeable traits of character which you know are not after Christ's order, your impetuous words, must be put away.

Words are a talent, and you have no right to use God's talents in any way but for his glory, for the benefit of every one around you. There must be a thorough conversion of the soul, that there may be a conversion of the tongue and lips. Then the treasure house of the soul will be full of precious truths, because Christ's character is studied. Then you will be blessed as overseers and shepherds. And when you as shepherds, exemplifying the traits of Christ's character, come before the flock, they will see the importance of having practical religion, practical godliness, not merely the accepting of a form or a theory.

Some think that they must be so wonderfully orthodox, but they are not orthodox at all after Christ's order. They catch some little point and dwell upon it, magnifying it above all else. Of those who do not see as they do they say, "We do not want this man to preach because he does not see this point," and, "We do not want that man to preach because he does not see that point." But they do not know what they are about. Leave that man with God.

It is not for you to dissect the ideas of this one and that one. We served our time at this at Minneapolis. Let there be no more of it in the work of God. God wants us to realize that judgment is right upon us. Let us beware lest before we are aware of it, the thief comes upon us with stealthy tread. Let us stand where we look not at the defects and errors of others, but at Jesus, saying, "I have an individual case pending in the heavenly courts. It means everything to me whether I shall be weighed in the balances of the sanctuary and found complete in him, or whether I shall be found wanting.

Provision has been made for every one of us to be saved. Those who do not accept the provision made by the shedding of the blood of the Son of the infinite God place their minds on little items, to the neglect of the great truths essential for salvation. They are diverted from the great Pattern, diverted from the study of the character of

Christ. Failing to see him, they are something original. He brings in little not changed from glory to glory, from fables which are not worth a straw. character to character.

God wants us to look to Jesus. But we are not Bible-keepers. We do not obey the commandments of God. A lawyer came to Christ with the question, "What shall I do to inherit eternal life?" Knowing what was in the mind of the lawyer, Christ placed upon him the burden of the answer. "What is written in the law?" he asked. "How readest thou?" I wonder whether you do not need your attention called to this. "How readest thou?"

The question asked by the lawyer is a decided one, and with the answer comes sounding down along the line to our time. The lawyer answered, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." This includes the whole man. The powers of the body as well as of the mind are to be used in the work of God. The whole being is to be consecrated to the service of the Master.

There are many things I wish to say which I shall touch at another time. I want now to say to you, Look unto Jesus, and see in him what you should be. In order to have eternal life we must love God supremely and our neighbor as ourselves. On these two great arms hang all the law and the prophets. These principles take in the entire Bible. We may have faith, hope, and confidence; but these will do us no good unless we have the love of Christ in the soul. The love that the Saviour has expressed for us we are to express for our brethren. This love will exert a vivifying influence upon the life and a reformatory influence upon the character. This is what God wants to see.

As I have seen the fields ripe unto the harvest, and as I have seen the lack of interest manifested in them, I have wondered how you could do as you have done. I can not understand it. If you are connected with him who gave his life to save the world, how can you see the purchase of his blood perishing in their sins without making any efforts to save them? Christ says, "I came not to call the righteous, but sinners to repentance." We are not to give the call to those who have received the truth and understand it, to whom it has been repeated over and over again; fill some one thinks he must bring in

These he brings forward as tests God has given, when Satan has originated them to divert minds from the true tests God has given. Thou shalt love supremely the God of heaven. This is your first work. And when you do this, you will love your neighbor as yourself. You will treat human beings as souls Christ died to save. Put away all pettishness and fretfulness. All these things are to be purged from the heart. You are to be purified through belief in the truth. God wants us to have the sanctification of the Spirit.

The truth is to be borne to those who know it not. Labor for souls as they who must give account to God. Every one of you will be called to account for what you ought to have done and did not do. God wants you to be faithful stewards. He wants you to seek for the lost sheep of the house of Israel, he wants you to be hunters and fishers for souls. He wants to see manifested in you the living faith which knows how to labor for souls. He will use men who will seek earnestly for sinners, who will get down on their knees and pray with them. God wants you to make more earnest efforts than ever before to go into the regions beyond, then when the next Conference is held, it will be found that churches have been established in many places. Angels of God are waiting for an opportunity to work with you.

Christ came to save that which was lost, and he calls you to go forth to labor for those who know not the truth, instead of only sermonizing and doing a little work for the churches. You would then do fifty times as much in encouraging the churches and setting them a right example. God wants you to know how to wrestle, to know what it is to labor for souls, and to carry the burden of souls on your heart. When you are educating them, Christ is educating you. When you are giving them lessons, Christ is giving you his lessons, and these are of the greatest value. To those who have placed stumbling-blocks in the way of their brethren, who have felt it their solemn duty to hold back men who have the truth, and who could give the trumpet a certain sound, I would say, Take your hands off quickly. Feel that you have a work to do for your own souls, and that it is best for you to be about it, lest you lose the

chance of so growing up into Christ and be complete in him.

This is all I feel it my duty to say this morning. This is all you can work upon at present. I have other things to say later on. I will only add, Let us seek the Lord, and let us confess our sins.

Following this solemn testimony the meeting was continued, for a short time, in which the following ministers responded:—

G. A. Irwin: It seems clear to me this morning that God has spoken to us. The great moral looking-glass has been laid before us, and I for one have seen myself as I believe the Lord sees me. I want to say that everything that has been said this morning fits my case. And I mean by God's help to fall on the Rock and be broken, and to confess my sins that I may receive his forgiveness. I feel that I have been one of those who have lost their first love, and that the burden for souls has not rested upon me in the past as it should have rested, that I have not had that tender spirit that was prominent in the life of our Lord and Master. All I can do this morning is to confess my sin and ask God to forgive, and I believe that he will forgive. It is my determination from this time to be a different man by God's help. I presume there are a great many who would like to speak this morning. We have some time yet, and any one who feels a burden to say something can press right in.

O. A. Olsen: It must be very evident to us all, brethren, that we have reached a point where there must be a decided turning, a decided change in our attitude and in our experience. And I have been exceedingly anxious both for myself and for my brethren since we came to this meeting that we should not here pass along like the door upon its hinges, swinging back and forth, without any decided change in ourselves. Now the Lord has spoken to us decidedly, pointedly, pointed out our errors, our sins, our wrong doings, and is it not time that we, as we have been exhorted this morning, bring ourselves to such a close examination that we may see and sense these things with a real repentance, turning to the Lord? God means what he says. Brethren, I take the word of the Lord to my heart, and I pray most earnestly that God will comfort my soul, and make me to be just what he would

have me be, and I know he is willing to thus work. But to let the matter pass along in an easy way will never do. God wants earnest work, and God help us to fall upon the Stone that we may be broken, that everything of self may be broken up, that God may come in and regenerate us and organize us and shape us after his own divine pattern. I praise God for what he is doing. We are so complacent, we are so easy, and we pass along so smoothly. May God break up the fallow ground of my heart and of every heart. It is time for earnest work, and may God help every soul of us to fall prostrate at his feet, as we have been told this morning.

R. F. Andrews: I am very thankful this morning, brethren and sisters, for what my ears have heard. I believe that the Lord has been speaking, and I feel so grateful that the Lord executeth righteousness and judgment for all that are oppressed. Brethren, I can see the hand of God here at this meeting.

Elder Babcock: Whom the Lord loveth he chasteneth.

Elder J. G. Wood: I feel that the words spoken this morning are applicable to me, and I want the Lord to search my heart. I want to go out to stand the test the Lord may give me, that I may be useful somewhere in the salvation of souls.

S. H. Lane: I thank the Lord that when we go astray he is so willing to invite us back to the right path. I was thinking as we were being exhorted that if each and every one of us would work in these barren fields, the Lord would not suggest that we should do so if these fields were unfruitful. If we would labor in these fields there might be several hundred churches brought into the truth. What would that mean? That would mean a good many laborers to help us in this great work. I have felt for a long time that if we would go out and proclaim this truth as it was twenty years ago, hundreds and thousands would embrace it. I am so thankful that our minds are being brought back to these truths that have made us Seventh-day Adventists,—the commandments of God and the faith of Jesus. If we stick to that, all these side issues will drop out and have no place among us. May the Lord help us all to be more faithful and earnest in carrying the truths of the third angel's message.

Elder Bordeaux: I am of good courage because the Lord is in our midst. I

have not said much; I do not claim perfection, but I know that God does love us, and I love him. I love his cause. I love this people, and I purpose to wake up to this precious instruction given to us. I have no other object in life. May God bless us and give us victory through Jesus Christ.

Elder G. H. Smith: I am glad to see this family lifted up. I am glad that we have come to that time where we can see a much higher standard to attain to, and that in the attainment of that standard, we shall be rooted and grounded so that we shall maintain the good principles of God's truth in a powerful way before the people, so that they shall be able to take hold of the truth and be saved by it. I praise the Lord for this reproof which he sends in love, and I hope that through Christ I shall be delivered from all that has hindered my work in the past, that we shall stand together, shoulder to shoulder carrying forward the great message to the nations of the world.

L. R. Conradi: I want to praise the Lord for his goodness to me. This has been the best meeting to me that we have had thus far. This is because I tried to call on the Lord and have him revealed to my heart. I have had my struggles since I have been here, but I thank the Lord I have had victories. I find my heart is becoming softened, and what is said this morning is for me. I want to leave this meeting as another man fitted to go wherever the Lord wants me.

A. J. Breed: I have felt for a long time that as far as I am concerned I must have a different experience. As I have listened to the many calls that have been made, my heart has been stirred. The things which have been said this morning apply to me. I have found myself growing irritable, and it has seemed as though things which I have tried my best to fight against have been coming into my nature. I see that I must fall on the Rock and be broken. The desire of my heart this morning is to have a deeper, richer experience in the things of God. I must have a power to attend me in my work. I thank God for what is taking place in this Conference. I can see that the Lord is going to lead his people, if they will only be willing to follow. It is the desire of my soul to follow wheresoever he leads. I thank the Lord for the message he has given us this morning. I am ask-

ing the Lord to anoint my eyes with eye salve, that I may see. Brethren, I do not want to go out of the work, nor be set aside, but I do desire that there shall be a shaking of the dry bones, and I pray that when they come together again, I will be reorganized through and through.

G. A. Irwin: This work is an individual work. We are not to search some one else, or try to right up some one else according to our own ideas. We shall have enough to do to get ourselves right before God. Brethren, wherever we may be, we can seek the Lord. It is not necessary that we be in a large gathering in order to seek him. It does seem to me, in view of what has been said—and I am sure we shall each say, "I am the man"—that we should go from this place praying that God will forgive our sins, and that this may be a time when we shall gain a new hold from above. Let us pray that at this meeting we may experience a new conversion, that we may be born again, and go forth with power for service resting upon us.

### SERMON

By A. G. Daniells, April 14, 7 P. M.

"For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate; but thou shalt be called Hephzi-bah, and thy land Beulah: for the Lord delighteth in thee, and thy land shall be married. For as a young man marrieth a virgin, so shall thy sons marry thee; and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee. I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the Lord, keep not silence. And give him no rest, till he establish, and till he make Jerusalem a praise in the earth. The Lord hath sworn by his right hand, and by the arm of his strength. Surely I will no more

give thy corn to be meat for thine enemies; and the sons of the stranger shall not drink thy wine, for the which thou hast labored: But they that have gathered it shall eat it, and praise the Lord; and they that have brought it together shall drink it in the courts of my holiness. Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people. Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him. And they shall call them, The holy people, The redeemed of the Lord: and thou shalt be called, Sought out, A city not forsaken."—Isa, 62:1-12.

Those are wonderful words. They convey a wonderful message from God to us. It is very easy to see the time when these words have a special application. Notice the eleventh verse; "Behold, the Lord hath proclaimed unto the end of the world." What is proclaimed? "Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him." The people to whom this chapter applies will be living just before the Lord Jesus shall come in the clouds of heaven. Therefore, the words of this chapter and the wonderful facts set out in it apply especially to that people who shall see God when he comes in all his glory. We believe that we are near the second coming of Christ. We claim to be living in the very closing scenes of this world's history. Therefore we must believe that the sixty-second chapter of Isaiah is addressed to us, and, believing that, let us give it a little study to-night, and see what the message is.

Let me read the tenth verse. "Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway: gather out the stones; lift up a standard for the people." Oh, what a work is here committed to the people of God! The next verse says, "Behold, the Lord will come with his salvation and his work before him." But when we are on the very verge of that event, when it is about to come upon us, we have a work to do. What is it? "Go through, go through the gates; prepare ye the way of the people. Gather out the stones; cast up a highway and lift up a standard for the people to rally under."

"Go through the gates." That does not mean to shut ourselves up, to enjoy ourselves as best we can with the comforts and blessings of pleasant homes. "Go through the gates." You see what the expression signifies. It presents to us the idea of labor, of going out among the people and coming into personal touch with them. "Prepare ye the way of the people." That is what we are to go through the gates for. That is what we are to leave our homes for. That is why we are to leave our country, our kindred, and our father's house to go into a land which God shall show us. It is that we may prepare the way of the people of the whole world. Well, now, what are we to do? "Cast up, cast up the highway." People are confused; they are running hither and thither in dark and devious paths. They have no knowledge of where they are going. They have no clear way in which to travel. There are so many roads, so many ways, that they are all confused. Now, God says to his people, "Go through the gates, *prepare ye the way of the people, and cast up a highway.*" Make a *plain* path. "Gather out the stones," the things that are causing the people to stumble; the things that lead the people astray. Therefore gather out everything that causes the people to fall. "Lift up a standard for the people. There are many false standards lifted up by the *enemy*. False banners are unfurled everywhere. God wants a true banner unfurled for the people. He wants us to lift up a standard that shall be so clear, so plain, so evident, that are the people of the world will recognize it, and will find rest and peace and gladness in rallying under that standard.

God has given us a message that will enable us to do all that he here tells us to do. He has given us light and truth, has given us a grand system of Bible truth that will enable us to go to all the people of the world and prepare the way of the people. "Cast up a highway; gather out the stones, and lift up a standard, "so that men and women shall know where they are. Oh, how many times I have seen this scripture fulfilled in my experience in distant regions during the last fourteen years!

I have pitched my tent in a town where no Seventh-day Adventist minister had ever spoken, or ever set foot, and have endeavored to place before the people the third angel's message. From the very start, I have seen the light

break in on their minds, so that they would experience a sense of satisfaction, and say to themselves, This is the word of God, the light of heaven. As the meetings progressed, I have seen those individuals casting aside one error, and then another, and finding their way along the road, until their feet were planted solidly upon the highway of truth. There is no work that a man can do in this world that brings such large returns; no work that brings such grand satisfaction to a man's own heart; nothing we can do that will bring such unspeakable joy and riches to man. God has committed this work to our hands. He has given us the privilege of doing this work. I bless his name for it.

I have seen those individuals, after grasping the standard, with the fullest assurance that God was leading, march out into the realms of the enemy, and into the dark places of his territory, to hold the standard aloft, and point the people to the way they had found. We know that this is what God wants his people to do all over the world. There are light enough, wisdom enough, and power enough in God to give his people glorious success in his effort to do this work.

God is able to make our work effectual. I do not believe that he wants us to go out and labor without effect. He is able to call out all the latent powers with which he has endowed us, and make them effective. He is able to endue us with that which we do not possess, with talents that we do not have by nature and inheritance. Let me tell you, brethren, if you go out into distant, neglected, needy fields, you may go with the assurance that God is able to give you victory. He is able to cause you to triumph always, in every place where he may send you, and in all that he may give you to do.

Now notice the first part of this chapter. We have seen from the eleventh verse to what time the chapter refers, and from the tenth verse we have seen the leading idea, the real thought, in the chapter. But let us go back and notice the first part of it: "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth."

I sincerely pray that the spirit of this Scripture shall take possession of our hearts. It presents to us the ever-living attitude of our Lord and Saviour Jesus

Christ. "For Zion's sake." Zion is the church. Jerusalem is the church, the people of God. Jesus really says that for the church's "sake will I not hold my peace, and for Jerusalem's sake I will not rest until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth."

Jesus ever lives to make intercession. His whole life is given up to this lost world; and he is exerting his infinite power to cause his righteousness and his light to go forth to the people of the world. In this he presents what ought to be the spirit and the attitude of his followers, his people. If we would only catch that spirit, if we would only feel that mighty power moving us we would manifest the life that is expressed here. For Zion's sake, for the church's sake—the church to which I belong, the people with whom I am connected, the cause that God has permitted me to be connected with—for the sake of that people, for the sake of that glorious truth, I will not hold my peace, I will never rest until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. What a power God's people might be in the world if they would take this position; if they would take this attitude!

We are now living on enchanted ground. We are living in a time when Satan is paralyzing the powers of men; we are living in a time that is spoken of in the third chapter of Revelation, in these words: "And unto the angel of the church of the Laodiceans write, These things saith the Amen, the faithful and true witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth."

"Because thou art lukewarm." That is an unfeeling condition, a paralyzed condition. This letter applies to this time and to this people, and yet do we not all feel that somehow there is paralysis upon us? Do we not realize that somehow there is something that binds and holds us? We know that we have wonderful light, an important truth, a mighty message. We know that it is world-wide, and that great power is to accompany it before it closes. We know all this; and yet we are conscious of

weakness, we are conscious of some paralysis. We know that to-day we do not see the power attending this message that we ought to see attend it. It is not going to the world as it ought to go, and it is not doing the work for men that it ought to do. We know it. We know that we ought, as ministers of Jesus Christ, to carry our credentials with us in the work we are doing for men. I do not refer to a piece of paper that we call credentials given to us by some Conference Committee. Every man that God has made an ambassador has the privilege of carrying with him the credentials that God has given him. He has the privilege also of letting the people of this world know that he has such credentials. We need to get our credentials from God, and the world needs to know that we have them. We go out telling the world that we have the last warning message to give; that God has sent us, and I tell you power and authority ought to attend our words that will convince men and women of our ambassadorship.

But what is it to be an ambassador of the King of all the kings of the universe? What is it? O brethren! it is the highest honor that can be conferred upon a human being. When God bestows that honor upon man, no other man or set of men, no combination or organization can bestow honor upon that man. Could we fully realize this, how little and how mean the honors of this world would appear to us; how mean and trivial offices would appear to us! Do you know that no office that man can vote upon you can confer any honor upon you when God has given you the honor of ambassadorship?

Over in Australia, our greatest statesman was Sir Henry Parkes. For many years he battled for the rights, the liberties, and the freedom of the people. While Premier of New South Wales, he was called to Great Britain for some state purpose. Before this he was plain Mr. Parkes, and as such had been a staunch supporter of the principles advocated by Mr. Gladstone. Mr. Gladstone never would receive a knighthood from the queen,—never would receive any title. While in England, Mr. Parkes was offered a knighthood, and accepted it. He came back to Australia a knight, and was then known as *Sir* Henry Parkes. Some one asked him why he departed from the course of his great leader, the man whom he so greatly admired,—Mr. Gladstone. Well, said he,

Mr. Gladstone and I have occupied very different positions. Mr. Gladstone was enthroned in the hearts of a nation; and was honored by the people to such a degree that no knighthood could confer an honor upon him; no gift from the sovereign of the people could confer an honor upon him. I occupied no such position, and I felt that the queen could honor me.

Whether his logic was right or not, does not matter. But here is the point: The man upon whom God has bestowed ambassadorship stands where no other power; or all other powers put together, can bestow honor upon him. God calls upon his people to understand what he has done for them. He says, "Thou art lukewarm, and neither cold nor hot," therefore, "I will spew thee out of my mouth." It is evident from this that we do not understand our position; we do not understand what God has called us to; we do not understand the liberty there is in Christ Jesus, and the power there is in the gospel for us to give our fellow men. We are on the enchanted ground: we are in the lukewarm period and condition, and God calls upon us to get away from this. I have hoped with all my heart, that a mighty quickening would take place for this people, and at this Conference. I believe that God longs to set us free, to quicken us with his mighty life, his infinite power. Why, I know it. Here is what Jesus says: "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve that thou mayest see." "As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." That will cure the whole thing. That will do for us all that needs to be done. Now, dear friends, what is his attitude? He looks upon us, as in our lukewarm, weak, powerless, paralyzed condition, we see freedom beyond, but do not experience it; talking power, but failing to get it; always looking into the future, always almost grasping it, but not getting it." He sees that, and now he says, Come, come, and get help,—the gold, the raiment, the eyesalve. Be zealous and repent. Behold, I am standing at the door and knocking to come in.

Jesus Christ is all that any man wants; all that anybody needs. He satisfies every desire of the human hearts, and if he were only enthroned in the heart, he would work out through us, and by us, all that he wants to do. "For Zion's sake will I not hold my peace." O, that God would break our silence! O, that God would touch our lips with a live coal from off his altar! For Zion's sake, for the sake of the church of Jesus Christ, for the sake of God's blessed people and blessed cause among men, I will not hold my peace, I will not keep silence until the righteousness thereof—that righteousness we have talked so much about during the last ten or twelve years—go forth as a lamp that burneth. I can not help but fear that while we talk about that righteousness, somehow we have not laid hold of it as we might, as we ought to. I fear that it has been too much in theory! But I know there is blessed power in it.

May I give you just a little experience that I had in Australia when this message began to be preached here. It was at the Conference of 1891, when the ministers who were preaching that message gave such stirring sermons and messages here in this Tabernacle. Do you know that the mighty pulsations of your meeting here in this Tabernacle were felt all around the globe? We felt them in Australia, and when we got the BULLETINS, and began to read, our hearts were stirred, and I have seen our brethren sit and read those messages with the tears streaming down their cheeks; I have seen them fairly convulsed with the power there was in the message, even though only printed in the BULLETIN; I felt it myself. Just before the BULLETINS came, my mind was very powerfully called to this ninth chapter of Romans. "What shall we say then? That the Gentiles, which followed not after righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law." That scripture was sent to my mind for days and days before the first BULLETINS came. It was all the time before me, and when the BULLETINS came, and we began to read the message, O, how that message took hold of us. Our brethren used to get up very early in the morning, long before daylight, and take the BULLETINS, and study those talks and Bible studies. Although they had not had their attention called to the message before, as

they read the BULLETINS, they went down on their knees, and found the righteousness which is of faith. Yes, they found it, and God blessed their hearts. They have since been rejoicing in that glorious message all the way along. I am glad to tell you, there are not two classes in Australia regarding this glorious message of righteousness by faith.

"For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation as a lamp that burneth." There is power in that message. God wants us to get hold of that power. He wants us to get the righteousness, the activity, the earnestness, the burden of soul, that will not let us rest until the whole earth is lightened with the glory of this message. Our weakness, our crippled condition, God is able to take away. He longs to join himself to his people, that they may go forth conquering and to conquer, always bearing off a glorious victory.

It all rests with us, whether we will have this experience. You will say, "I want to be earnest, to be active, to be on the alert, to stand where all the fibers of my being will be quickened. I want to be there, but I am not there; I am paralyzed, I am powerless to do what I know I ought to do." There are scores in this congregation who feel that way. But it is not a question as to whether God can do for us what we need. It is a question as to whether we will let God do it; as to whether we will permit him to do it. He is able to do it. But what can we do to bring this change to set us free, to quicken us into new life? God has given wills to every one of us. He has given us the power of choice. He has given us a word of life, and of infinite power, and it is our privilege to connect with that mighty power that is able to quicken us into new life. We must make this choice. I will not attempt to explain the thing, but there is something in that word, dear friends, that is able to generate in us life and zeal and holiness and power for the service of God. It is a mighty power.

Some weeks ago, when I was in Hanover, Germany, some of the brethren took me out to a cemetery to see a wonderful grave. It was composed of nine stones. Four of them were laid on the ground for a foundation, in the form of a square, each side of which was six

feet. Four others were laid on top of these, but they were shorter and drawn nearer together, narrowing the space which was made by the foundation stones. On top of the eight stones was a large block that covered the space, weighing perhaps a ton and a half. On the foundation stone was inscribed this statement: "*This grave is purchased for eternity. It shall never be opened.*"

Yet the grave is open, so that you can look into it. It has been opened by nature. In some way a little poplar seed was deposited in the ground, before the stones were put together. That seed sprouted and grew up, and the little tender twig crawled along the bottom of the large block of stone to a little crevice where light and air penetrated. It then pressed its little point through a crevice out into the light. It must have been very small at the time. It could not have been larger than a knitting-needle, I judge. But it came out into the open air, and grew up the side of the big block of stone. The tree has grown until it is about eighteen inches in diameter. It has rent that tomb asunder. Four of the stones composing it were fastened together with strong iron bands. These have all been broken, and every stone in the grave has been moved from its original place, and the block weighing a ton and a half has been lifted up on its edge, so that you can look down into the grave. Notwithstanding the defiant inscription, the grave was opened.

What was there in the power of that little twig to do that work?—The power of God, the life of God. But how did that life get into that little twig? How was power transmuted from God to the tree?—By his word. [Voices: Amen!] God spoke the tree into existence, and he spoke his life into the seed, and into the tree. The word enshrined the life of God into that object, and there we may see that mighty life manifesting itself.

The life of that seed was the word that transmuted power to the seed, [Voices: Amen!] The same word has power to roll away every stone that Satan has built about us. [Congregation: Amen!], and it has power to break every band that the devil has bound us with. [Congregation: Amen!] There is power in the word of God to set every man free, and make him free indeed. [Congregation: Amen!] The life of the Almighty God is in that word, and that life is in there for *you* and for *me*.

[Voices: Amen!] One great reason why we are so powerless in our ministry and our battling with the enemy, is because we do not connect as we should with this current of life, with this mighty power that God has placed within our reach.

There is power in this message, as Brother E. W. Farnsworth (many of you know him) wrote me by the last mail. He had just attended an excellent camp-meeting in New Zealand. He had instituted inquiry meetings, and held them all through the large camp-meeting, with strangers. These came to the meeting, were stirred by the message, and when an invitation was given for them to come to the inquiry meeting, they came, and sought God, several took their stand for the truth before the camp-meeting closed. In writing of it to me, Brother Farnsworth said, "Arthur, there is power in the third angel's message when the current is turned on." [Congregation: Amen!]

Dear friends, there is a mighty power in this message, and we want to become connected with that current as we have never been before. But how *can* we have that power, when we have so little connection with the divine word of the living God? Jesus Christ is enshrined in that word; but it is a sad fact that many of us give that word altogether too little study. [Voices: True!] Many will read almost anything quicker than the Bible. Many of our brethren seem to find time to read the daily paper, when they do not find time in a whole day to read the Word of God. I do not say that it is wicked to look into a daily paper. Do not go away and misunderstand me, but I do say that every day we need to sit at the feet of Jesus and hear his word.

Jesus said to Martha, "But one thing is needful." That one thing is an absolute necessity. There is but one thing without which you can not live. You may get along without any other thing, but this one you can not do without. "Mary hath chosen that good part." What had she chosen? "Mary . . . sat at Jesus' feet, and heard his word."

My brother, my sister, God has given us the power to choose what we shall do. Every morning when we are awakened into life by the Lord himself, we can there and then choose what we shall make of that day. We can choose whether we will open our hearts to God or to the enemy; and if every day we open our hearts to our

Lord, we shall be gathering strength more and more to fit us for his service.

No experience that you had last month will do you to-day. What a mistake we sometimes make! We get a blessing by earnest prayer and careful Bible study, and then settle down to live on that experience for many days to come. But that is a mistake. We must have a fresh supply every day. We are like a plant that is growing up. The life that a plant absorbed yesterday has only increased its capacity to receive more to-day. We can not, at the beginning of the summer give a plant water and food enough to keep it green all through the summer. All that we did last month or last year was good for the time, but the necessities and demands only increased our capacity to receive more, and I want to tell you that the man who goes from this Conference, without getting more than he ever had before, will make a sad mistake.

My brethren in the ministry and in the church, shall we not lay hold of God's boundless grace here to-night, and every day from this on, and get what we need. Bless God, it is offered to us. It rests with us whether or not we will take it. May we let God help us.

#### THE MISSIONARY READING CIRCLE.

A STUDY of the situation of the churches and of the remedy as pointed out by the Spirit of God, resulted, in the summer of 1899, in the formation of what is now known as the Missionary Reading Circle. Here are a few sentences from Testimonies received about that time: "A crisis in missionary effort is upon us." "The churches are withering up because they have failed to use their talents in diffusing the light of truth to others." "Well-organized work must be done in the church, that its members may understand the manner in which they may impart light to others, and thus strengthen their own faith and increase their knowledge." "Let the distinct message for this time be sent from watchman to watchman on the walls of Zion." Can not we do more for the churches, that they may be aroused to act upon the light already given?"

Recognizing in these messages a direct rally-cry to our churches to engage in active service, it was felt that an earnest effort should be made to carry out the instruction given. In studying plans by

which this missionary movement might be accomplished, the needs of our own people came prominently to mind. In the words of a Testimony, "Many have embraced the truth, and yet they have not been educated as to how they may serve the cause of God, and thereby grow in spiritual muscle and sinew." There is also that other large and older class of whom the Spirit of the Lord has said, "The love of the truth is dying out of their hearts." Then there is the flower of our flock,—our boys and girls. Many of them never can have the advantages of our educational institutions, and they must be trained in homes and churches for the work of God. It seems clearly evident that in order to secure a substantial, permanent, and general revival of missionary effort, the first step taken should be one of preparation. For this reason, the lessons on Daniel and Revelation were planned. These Bible lessons were afterward combined with the series of lessons upon the field, prepared by the Foreign Mission Board. Thus the Missionary Reading Circle has comprised two distinct lines of reading,—the study of the principles of our faith, and the study of the field.

The plan recommended is a very simple one. The lessons have been designed primarily for home study. They may be studied by one person as successfully as by a large company. It has been especially urged that the lessons be made a family study, parents and children uniting in it. The publication of these lessons in both the *Review and Herald* and the *Missionary Magazine* has placed them in the hands of the people as fully as possible. It was also recommended that review meetings be held where members were so situated that they could conveniently meet. It was not designed that these Circle meetings should take the place of the home study, but rather that they should be the training school of the church. In the Bible studies particularly, the review meetings should afford a training to young and inexperienced workers, in presenting to others in an intelligent way the truths they learn.

Those who have been laboring in the interests of the Circle work have constantly urged that the real object of the study was to fit the members for active service in the cause of God. The study of the truth for the last days should fill every heart with a love for it, and with a sense of the urgency of the work to be done. The study of the field should give an idea of the needs and opportunities

for work both at home and abroad. It would seem that the carrying out of the true plan of the Reading Circle should be of practical help to every man, woman, and child in our ranks, in doing the work that God has given all to do.

It is not easy to give any exact report of the progress of this work. We have no statistics representing the Reading Circle membership. It is only possible to judge of the general progress of the work in any Conference by the correspondence from that State. The following summary gives the situation as reported by State officers.

CALIFORNIA.—A majority of the churches have taken up the studies. Good results.

DAKOTA.—The Corresponding Secretary reports 800 circle members, which is a little more than one third the membership.

MICHIGAN.—The Secretary reports 100 churches carrying the studies, and a Circle membership of 2,000.

MISSOURI.—A little over fifty per cent of the churches have taken up the work.

NEW ENGLAND.—The Corresponding Secretary reports that two thirds of the churches are studying the lessons. Interest excellent and increasing.

NEW YORK.—Circle work fairly well started. Good results.

PENNSYLVANIA.—The Secretary reports a majority of the churches carrying the studies in one form or another.

IOWA.—The work is well started. Members reporting, 325.

WEST VIRGINIA.—The President reports that the people have earnestly responded to the call to take up this work, and that they have been greatly blessed in it.

ILLINOIS.—The Secretary reports four fifths of the churches studying the lessons.

CUMBERLAND.—The Secretary reports seventy-five Circle members, which is one fifth the entire church membership.

FLORIDA.—The Tract Society Secretary reports 150 Circle members.

MINNESOTA.—Through the efforts of the Corresponding Secretary, the study of the field began sometime before the regular Circle work was planned. Results quite encouraging. No special effort has been reported in behalf of the Bible study.

The Superintendent of District 2 reports that as a result of the Reading Circle, there has been a revival in that

district of the spirit that prevailed in the earlier days of the message.

In Arkansas, Colorado, Kansas, Maine, Nebraska, Ohio, Ontario, and Vermont, this work has made a beginning, and a number of churches in each of these Conferences are falling into line, but no more specific report has been made. The other Conferences have either not reported, or else report that but little has been done. As may readily be seen, the progress of the work differs greatly in different Conferences. Generally speaking, in those Conferences where the State officers have been able to give it a share of attention, the work is well organized, and has made encouraging progress.

In answer to the question, "What has been the direct result of the study of the Circle lessons?" the following replies have been made by leading workers: "A deeper consecration of heart to God and his work;" "An increased interest in Bible Study;" "A revival of the missionary spirit;" "An increased knowledge of, and interest in, foreign fields;" "A help to our young people in many ways;" "Increased donations to foreign fields;" "The Bible study has decidedly turned the tide toward the distinctive features of the third angel's message;" "Greater activity in the Master's service;" "A deeper interest in all lines of church and missionary work, and a decided increase in missionary offerings;" "Deeper devotion to the work both at home and abroad;" "The results have been all that could reasonably be expected of an untried work, in so short a time." These quoted testimonies, based upon actual observation and experience, reflect in substance the general sentiment concerning the Circle work in those places where it has been faithfully and intelligently carried out. The plan has called for too much real study and work to catch the popular fancy, so that it has required the most patient and persevering effort in its behalf. A correspondent aptly expresses it thus: "It is not easy to get all to see the importance of the study, but that shows all the more how much it is needed." And is it not true that unconscious need is the most difficult to supply? for he who knows not of his lack, oftentimes refuses that which is of greatest value, even when it is placed within his hand.

I have nothing to urge with reference to the future of this work, and gladly leave that responsibility with you. Cer-

tainly this Conference will not attempt to plan for the extension of the message into the uttermost parts of the earth, and at the same time neglect the development of the resources by which this work may be done. Our home churches must become more self-helpful, and more helpful to the work at home and abroad. In some way the latent talent of our lay membership must be aroused, instructed, developed, and set to work. This not only means life to the churches, but it means the sparing of experienced laborers, and the hearty support of the work in the "regions beyond." If the Reading Circle plan is wholly inadequate as a help in the accomplishment of what is needed, discard it. If the plan can be so changed as better to meet the need, change it. But whatever the plan adopted, it needs not merely the passive assent of the Conference laborers to make it effective, but their active co-operation. My only desire in this matter is that we may be so in touch with the Source of Life, that the heart-throbs of this great Conference may send the life-blood flowing richly into even the smallest arteries of the body of Christ, which is his church.

MRS. L. FLORA PLUMMER,  
Cor. Sec. Int. Tract Soc.

## BIENNIAL REPORT OF THE WEST INDIAN MISSION FIELD.

This field includes all the islands of the Caribbean Sea, also Central America, and the northern coast of South America as far as the southern boundary of French Guiana. Its extreme limit from east to west is about 2,200 miles, while from north to south it measures not far from 1,600 miles. Its population, numbering 15,511,000, is a mixture of people speaking the English, French, Spanish, Holland, Danish, East Indian, and native Indian languages.

At present this field is divided into seven mission districts, namely, Central America (North), Central America (South), British Guiana, Dutch Guiana, Trinidad, Lesser Antilles, and Jamaica. Our workers number 10 ministers, 3 licensed preachers, 16 Bible workers, and 41 canvassers. We have 25 church organizations, and 30 companies, while the whole number of Sabbath-keepers aggregate 1,672. There are 9 church schools, taught mainly by native teachers. The tithes paid during this period

amount to \$4,800.26, and the value of books sold at retail is nearly \$16,000.

### CENTRAL AMERICA (NORTH).

Work in this field was begun about nine years ago. In this district there are 126 Sabbath-keepers, 41 having been added since the last General Conference. Two church schools are maintained, and \$998.12 in tithes has been received. Only one minister is located here, and other workers are greatly needed to carry on the work in the interior.

### CENTRAL AMERICA (SOUTH).

This is a new field. As the schooner "Herald" has visited the different ports, some books have been sold, and 15 are now observing the Sabbath of the Lord in St. Andrews and Boco Del Toro. A school is just opened at St. Andrews, and others should be started at Old Providence and Boco Del Toro. The laborers here number three,—1 minister, 1 Bible reader, and 1 canvasser. Another minister is needed now to assist Elder Hutchins in developing the work in Costa Rica, as the people seem ready for the message.

### BRITISH GUIANA.

This is a large and very important field, with a population of 248,887, representing nearly every nationality in the world. Here, as well as in Trinidad and Jamaica, are thousands of East Indians, who have been brought to these provinces under contract, to work on sugar estates for a term of years. Many become attached to the country; and when their contract has expired, prefer to remain, and go into business for themselves. Others return to the homeland. These people should be enlightened in regard to the third angel's message, not alone that their own souls may be saved, but that they may act as missionaries to their own people, both in this field and in their native country.

In this district we have 1 minister, 1 licentiate, and 2 Bible workers. There are 6 churches and 3 companies, numbering 250 in all. These have paid in tithes \$418.45. The 12 canvassers sold books amounting in value to \$1,133.84. There is great demand for laborers here. Two church schools should be started at once.

### TRINIDAD.

This island has about 200,000 inhabitants, over one third of whom are natives of the East Indies. As in British Guiana, so here there is great need of

reading-matter, and devoted laborers for this people. The missionary efforts for the English portion of the population is well organized, and some native talent is being trained in connection with our tent work. For all of these 200,000 souls, there are only 1 minister and 2 Bible-workers. We have 1 good church school in the country, but there is pressing need of another in Port of Spain, the capital. In this city there should also be a church, and mission building erected; for as no proper place can be rented, much labor is lost. In this island there are 120 Sabbath-keepers organized into 4 churches and 4 companies. Tithes received are \$1,154.98, and nearly \$4,000 worth of books has been sold.

The island of Tobago, belonging to this mission district, has been thoroughly canvassed, and should receive ministerial labor at once; but this can not be done until more help is provided.

### LESSER ANTILLES.

This field is composed of over twenty-five islands, belonging to England, France, Denmark, and Holland. Only a few of these are as yet entered. Our books have been sold more or less in most of the English-speaking islands, and some in the Danish. In Barbadoes we have a good church building, and a modest schoolhouse. There is a small church building in St. Kitts also. In this whole field, we have 1 church organization, and 6 companies of believers. There are 3 ministers, 4 Bible-readers, and 10 canvassers to carry forward the work. The believers in the third angel's message number nearly 200.

On account of low prices for sugar, storms, droughts, and floods, the poverty is very great in several of these islands, making it necessary to remove all our agents from them. Here we need those who can labor in word and doctrine, sell small books, and scatter small tracts and fleets to those who are hungering for truth.

### JAMAICA.

In this island the work is more advanced than in any other portion of the West Indian Mission Field. All over the island our books, tracts, and papers have been placed in the hands of the people; and as the result, companies are springing up in many places. In this field we have 3 ministers, 2 licentiates, 11 missionary licentiates, and 8 canvassers. The whole number of be-

lievers is 961, 109 having been added since the last General Conference. There are 11 church organizations, 15 companies, and 10 church buildings. The tithes received from this island amounts to \$1,024.91. The value of books sold is \$5,958.75.

The greater portion of the West Indian Mission field is still practically unentered,—such places as British Honduras, Guatemala, Salvador, Spanish Honduras, Nicaragua, Costa Rica, Colombia, Venezuela, the Dutch and French Guianas, Cuba, Hayti, San Domingo, Porto Rico, and the Dutch and French islands. These fields are ripe, and already precious grain has been lost for want of reapers.

We trust that at this Conference, plans will be laid to open the work in Cuba, Porto Rico, San Domingo, and other needy fields. Other denominations are entering, and the longer we delay, the more difficult will it be to start the work. May the Lord impress upon the minds of his faithful people the needs of this field; and may they respond in giving themselves and their means, so these needs may be supplied, and many precious souls gathered out and made ready to meet their Lord when he comes in the clouds of heaven.

A. J. HAYSMER.

### MEXICO AND ITS NEEDS.

G. W. Caviness, April 14, 9 A. M.

It is a pleasure to me to see and hear in this Conference that the minds of our people are being turned to other fields. It reminds me of a saying of my little boy when he first went to South Lancaster. He was then three or four years old, and when he went there from Battle Creek, he met a little playmate from Vermont, and one day he was explaining to me the amount of geography he had learned. He said: "Papa, there is one world, and there are three places in it—Battle Creek, South Lancaster, and 'Mont." I feel a little that way myself. I have learned by actual experience that there is one world, and there are at least two places in it—the United States and Mexico. I have also heard of other countries, and I believe there are such, but I have never actually seen them.

You and I can never have an interest in anything that we do not know anything about. It is impossible, and so I do not come here this morning to scold or blame you or find fault with you; but

if the Lord will give me the ability to do so, I will present to you the country of Mexico so that you can understand something of its condition and needs.

Mexico is not a distant land way around the world, but is our neighbor, our nearest neighbor. There is in Mexico perhaps as needy and neglected a field as exists on the face of the earth. Part of this country is under the dominion of the Beast, and we find that for four hundred years this power against which our message speaks, this power that is mentioned first in the message, has had almost absolute control; and that country is barely touched.

In the central part of the country are the tablelands in the midst of the mountains, from three to five thousand feet above the level of the sea. In these lands we have a climate unsurpassed, in many respects, in the world. You would imagine that in Mexico, we would burn up with the heat; but it is not so. We have not the oppressive heat that you have here. At any time in the house or in the shade, one will find himself quite comfortable. With the sun almost immediately overhead, it sometimes seems almost to burn; but we do not sweat, and we do not feel the oppression sometimes felt here. Furthermore, the sun shines the greater part of the year, and on many accounts it is indeed a good place in which to live. All manner of fruits will grow, and there is opportunity here for some one to enter the field, and make himself a good living and do good to the natives.

Passing in further toward the center, the land rises continually until near the center there are valleys of various dimensions and mountains of various heights, ranging from five thousand feet to nine or ten thousand. About midway between the east and the west and far down toward the south is the City of Mexico, the capital, situated in a valley seven thousand five hundred feet above the level of the sea, surrounded by mountains; and off to the east are the snowy caps of mountains about which many of us have studied in geography in our schooldays, Popocatepetl and Citlaltepetl. In this valley is the City of Mexico, with nearly four hundred thousand people,—with its suburban towns, almost as large as Boston. The whole valley has something like half a million people; and scattered all through this land in the various valleys there are other cities large and small, filled with people whom God has created, and to

whom, if we believe in the third angel's message, the gospel must be preached. The country of Mexico, called a republic, consists of twenty-seven states, two territories, and one federal district. The district is where the capital is situated.

Mexico has two seasons, the rainy season, which begins about the last of May, and lasts until the first of October, and the dry season, which is the rest of the year. In the rainy season it rains almost every day or night, and usually after showers it is bright and clear the rest of the day; so that the rainy season, which is summer, is a very pleasant time to be in Mexico. The dry season comes in the winter time, but in reality there is no winter. In some higher altitudes there is a little frost and a little bracing atmosphere, but really there is no winter.

In this republic there are something over seven hundred and fifty thousand square miles. There are more than thirteen millions of people. These we may divide into three classes by saying that about one fifth of them are white, European, or American people. Two fifths of them are the mixed race, a mixture of Spanish and Indian. The other two fifths are the native Indians, some of whom are uncivilized as yet. In reality there are but two classes, the servants and their masters, the employers and the employed. One fifth are those who control the entire republic, and the other four fifths are their servants.

As to the condition of these people morally: For more than four hundred years they have been under the complete domination of the Catholic Church.

Thus they have been without the truth of God, without the Bible. They have simply changed the names of their old heathen customs and forms of worship, and now have the same thing with another name.

This one fifth of whom I have spoken are well-to-do, many of them living in luxury, and having as fine places and fine living as any one need to wish in this world. But the others are poor; and I think that in Mexico, one half or more of the people that you meet are more poorly and shabbily dressed than the raggedest newsboy you ever saw in New York or Chicago. They have but a little cotton clothing—a shirt and a pair of trousers made of very coarse cotton; and over these they wear the blanket. Some of them have sandals, a little piece of leather which they tie on the bottom

of their feet; but many of them are entirely barefooted. At night they simply roll up in their blanket, and sleep, many of them wherever they happen to be; as the climate is not as it is here, they can do this; and as they can live on a very little, they manage to exist in this way.

The huts in which many of them live — are barely one room, — made of sun-dried brick or mud, with no floor. They live there on the dirt and in the dirt. They need to be taught cleanliness, which is next to godliness, and brought to a higher plane of living.

There are not, as in the United States, small farms tilled by many well-to-do people; but there is one large *hacienda*, owned by one man or a company, and quite a number of the poor people live upon it. These people are called peons, and are like the chattels of the property. And while I have heard with interest our brethren speak of the condition of the colored man in the South, I believe that here in our neighboring country of Mexico there are from eight to ten millions of people, many of whom can not read or write, as ignorant and as superstitious as any of the colored people of the South, as helpless, and in a worse condition, because for all these years they have had nothing but that which the Catholic Church has been pleased to give them, which is very little indeed.

A particular instance will illustrate many. Just before coming to this place, I took the train from Mexico City to Querandaca, went up over the mountains, into the valley, and then into another valley — four or five hours' ride from Mexico City. There I was met by a native with a mule; and in this way we proceeded into the country about eighteen miles. Outside of the city there were no roads whatever, simply a bridle path; and we went over the hills, and down into very deep galleys.

At last we reached the foot of a mountain, and here was this man's home. Here he had lived all his days, as had his father and grandfather before him. Around his house were the huts of the natives. He told me that there were something like thirty families living there. These huts were made of twigs, branches, and thatched over with straw. I went to see the place because he wanted to sell it, and I wanted to know something about the country and the people and the land, that I might tell you something about it.

This ranch is composed of over five thousand acres of land. On this land the man raised sugar-cane, beans, trees, various fruits of the country, and almost anything that will grow in a tropical country. I asked him about the *peons*. He said there were enough of them for the cultivation of the land; and that if the land was sold, these would stay and work. You are supposed to pay them a small sum, which runs from thirty-seven to fifty cents a day in Mexican money, and Mexican money is now worth about half what our money is worth. He took me around back of the mountain, and showed me a large valley, and one place where the two mountains came near together, some two hundred feet across, and said, "We are putting a dam in there. Water could be got in the rainy season to irrigate all that land, and if that could be done, then several hundred families could be used here." It seemed to me that some one might purchase a place similar to this, and employ these natives.

There is no church there, nor any priest; but the man who owns the land has full control of these people, and they would be children under his charge. He might teach them the truth of God, might open a school for the children; and thus, in a few years, several hundred people, the very lowest and humblest classes, might be reached.

The country having a warm climate, one can raise one crop with the rains of the rainy season. And if you can have a dam, and preserve water, so that you can irrigate the land, you can raise crops the year round. In Mexico one can have continually, if he so desires, fresh vegetables and fruits of almost all descriptions every day in the year. So much with reference to that.

Voice: What is the price of this land?

G. W. Caviness: The price of this land was \$12,000, or \$6,000 of American money. That is a little over a dollar an acre. There are a good many large cities in the country, and railroads are now being built through various parts of the republic, and there is market, and will be more, for almost anything you can raise there.

Perhaps I ought to speak more directly of the work that we are trying to do; and as many have asked me with reference to the work I went there to do, perhaps a few words with reference to this matter will not be out of place. About four years ago, the General Conference Committee and the For-

eign Mission Board, after hearing a plea from Mexico with regard to a definite matter, invited me to go and represent them. This was the revision of the Spanish Bible. The committee consisted of one member from each of the denominations at work in Mexico. After I had reached the place, the committee had a meeting, organized and prepared for work. The plan was that we should have two years for studying the original — the Spanish, and then we should meet as a committee and go through the whole Bible, making the necessary suggestions for changes in the Spanish Bible. We were to work on what is called the modern version. I spent the time in the study of the language, and with the assistance of a native professor, translated the greater part of the New Testament from the Greek into Spanish, and some of the Old Testament from Hebrew into Spanish. I did this for two reasons: One was that I did not wish to present myself before a committee of men chosen to revise the Bible, and not be conversant with the Greek, knowing exactly what the best and most correct texts were, and also without knowing the Spanish; so my work was to learn the Spanish, and to study the original, and understand how to put the one into the other. After our study, we had a meeting, and began work, but from one cause or other the matter has been allowed to rest, and is in that condition now. The committee has never disorganized, but is simply waiting.

After this, a little over a year ago, we went to a suburb of Mexico City, and there thought to open up the work with a few workers. We were strangers, and knew not how to go about our work; but started out to visit the people, going from house to house to talk with them, and see what could be done, and what they were interested in. We found one thing that they were interested in, — that was a school where the children might learn English. And that seeming to be the interest just then, we hoped that through it we might be able to do something else, to become acquainted with the people, get into their homes, and accomplish some work.

We opened a little school, and it grew slowly, but surely, and we were surprised to find that we had in it children of the highest officials of the government. At present we have a school of more than forty children. They are the children of generals, judges, doctors,

and people of this class. And the school is growing. The day before I left, a lady who had two children came to see me about the school. She said her husband had died recently, and she wanted the children to be educated. She did not want to send them to the public schools, which intellectually are not very good, and morally are very bad, and she said she cared not to send them to the parochial schools; but she had heard that our school was a good school, a moral school, and that the children were cared for, and she wanted to put them into school, and asked our terms. When we told her, she said she would gladly pay that, and more.

The school paid, during the last months of last year, something over one hundred Mexican dollars a month in tuition, and is doing more than that this year so far. More than that, it has brought us into connection with the people of this class. Before I came away, the professor of the higher mathematics in the military school asked us to give Bible readings to himself and wife. Of course we have never covered up the fact that we are Protestants, or that we are Seventh-day Adventists; and these people know this, and yet they send their children to our school, and some of them want us to give them "Bible Readings." We have a Sabbath-school, and the last Sabbath before I came away, some twenty of these children came into the Sabbath-school; and, brethren and sisters, if you knew what it was in Mexico, where Catholicism is supreme, to get into the homes of the people, and to find them willing to listen to the Bible, it would seem as if this is almost miraculous. I gave a number of readings to this man and his wife, and they seemed deeply interested, and we hope that others will also be reached through this method.

Last August Dr. A. A. John came to Mexico, and opened up a medical office in the city. His practice is mainly among the missionaries of different denominations, and he has had good success. Under his direction, a small mission has been opened in the city, where we can give some treatments, and where we can bring in the people, talk with them, read the Bible to them, and give them literature.

But we need literature. And just a word about that: We have at present a few books,—“Patriarchs and Prophets,” “Steps to Christ,” “Christ our Saviour,” “Gospel Primer,” and a few

tracts. But these books were certainly published before any one of our people knew very much about Spanish, as they show at the present time. One of our books, “Patriarchs and Prophets,” informs us that as they went through the field on *Sunday*, the disciples plucked the ears of corn; and other things of that kind.

One thing is certain, that no amount of religious truth or enthusiasm will make a person a scholar in a language, but he must devote a great deal of hard study to it. And if we are to publish the truth in any language, we ought to know that language before we publish very much in it. Otherwise we shall disgrace the truth. I hope to see the time when we shall have a printing-press established in Mexico, and when we can have the truth presented in clear, simple language so that the people can understand and learn it. They are beginning to read. There are public schools now throughout the land. For the last thirty years there has been a stable form of government, and schools established, and many of the people now, even of the poorer class, are beginning to read.

When the American army went down there in the war with Mexico, colporteurs went with it, and scattered some Bibles, and in this way a few Bibles were brought to some of the people of that country, and a few learned something of the truth. After the war, the church gathered up the Bibles and destroyed them, as far as she could. But she did not destroy them all, nor all the influence of them.

About thirty years ago, in 1870 or thereabout, the different denominations began to work in Mexico. They have been at work ever since, but they have a very small following indeed, and practically nothing has been accomplished in comparison with what is to be accomplished. The beginning was made there by a lady who had been in Brownsville, Texas, I think, studying Spanish. She employed some Mexicans as colporteurs, to carry the Bible into Mexico. She removed to Montaville, Mexico, and opened a school, in which she taught the Bible as well as the ordinary studies. Her students went out to the field round about, and in a little while about fourteen companies were raised up. When her health failed, and she left the work, it was turned over to the Presbyterians, and from this they took their start.

Those who go to a place where it is necessary to learn the language should, of all workers, be those who go for life; because it will take some time to learn the language, and when you have learned it, then to go away is to spoil a work. I had thought that this school that we had opened might be a place where some could come and teach while studying the language; that they could almost, if not quite, pay their expenses and earn their wages in teaching, and be learning the language at the same time, so that they could go out into the work; for while we believe we can, and must, bring in native help just as far as possible, yet it will always be necessary that there be some who understand and know the truth, and who can be depended upon to lead out in all lines of work. In Mexico we speak the language of old Castile; they call it the Castilian language. There is very little difference between it and the old Spanish Castilian language. In writing, as it appears in the printed pages, it is the same. The Spanish Academy dictionary and grammar is the standard text-book, and this book is published by a body of learned men in Spain called the Spanish Academy; and we follow that as a text-book, so that in writing the language is the same. In pronunciation there is a little difference in a few letters, though it is slight. We learn just what that is, and soon, with a little practice, we can pronounce the word either way. I think there is not much more difference between the language of Mexico and that of Spain than there is between the English of the United States and the English of England. Some words have a different pronunciation, but in writing, and on the printed page, the words are alike.

There are other lands than Mexico where Spanish is spoken, and I find that the greater part of all the people in the countries below us—Central America and South America,—except Brazil, speak Spanish. Of course not all the colonists that come from other lands speak it, but it is the national language. There are also the West Indies. Then there is Spain, with its eighteen million people speaking this language. Recently the Philippines have been brought under control of the United States, and there Spanish is the national language. As best I can judge, there are about seventy-five or eighty millions of people who speak this language. These are all, and have been

for ages, under the almost absolute control and sway of the Catholic Church.

It seems to me, as I read even the history of the recent past, that God in his providence is bringing this people to us, and showing us that we have a duty with reference to them.

I hope and trust that God in his providence, as he is leading all this people, and calling their attention to the "regions beyond," while looking afar, we shall not overlook this vast multitude near at hand. My Bible reads that there is to be a song sung by people gathered from every kindred, tongue, and nation. These will be gathered from the Spanish people, too.

The Spanish is a beautiful language in many respects, and I long to see the day when a goodly number of those who speak and sing this language will here on earth be singing the praises of God and freedom from the power of the beast, as you and I sing it now. May God move upon our hearts, and send forth those who should be able to carry the light of truth to those who know it not.

#### THE HAWAIIAN MISSION FIELD.

**BAXTER L. HOWE:** There is hardly any nationality that is not represented in the Hawaiian Islands. These are constantly coming and going from all parts of the world. As they stop there, we have the opportunity of simply meeting them, and then they pass on.

But there are many with whom we have more than this passing contact. Perhaps you know that we have a Chinese school established on the island of Oahu, also one in Hilo, and that we are endeavoring to do what we can for those people whom God has permitted to be there in such large numbers. Since coming to this Conference, I have received a letter from home stating that one of our workers, an earnest, energetic young man, had decided to leave the island and return to the mainland. I felt very sad over it; and when the news came, it seemed to me for a time that I could hardly endure the thought. You know we are in need of help down there, but the only consolation that I am able to get out of it is the thought that we shall look upon him as Hawaii's first missionary sent to the heathen on the mainland, and we shall follow his work with a great deal of interest.

One time when Israel was in trouble, because the plague had begun in

the camp, Moses and Aaron fell on their faces before the Lord. What was the result? The Lord appeared before them, and the commission was given to Aaron to run into the camp, and he ran. The plague was stayed, and the people were satisfied. So if any of us get into trouble for the love of God, let us turn our faces so that we can see the glory of God revealed, and our trouble will cease.

We are needing help in these islands. We hope to change the policy of our school. We want to see it a means of carrying the truth to all the Chinese on the island instead of putting so much work and so much energy upon the few who may be gathered in a schoolroom. We have, however, some promising boys. There are now six or eight of them who have been baptized, and united with us. Several of them are now in China. Others who have gained some knowledge of the gospel, have gone. We have perhaps in the neighborhood of twenty-five boys in China who know of our work, and they want some one to go there and carry forward the work there. The young man whom Brother Corliss referred to the other day, is an exceptionally bright young fellow, and Sister Brand writes me that he is leading his class in a San Francisco college. We ought to go to these people and help them where they are. We are not to depend on some institution or organization, to get hold of those that they may carry the gospel. When the Lord really gets hold of young men they get to work where they are. But, brethren, God wants us to go to these people where they are. That is one burden we should have.

But as to the Japanese people: You heard the earnest appeal that Brother Daniells made yesterday morning for Japan. China with its millions is holding out its hands to us. Japan with its thousands is open to the gospel. There are men upon whom I am sure the God of heaven will lay the burden to go and take charge of the work in Japan, and carry it forward as God would have it carried forward. But in our own island field we have thousands of these poor people with not one worker among them. We have endeavored to do what we could with the paper that Brother W. D. Burden is publishing over at Tokio. We found the people eager to receive it, and started out to obtain subscribers for it, I first visited the Japanese consul. He is a bright, intelligent young man,

and I found him interested in our work. I next went to a doctor, as intelligent a man as we have on the island; a very skillful physician. He looked over the paper, and said, "I want that paper," and as I wrote his name, he said, "I will take three of them." He paid me the yearly price for three subscriptions. I wanted to do a little missionary work, so I got a list of all the leading Japanese in the town, physicians, and leading merchants, and we expect with God's help to go to them from time to time and find out what influence these things are having upon their minds.

A word in regard to those who may come to work among this people, especially those who may connect with our school. Some one will surely come, because the field is now vacant. The young man of whom I spoke left his work to one of our sisters, who is now doing all that two women ought to do for the Master. I hope you will pray earnestly that God's Holy Spirit may give life and strength to those who have to step in and do the work, as these workers leave. Do not forget that part of it. I do not censure anybody for leaving. I do not say a word in regard to our brethren's interest for the field at home; but, O brethren! do not forget to pray for those who are left, and are doing all that they ought, and many times more, with the strength they have. But God loves and blesses us, and he fits us for the work for the time being.

If there is one thing in all the islands of Hawaii that touches my heart more than others, it is the condition of the poor native people. The gospel has been brought to them. Some have accepted it with all their great, free, loving nature. But what was given them was not the true gospel of Jesus Christ. I know of nothing that describes the condition of that people, better than to cite you to the condition of the people who occupied the land of Palestine after Israel was taken away. These feared God, and worshiped idols. We have many professed Christians in the islands to-day who are exactly in that condition. They fear God, and worship idols.

We have had quite a good deal of literature prepared for the native people. But a sad feature of it is that in the first place a great deal of it was translated by men who knew not the gospel of Jesus Christ. They knew not the message, the commandments of God and the faith of Jesus, which binds men's hearts together with the heart of

the Eternal. Men translated those tracts containing the precious truth that we love, who did not know the spirit of the message. Then, tracts were translated that the poor natives could not understand if they had been properly translated. What we need to-day for the native peoples more than anything else is a little simple literature that will meet them where they are, and teach them, in a simple way, the gospel of Christ. We must have such a literature for this people. The enemy is binding his bands about them more and more all the time. They now stand in a condition to be swept into the bonds of Spiritualism. We must, in God's name, arise and do something for this poor people.

I would say to-day, and say it with all respect for our brethren who did, in the fear of God, what they thought was right—the most of this literature was prepared by local brethren, and a large part of it paid for by them on the ground, because of their interest for this people. But, brethren, it was a zeal not according to knowledge. It is sad, but it is true.

Now I say that we must have something for these people, something that we can take to them, and that they can comprehend, that will lead them step by step out of this condition into the glorious light of the gospel of Jesus Christ.

Our work among the English-speaking people has been most encouraging to us. It has not shown very largely in reports; but I want to say that there is an open door in the homes of the English-speaking people in the islands of Hawaii to-day. I can do no better than to relate a little incident whereby the way was opened into some of the families there. One Friday evening upon returning from the city, I stood under the porch of our house. I soon saw a lady coming across the street, and running across our yard. I recognized in a moment a look of distress and anguish upon her countenance. She said to me, "The people just across the way are in trouble. They would like to have you come over immediately." I went with her to the house, and found there a poor boy, who was addicted to the habit of liquor drinking. He had been away from home on one of his sprees for two or three weeks, and had come home. There was no one there except the mother and daughter and he, under the influence of liquor, acted so as to frighten his mother and sister. The

sister, a married woman, with a family of her own, asked me to be seated. The mother and daughter labored with the boy, and finally succeeded in getting him to bed. The younger woman then came into the room where I was. A Bible was lying on the table. We soon began reading it. It seemed that our hearts were immediately knit together in the common gospel. From that there was a fast friendship opened up between this family and the lady who came and brought the word to me.

We have been able, in the fear of God, to help these two families. In a little while, without any special effort on our part, but just taking the blessed influence of the gospel to them, they dismissed their Japanese cooks, accepted a health diet, and have been living it faithfully ever since; and they realize that they are receiving good from it. God continues to keep the hearts of the one family. The mother and daughter have returned to Canada, while the seeds of truth are still working in the home of the other family.

I could tell you of many experiences that we have had in getting into the homes of the people. If we had two more Bible workers to engage in the work there, we could set them to work, any they could have all they could do from house to house with these people who are hungering and thirsting for the truth. These people are intelligent. Most of them are wealthy; they are people of broad and liberal minds. We have, perhaps, as fine a class of English-speaking people to work with, taking them all in all, as you will find anywhere in this world; and they are hungering for God's truth. And God, I know, will help us in giving it to them.

I want to call attention to another incident in connection with one of our nurses there. She was called to a case, that of a lady who, it seemed, could not live long. She had a complication of diseases that the physicians said certainly would take her life. My soul was much burdened for the woman, that she should know the Lord Jesus Christ before being called to lay down her life. I talked with the nurse about it. She said she did not know how to get at it. I said, "You pray, and we will pray." I called her attention to several stories of the Bible, if the opportunity offered, suggesting that she read them. One was the story of the prodigal son. A day or two after I went down, the lady

asked to have the Bible read to her, and she has since been reading to her. One night afterward it seemed that the woman could not live much longer. The husband was not a professor of Christianity. But the nurse went into the adjoining room, and talked with him about his wife's condition. She said, "It seems that there is no human possibility of your wife's recovering, and it seems to me as if the end is very near. I feel sure that God would be pleased to have us seek him earnestly that she may be relieved from this awful suffering." The man was broken down. He wept and prayed, asking God to relieve his dear wife from her suffering.

The next thing they went into the room, and clouds of darkness seemed to shut them in so as to envelop everything. The mother, who was a Catholic, was by the side of the bed, counting her beads. A number of other relatives were present. Two brothers had had trouble, and had not spoken to each other for nearly two years. The sick woman called her husband by name, and said, "It seems as if the clouds of darkness are shutting in upon us. I can not understand it. The Lord has been so good to us. We must pray." And they did pray. She asked her husband if he would sing "What a Friend We Have in Jesus;" and the nurse said that the man sat in his chair, the tears running over his cheeks, and sang that blessed song over and over. He then took those two brothers, one by each hand, and led them around to the side of the bed, and placed their hands together, and they were reconciled. The nurse came home early in the morning, with her face shining. She said, "I never was in such a place in my life. The presence of God came in, and just literally filled the room."

(Concluded in next issue.)

"A COPPER cent passes for more than a counterfeit dollar. Conduct is the great profession; behavior is perpetually revealing us; what a man does tells us what he is."

"DEEPER than chords that search the soul and die,  
Mocking to ashes color's hot array,  
Closer than touch, within our hearts they lie—  
The words we do not say."