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DAILY PROGRAM (Except Sabbath)

	A. M.	
Devotional Meetings (in sections)	6:00 — 6:45	
Breakfast	7:00	
Bible Study	8:30 — 9:30	
Conference	10:00 — 12:00	
	P. M.	
Dinner	12:15	
Conference	2:30 — 4:00	
Departmental Meetings (in sections), Missionary Talks and Other Services (in big tent) ..	4:30 — 5:30	
Lunch	6:00	
Public Service	7:30 — 9:00	

DEVOTIONAL MEETING

May 18, 8 A. M.

SUNDAY morning, at 6 o'clock, devotional service in the pavilion was led by Elder G. B. Thompson, who read in opening a selection from the Testimonies in which Satan is represented as carrying on a studied program of opposition to the people of God. He bids his angels visit every gathering of the saints to confuse the minds and poison the hearts, filling them with worldly cares, ambition, hatred, and disunion.

After a short season of earnest prayer, the assuring word of Jesus that we may ask and receive in his name, was read. That the mighty promise of Jesus brought a message of hope and cheer to the people was evidenced by the fact that so many testified to that effect.

Bible Study Hour

THE FIRST AND SECOND ANGELS' MESSAGES

J. N. LOUGHBOROUGH

May 18, 8:30 A. M.

THE morning hour was filled by Elder Loughborough with reminiscences of early experiences connected with the proclamation of the first and second angels' messages during the great advent movement. As an introduction to his talk, he exhibited an old chrono-

logical chart of the visions of Daniel and John, published by Joshua V. Himes in Boston. This chart, yellowed with age and exposure, awakens many memories in the minds of those who passed through the early advent movement, and is an inspiration to all who are still proclaiming prophetic truth. It arouses feelings similar to those aroused in the hearts of old warriors before whom is unfurled the banner of their regiment. This is the chart that was regarded by the Adventists generally as published in fulfilment of the prophecy of Habakkuk, that the vision should be written and made plain upon tables. (See "Spirit of Prophecy," Vol. IV, page 241.)

Elder Loughborough dwelt at some length on the providences connected with the giving of the first angel's message. Those who heard William Miller and his associates reading the solemn words, "Fear God, and give glory to him; for the hour of his judgment is come," were deeply impressed, and many heeded the message, and endeavored to prepare for the coming judgment.

Some today suggest that William Miller did not really preach the first angel's message, because he did not have the whole truth regarding the judgment. It is true that in his published "Lectures" (1840 edition) he does teach some theories that are not advocated today. But this is not surprising; for in every age God has used men who did not have all the truth.

Luther accomplished a mighty work for God, yet he did not teach the Sabbath truth. And whether William Miller had the whole truth on the judgment message or not, it remains a fact that he was used of God to lead out in the proclamation of the first angel's message; and as he and his associates gave to this work their undivided energies, their words were accompanied with convicting power, and a mighty movement took place in fulfilment of prophecy.

The speaker touched upon the remarkable fact that the relationship between the prophetic periods of Daniel 8 and 9 was sealed until the beginning of the time of the end; and then, at the time appointed, these prophecies were unsealed, that all might have a full knowledge of the times and the seasons, and be prepared, as were the wise virgins, for the coming of their Lord.

The speaker also narrated experiences connected with the beginning of the midnight cry, and the giving of the second angel's message of Revelation 14 — the call out of Babylon. It was a time when the mighty movings of the Holy Spirit were revealed in manifold ways. The power of God was manifestly present in the meetings. Wrongs were righted; restitution was made; confessions were made by parents to children and children to parents. The believers were preparing to go out to

meet the Bridegroom. They expected him at the appointed time, and they endeavored to get ready to greet him with joy.

The coming of the Lord is nearer than when we first believed. We should ever be in readiness for his return, so that when he does come, the angel that has guarded us all through life may guide us to the heavenly chariot, and accompany us to our beautiful home above. May this be the happy lot of every one of us. O, let us be of good courage in the Lord!

WORDS OF GREETING FROM SISTER WHITE

"ELMSHAVEN," SANITARIUM, CAL.,
May 4, 1913.

To those assembled in General Conference, Greeting!

MY DEAR BRETHREN: "Grace be to you and peace from God our Father, and from the Lord Jesus Christ. Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort, who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God."

"Thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savor of his knowledge by us in every place. For we are unto God a sweet savor of Christ, in them that are saved, and in them that perish."

"We preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us."

"For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal."

It is the privilege of our representative men in attendance at the General Conference to cherish a spirit of hopefulness and courage. My brethren, the Saviour has revealed himself to you in manifold ways; he has filled your heart with the sunlight of his presence while you have labored in distant lands and in the home land; he has kept you through dangers seen and unseen; and now, as you meet once more with your brethren in council, it is your privilege to be glad in the Lord, and to rejoice in the knowledge of his sustaining grace.

Let his love take possession of mind and heart. Guard against becoming over-wearied, careworn, depressed. Bear an uplifting testimony. Turn your eyes away from that which is dark and discouraging, and behold Jesus, our great Leader, under whose watchful supervision the cause of present truth, to which we are giving our lives and our all, is destined to triumph gloriously.

The attitude that our representative men maintain during the Conference will have a telling influence upon all throughout the field, as well as upon the delegates themselves. O, let it be seen, my brethren, that Jesus is abiding in the heart, sustaining, strengthening, comforting. It is your privilege to be endowed, from day to day, with a rich measure of his Holy Spirit, and to have broadened views of the importance and scope of the message we are proclaiming to the world. The Lord is willing to reveal to you wondrous things out of his law. Wait before him with humility of heart. Pray most earnestly for an understanding of the times in which we live, for a fuller conception of his purpose, and for increased efficiency in soul-saving.

Often in the night season I am bidden to urge our brethren in responsible positions to make earnest effort to follow on to know the Lord more perfectly. When our workers realize as they should the importance of the times in which we live, there will be seen a determined purpose to be on the Lord's side, and they will become in truth laborers together with God. When they consecrate heart and soul to the service of God, they will find that an experience deeper than any they have yet obtained is essential if they would triumph over all sin.

It will be well for us to consider what is soon to come upon the earth. This is no time for trifling or self-seeking. If the times in which we are living fail to impress our minds seriously, what can reach us? Do not the Scriptures call for a more pure and holy work than we have yet seen?

Men of clear understanding are needed now. God calls upon those who are willing to be controlled by the Holy Spirit to lead out in a work of thorough reformation. I see a crisis before us, and the Lord calls for his laborers to come into line. Every soul should now stand in a position of deeper, truer consecration to God than during the years that have passed.

During the General Conference of 1909, a work should have been done in the hearts of those in attendance that was not done. Hours should have been given up to heart-searching, that would have led to the breaking up of the fallow ground of the hearts of those who were at the meeting. This would have given them insight to understand the work so essential to be done by them in repentance and confession. But, though opportunities were given for confession of sin, for heartfelt repentance, and for a decided reformation, thorough work was not done. Some felt the influence of the Holy Spirit, and responded; but all did not yield to this influence. The minds of some were running in forbidden channels. Had there been on the part of all in the assembly a humbling of heart, there would have been manifested a wonderful blessing.

For a number of months after the close of that meeting, I bore a heavy

burden, and urged upon the attention of the brethren in responsibility those things which the Lord was instructing me to set before them plainly. Finally some of those in positions of trust in connection with the general work, after much prayer and careful study of the various messages given, ventured to undertake by faith the work called for,—a work they could not fully understand; and as they went forward in the fear of God, they received rich blessing.

It has brought great rejoicing to my heart to see the marvelous transformations that have been wrought in the lives of some who thus chose to advance by faith in the way of the Lord, rather than to follow a way of their own choosing. Had those brethren in responsibility continued to view matters in a false light, they would have created a condition of things that would sadly have marred the work; but when they heeded the instruction that was sent, and sought the Lord, God brought them into the full light, and enabled them to render acceptable service and to bring about spiritual reformations.

When the Lord sets his hand to prepare the way before his ministers, it is their duty to follow where he directs. He will never forsake or leave in uncertainty those who follow his leadings with full purpose of heart.

"I rejoice," my brethren, "that I have confidence in you in all things." And while I still feel the deepest anxiety over the attitude that some are taking toward important measures connected with the development of the cause of God in the earth, yet I have strong faith in the workers throughout the field, and believe that as they meet together and humble themselves before the Lord and consecrate themselves anew to his service, they will be enabled to do his will. There are some who do not even now view matters in the right light, but these may learn to see eye to eye with their coworkers, and may avoid making serious mistakes, by earnestly seeking the Lord at this time, and by submitting their will wholly to the will of God.

I have been deeply impressed by scenes that have recently passed before me in the night season. There seemed to be a great movement—a work of revival—going forward in many places. Our people were moving into line, responding to God's call. My brethren, the Lord is speaking to us. Shall we not heed his voice? Shall we not trim our lamps, and act like men who look for their Lord to come? The time is one that calls for light-bearing, for action.

"I therefore . . . beseech you," brethren, "that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace."

ELLEN G. WHITE.

"I PRAY, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offense till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God. . . . Let your conversation be as becometh the gospel of Christ."

Conference Proceedings

FIFTH MEETING

May 18, 10 A. M.

W. T. KNOX in the chair.

Charles Thompson led the conference in prayer.

The following additional delegates were seated from the North Pacific Union Conference: Dr. W. B. Holden, Dr. J. Reith, M. H. St. John, O. A. Johnson, J. E. Graham.

W. T. Knox: The first order of business will be the report from Elder Evans, superintendent of the Asiatic Division of the General Conference.

Elder Evans then submitted the following report:—

THE ASIATIC DIVISION OF THE GENERAL CONFERENCE

Territory

THE countries embraced in the Asiatic Division of the General Conference are Japan, Korea, China with her dependencies, Formosa, Hainan, Indo-China, Siam, the Federated Malay States, the Straits Settlements, the Dutch East Indies, and the Philippines. This territory covers the southeastern portion of the great continent of Asia with the adjacent islands east and south, most of the countries being contiguous, except the island fields.

A territory so vast and extending from the far north to below the equator gives a variety of climate, reaching the two extremes. The Asiatic Division of the General Conference constitutes the most densely populated portion of the earth, having a population of some 625,000,000, or more than one third of the entire population of the globe.

Languages

The languages of most of these countries, both written and spoken, are difficult, having no relation to Western languages, nor are they built after the manner of Western languages. The two leading written languages, Chinese and Japanese, are composed of characters, while the Korean language has an alphabet, which greatly simplifies the learning of that tongue. It takes a native many years to be able to read the best classics in the Chinese and Japanese tongues, to say nothing of mastering a sufficient number of characters to be able to properly study the sciences, which require critical investigation and research.

The greatest of these character languages is the Chinese. This language has been growing for nearly four thousand years, many claim for even a longer period. It was originally a hieroglyphic language, and the present characters are often suggestive of the things for which they stand. The Japanese adopted the Chinese characters, with additions of their own. They also invented a phonetic system, which is now used as an auxiliary to the Chinese characters, and is considered by the Japanese an aid in properly pronouncing the Chinese characters.

The foreigner finds the mastering of these Oriental character languages a difficult task, requiring years of the hardest kind of labor and the closest application. Not a few find that they are unable to acquire either the Chinese or the Japanese, and are com-

pelled to return to the home land on this account. One can do little successful missionary work in any of these lands without learning to speak the native language so that he can both preach and teach the Bible doctrines in the vernacular of the people.

Religions of the Orient

The religions of the people of the Asiatic Division are as complex and mysterious to the foreigner as the languages. The majority of this vast population are heathen, as judged from the Christian standpoint. Confucianism, Buddhism, Shintoism, and Mohammedanism are the great religions permeating the masses of the people, while there are still devil-worshippers, ani-

are waiting to be taught by the Westerner both the Word of God and modern science.

Four Years of Progress

In our new field the work of giving the message to this people has made some progress since the last session of the General Conference. I have no statistical report of the work at that time, hence will confine my remarks to a statement of how the work stands at the close of 1912. In the Asiatic Division at the present time we have 21 ordained foreign ministers, 4 ordained native preachers, 12 foreign licentiates, 50 native licentiates, 17 foreign Bible women, 29 native Bible women, 54 colporteurs, and 110 other workers, as

Korea, and Japan. In China and Korea we have suitable buildings erected for our printing work, and Japan has funds on hand for building as soon as title to the land can be secured. Of course the outfits in these plants are crude and the machinery not of the best; but they answer for our work, and with this small beginning we hope to print much literature laden with truths for these times.

The Philippines greatly need a small printing outfit to enable them to do their own printing. This is equally true of the Malaysian mission field. These small printing plants create centers, give permanency to the work, and also give the denomination a standing among the people. It will not require a large outlay to equip these fields, and once such little plants are fitted up, they will place those carrying on the work in a position to do better service than heretofore. At present we are compelled to have our literature printed by those who are opposed to our work in the Philippines, while the Malaysian field is getting most of its literature printed in Australia.

The combined monthly circulation of our missionary periodicals in the Asiatic Division is over 70,000 copies. The Chinese magazine, *Signs of the Times*, takes the lead, with circulation of 64,000 copies a month. Considerable literature has been brought out in some of the leading languages. The Chinese, Japanese, Korean, and Malaysian fields, and the Philippines are each year making progress in the preparation of standard literature.

We have not demonstrated in the Asiatic Division that bookselling can be made a success. We are anxiously waiting for a bookman to arrive in China, when we purpose to make an effort to see to what extent printed books can be sold among the Chinese people. We believe that in all these fields we shall be able to sell books bearing on the message, if we can sell them at a moderate price, and to this end our committees are working. They are putting forth their best efforts to get proper translations of some of our standard works in a condensed form, that we may give the people the message through our literature.

Homes for Our Missionaries

We have six dwelling-houses in Korea, five of which were provided out of the \$300,000 Fund. A printing plant and a chapel were also provided out of this fund. In China we have already built nine foreign-style houses, ten Chinese houses, one semiforeign house, and our printing plant, and have under construction in China eight foreign houses and a central training-school. Surely this is a good start in providing homes for our workers in the East, and Japan has funds on hand to provide most of its workers with accommodations such as they require. I am sure I voice the sentiments of every worker in the East when I express to our brethren and sisters throughout the world our hearty thanks for the liberality they have shown in supplying us with these homes.

Our Educational Work

In China we have six schools under foreign supervision; in Korea, two; and in Japan, one. In addition to these we have about twenty church-schools in operation, and are establishing more as



GROUP OF BELIEVERS IN HANKOW, CHINA

mism in all its multiplicity of deities, and all shades of heathenism descending down the ages from ancient Bible times.

Until very recently the masses of these peoples lived secluded from the Western nations who had come under the influences of Christianity, and knew nothing of civilization save what they saw about them. They were content with their condition. The last century was the day dawn to the East, and the leaven of progress and unrest has been working in various ways, till today the Orient is a restless, surging mass of dissatisfied humanity. The majority of the people are not yet aroused; but seeing the foreigner, hated as he is, leading the way in all advancement, power, and wealth, the people, through their leaders, are seeking enlightenment, and are stretching forth their hands to the Christian nations for help.

Not a few, especially of the more educated and influential class, believe the ancient religions are unable to save the people from stagnation, and the countries from national death. They see with amazement what an uplifting influence the Christian religion has had on the character and conditions of the people, and they desire the results which they see in Europe and America, and are seeking the means to attain these ends.

In the East the doors which but a few years ago were closed to the foreigner now stand ajar, and the nations

teachers, chapel boys, printers, etc., making a total corps of 298 workers under pay. This does not include the wives and families of our missionaries, but simply the heads of families, and single workers on the pay-roll.

We have 40 churches, with a membership of 1,157. There are 62 companies of believers not yet organized into churches, with a membership of 388, and a scattered membership numbering 341. This makes a total of 1,886 Sabbath-keepers; and many more pretend to be keeping the Sabbath and reckon themselves as belonging to the Adventist denomination, but they are probationers and not ready for baptism.

The total native tithe paid last year, as reported from the various fields, was \$2,148 gold. In addition to this the foreign missionaries pay a tithe on their salaries. The fields did not report this amount.

We have 104 Sabbath-schools, with a membership of 2,743. The Sabbath-school donations aggregated \$1,073. Of this, \$937 was donated to missions, the balance being used in supporting local Sabbath-schools.

Our Publishing Work

We have no record of the number of papers distributed, but our book sales amounted to \$1,810, and we received from the sale of magazines \$4,914.

We have three printing plants in successful operation, one each in China,

rapidly as we can secure competent teachers.

In China, Japan, and Korea we are conducting what we call training-school work, where young people whom the brethren believe to be promising are taken and given instruction and training for some time, with the hope that they will become strong workers in the cause of God. Of course these schools are as yet far from what we hope to make them; but a beginning has been made, which gives promise of greater things as the work progresses. In these training-schools we plan to receive only bona fide church-members of our faith, who are recommended to us by the native brethren who know them best. In this way we hope to bring into our work many young people who have experienced a real conversion of heart, and who, by being in touch with and under the instruction of consecrated foreign men, may become efficient workers in giving the message to their own people. Already Korea has sent out from their school several evangelists, who are now in the field doing good work for the Lord.

We are planning in most of the fields in the Asiatic Division to prepare a goodly number of native women to enter upon Bible work, and teaching in our church-schools. Up to the present time we have not been able to fill the many calls that come to the superintendents of the various fields for this class of workers.

In China we have over three hundred students in our schools, which are conducted by foreigners; in Korea, there are about seventy; in Japan, about thirty. In both China and Korea we are planning this season to erect suitable buildings for a central training-school, and we expect to have them ready for the opening of the next school year. This will greatly increase our facilities for doing good work in this line.

The Philippines are greatly in need of facilities for conducting a training-school, and this is almost equally true of the Malaysian field. The Philippines have quite a number of promising young people who would make efficient workers for the Lord if they could be properly trained for such work. It can hardly be expected that these young people who come out of Catholic and Protestant church-schools, or from the public school, will be able to go into the field and do good work in this cause. We must have training centers where they can be taught the truth by consecrated men who believe this message. In this way we hope to build up a strong working force among our natives in each field. At the present time there are no school facilities in either the Philippines or the Malaysian field, and these fields will never be as strong as they should be until they have their young people in training for the work of the Lord.

The Vastness of the Work Before Us

When one travels through the vast area of the Asiatic Division and sees the millions to be warned of the soon-coming doom of the world, it takes faith to believe that the warning can be given in a single generation. One thing is most encouraging, and that is the open doors everywhere waiting for the missionary to enter. There is not a country nor a province in the whole Asiatic Division whose doors are not wide open for the missionary, and the Mace-

donian cry reaches far and wide, "Come over and help us."

Nowhere is the message preached by consecrated evangelists but persons accept the truth and give themselves to this great and closing work. In not a few places men and women will travel long distances to find those who can teach them the Word of God. Through reading the printed page they have become interested in present truth, and are thus led to seek for further light. Instead of waiting indifferently for some one to come to them who can teach them, they go in search of believers in the message, and earnestly urge them to come and give instruction in the doctrines which we believe.

In the province of Hunan a party of eleven traveled three weeks to reach a Bible institute. They had come on foot and by rowboats more than three hundred fifty miles. When they reached the institute, the meeting had closed. They refused to leave the place until they had been instructed in the Word of God. No foreign worker has yet visited this little company of believers. Still they are holding on to the truth, and last fall they sent several of their number a thousand li to attend our general meeting.

In the great empire of China we have undertaken work in only seven of the eighteen provinces, to say nothing of the four dependencies. In the western part of China is one province with a population of seventy million, in which so far as we know not a foreigner who believes this message has ever put foot. Yet this very province is one of the great provinces of China, having a larger population than any country in Europe outside of Russia, and only thirty-one million less than the population of the United States. For four years we have been hoping and planning each coming year to enter this promising field, but so far we have been unable to send a worker.

In the province of Shantung, with a population of thirty-eight million, the one province in China that bears the name of a healthful climate, we have not a single worker. Here the population is so dense that it averages 683 persons to the square mile, and still no worker has ever entered this field. So we could name province after province in the great Chinese field where no foreigner is at work, and where we have done nothing in giving this message to the people.

Other boards are rushing their workers into these fields by the hundreds. Last year the mission boards sent between nine hundred and a thousand new workers to the Chinese field. They realize the importance of the present as a strategic time for opening up work among China's millions, and surely it is time that our people threw a strong force into China to seize the vantage that is presented under existing conditions for giving this truth to that great nation.

The Need for Additional Workers

Our workers in the East are carrying heavy burdens. We have not a man who is not loaded beyond his physical strength; and yet when he sees unentered doors, with groups of people beginning the observance of the Sabbath and importuning for help, with no one to go, it seems imperative that he should work beyond his strength in order to reach these out-of-the-way places

where believers have already begun to spring up. In every one of these fields we are so short of help that we cannot lose or move a man without creating a condition that we know not how to remedy. The other day a leading officer of the General Conference wrote me, "If one man cannot do the work, why can you not give him help?" forgetting that every man is already loaded to the limit of his working strength, and that there is no man to go without creating another need as great as the one we tried to relieve.

Not only is China in need of additional workers, but so also is Japan, the Philippines, and the Malaysian field. We can never expect to make our work in Japan a success without a new force of workers. It is impossible for us to handle our work in that field under existing conditions. We must have young men sent to this field who will learn the language and be able to preach the truths of this message in the vernacular of the people.

Japan is a most promising missionary field. Last year it is reported that the Protestant missionaries reaped a harvest of more than six thousand souls there. They report that there has never been a time since Protestantism entered Japan when the promise was so great for an abundant harvest of souls as at the present. We are wholly unable to meet such conditions with the corps of workers we now have in Japan.

We ask for at least six families to go to Japan, learn the language, and give their lives to this great work. We must have young, well-trained men who can meet the conditions, and who will give their best endeavors to studying the Japanese language, until they can preach this truth in the vernacular of the people. In this country every condition invites the worker to enter,—a polite, pleasing people, a healthful climate, favorable conditions under which to live, and open doors, with liberty to preach the message everywhere.

The same pressing conditions appeal to us in the Philippines. We made a great mistake in not entering the Philippines years before with a strong corps of laborers. Already Brother Finster and his collaborators have demonstrated that missionary work can be made a success in the Philippines, and we must have more workers sent to this needy island field. We have seen that wherever the consecrated worker goes he finds a whitened harvest ready for the sickle.

The East Indies

We find the same condition in the East Indian field. It is certainly most astonishing how God has gone before in that island field and planted the standard of truth in islands where the foreigner has never done any work. A Chinese brother was sent to the island of Borneo from Singapore, and already there are more than thirty believers in this message, earnestly pleading that we send some one to instruct them more fully in the truth.

The opportunities to preach this message are so great that it almost staggers our faith when we see what could be done with consecrated workers, and we have none to send. Surely the Lord is calling us to this great work. It seems that he can no longer wait our planning and our hesitancy, but plants his own standard in these heathen lands, calling upon his people to follow where he leads.

He sort of thrusts us into these fields, and wherever we go the harvest is white.

The country of Siam is ready for the message; and Indo-China, with its thirty millions of people, is waiting for some one to enter and preach the truth.

Our Appeal

Is not the opening of these long-shut doors a call of God to enter and proclaim the truth for this time? What means the almost universal Macedonian cry from these age-benighted heathen lands if the Spirit of God has not gone before and prepared the way for the worker to follow? For eighteen long centuries after the Master commanded his disciples to go into all the world and make Christians of every nation, these doors were closed to the preaching of the gospel. Now, since the rise of this message in 1844, these doors have been opening one by one, and the cry rings to all the world, "Come over and help us."

We appeal to our young men and women, to the brave, the strong, and the hopeful, in behalf of these whitened fields, and ask for help. We appeal to those who are willing to follow in the footsteps of the Master, Christ the Son of God, who left all that he might save some, who beggared himself that he might enrich us, that they send the best to these needy fields, that a harvest of souls may be gathered for our coming Lord. To those who hear the voice of God calling them to some of these needy fields, we say, Welcome, a thousand welcomes, to these lands of need and promise.

In behalf of 25,000,000 human beings in the Asiatic Division who annually are dying without the least ray of hope in God, some of whom would believe could they but hear, we ask for help. We ask it in behalf of the 625,000,000 living souls who within another quarter of a century will be numbered with the dead. We ask it in behalf of the workers already in the field, whose hearts are breaking with the great work before them, and whose strength is not sufficient for the reaping. We ask it in the name of the Lord, whose coming is delayed by our failure to quickly do the work committed to this people. We ask for help in your own behalf, that the work may speedily be finished, and we go home to rest and glory when the work is done.

I. H. EVANS,

Vice-President for Asiatic Division.

An Interesting Letter

At the close of Brother Evans's report, he read the following letter from Brother F. E. Stafford, received last evening:—

"I am just getting over an attack of Shanghai fever, a light form of typhoid fever. It is the same as Brother Woodward had.

"Yesterday I received a long letter from Brother Liu, our Sze-Chuen brother, whom we baptized here a year ago. He is back at his home, and is teaching a little school for a living. He writes that his whole family, including father and mother, are keeping the Sabbath, and there is a tremendous interest in Chengtu in regard to the 'new doctrine.' He says that about thirty meet together on the Sabbath, and many of them are good, substantial people who have openly avowed their intention to cast their lot with us.

"He writes a most pleading letter for me to come up there. He says if I can-

not stay, to at least come up and look over the prospects. I declare as I sit here in bed propped up on a pillow, I feel just like going this very minute. However, that is out of the question, and when I get up again, I have my own work to look after here, which is getting larger every day. But I wish I could write something on this sheet of paper that, when you read it to the brethren and sisters assembled in General Conference, would so stir their hearts that they would never close the meeting until it has been definitely decided to send at least two families to Sze-Chuen this fall to open up the great West China Mission field, with its millions of perishing souls crying out in the agonies of death, 'Come over and help us.'

"As these words are read aloud, are there not two families who will volunteer to fill this place, who will surrender all to God, and step out in faith, allowing God to lead as he did Abraham of old?"

Continuing, Elder Evans said, "It is wonderful to think that there is a company of thirty people keeping the Sabbath, without having had any effort made as yet to reach that field.

"I have also received a letter from Elder R. F. Cottrell, which I want to read to you. He is in the province of Honan. They have had a famine there, having had no rain for eight months. The conditions are the most distressing that you can imagine, in a country of such small territory, with a population of thirty-five million. Last year they went through the most heathenish ceremonies to persuade the gods to give them rain, and performed all sorts of extortions for this purpose. Brother Cottrell says:—

"At this writing I am waiting at the Yen Cheng station for the Hankow train, which is six hours late. On my way from Hankow last week, scenes of poverty and distress were on every hand. At the railway stations there were scores and often hundreds of famine refugees; and at such places as Sin Yang Djou and Dju Ma Tien there could not have been less than a thousand.

"It seemed to me that their pinched faces would have moved a heart of stone, and my soul in its helplessness yearned to do something for the poor people. I prayed earnestly that the Lord would quickly send copious showers upon these parched plains, and also that the relief that is being undertaken, might quickly become effectual to alleviate this awful distress.

"The following evening, I reached Chowkiakow. Although, for the present, that city is just outside the real famine belt, there will hardly be a quarter of a wheat crop in that vicinity. Brother Westrup told me that, owing to conditions, he did not look for more than about one hundred at the general meeting; nevertheless, the people kept coming until the chapel was crowded, and the attendance was quite as good as it was a year ago.

"The second day at the early morning prayer-meeting, we read some of the precious promises of the Word regarding prevailing prayer and its conditions; and then we besought the Father of mercies to send rain. The following day came the response in a heavy twenty-four hours' downpour.

"This answer to prayer made a deep impression on the people, and when the need of the Yen Cheng intermediate school was presented, to-

gether with the appropriateness of showing our gratitude by a liberal thank offering, the people responded with a gift of \$158, Mexican, in cash and pledges. This will be increased within a few days by money from others who were not present. Where has greater loyalty, thankfulness, or self-sacrifice ever been manifested by Adventist believers?"

"Upon examination, thirty-six were admitted—subject to baptism—into church fellowship. Thirty-three of these were baptized during the meeting, and the others were to receive the rite a few days later. Among these were three preachers and one school teacher, who have been in the employ of the North Honan Presbyterian Mission for six, five, three, and two years, respectively. They are very intelligent men, all of them having attended mission schools more or less. They give excellent promise as workers, and we shall doubtless send all of them to our training-school next fall."

Here Brother Evans' excellent report closed.

W. T. Knox: There are a number of brethren here from the Asiatic Division, operating in the various parts of the field, who are ready to report to us.

A. G. Daniells: Brother Allum is one of our Australian products. He embraced the truth over there, attended our Avondale school, and was sent from there as a missionary. Our brethren in this country helped to build the Australasian school, helped to establish it and to maintain some of us while it was being done. They also sent teachers over from this country to conduct the school for a time. I am sure it must be a satisfaction to the brethren and sisters here who have done this work to see brethren and sisters now established in the truth come from that land as active workers, both in the home field over there and in the missionary fields that we are opening up in all parts of the world.

While I lived in Australia Brother Allum's wife came into my home and lived with us. We tried to encourage her, and had something to do with getting her into the training-school, and since that time she has spent several years in China, standing by him in the work. O this is a wonderful movement, a progressive movement, and God blesses our gifts, our prayers, and our labors in building up the cause and in raising up people to carry it forward in lands that we never saw, but for which we work.

F. A. Allum (reading):—

REPORT OF THE CENTRAL CHINA MISSION

Greeting

This morning I bring greetings from hundreds of Christian homes in central China, where the Holy Spirit has been working in a wonderful way to change the hearts and influence the lives of men and women.

Area

China is to many nothing but a name, but it represents, O, how much to the heart of God! And how deep a claim it has upon the lives of his people! The Central China Mission includes the four provinces of Hunan, Hupei, Honan, and Kiang-si, with a total area of 281,420 square miles, or four times the area of England and Wales.

Population

The population of Hunan is given as 23,000,000; Hupei, 35,000,000; Honan, 35,316,000; Kiang-si, 26,532,000; making a total population of almost one hundred twenty millions—twenty or thirty millions more than you have in the United States. "In the millions of this empire the merchant sees one of the largest and most promising fields in the world; the financier recognizes an almost limitless field for exploit; the statesman and soldier perceive political and military problems of the most stupendous magnitude; while the Christian, though not unmindful of other aspects, thinks more of the countless millions of men and women who are living and dying without that knowledge that alone can make them wise unto salvation." Could we but realize the fear and dread which encircle one death in the land where Christ is not known, we should be moved to greater efforts and to more supreme consecration and willing self-denial that the true light might shine upon those now sitting in darkness and the shadow of death.

Language

The language spoken in the North-Central Mission is the Mandarin. It is the official language of China, and is spoken in fifteen of the eighteen provinces. Over three hundred million people speak this language. God has blessed the workers, and has given to them the gift of tongues in proportion to the effort and hard work they have put in on the language study. Although this language is very difficult to learn, yet there is a fascination in learning a language in the mission fields. Some one has said: "To a student fresh knowledge is always sweet; to a linguist, a new word is always musical; . . . but to a missionary, as he consciously surmounts the difficulties of a heathen tongue, all the pleasures of gain, of improvement, and of learning, are fused into one feeling of ardent happiness. His acquirements are not hailed by the noisy admiration of the crowd, nor by the stately approval of academic tribunals; but they are hailed by the warm voice of the angel who hath the everlasting gospel to preach. In gaining every additional word, or phrase, or idiom, he grows richer, and seems to draw nearer to the ascending Redeemer, that he may hear again his last command, that command which is at once the missionary's warrant and the world's hope. In conquering every difficulty, he uncoils golden wires; and in securing each new word, sets another string necessary to complete the tones of the harp on which, before the heathen, he will celebrate him who loved him and washed him from his sin in his own blood."

Results of the Gospel Message

It is a singular fact that in 1844, the year when this movement had its birth, toleration was first granted to Christianity by the treaty made by the United States and China.

Honan

Our work in central China began nearly ten years ago, when Doctors Miller, Selmon, and their associates began work in Honan. These were afterwards joined by Elder J. J. Westrup and wife, and a little later by the writer and wife. Brother and Sister O. A. Hall and Miss Schilberg also worked in that field for a time.

Seven years ago we had but two bap-

tized believers in all central China; today, in Honan alone, we have 150 baptized members. (A letter received during this Conference states that 33 more were baptized, bringing the membership up to 183.) We are glad to tell this Conference that of these, 104 have never been members of any other church, but are converts from the ranks of the heathen. We have in Honan nineteen companies, that meet every Sabbath day for divine worship, and sixteen Sabbath-schools, with a regular attendance of 350.

Hunan

The work in Hunan was begun by Brother P. J. Laird. He was afterwards joined by Elder R. F. Cottrell and wife who have for a long time labored



CHINESE EVANGELISTS

in that field almost alone so far as foreign help is concerned. But God has blessed Brother Cottrell and his faithful wife in their work. At the time of the last General Conference but three or four had been baptized, but today we have a church membership of 108. There are nine Sabbath-schools, with an attendance of 450.

Hupei

The work in Hupei began a little over two years ago, when our late beloved Brother Esta Miller and the writer secured the first chapel in Hankow, the Chicago of China. You have all read of Brother Miller's death a little over a year ago. He was beloved by all who knew him and fell like a soldier on the battle-field, with his face to the foe. But his work was not in vain; four companies are rejoicing in the message in that province. The church membership is 40. We have four Sabbath-schools, with an attendance of 150. The work is now in charge of Brother F. Lee, who has a splendid command of the language. He is assisted by Dr. A. G. Larsen.

Kiang-si

No settled work has been done in Kiang-si, but our canvassers from Hunan have sold a considerable amount of literature, and we now have believers there. They are calling for us to enter that field.

Literature

During the year 1912 we have sold over one hundred thirty thousand copies of our monthly paper in the three provinces of Hunan, Hupeh, and Honan. The total sales amounted to \$1,395. Mexican, or \$697.92, gold. As a result of our literature, we receive more calls than it is possible for us to fill.

Women's Work

One of the most difficult features of missionary work in China is the work for the Chinese women. It requires much painstaking effort on the part of our sisters to bring to the women of China the knowledge of the Saviour's love. One reason for this is the extreme ignorance of the women. Not one in a

thousand can read, and so the first work of the sister is to teach them to read in their own language. But it is wonderful to see the transformation that the story of Christ's love makes in their lives, and they are very earnest in telling the message to their heathen sisters. Some of these women walk on their crippled feet as much as ten or twelve miles to attend Sabbath service. In closing we wish to state that we sorely need lady missionaries, and we honor those who, in addition to faithfully performing the duties of a missionary's wife, are themselves missionaries in the highest sense of the word.

Donations and Membership

We have 12 organized churches, with a membership of 298. The tithe amounted to \$729.33. There are 29 organized Sabbath-schools, with a membership of 875. Their donations were \$105.65.

Free-will offerings amounted to \$289.98, gold. Total receipts for 1912 equal \$1,124.96, gold, or \$3.77 per capita.

When we consider the extreme poverty of the people, we will see that they have given in a wonderful way for the spread of the message. A laborer receives only five cents a day; a carpenter, nearly eight cents; a bricklayer, but seven cents. The highest-paid native evangelist receives but \$7.50 a month.

Workers

There are four ministers, two foreign licentiates, fourteen native evangelists,

five foreign Bible women, seven native Bible women, twenty-six canvassers, making fifty-eight workers in all.

In this connection I desire to express, on behalf of the foreign and native workers, our heartfelt gratitude for the splendid support you have rendered to us. Before this year closes, homes for all the foreign workers will have been built. This has been made possible by the free-will offerings of God's loyal, devoted people.

I have a letter from the Honan church to the General Conference, received after I left China. We as foreign workers have had nothing to do with this letter, except to translate it:

Letter From the Honan Church to the General Conference

"To the brethren, beloved of the Lord, assembled at the General Conference: Greeting!

"Our Heavenly Father has greatly blessed the church in our humble province during the last few years, and it has made progress and prospered. Outside the central station, we have now over ten out-stations, and brethren are constantly being added to the church. Moreover, from very many places we are continually receiving letters from those who are anxiously inquiring for the truth, and asking us to come over and help them understand the truth of God. Upon the reception of these letters, we are pleased beyond measure because the Lord loves them as much as he loves us, and desires us to give them this last warning message. However, we have but little strength, for we have been in this truth such a short time that we are still like little children, and therefore we cannot be much help to them. As we think of this, we are exceedingly sorrowful of heart, because we cannot properly do that which God desires us to do, and take the complete gift of his grace to them.

"Moreover, to the north of us we have the great province of Chihli, and to the northeast the populous province of Shantung, and in the northwest the provinces of Shansi and Shensi, all bordering on the province of Honan, and having a population of over one hundred million that have not yet heard the last warning message of the gospel. Truly the harvest is great and the reapers are few, and we are already in the time of the judgment. We must make haste and complete the work which God has given us to do. Just now we have a wonderful opportunity to preach the three angels' messages, because our humble country has established a republic, giving religious liberty to all. The Lord at this time has given us a wonderful opportunity to bear witness for him. In China but seven provinces have as yet been entered by this message, and even in these provinces but one in a hundred has had the opportunity of hearing this message.

"Think of this great country, with its great area and dense population of over four hundred million, of whom not one in a thousand has yet heard this message. Does not our Heavenly Father love and care for this multitude? Our people are hungry for the bread of life even to the point of starvation. And so we have appointed Pastor Allum to represent us at the great meeting which you are holding, and we desire him to tell those at the General Conference that we are all praying earnestly for this great meeting, and certainly de-

sire that all who have the privilege of attending will obtain a special blessing from the Lord, and that the influence of this meeting will be world-wide, reaching even to China. And we earnestly request that when the meeting is over, the General Conference will send those who are loved of the Lord to help us preach this last warning message to China's millions. We would close this letter of greeting with this earnest request. In conclusion, we wish all assembled at the General Conference, peace.

"Written by all the members of the Honan branch of the one true church."

I have also, a letter to you, from the Nanking training-school. This makes my report a little long, but I think you will be glad to hear the letter.

Letter From the Nanking Training-School

"From the Chinese Seventh-day Adventist Training-school at Nanking to those assembled at the General Conference: Greeting and peace!

"We wish first to thank God because, through his grace, this school has been established at Nanking, and therefore we are able to learn the important truths of the Word of God. Concerning the preaching of the gospel to the Chinese we completely acknowledge our duty, but we are still young in the message, and our strength is insufficient, and the land is great, and the people many, so that to use us is like putting out a great fire with a cupful of water. Moreover, the Lord is soon to return, and time is short; therefore, with child-like heart, we respectfully entreat the General Conference to help us to the utmost of your strength to quickly take this gospel for the last days to all parts of China. We also ask those assembled at the General Conference to pray for us. We wish the presence of the Lord to be with you in all things. Amen."

F. A. Allum (concluding his report):—

An Appeal

Such appeals as the above coming to this people at this time should touch our hearts. It is enough to make an angel weep. Think of it. Realize it if you are able! Such facts are overwhelming. *Fourteen hundred* heathen have sunk into Christless graves during the last hour; 33,000 will pass today forever beyond your reach. Send your missionary tomorrow, and a million and a quarter of precious souls for whom Christ died will have passed to their final account before he can reach their shores. And can the church of Christ sit still with folded hands while these multitudes are perishing, perishing for a lack of knowledge, for lack of that knowledge which we possess so richly, and which has made us what we are. There can be no question as to the answer. Then let us pray:—

"Stir me, O stir me, Lord, I care not how,

But stir my heart in passion for the world;

Stir me to give, to go, but most to pray;

Stir, till the blood-red banner be unfurled

O'er lands that still in heathen darkness lie,

O'er deserts where no cross is lifted high.

"Stir me, O stir me, Lord, till all my heart

Is filled with strong compassion for these souls;

Till thy compelling 'must' drives me to prayer;

Till thy constraining love reach to the poles,

Far north and south, in burning, deep desire;

Till east and west are caught in love's great fire.

"Stir me, O stir me, Lord! Thy heart was stirred

By love's intensest fire, till thou didst give

Thine only Son, thy best-beloved One, E'en to the dreadful cross, that I might live;

Stir me to give myself so back to thee That thou canst give thyself again through me.

"Stir me, O stir me, Lord; for I can see

Thy glorious triumph day begin to break;

The dawn already gilds the eastern sky!

O church of Christ, awake! awake! O, stir us, Lord, as heralds of that day! The night is past, our King is on his way!"

The Chair then called upon Dr. H. W. Miller for a report.

I. H. Evans: Dr. Miller represents the East China mission field. China has been divided into five mission fields.

Dr. H. W. Miller: The East China mission field embraces in its territory several provinces. I will first mention the province of Shantung, which has a population of thirty-eight million. This, as its Chinese name indicates, is a mountainous province, yet it has a population of 683 people to the square mile. Shantung is the natural door to Manchuria. In fact, a great percentage of the population of Manchuria have come from this province. It is also the home of Confucius—the place where he is buried. It is a province as yet unentered by us, but one of the most valuable healthwise.

The second province is that of Kiang-su, with a population of 25,980,000. We have two stations located in this territory, one at Nanking and the other at the New York of China, namely, Shanghai.

The third province is that of Anhwei. We have two mission stations in this portion of the field, now in charge of a native evangelist, Brother Han. This province has a population of 23,672,000. The people in this province are largely devoted to agriculture.

The remaining province in the East China Mission is that of Chekiang, having a population of 11,580,000.

The aggregate population for the East China Mission is ninety-five million, practically the population of the United States. This mission is one of the most accessible. It can be reached more conveniently than any other part of the empire. It is well provided with waterways, which can be traveled by means of small steam launches. It also has a number of railways, one of which runs from Shanghai to Nanking, and now extends north to Tientsin. There are also cross railways, connecting important centers with this main trunk line. The great canal which was built the sec-

ond century after Christ also runs north and south through these provinces.

Our work was begun in this division at Shanghai, in the spring of 1908, when our printing office was removed to this place. The office was not so large as it is now, and so it could be moved quite easily. A short time after this, land was purchased for the headquarters of our mission, where the houses and the printing plant of which Elder Evans spoke this morning have been built. Here were stationed Brother Winslow and family, Brother Roberts and wife, also myself and wife, and Sister B. Miller. Only one, however, of this number devoted time to the study of the Shanghai language—Sister B. Miller. She is still helping in this place.

These laborers were afterwards reinforced by Brother F. E. Stafford and

with his arms loaded down with our Seventh-day Adventist literature, and endeavored to defend the truth. The result was that they had no further need of Brother Han's services, and requested him to go to some other place to labor. But he returned to his field, where he had a little company of believers, and they all came to the knowledge of this truth.

When we established our training-school in the province of Honan, he had eight young men who traveled up the river, a journey requiring nine days, to enter our training-school, that they might receive a preparation as evangelists and colporteurs. A number of these young men are in our work today as colporteurs and evangelists.

There is no other province that has been opened up in the same way. No foreign worker was previously there, but

Now, I need not make an appeal to you this morning regarding our needs for this eastern division. This province of Shantung should especially appeal to you. It is one which is densely populated, and is really the connecting link between the East and the North. Once established there, the gospel can easily penetrate into other parts.

Now a few words about our central training-school, which was first established in Honan and then transferred to Nanking. It was finally moved to Shanghai, and I trust that will be its abiding place. In this school we have endeavored to gather together the promising young men and women that we hope to train as teachers, ministers, and colporteurs. We try also to teach our evangelists and colporteurs something about treatments. We believe that the success of work in China will largely depend upon training young men and women who will go out to different places and establish new centers. In fact, this is the way the work has gone, largely. We look to the central training-school as a great help in the evangelization of China. We have had from thirty to fifty young men in training. We teach them the message, and some geography and history, to help them understand the message, and we give them a sufficient knowledge of hygiene and physiology to make them intelligent as ministers of this message.

A great many problems have faced us as we have endeavored to prepare our native brethren for efficient service. In the first place, we had to find characters by which to translate many of our theological and historical expressions and terms. We could not teach students the second, eighth, and eleventh chapters of Daniel until we had translated some words. To show you to what extent this has been accomplished, I will show you this little chart, which was made by one of the students in our training-school, showing the territory of the ten kingdoms. [The map was exhibited.] The prophecies of Revelation are illustrated in a similar manner.

We find that the Chinese language lends itself well to the translation of present truth. In fact, any doctrine can be placed in this language in such a way that the common people can understand it.

We are finding that as the natives are trained in our school, not only are they enabled to teach the people the truth, but they are learning to be organizers. People told us that we should never be able to get them to a place where we could send them out by themselves and expect them to organize their own people. However, our school is overcoming this difficulty.

We believe that the possibility lies before us, in this training-school, of preparing men who, when filled with the Spirit of God, will cause this great country to be lightened with the glory of God; and we desire your prayers, and cooperation, and further assistance in giving the gospel to the millions in this field.

W. T. Knox: Are there any questions which you would like to ask Dr. Miller?

I. H. Evans: I would say that Dr. Miller has been appointed to take charge of our training-school on his return to China this fall.

E. E. Andross: I should like to inquire if the same teachers teach the students from all parts of the empire?



BAPTISMAL SCENE, SHANGHAI, CHINA

wife, from the Pacific Press. Brother Stafford went to China to take charge of the photo-engraving plant of a large commercial printing office. He did so at their expense, with the understanding that when he desired to leave he was to receive his transportation home, but he chose to remain with us after he severed his connection with that publishing plant. Having learned the language to some extent, he connected with our mission as an evangelistic laborer, and has been very successful in his work. He and his wife, together with Sister B. Miller, have been enabled to plant the gospel in that great center, and we have several church members as a result of their labors.

The next work that was established in this division was in the province of Anhwei. Brother Han and wife received a copy of our paper from the Shanghai printing office. It was sent from Honan by a friend of his. After reading it he sent for more light, and Brother Allum went down with his native evangelist. This required six days, and it was in the middle of winter. The first night he sat up all night giving Brother Han a Bible study. In a short time Brother Han was perplexed to know what he should do. We invited him to come to our Shanghai office to receive further instruction. He came. We asked him, "Are you ready, Brother Han, to unite with us?" He said: "I cannot tell you that yet, but I have fully decided that I am going to keep the Sabbath." That decided the question so far as we were concerned.

He went to his society,—he was employed as the only minister of a native Chinese independent church,—met them

through a little of our literature we have now a large company of believers, and the truth is established in that province. Brother Han is a man who gathers souls wherever he goes. If he stops at Nanking, in a short time he has two or three converts. If he goes to Shanghai, he gathers them out, and wherever he goes he is always scattering this truth. His heart is overflowing with a love for this message, and his hope is the second coming of Christ. Brother Han is a native Chinese.

Next our work was planted at Nanking, the translation of which means "the south capital of China." Peking means "the north capital of China." The Ming dynasty was located at Nanking for a time, which is now the center of many educational institutions. Our work began there through the reading of our literature. Brother Allum took some of our evangelists and colporteurs there, and made a record in selling publications. Some of the canvassers sold in one day as many as two or three hundred copies of our monthly paper.

Two of these provinces have no definite work established in them. However, in this province [pointing to Chekiang] we have at Mokanshan a rest home, a very desirable place, where our workers can go to recuperate their strength. It is a very beautiful spot, and there are located in this region many important centers.

There are three distinct dialects spoken in the East China Mission,—Mandarin, in the north and west; Shanghaiese, in the southern part of Kiang-su; and Ningpoese, in the province of Shehkiang. Dr. A. C. Selmon is at present in charge of the work in this mission.

Dr. Miller: We have planned at present for only one training-school. Of course there are different dialects, but it has been demonstrated by actual experience that when the Chinese obtain a knowledge of a subject in the Mandarin language, which is the nearly universal language, they can readily give it out to the people in their own local dialect.

Following Brother Miller's report, the Chair called upon W. C. Hankins to report for the South China Mission Field.

Report of the South China Mission Field

We bring you greetings from the South China Mission Field, and will endeavor to give you as good a report as possible after having been absent from the field for one year. Our report, however, will not include the Hakka field, as Elder J. P. Anderson, who pioneered the work in that field, is here in person to render his own report.

The territory of this field includes the provinces of Kwangtung, Kwangsi, and Fukien, and the islands of Formosa and Hainan. This was formerly divided into two parts, known as the South China Mission and the Southeast China Mission, but last September, under the new organization, it was all placed in one division.

There are five Chinese dialects spoken in this mission,—Cantonese, Hakka, Hoklo (or Swatowese), Amoyese, and Foochowese. Japanese is spoken in the island of Formosa, and a number of different dialects are spoken by the aborigines of the islands of Formosa and Hainan.

This division has a population of about sixty-five millions, and at the close of 1912 we had only 7 ordained ministers,—5 foreign and 2 Chinese,—to carry forward the work. To aid them, we had 2 foreign licentiates and 15 Chinese, 3 foreign Bible women and 9 Chinese, 14 colporteurs, and 21 other Chinese workers. There were 7 churches, with a combined membership of 262.

Cantonese Work

This work was begun many years ago by Brother A. La Rue settling in Hongkong and working as a self-supporting missionary among the English-speaking Chinese and the English soldiers and sailors who were often found in the city. In 1902 Elder J. N. Anderson and family and Sister Ida Thompson arrived in Hongkong, and began the study of the language. The next year they were joined by Brother and Sister E. H. Wilbur, and they all moved to the city of Canton. At that time there was not a single Seventh-day Adventist Chinaman in all China, and it is very hard for those who have not passed through a similar experience to realize what it meant to get a foothold in that great Chinese metropolis under those conditions. Hoping to find young people whose hearts would be open to the message, and who could be educated to become workers in this cause, a boys' school and a girls' school were started. As soon as the worker had the language sufficiently well learned to make a start, a chapel was opened where this last great message of mercy was preached night after night, and where those who accepted the truth could meet from Sabbath to Sabbath.

Time will not admit of a detailed account of the growth of our work in this field, but a special case or two may be

of interest. During the year 1909, at a general meeting of the Chinese believers in the Kwangtung Province, fourteen were united with the family of God by baptism, seven of whom were from the girls' school. That evening after the baptism, when the girls had returned to the school, they were talking over the events of the day and saying what a good meeting they had had, when some one said that now they could look forward to another good meeting next year. "Yes," said one of the girls, "but I will not be as happy next year." "Why not?" asked the others. "Because," said the girl, "I can only be baptized once, and I have already been

dispensary is fitted up with a bath-tub and a place for simple treatments. The Doctor has carried on his work in such a way as to make the medical work the opening wedge for preaching the gospel. One good feature of his work is that he has used the medical work to bring in means to help carry on the school and gospel work. Our China Union Mission treasurer told me just before I left China that the doctor's income from his medical work practically met all the expenses of his station, with the exception of his own salary. Would that we might have a few more medical missionaries in this field who would do the same kind of work.



SAVING A POOR SOUL FROM SUICIDE BY OPIUM

baptized this year, so I cannot look forward to that happiness again."

One of the girls from this school lived in Kong Mun. When she returned home she had given her heart to the Lord, and was rejoicing in the good things she had learned in the school. She desired to share all these blessings with her heathen sisters, but it was entirely against all Chinese custom for her to go from house to house carrying on Bible studies, as she might have done in this country, so she asked the women to come to her home so that she might teach them. They were willing to come, but many of them had little bound feet, and it would have been impossible for them to walk so far. But the girl was not to be balked in her desire to give them the precious truth she had learned, so she suggested carrying them to her house on her back. This plan they agreed to, and she carried them to and from her home for the privilege of teaching them the precious news of salvation. I wonder how many young women in this country would be willing to show their love for the truth in the same way?

The Medical Missionary Work

This branch of work has been carried on by Dr. Law Keem. He opened his work in Fat Shan, a village containing about half a million inhabitants. Here he has carried on a school and chapel, and a dispensary part of the time. His

The Work in Amoy

The work in this field began with the conversion of Elder Keh Nga Pit by the young Chinaman whom Elder Munson sent up from the Straits Settlement to learn the Amoy dialect. In the spring of 1905 my wife and I were sent into this territory, and were joined in March of the following year by B. L. Anderson and wife. When we first went to Amoy, Brother Keh was the only baptized Sabbath-keeper. There was one old man who was just starting to keep the Sabbath. At first there was no attempt made to open schools, but our entire attention was given to preaching the message and distributing literature. From the very first the work has gone steadily forward, and each year has seen a steady increase in membership and tithes and offerings.

Tens of thousands of copies of tracts and our Chinese periodical, *The Signs of the Times*, have been circulated all over this territory, and fruitage has already been seen. Elder Keh's tract, "A Treatise on the Sabbath," was read by a man living seventy miles up the coast, in the city of Chin-chew. He was convinced of the truth of what he had read, and commenced to keep the Sabbath. He died of the plague before we had a chance to see him, but the seed thus sown was not lost, and we now have an organized church at that place with a membership of about twenty, and with an average attendance at Sabbath services of from

fifty to sixty. This is only a sample of how our literature is working, and we expect an even more bountiful harvest in the future.

Our School Work

As mentioned before, we did not start school work at first, but after we had organized several churches our members began to ask for school privileges for their children. They did not care to send them to the heathen schools, and the schools of the other missions were now closed to them. To meet this demand, we have opened three boys' schools and a girls' school in the Amoy district. Two of the boys' schools are day schools, and have an attendance of sixty to seventy in one and fifty in the other. Many of these are children of the believers, but a few of the heathen children also attend. Besides these day schools we have one boarding school, where the older boys are taken and trained to be workers in this cause. Here they are given only such studies as will be of use to them in carrying forward this work, and it is also our aim to give them practical work while still in school, so that we can form some idea of their ability, and they may be able to make a practical application of what they are learning. Most of the boys help to support themselves while in school by selling our books and papers. They are also given a chance to preach in our chapels of Amoy, Kulangsu, and the different country chapels. Sometimes Elder Anderson takes a number of the boys and goes on a canvassing and preaching tour through the country.

Sister B. L. Anderson had a great desire to do something for the girls of our district, so she opened a girls' school in our Amoy chapel, and has paid the teacher's salary by exporting the beautiful Amoy lace. Last year they had an enrolment of about seventy. This school has a very good reputation, and they have more applicants for enrolment than they have room to receive. We hope that these girls will prove to be the means whereby we may bring the truth to the families they represent.

The Work in Swatow

If my time were not so limited I could tell you a very interesting story of how the work opened up in the Swatow district. The hand of God was plainly seen in this work, and from the very start the work here has gone ahead of our ability to follow it up and bind it off. For two years we asked the Mission Board to send us a suitable man to fill the opening there. Several different ones were under appointment for that place, but something always hindered their coming, until Elder W. F. Hills and family finally arrived, in November, 1911, to take up this work.

The conversion of Ang Tsu Kiet to this truth was a very remarkable one, and was the direct result, in the hands of God, of Elder Keh's stopping off at Swatow while on his way to a general meeting at Canton. Brother Ang was an independent preacher of the Baptist persuasion, and was holding an official position under the government, while acting as the unpaid pastor of a little church of about seventy members who met each Sunday in his home. When he accepted the truth, this company also voted to go with him in keeping the Sabbath. Not all of these have remained faithful to the step thus taken, but perhaps half of that number still

attend the Sabbath services, and some of them are regular baptized members of the Swatow church.

We have a regularly organized church in Swatow of about thirty members, and there are about a dozen little companies of Sabbath-keepers scattered throughout this district, with at least two hundred unbaptized Sabbath-keepers, who meet regularly to keep the Sabbath and listen to the teachings of God's Word. A number of bright men have joined us who were formerly teachers or preachers or doctors in the other missions, but who are now giving their lives to the preaching of the third angel's message.

One of the latest communications we have received from Elder Hills is concerning the conversion of a Baptist preacher to this truth, and that about thirty of his former flock have decided to come with him. Word has also reached us of the organization of two church-schools in the city of Swatow, one for boys and one for girls, so that the children of our Sabbath-keeping brethren may have school privileges.

Foochow

For many years we have been looking forward to establishing work in Foochow, the capital of the Fukien Province, but we have had no one who could speak that dialect. Now Elder Keh has added that dialect to his vocabulary, and has started work in that city. The latest report from there announced that about twenty were meeting together for Sabbath services.

Formosa

Formosa also has one Chinese worker, who has succeeded in putting a great deal of literature in the hands of the people, and who has been given a great deal of free advertising by the pastors of the other churches opposing his work.

Thus something has been done in all parts of our territory except the province of Kwangsi and the island of Hainan.

Tithes and Offerings

From the very beginning, our brethren have been faithful in the payment of tithes and offerings, and in 1910 the average annual amount given for the support of the cause by the Chinese members of the Southeast China Mission, averaged seven dollars each. Most of our baptized believers are poor, but they love the message, and give liberally.

We held a general meeting down at Amoy, and one day gave a talk on our organization and finances. One of our boys who was acting at the time as cook, was at the meeting, and he went up to one of our larger companies and gave them a regular sermon on organization and finance. One old man who had just come into the truth, said: "I did not know we needed money like that. I have on a solid gold ring that I bought just before I came into the truth. I have no need for such things, now that I am an Adventist. I will sell it, and give the proceeds to the cause. He sold it. It did not bring him quite ten dollars, so he went down into his pocket and made it an even ten, and sent it down to us. Now, dear friends, you say it is only ten dollars, but that means two months' salary over there. What is the average amount paid people over here? At least \$100 or \$150 for two months. That

same old man was faithful in tithes and offerings up to the day of his death. He died in Jesus a little while ago.

I have known men over there who had families of two or three children, whose tithe amounted sometimes only to five and ten cents a week. You would think, "How in the world can they live?" They need every bit of money they get to live on, but they bring their tithe in faithfully, notwithstanding their poverty. It is only five cents sometimes,—ten cents of our Mexican money. Sometimes it amounts to twenty cents, but they bring it in faithfully, and add their offerings as well.

Our Needs

We need, above all things else, greater consecration to God on the part of all our native and foreign workers.

We also need your prayers, my brethren. O, I tell you, dear friends, it is a good thing to know that our people over here are remembering us at the throne of grace daily, morning, noon, and night, as they bow to God.

We need workers who are fully consecrated,—men who love God, and who are willing to sacrifice for this cause.

We need more of your means. We shall have to have financial help, more and more, as the truth advances in these regions.

Dear friends, we who are in China desire to see the message go quickly to every part of our field. The Chinese would like to see the Lord come. I could tell you how our young people come in and ask me every time they come together, "Have you any news?" What news do they want? They want news concerning the fulfilment of prophecy, that they may know when the Lord is coming. O, that we all over here had the same desire to see our Master come that some of those young men have there: I tell you we would finish this work in a very short time.

W. T. Knox: The time has passed for adjourning. At subsequent meetings we will have opportunity to hear reports from other portions of the Asiatic field. It was voted to adjourn.

W. T. KNOX, *Chairman*.

W. A. SPICER, *Secretary*.

SIXTH MEETING

May 18, 2:30 P. M.

W. T. Knox in the chair.

H. R. Salisbury offered the opening prayer:

W. T. Knox: When we adjourned this morning, we were receiving reports from the Asiatic field. Quite a number are yet to be submitted, and we will devote the time this afternoon to listening to those that have not yet been submitted. We shall first call upon Brother J. P. Anderson.

I. H. Evans: This is Brother J. P. Anderson, from the Kwangtung province, in China, who is working for the Hakka people.

J. P. Anderson: I bring greetings from our Hakka brethren to our brethren in America. Out of China's millions, all of whom are in a general way here represented, I wish to call your attention for a short time to what I may term a division known as Hakkas.

The original home of the Hakka people was in north central China, from which place they were driven several centuries ago. At present the largest number of them live in the northern part

of Kwangtung province. They also occupy some parts of Fukien, Kiang-si, Hunan, and Kwongsi provinces; also parts of the island of Hainan. These people have emigrated in large numbers to Indo-China, the Federated Malay States, Java, and Sumatra.

By their fellow Chinese, they have been given the name Hakka, which means stranger, wanderer, or guest, and was originally applied to them in a disparaging sense. However, taken as a whole, they are an industrious people, living mostly in the mountains, which are dotted from base to summit with villages.

Their customs differ somewhat from those of their fellow Chinese, mainly in the fact that the women do most of the heavy work, and for this reason do not bind their feet. But, regardless of customs and opinions of others, these people are certainly included in the "every kindred, tongue, and people" of Rev. 14: 6-12.

Pioneer mission work among them has been done by the Basel and the Berlin Mission Societies, who have carried on most of their work by establishing schools. Later the American Baptists have opened work among them.

Our work among the Hakkas started through the conversion and labors of five young men, who had left the Basel Mission Seminary, coming to Canton; while here they called upon Brethren J. N. Anderson and E. H. Wilbur, requesting instruction in present truth. Some of their friends had previously told them something of the belief of Seventh-day Adventists. Of course their request was granted. After some study and a noticeably deeper Christian experience, they requested baptism. These young men were anxious to tell others of their new-found truth, and for a time labored in Canton.

In the year 1906 I was sent to China, and soon afterward I was asked to give my time to the study of the Hakka dialect. One of the young men mentioned acted as my language teacher. For three years I remained in Canton, studying the language, and having charge of the Cantonese boys' school. During this time much thought and prayer were given to the matter of finding a permanent central location for the work among the Hakka-speaking people. After investigation, it was decided that Wai Chow, a city of 250,000 inhabitants, situated 150 miles east of Canton, was the proper place. So in the spring of 1909 I moved to Wai Chow. The following spring I was glad to welcome as collaborators Brother S. A. Nagel and wife. As time goes on, we are more and more convinced that this was the place chosen of God for the central station in the Hakka field. Two other stations were opened in the country, one at Moi Lung and one at Pat Vui. For some time the people at Moi Lung had been calling for a worker. When we visited them, a good interest was found. For the past two years a native evangelist has been working among them. The Sabbath services have a regular attendance of forty, some of whom have been baptized. We plan that, with God's help, we may soon have an organized church at this place.

One of my visits to this city was at a time when the plague was claiming as many as fifty victims daily. The people in their distress sent to the mountains for a noted god. But only on condition

that the city be cleaned, and that a payment of several thousand dollars be made, would the priests consent to make the journey. On reaching the city, the idol was placed in a new chair, and carried through the city. The literari of the place followed. They were dressed in sackcloth, and marched with their bodies bent forward, as do the mourners of the country. A man carrying a pail of clear spring water, into which were dipped branches of trees, went before the procession. This water was sprinkled upon the people, houses, and streets. It was pathetic indeed to see such an appeal for help. I was glad, by the Lord's help, to point some of them to him who can "cleanse and make pure by the washing of water by the Word."

To the west of Wai Chow the good news has been heard, and they desired to hear more. So a house was rented to serve the purpose of a chapel. We have now an average attendance of one hundred, and oftentimes when the chapel will not contain all the people, we go out into the open, with the moon and stars for our lamps. There are often as many as two hundred people present. Just before I left I had the privilege of baptizing ten persons. Our place of meeting was soon too small, and I suggested to the evangelist that it would be a good thing to build a church. He passed the suggestion on to our members and interested ones. All were delighted, and wished to help. Pledges were made, but not collected till after harvest.

The sum of \$650, Mexican, was raised. Of this amount \$50 was kindly given by the mission, and \$300 by our heathen friends. The remaining \$300 was given by members of the church. I visited the place just before leaving China, and saw all the materials on the ground, and the foundations being laid for what is to be not only a church, but a school as well. In these buildings will be rooms for the evangelist and teacher. Brother Nagel writes that it is nearly completed. Because of the light emanating from this chapel, neighboring villages have asked us to open work among them. They desire to become "tame," as they term it, by hearing the truth for this time.

Another chapel is located in Chin Phin, where over fifty persons meet regularly for Sabbath services. As this station is farthest inland, for some time during the revolution, it could not be visited; yet our faithful evangelist stood at his post of duty, sometimes amid very discouraging circumstances. Many interesting things might be said of this station. The home station at Wai Chow has a growing attendance. Many of our inquirers are the refined people of the city. Here we have an organized church of twenty-five.

By the liberality of our brethren in raising the \$300,000 Fund, and the thoughtfulness of the Mission Board for their workers, in disbursing the same, two foreign houses have been built at Wai Chow.

Literature

About fifteen hundred copies of our Chinese *Signs of the Times* have been sold monthly. I have often been encouraged in my work while traveling through the country to find in many market places that our Sabbath calendar had found a place in most of the shops. At San-on a brother is keeping the Sabbath from reading our paper, and gathers a small company about him,

teaching them the Sabbath, and other truths, as best he can.

We have one boys' school at Pat Vui, with an attendance of twenty-four.

Our donations have amounted to \$25; tithes, \$72. We have one ordained foreign minister, one foreign licentiate, four native evangelists, two canvassers, and one teacher, to spread this truth among ten million people.

Our membership numbers 35, with Sabbath-keepers to the number of 200. We, like you, have set our faces like a flint toward Zion, and purpose by God's help never to rest till the message has gathered out every honest soul.

Following Brother Anderson's interesting report, the chairman called upon C. L. Butterfield to render his report of the Korean Mission.

C. L. Butterfield (reading):—

Korean Mission Report

Korea is a peninsula on the east of Asia, bounded on the north by Manchuria, on the east and south by the Japan Sea, and on the west by the Yellow Sea. It has 80,000 square miles of very mountainous surface, inhabited by about 13,500,000 Koreans and 500,000 Japanese. It belongs to the empire of Japan, which has done much during the past five years in improving the country in general.

The work in Korea for the past four years has been marked by much of the blessing of God. Advancement has been made in all lines, and especially in the matter of the stability of the Korean church. As no statistics had been compiled, it was impossible to know the exact membership at the organization of the mission, in November, 1908. From a published report of the work in 1907 it seems that about two hundred had already been baptized and taken into church fellowship. However, it had been impossible to thoroughly instruct all these members, as our first worker, Elder W. R. Smith, had only gone to the field in the fall of 1905, and it takes some time for one to get the language so that he can do effectual work. There were no Korean believers who spoke English, and before Brother Smith arrived there was no worker with a thorough knowledge of the truth, speaking the Korean tongue. Therefore the Korean church was weak, and some were led away by those not in harmony with the organization.

Shortly after the organization of the mission, some of the native workers, who had formerly been employed by the Japanese Mission, became dissatisfied, and when it became necessary to drop the leader of the opposition, it seemed for a time that the majority of the believers would also leave us. Nevertheless, since our number of workers from America has increased the past five years from one ordained minister and one Bible worker, to three ordained ministers, four licentiates, and two Bible workers, we have been able to instruct our evangelists and believers, and today there are 389 baptized church-members rejoicing in the third angel's message and doing what they can to quickly give the truth to their own people.

I said 389 had been baptized, but that was the number when I left Korea one month ago. Since that time Dr. Riley Russell has without doubt baptized more than the needed eleven to make the four hundred, as after I left he was to visit two places, to baptize those prepared. So

our Korean church today numbers more than four hundred members, and 350, at least, of them have been baptized since the last General Conference. The attendance at our 32 Sabbath-schools for the first quarter of this year was 776. We hope that many of these will be baptized this year.

The faithfulness of our believers is evidenced by the way they have helped in the matter of tithes and offerings. Four years ago the native tithe did not equal a tithe of the salaries paid to native workers, but now nearly all our church-members are faithful in paying their tithe. The tithes and offerings for the past four years, including tithe of workers from America, has been as follows: 1909, \$637; 1910, \$801; 1911, \$969; 1912, \$1,379; total, \$3,787. This is an

it possible for the workers to live with healthful surroundings. These houses have been occupied by Brother and Sister H. A. Oberg, Sister Mimi Scharffenberg, myself and family, and Brother Frank Mills. We are indeed grateful to God and the donors of the \$300,000 Fund for the great help that has come, and will come, to Korea through these build-ings.

Kyong San

Kyong San is in southern Korea, sixty-seven miles north of Fusan. In the fall of 1910 an acre of land was bought, a frame house erected, and Brother and Sister R. C. Wangerin went there and opened up work. A church building which will seat about one hundred people has been built, and a church of for-

then purchased a cylinder press, of Japanese make. The Pacific Press Publishing Association gave us machinery to the value of about eight hundred dollars, for which we were indeed grateful.

In the fall of 1910 we began to publish a twelve-page monthly paper, but it was later increased to a twenty-eight page magazine. Four special campaigns were made with this magazine, and as high as 13,500 of one edition were sold. This year we have averaged about four thousand copies a month. Last year more than one thousand dollars worth of books and papers in the Korean language were sold.

Medical

You have all read of the work being carried on under the direction of Doctor



FIRST CAMP-MEETING IN KOREA, 1912

average of \$3.55 per capita. When the extreme poverty of the people is taken into consideration, this speaks well of their faith in and devotion to the work.

Spread of the Work

Four years ago, work had only been carried on in one of the thirteen provinces, and only one mission station had been opened. Eight churches have now been organized in five provinces, and companies established in four others. Workers from America are now located in four stations, Seoul, Soonan, Wonsan, and Kyong San.

All these stations, except the Wonsan station, have been made possible by the \$300,000 Fund. At Soonan there are two foreign houses, although not the best. These are occupied by Dr. Riley Russell and family, Brother Howard Lee and family, and Miss May Scott. Our industrial training-school is located here. There are forty-five acres in the school farm. The principal crops raised are rice, millet, and beans. Last year one thousand fruit-trees were set out and are growing nicely. The school building is a small building with mud walls, and the girls both study and live in small Korean houses with mud walls and straw roofs. However, a contract was let before I left for the erection of a school building, a girls' dormitory, and a dispensary. These buildings are all to be built of brick, and to be completed by the first of October of this year.

Seoul

The headquarters of our work moved to Seoul, the capital of Korea, in the fall of 1909. We occupied rented quarters until last year, when we were able to build outside the East Gate, on one and one-fifth acres of land, three dwellings and a building for a publishing house, mission offices, and a chapel. These buildings are all substantial brick buildings. They add stability to our work in the eyes of the people, and make

ty-five members has been organized. Three or four Sabbath-schools are also being conducted in near-by places.

Wonsan

Wonsan is quite removed from the rest of our work, as it is located on the East Coast, and there is no railroad there yet. After attending the last General Conference, Elder W. R. Smith went to this place, bought a piece of land, and built a house. A church has been organized at Wonsan and one at E Won, a place about two hundred miles north of Wonsan.

School Work

Our school work was commenced in 1907 by Elder Smith and Miss Scharffenberg. The attendance, though small at first has grown until there are over seventy students at the present time, and many have been turned away, as we could not accommodate them. In the spring of 1910 Brother H. M. Lee arrived, and has since had charge of that work, being assisted by Miss May Scott, who takes charge of the girls' department. It has taken some time to get the work thoroughly organized, but a four years' course is now being given, equivalent to the American sixth to the ninth grades.

Besides the training-school at Soonan, we have eight schools in the country doing primary work, with an enrolment of over one hundred.

Publishing Work

The publishing work was commenced in the spring of 1909. Our first outfit consisted of an old George Washington proof press, and a small font of type. This was set up in one end of the school building at Soonan, and operated for about six months. It was then removed to Seoul. But before we moved into our own spacious building last December, we were compelled to move our plant no less than five times. For two years we worked along with the old press, and

Russell in his twenty-dollar dispensary. They have had over twenty thousand patients during the last four years. Many of these patients have traveled long distances in pain and suffering to receive physical aid, and have, while receiving that aid, heard the glad news of the soon-coming Saviour, who is able not only to heal our bodies, but to heal our souls of the dread disease of sin. The new dispensary now being built will add much to this branch of the work. We trust, however, that the new building will not keep the doctor away from the field work, where he is so much needed, and where he has rendered such signal service as a minister.

Workers

At the time of the last General Conference we had only eight workers from America, and five of these had been in the field but six months. Now we have fifteen workers from the United States, all speaking at least some of the language, and some speaking it very well. Then we had six native laborers employed; although four of the six have since dropped out of the work, there are now over forty in the various departments giving their full time to assisting in the great work of giving to their own people the message of the soon-coming Saviour.

God has been very good to our workers the past four years, keeping them in health and strength, for which we praise his name. In June, 1911, Brother and Sister W. R. Smith were called upon, for the second time in Korea, to lay away one of their little ones, Jethro, to await the call of the Life-giver in the resurrection morn. Last September, while our mission houses were being built, and we were living in tents, our own little boy, called Kenneth, was snatched from us by the cruel hand of death. But these little graves on Korean soil only endear our hearts to the work there, and make us long for the day to

come when "the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

Needs

Our needs, briefly stated, are as follows: A new house for Brother H. M. Lee; rooms for Sister May Scott; houses for new workers as they are sent out; and a church building for Seoul, a city of two hundred thousand population. We need two families, one to locate at Kyong San, with Brother Wangerin, and one at Wonsan, with Brother Smith. These two workers are alone among their millions, and we should give them help soon.

I thank you for your time, and I trust that as you give of your means to assist in the work, you will also give of your prayers, that God's blessing may continue to rest upon the work in Korea, and that it may go forward as never before.

C. L. BUTTERFIELD, *Superintendent.*

At the conclusion of Brother Butterfield's report of progress for the message in Korea, the chairman called upon the representative from the East Indies and Federated Malay States, G. F. Jones, for his report, which he presented as follows:—

THE MALASIAN MISSION

MALAYSIA has a population, approximately, of fifty million. Part of these people are under British rule, but the greater part are under Dutch rule. The British territory was entered in October, 1904, by G. F. Jones and wife and R. A. Caldwell, who went, at the request of the Australasian Union Conference, to Singapore from Australia, to begin mission work there. Brother Caldwell first canvassed that city for "Desire of Ages." Then he canvassed the other towns in the Straits Settlements and Malay States. After this he went to China and the Philippines. G. F. Jones and wife remained to do evangelical work.

Singapore, the Metropolis

Singapore, lying half way between India and China, is a cosmopolitan city of three hundred thousand inhabitants. It is the seventh largest seaport in the world. Nearly all the nationalities of Asia are represented in the city, each speaking his own language. Thus the city is a Babel of tongues and religions, and its evangelization is therefore a difficult problem to solve. There are pagodas, mesjids, shrines, and churches. All seem satisfied with their ideas of worship, and aggressively resent any novel introduction of ethics among them. The Straits Settlements is a British colony, and is well governed. Its ports are free; perfect liberty is accorded to all nations; and no passes are required, nor any questions asked of those who enter.

Resources and Advantages

There are millions of acres of rich jungle land which may be had from the government at ten or twelve dollars an acre. Rich syndicates from England and America and Australia buy thousands of acres of land for the cultivation of rubber, which thrives well. The smaller capitalists, mostly from China

and India, settle on smaller lots and find comfortable homes, but, as in the home lands, the natives crowd into the cities and live from hand to mouth, ever slow to learn that the land offers them wealth and prosperity and a happier existence.

Railways are running from north to south of the peninsula, at a cost of less than one cent a mile to the traveler. This makes the mainland and cities accessible to all, and makes travel easy for the missionary.

Besides our own missions established here, the Church of England, Catholic, Lutheran, Presbyterian, Methodist Episcopal, Plymouth Brethren, and others, are represented.

The educational work is a strong feature of most of these missions, and the government has up-to-date schools, where young people of over one hundred nationalities, sit and study together, and are carried into the higher

location. There is a marked difference in freedom for the missionary between the British and Dutch territory of Malaysia.

Our Work in Singapore

The work in Singapore grew until it was necessary to erect a church building. This was done by three fourths of the funds coming from America and one fourth from Singapore. Australia promised to provide more if it was needed. So a neat and well-built church was put up on land purchased from the government in the best and most prominent quarter of Singapore. The membership is about eighty, and continues to increase. The Sabbath-school membership is about one hundred twenty. The whole church is a live missionary society.

The interest spread from this church to other towns in the Malay States, and it was necessary to open up missions in



EVANGELIST CHAN AND FAMILY, SINGAPORE

education of the Local Junior and Senior Cambridge certificates. We find them generally better educated than in the home lands.

Malay is the lingua-franco of the Malay field, although each nationality retains its own language. Malay is spoken perfectly only among the Malay people proper. They are Mohammedan in religion.

The Dutch Division of the Field

The greater part of the Malay field, under the Dutch government, comprises Java, Sumatra, Borneo, Celebes, Dutch New Guinea, the Moluccas, and hundreds of smaller islands. The liberties of the people are much circumscribed under this government, excepting the privileged class, called European, who enjoy all home advantages and education. The Dutch policy of governing is considered severe by the natives, and conduces to an unfriendly feeling toward the government. Missions are not allowed to have a free hand, and cannot work how and where they please. Special permission must be obtained from the governor-general, not only for the mission generally, but for each individual worker, European or native, who is also circumscribed to a certain district or town, and must petition for a new permit if he desires to change his

them; so in September, 1911, a mission station was opened in Kuala Lumpur, the capital city of the Malay States. The interest there is gradually growing.

There is a church-school of about thirty children in Singapore, and an industrial training-school for young people is much needed. These we hope to soon provide.

The British and Dutch Malay Field

The British Malay field has now one ordained minister and five native helpers. The field has been canvassed with several of our large and small books and yearly subscriptions for our periodicals taken.

This mission field lies close to the equator, and is humid and malarial. The sanitation of the towns is good, and continues to improve under strict municipal care. The Lord is blessing his work in British Malaysia, and inquirers and converts are multiplying.

The Dutch Malay field has a population of over forty-five million. It is beginning to show returns for eight years of faithful, patient labor. The providing of native converts to help the European workers has done more to solve the problem of carrying the message over these large islands than the continual call for foreign workers, who, after a short stay, have been obliged to return

home. The coast cities are intensely malarial and pestilential, and our workers in Java are now confined, by order of the governor-general, to three cities—Batavia, Soerabaya, and Samarang.

In Java

Our first church in Java was organized on June 23, 1912, with twenty-seven members. On July 29, the Soerabaya church was organized with nine members. On the mountains in East Java, three thousand feet above sea level, are two mission properties, which were purchased several years ago. A school for the Javanese children was started on one of these properties, but it was discontinued in 1912, because only four children attended. Thus our valuable workers were released to labor in the needy and large city of Soerabaya. The mission properties are now used as rest homes for the benefit of our workers.

Of the first workers who began to work in Java, Sister Tunheim remains. She is conducting a mission in Batavia. Brother and Sister Wood, who later joined the work there, are conducting the mission at Soerabaya.

In Java, with its thirty-two million people, we have no ordained minister and only four foreign workers, with about eight native helpers.

Sumatra has a population of about four million. About fourteen years ago Elder Munson and family began work in Padang, the principal city on the west coast of Sumatra. A beginning was made in that difficult pagan and Mohammedan city. Other laborers followed, and there is now a prosperous day school of more than sixty pupils, and a Sabbath-school of more than thirty members. There is no church organized there as yet. Brother and Sister Judge and two helpers are now carrying on the work in Padang.

In the interior and on the northern heights of Sumatra is Immanuel Siregar, laboring among the Mohammedans, the uncivilized tribes of the interior, and others who are seeking the truth.

The Message Enters Borneo

British North Borneo has just reported an interest there of a score keeping the Sabbath through one of our Singapore converts, who is employed selling Bibles for the British and Foreign Bible Society. Our Singapore native evangelist, Brother Chan, later went there to investigate, and he reports a lively interest among the well-to-do Chinese.

Other Portions of the Field

The message is traveling through the Celebes, and is finding converts among the Menadonese. It has also gone to Amboyna, Banda, and other islands. We have not one worker in those islands, yet the truth somehow has found its way to those far-out-of-the-way places, and awakens the people to cry, "Come over and help us."

There are hundreds of islands in Malaysia that must speedily hear the third angel's message, but "how shall they hear without a preacher? and how shall they preach, except they be sent?" The isles are waiting for God's law. "Hearken unto me, ye that know righteousness, the people in whose heart is my law." "Lift up your eyes, and look on the fields; for they are white already to harvest." G. F. JONES.

At the conclusion of Brother Jones's report, conference adjourned.

W. T. KNOX, *Chairman*, . .
W. A. SPICER, *Secretary*.

The Sermon

ZEAL FOR GOD IN FINISHING HIS WORK

Sabbath, May 17, 11 A. M.

I. H. EVANS

I WILL read a text from the second chapter of John, the seventeenth verse: "And His disciples remembered that it was written, The zeal of thine house hath eaten me up."

These words were spoken by the psalmist concerning Christ long before his advent to this world. When the disciples saw on this occasion the wonderful power of Christ in cleansing the temple, this passage of Scripture came to their minds. They remembered what the psalmist had written, and thought in their hearts that this text applied to Christ.

The occasion on which the words of this text were brought to the minds of the disciples was the scene of the cleansing of the temple. It was a wonderful occasion, from the Jewish standpoint. It was the great national festival, the most important in the estimation of the Jews, one in which the people took the greatest pride, and one that secured the largest gathering of Israel; one in which the Jews took satisfaction in endeavoring to celebrate according to the Mosaic ceremony.

A great multitude had gathered from the far north, from the east, from the south, from the west. It was not a gathering like this that we have here today, for we are but a small congregation; it was a mighty concourse of people. The priesthood was there, a priesthood very punctilious in regard to ceremonies, jealous of vested rights and of authority; a priesthood God had appointed, but which had greatly apostatized and had bartered away justice and right dealing for the things of this world.

There was gathered about the temple and in the stalls provided, a large number of animals of various kinds,—sheep, goats, bullocks. Jews had gone out into the country and bought them up and brought them in droves and flocks to the temple, to be sheltered and housed, and then sold at an enormous profit to those who were dealing in these animals, providing the people that had assembled from afar, necessary offerings for worship.

The Jews from abroad brought with them the currency of the country from which they came. They brought the coins of Greece; they brought money from Egypt and from Moab. When they reached Jerusalem, they exchanged this money for the currency of Jerusalem, so as to be able to buy sheep and bullocks and doves to offer in sacrifice. The Jews were shrewd, anxious to make money. "Money Exchange" was written over tables in many places. These exchangers overcharged these poor people who had come from afar to worship, and made an enormous profit.

It was a motley scene on this occasion—that vast concourse of people, the temple thronged with a jostling crowd, hustling in and hurrying out, going hither and yon, each family, each clan,

anxious to get together in worship and to partake of the festival that was to come. It must have been a very peculiar scene for the Son of God to witness, at this his first Passover. He was outside the temple, perhaps, and saw the jostling, hurrying crowd, the men buying and selling; he heard the bleating of the lambs, the cooing of the doves, the money-changers crying out their wares. Then Jesus walked up the beautiful marble steps of the temple. No man knew what he was about to do, not even his disciples. They were proud of their Lord, and they thought he would be king some day. They were anxious for his popularity, and wanted the priesthood to receive him. They wanted that vast assembly of Jews to recognize him as the Messiah, and thought that on this occasion he would surprise them with his wonderful words; for they knew he was a mighty teacher.

Christ walked into the temple and cast his searching eyes about. He knew the hearts of those men. Suddenly he turned upon them in the fury of his wrath. Fear seized every heart. The throng fell back, and Christ took the tables of money, heaped high with the coin of Jerusalem, and of many other countries, and turned them over. He took a whip and drove out the buyers and sellers, and they all fled in fear.

No doubt the disciples believed their Master had made a mistake. For the Son of God to enter thus upon his ministry would bring upon him persecution from the start. The disciples were humiliated, and for a moment they, too, were seized with fear. Then there came to them that statement which the psalmist had recorded long before, "The zeal of mine house hath eaten me up," and they knew that that text applied to Christ.

We read in the Bible of two kinds of zeal. One kind the Lord seems not to accept on the part of his followers; the other I believe ought to possess the hearts of those who believe the message for this time. I want to read about the first kind of zeal,—a zeal for doing things, but lacking consecration, and without God in the heart. Now, men may have that zeal, and the church may have it; it has had it in the past; and men who have been called of God and have been doing God's work, and have been leaders of God's people, have had that zeal—the zeal of *doing* without the zeal of *consecration*. Oftentimes, from a human standpoint, it seems the easiest way to work for a man to take upon himself the entire responsibility, and by his activity leave God out, doing all in human strength. I want to cite one or two examples of men who have thus exemplified zeal not according to the wisdom of God. Paul wrote to the church at Rome, as we read in Rom. 10:1, 2: "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge." They have a zeal of doing, of acting, of sacrificing, but it is not pleasing to God. It was a wasted zeal, bringing no salvation, no rest, and little satisfaction. Yet they had great zeal, and were willing to sacrifice, and suffer, and endure, but their hearts were not right with God.

In 2 Kings 10 I read about the experience of a king of Israel. This king was a zealous man. One day he met a fel-

low patriot, one of his own kind. He took him into his chariot, asking him to come and see his zeal for the Lord. Now, I think Jehu had zeal. God had told him to go out and destroy the children of that wicked Ahab. Jehu went about it in a very forceful way. He was most active, and destroyed the children of the house of Ahab. Yet God said of this man, "But Jehu took no heed to walk in the law of the Lord God of Israel with all his heart: for he departed not from the sins of Jeroboam, which made Israel to sin." Verse 31. Notwithstanding all Jehu's zeal, his heart was not right with God. I have sometimes thought that is the reason why men and women sometimes give up this truth, why preachers apostatize and turn their strength in opposition to the work of God. They have had zeal, but their hearts were not right with the Lord. While they were thus active and working with all their might and strength, they had lost, in a way, that precious experience that binds the heart to God. And when a man has zeal without God in his life, he is sometimes going far from what God would have him do.

I have heard not a few men say, "I cannot understand how a man that is so zealous and earnest and self-denying can be a man that God does not accept." Yet that man may later fight the truth of God. It is a strange thing. The Jews were in that very condition when Christ was here. The high priest and all his assistants in the priesthood were zealous for the cause of God; they were ardent worshippers. They were very punctilious in offerings and sacrifices, in their tithe, and in all the little details of their lives; and yet, notwithstanding all this zeal, they demanded that Christ should be crucified, and they set the mob on to take his life.

I believe every man ought to know by personal experience that his heart is right with God; that his zeal is not born from ambition; that his enthusiasm is not of this earth; that his consecration is to God and not to man. Loyalty should be given to right principles, to the Word of God, and not simply to church or organization. All men should examine themselves carefully whether they be in the faith or not, because if we are putting forth this zeal and making these sacrifices for anything in this world but the love that we have to God, we miss the mark. There must be in the soul a burning fire, a spirit of loyalty, not to man, not to the church, but to the Lord God, and to Jesus Christ, the Son of God.

Now I want to read about the zeal that is according to God (Isa. 59: 16, 17): "And he saw that there was no man, and wondered that there was no intercessor: therefore his arm brought salvation unto him; and his righteousness, it sustained him. For he put on righteousness as a breastplate, and a helmet of salvation upon his head; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloak." This is Christ our Saviour; he was clad with zeal as with a cloak. What is this zeal? What are its characteristics? It is a consuming, burning love in the heart for God and the kingdom of God. It is a love that burns with intensity, that consumes utterly soul and body and strength and mind of the one possessed of this love. It is wonderful for a man to have the whole life and soul and body

so burning with love, so consumed with devotion to God, that it seems as if he was clothed with zeal as with a cloak. That is what the prophet said of Christ; but notice what kind of man he was: he put on righteousness as a breastplate. He was not like Jehu; he was not like those Jews and that priesthood at Jerusalem; for he put on righteousness as a breastplate, and was clad with zeal as with a cloak. I will tell you, my friends, one who goes out with righteousness as his breastplate, in the fear of God, and with this burning zeal in his soul, will do a mighty work for God. That man will be a mighty power, a power as irresistible as any force you can think of in nature. Wherever he goes, he will burn his way into the hearts of the children of men. There is no power in this world that can withstand the onslaught of such a man as that. No power, either kingly or governmental, can withstand the influence of a man whose heart is covered with a breastplate of righteousness, and who is clothed, as it were, with a zeal that is like a coat. Such men are absolutely irresistible forces in this work. This was the experience of Christ, our Saviour.

There have been men with zeal for God, mighty zeal. I will call your attention to one. There had been a great apostasy in Israel, and when there is an apostasy in the church the tendency is for everybody to be affected by it. A great sin had come into Israel. The Moabites had tempted the people of God, had gotten the men of Israel to marry the women of Moab, and the men of Moab had married the women of Israel. The people of God were mingling on equal terms with that heathen nation which God had said should not come into his house. The Lord's wrath was mightily stirred. He sent his angel down from heaven and began to slay the people. There was a great slaughter.

When Phineas the priest saw one of the sons of Israel and a Moabitish woman sin at the door of the tabernacle of the Lord, what did he do?—In his zeal for God he took a javelin and thrust them through. We say this was an awful thing to do; yet God approved of it, for he said to Phineas, "Wherefore I give unto him my covenant of peace." Why?—Because Phineas had in his zeal for the Lord tried to put this sin out of the camp.

Oftentimes now men will stand hesitating and criticizing and finding fault, when they ought to take hold with the people of God and help to cleanse the camp of sin. We are living in the most critical time of the work of God; because everything that we are doing is so prosperous, and we are so filled with what we are doing that we are very liable to leave God out of our reckoning and believe we can finish his work in our own strength. One of the great things we need to do now, while we have zeal and are in earnest in this work, is to be sure that we are all the time individually on God's side. If we do not have the zeal according to God, but our zeal comes because of selfish ambition or because of some worldly interest, we shall make an awful mistake. The work of God will triumph, but we shall be lost when the final reckoning comes. What the church needs is to have each individual member of the body on God's side all the time, and to have the zeal which is according to the righteousness of God.

This zeal, this earnestness, is a thing that belongs to this people. I believe that there has never been a people in the history of the Christian church that is so much entitled to this zeal as this remnant church. Why?—Because there has never been a people in the whole realm of Christianity that made such wonderful professions of religion as we do. There never was a people that pretended to give the message we are giving to a perishing world. We say to the people that we are living in the end of time. I suppose there are very few here today that do not believe that in a way, that we are in the last end of time. Now how would you expect a man to act as if he actually believed that he was living in the very last generation, and probation was about to close. Would he be a man to take things easy? Would he be indifferent whether men heard the truth he believed, or whether they did not? I think if a man really believed the truth, he would be very much like a Methodist preacher I once met. He said: "If I believed what you say you believe; if I were an Adventist who believed what you are teaching, I would work with all my heart and mind. I could do ten times more work than I am able to do now, if I knew the Lord was soon coming." The very fact of knowing that the coming of the Lord is so near should of itself set a man on fire, and consume him with zeal. The very fact that a man is not going to leave his goods to his children, but is going to live on until the Lord comes, ought to cause him to cut every cord that binds him to this world, and consume him with zeal for God's service. If that does not do it, what can?

And yet, my friends, how weak we are, with such a great and mighty truth as we have. I tell you there is something wrong. To believe this is the last generation of men, and this the last message of mercy going to the world—to believe it with all the heart—will fire a man's soul with such zeal that he will be an irresistible force.

I remember once when I was preaching to a congregation about giving their children to the Lord's service, one mother would not make the sacrifice of giving up her daughter for training in the Lord's work. I talked very earnestly with her, but she would not make the sacrifice. She wanted to have her daughter always with her, and could not bear to have her go to some foreign land. She was not willing to let the girl go out of her sight. What do you think became of that girl? That woman held on to her and would not let her go to school to get a training for the Lord's work. The girl afterward married out of the truth and apostatized.

Do you think a parent who will not give her children to God believes this truth? We have the last message of mercy to be given to the world. This is the end of time; for the Lord is soon coming. Yet men are not willing to give themselves and their children to God. Do you believe that is right? Do you believe, my friends, that is the spirit that ought to prompt and permeate a church? No. I believe every Seventh-day Adventist parent in this world ought to give himself and his children to God for service [amens], that they may go wherever God shall call them, whether to Africa, India, China, or any other field in the wide world where there is need.

Every son and daughter ought to be on the altar to go where God calls, when God calls, and because there is suffering and hardship and trial. That should be an incentive, not a hindrance.

Do you say, I do not feel, Brother Evans, as though I could give myself to go where God might call? Why not? Why should a man hesitate to go and do the finishing work for God? Because of hardships? These hardships depend a good deal on how you look at them. A man might think he was having a very hard time when he was having a very good time if he but knew it. When you get into a foreign field it is not half as hard as you think it is. I talk to young men about going to China. I set before them the conditions. I tell them of the language that is to be learned, and they shrug their shoulders and say, "I think I am better adapted to school work at home."

But, brethren, who is going out to these great heathen lands if you do not go? Who is going to make the sacrifice if you do not make it? Who is going to take the message to those people who are dying by the millions if you hesitate to do it? If every one of us believed this truth with all his heart, there would be no hindering cause to prevent your or my going to any field in this world for God, if the need was there and the opportunity presented itself to go. Today we are paralyzed in our work because we cannot get young men and women fast enough to go out into the work. I believe, my friends, as fast as we can get the men, the people of God will give the money.

Think of the tremendous increase in the offerings. Why, yesterday when I heard the treasurer's report, my heart was wonderfully cheered. I said, The people are ahead of the ministry, and the people are going ahead of even our boards in making provisions to fill these great and needy fields. Where are the men who are ready to go? Do you ask, Isn't there sacrifice? Isn't there hardship? Yes, of course there is. But why in the world would a man believe this message if he is not willing to sacrifice for God? I could believe that if a man thought the Lord was not coming for a hundred years, or two hundred, he might want to look out for a rainy day, but if we believe this message it should stir every heart to cut loose and give all for God. Do you not believe that? Do you not believe, my friends, that every one of us ought to be willing to do anything for God, to go anywhere for God? I think so.

And yet look at the great fields in Asia unoccupied—look at them from a reasonable standpoint. In the Asiatic Division there are 25,000,000 souls dying every year without Christ. Think of it! Twenty-five million! Do you, say, I cannot do anything; for I am not sufficient; I am not qualified? It is not great ability that wins in the work of God, but great consecration. The consecrated man, the consecrated woman, whose heart is full of fire and zeal for God, who is willing to give and suffer, can do much more than a man that is better trained yet lacks entire consecration.

I tell you, my friends, there is need of a mighty awakening in the church of Christ today. How are we going to finish this work? How are we going to ever get it completed? When I come here and hear these splendid reports, and see what is being done, my heart burns

with fire and zeal, and it seems as though we could finish it soon; but when I go back to that great Asiatic Division, with its 600,000,000 people and see that there is not one man for 20,000,000 population; when I see our men failing in health, being scattered hither and yon, long distances apart, my heart cries out, How can this work be done without more help? How can it ever be finished in this world, and we go home to glory, until this church arouses itself and we have a mighty outpouring of the Spirit of God upon us to fit us for service? And, brethren, I will tell you that awakening must come if we close the work in our day. If the people would give themselves wholly to God, with heart and soul and body we could do a mighty work for God. A wonderful work could be accomplished in a short time.

Brethren, we must not forget what God can do with a consecrated instrument. It does not take great men to do a great work for God when he works with them. You remember the story of Israel going around Jericho—how all the hosts marched around, but did not have to fight any battle; they just had to obey God. When they came around the seventh time, and gave the shout of triumph, God did the work. But Israel must follow on. God works; they must show zeal, and service, and consecration, and obedience, and God can do the work.

I believe the time must be very near for the fulfilment of those statements given to us from the servant of the Lord, that there would be a host of our people cutting loose from the world, from the farms, from the shop, and going out to preach this truth to the world. Why, bless your souls, if it is not soon now, when will it be? When will those prophecies ever meet fulfilment if some do not arouse themselves and set themselves to work with intense activity? I say the time is now. It is now the time when every Seventh-day Adventist ought to set himself to work definitely for the coming of Jesus Christ. Do you say, I can not preach well? My dear friends, let your soul burn with fire and zeal for the coming day, and God will lead you out. He will lead you to your neighbors and your friends, and you can give your goods, you can give your children, and in some way God will lead you into a work that will be mighty.

I knew a man over in Michigan, a poor old blacksmith. He was a very untidy man, and had no education; yet that man had great zeal. When he was introduced to me as one who had raised up a church of forty members, I said, "How in the world did he do that?" He did it by Bible readings, by distributing literature, by praying with the people. He had raised up a better church that year than had any minister in the conference. And what one man can do other men can do. Suppose the one hundred fourteen thousand men and women in the United States, in Europe, and in all the world, should give themselves definitely to work for God like that, would not there be a stir in the world, men going out with their satchels filled with literature, talking about the Lord's coming, distributing this message, telling of the Lord's coming near at hand. Then a man would not be looking on his acres, on his fine possessions, nor reckoning up his bank account; his soul would be burning with zeal for God, and he would be giving every fiber of his being to God,

—his wife, his children, his soul, his money, his time.

God can take every man and woman who will give themselves to him. If you and I are possessed of this zeal, this earnestness, brethren, we will impart it to another, and that one to another, and so on, and these things will extend and expand more and more, until soon the whole world will be reached. The message will be given, and our Lord will come.

Of Christ it was said that the zeal he had for God consumed him,—it ate him all up, his life, his strength, his all. Now, what are we going to do? I have talked with many a man since I reached the United States. Some say, I am going to be a doctor; I am going into private practise. Others say they are going to do this or that. My friends, what is your object in doing this or that? Why do you want to be a great doctor? Why do you want to be a great man in the world? It seems to me that the greatest thing in the world that a man can be is to be an instrument of God to finish this work. What will you do with that greatness by and by? Can you take it with you? It will last during your lifetime, and then it will go out. But if a man will give his life to the work of soul-saving, by and by he will have eternal riches. He will not be flattered; he will have few friends, and no worldly greatness, no social prestige; but, O brethren, he will have a great harvest of souls in the kingdom of God! I would rather have that for my inheritance, I would rather have that for my treasury, than to have all the riches and honor of this world, and then go down to ruin at last. The great thing is to build so solidly, to work so truly, to be so loyal to God, that every fiber of the being will live through all eternity.

I appeal to you with all my heart to cut loose from every earthly tie, and to swing clear into the service of God, and give yourself with great zeal to the finishing of this work. May the text be true of us, "The zeal of My house hath eaten thee up." I want this to be true of me. I should rather have it true of me than to have anything in this world,—to know that I have given all I have on earth to get heaven; that I stand for righteousness; that I stand for hard work, that I stand to finish this work. I do not care for riches, or for the honor or glory of men, but that I may have it said of me by God himself that "the zeal of thine house hath eaten me up." I want to be consumed wholly in God's service, to put all he has given me into his service, and to hear these words said to me by the Lord himself when I have finished my work. This glory ought to satisfy any man's heart, it ought to satisfy any church, a whole denomination, to have that said of it: "The glory of My house hath eaten thee up."

May God give us during these meetings this consecration, that we may be possessed of this zeal, for his name's sake.

"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Gal. 2: 20.