

REPORT *of* PROGRESS

THE SOUTHERN

UNION CONFERENCE



Vol. 4

NASHVILLE, TENN., JANUARY 25, 1910

No. 4

A FEW THOUGHTS ON ORGANIZATION

AMONG Seventh-day Adventists, organization came into existence because of necessity. At first, because we had come out of other churches, we feared organization, and thought it was formality. But as difficulties arose, it became necessary that order should be established.

At first each minister went where he pleased, and oftentimes appointments conflicted, and there would be two or three ministers in one place at the same time. This necessitated a committee being appointed to advise and counsel with the laborers, that there be no conflict in this respect.

Then we came to ministerial support. Some were excellent beggars for themselves and families, and could obtain sufficient for them; while others begged for the cause, forgetting their own interests. This necessitated a system by which the ministers could be supported. Before we learned the truths regarding the tithing system, there was a plan inaugurated called "systematic benevolence," which was used a few years.

As our companies increased in numbers, it became necessary that we have local elders, so these were appointed. As the local elders frequently changed, and were simply individuals who supported themselves and attended to their own individual employment, the question arose respecting the privileges and duties of those holding this office. It was decided, therefore, that no local ordained elder was empowered to perform marriage ceremonies. This became necessary to save us from having trouble with the State. Then the question of baptism arose; and it was decided by the General Conference, and we thought we were sustained by the Scriptures, that ordained local elders could baptize in their own churches, but not elsewhere, unless by permission or recommendation of the conference committee.

Originally, giving a man a license was simply to show that he had the privilege of exercising his gift, so that the people, as well as he, might know whether or not he was called of God to preach. Such individuals, by virtue of their license, were not authorized to baptize outside of their own churches, any more than local elders. These regulations were made on account of confusion being brought in by many feeling that they

THE NEW YEAR

ON the first of January,
In the year of nineteen ten,
There appears a solemn message,
For all candid, thinking men.

We are living, we are dwelling,
In an awful solemn age,
Soon will heaven's ledger open,
With our names upon its page.

Then will every word and action,
Thoughts and deeds which angels saw,
Be brought forth from that great ledger,
And compared with God's just law.

O my brother, O my sister,
Let us gird the armor on;
For the night is fast approaching,
And the day is almost gone.

We have but a little longer,
Now to labor for a soul,
We must haste, the time redeeming,
While these precious moments roll.

Soon will Jesus come in glory,
For to set his people free
From all sorrow, pain, and sickness,
Throughout all eternity.

In the prophecies of Daniel,
All these facts are brought to light.
Also in The Revelation,
They shine forth in such plain sight.

Brother, won't you heed the message
Of God's sure prophetic word?
Won't you help to give the warning
To all those who've never heard?

God is calling you to-day,
Will you now his voice obey?
Come, oh come, and do not stay;
Therefore, brother, pray, oh pray.

—Selected.

were called to preach and baptize, whom the brethren did not think God had called to that work. So step by step it was seen that our present system of church and conference or-

ganization was necessary, and it was adopted as necessity required. It is in harmony with the Bible and the spirit of prophecy.

The independency of our churches was also a question, and it was clearly seen from the Bible that the churches were amenable to some organization that was above the churches (Acts 15: 1-41), and that the ordaining of ministers was by the presbytery (Acts 13: 1-3), recognizing a higher authority than one single church or one single minister in ordaining ministers.

After church organization, conference organization became a necessity, and so on to the General Conference organization. The General Conference, when assembled, is the highest human authority among Seventh-day Adventists. The spirit of prophecy comes to us as a people, sustaining the same position to God's people as it ever has in the past. Thus the third angel's message is, simply a resetting of the truth of the gospel in a framework of truth.—S. N. Haskell.

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SOUTHERN UNION CONFERENCE

THE first meeting of the present session of the Southern Union Conference held at nine o'clock, Thursday morning, January 20, was a very pleasant and profitable one. Elder McVagh presided, and after some appropriate remarks called upon Elder Kilgore to read a portion of Scripture and lead in prayer.

Elder Kilgore prefaced his reading with a few remarks touching the progress of the work since he first became acquainted with the third angel's message. He related briefly several very interesting experiences of himself and others.

The scripture selected was the fortieth psalm, which was read slowly and feelingly. Earnest prayer followed, a number of fervent amens showing that the petition was not that alone of the leader, but of the congregation.

After the appointment of the usual committees the conference adjourned to Sunday morning to give opportunity for the transaction of the business of the Southern Publishing Association and other legal bodies.

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ARE you living for God and right?

A BRIEF VISIT TO MISSISSIPPI

CIRCUMSTANCES prevented me from reaching the institute at Water Valley, Miss., until near the close of the meeting, and then I could only stay a few days. Truly, I never enjoyed a meeting more in all my experience. Practically all the laborers in the Mississippi Conference were in attendance. Instruction in canvassing and general missionary work was given during the day in connection with a series of Bible studies in the evening. Brethren A. F. Harrison, H. G. Miller, Elder W. S. Lowry, and others gave timely and profitable instruction, and all did faithful work, and consecrated themselves anew to the work of the message.

Along with the regular old standbys in the work in Mississippi I was pleased to meet new recruits in the person of Brother Morley, who during the present year accepted the truth and stepped up from his good work in the Methodist ministry to house-to-house work in giving the judgment message; and Brother Oberg, who has lately come to the South from New Jersey. If these young men press on in the spirit in which they have begun, they have a bright future before them.

Sister Miller acted Martha and Mary alternately, and contributed much to the success of the meeting. Brother Virgil Smith and his faithful wife opened their home to the meeting, and the interest manifested by the neighbors spoke eloquently of the good influence of Brother and Sister Smith in this community, where the truth had not been presented until they moved there a few months ago. The Spirit of God came feelingly into the meetings, and I expect to see some of the people keeping the Sabbath soon.

From Water Valley I went to Amory, and had the pleasure of a short visit at the Pine Grove School, speaking in the chapel Sunday evening to the students and such of the neighbors as could be notified of the meeting. It was indeed a privilege to meet again some of the brethren and sisters of Hatley and Pine Grove, and to note how auspiciously the school work is moving along under the earnest management and labor of Brother and Sister S. Moyers. I am glad to see young men and women in the South developing strength in overcoming difficulties and bearing responsibility.

After a couple of days with the brethren at Atlanta, Ga., I returned home January 13th. Active preparations are being made for the coming union conference session. Indications point to a large attendance and a good meeting.

C. F. McVAGH.

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RELIGIOUS LIBERTY IN LOUISIANA

SABBATH, February 5, there will be taken up in all our churches and companies, the regular yearly offering for carrying on the religious liberty work. We in Louisiana have had but little opposition in this matter heretofore, but the enemy of truth has recently bestirred himself, and we are being notified that strong, united efforts will be made at the next session of our General Assembly, to secure the passage of a very rigid and pernicious Sunday law. It is sought to couple this law with a

temperance provision so as to make those who oppose one also seem to oppose the other.

We must meet this issue, making plain just where we stand. To do so will require the use of a large amount of literature such as *Liberty*, *Religious Liberty Leaflets*, and the *Protestant Magazine*. All these should be freely scattered by our people. A fund must be provided with which to supply the members of the Legislature with this reading-matter, when they meet in Baton Rouge in May.

Let us all give very liberally to this fund this year, that we may present the message to the law-makers of our State, and, if possible, prevent the passage of oppressive religious laws.

E. L. MAXWELL.

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A LETTER FROM INDIA

THIS is not to be read as an ordinary article, but as a letter to the folks at home.

After a brief stop at Nashville, Washington, and New York, we set sail Oct. 14, 1909, for India, landing at South Hampton, England, October 21. From there we went to London, where we staid twenty-one days. Most of our time was spent there in visiting the many things of interest found in the world's metropolis.

November 13 we took the boat for Bombay, India. It was a long but pleasant journey of three weeks. On our way we called at the famous Rock of Gibraltar, Marseilles, France, Port Said, Egypt, and Aden, Arabia. The last place named is supposed to be about the hottest place in the world. Europeans live there but a short time.

On landing at Bombay, December 3, we were met by Elders James, Miller, Enoch, and Dr. Menkel. They seemed glad to see us and gave our party a hearty welcome to the great field of India.

After staying a few days at the home of Elder Enoch in Poona, our party broke up, and we went to our several places of labor. Brother Thurber and family, and Miss Secrest went to Burma, Brother Wellman and family to North India, Brother Kelsy and wife stopped in West India, while Mrs. Lowry and I were sent to South India with Elder James. We are to labor among the Sabbath-keeping Tamils, of whom you have heard so much.

Upon our arrival at the place where we are to locate a reception was given by the natives in our honor. To show their pleasure in having us come to their village, the band came out and marched in front of the bullock carts in which we were riding. The streets were crowded with people from all over the village, anxious to see the new man and woman from the other side of the world. As soon as we reached the house, they all came for the reception, bringing with them sugar, limes, and bananas, which were given to us as tokens of friendship and welcome. In their speeches of welcome they told of their history, how that some fifty years ago they began to keep the Sabbath, and of how glad they were that our people had come among them and had given them additional light.

Our hearts were certainly touched as we saw these simple souls, on the Sabbath, come

to the house for their service, bringing with them money, rice, eggs, gee, etc., as offerings to the Lord. They are very strict, in a way, in keeping the Sabbath. They do no work of any kind, not even their cooking. If they cannot save their food over from Friday or eat it uncooked, they simply wait until after sundown, then prepare their food. In their meetings they use the psalms for songs. Even the small children who are not old enough to wear clothing of any character, except a cotton threat around the waist, can repeat psalm after psalm without making a mistake.

We have a very peculiar situation here and see great possibilities before us. These people are not Seventh-day Adventists. They must be trained so that they will be. There is a great work before us, and we need the wisdom of God that we may know how to work for these people and train them up for Jesus.

We need the prayers of God's people.

MR. AND MRS. G. G. LOWRY.

Nazareth, S. India.

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ALABAMA

REMEMBER the *Canvassers' convention and institute* to be held at Marlow, Feb. 4-13. All who expect to attend will please let me know, so that all necessary arrangements can be made for you.

The railroad fare of the regular canvassers and those going into the work from the institute, will be paid by the conference. Board will be furnished for ten cents per meal. Room will be provided, but it will be necessary to bring bedding along with you.

Get off at *Summerdale*. Please plan to get there *Thursday afternoon or Friday forenoon*. Arrangements will be made to have some one meet the trains at the times mentioned, and carry those who come to the institute.

Remember to bring your Bible and a notebook; as there will be many points that should be noted down and committed to memory.

R. I. KEATE.

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SOUTHERN UNION CONFERENCE BOOK-MEN'S CONVENTION

THE opening service of this convention which was held January 18, 19, in Nashville, Tenn., was marked by the presence of every field agent and conference president in the union, together with the general agent, Brother A. F. Harrison, and the union conference president Elder C. F. McVagh. This promptness in attendance, and manifest unity of purpose, indicate in no uncertain way the growing interest in the circulation of our literature.

Every paper was good, live, and energetic. Workers fresh from the field, joined in a lively discussion of the cheering prospects, the most effective ways of propagating the truth, the blessed privileges and experiences of attending the convention, and the certain and speedy triumph in glory of the message set forth in our heaven-born literature.

Some of the good points brought out were: "Jesus is coming quickly, and we must work rapidly to keep up with his army."

"Souls saved through the ministry of our missionary canvassers will gleam as stars in their crowns."

"Those who are doing nothing, may well ask, 'will there be any stars in my crown?'"

"Three lions in the way: Debt, Difficulty, Discouragement. Three chains that bind them: Prayer, Perseverance, Pay as you go."

"Those who have been successful in other work should now throw their whole strength into the canvassing work."

"No man can safely oppose this work by either fighting it, or remaining indifferent to its claims."

"Each church-member should put his shoulder to the wheel now, either by engaging in this work, or by directly assisting those who do engage in it."

"This work is the fulfilment of Job's prayer, 'Oh that my words were now written! Oh that they were printed in a book!'"

Assisting Brother Harrison in the work of the convention were Brethren Cole and Randall of the Southeastern Union Conference, as well as several of the local workers.

We feel sure that from this convention, there will flow a spirit of zeal and courage that should reach every soul in our field. And where this is true, there will be seen the fruits of earnest, untiring work for those for whom Christ died.



ENCOURAGING TO CANVASSERS

"THIRTEEN years ago while sitting by the fire at night, my husband reading to me from Genesis the second chapter, the Spirit of God so convicted me about the Sabbath that I said to my husband, 'Jerry, we are keeping the wrong day.'

"This conviction never left me, but grew stronger until last April it became unbearable. At this time Brother Z. S. Arey, a canvasser, came along with some good books. I subscribed for 'Gospel Primer.' The canvasser left such an impression with me that I told my husband I wanted him to meet him; and when he came and delivered the book I felt impressed that he could help me. As he was leaving I told him I was in trouble. He asked what it was. I said that, 'Saturday is the Sabbath, and we are keeping the wrong day.' He told me to begin at once to keep the right day while the Spirit was striving with me.

"I was cooking for a family every day in the week, and I did not think they would let me off Sabbaths. I felt as though they would turn me off, and that then I could get no work to do. And how was I to make a living. I did not know what to do. I grew sick thinking about it. I could not eat or sleep. I thought I would die. The doctor gave me some medicine, but it did me no good. I went out in the garden and prayed. Then I went to the house and prayed in the pantry. I heard the lady coming. I arose and went into the kitchen. I then told her that the Spirit of God was striving with me, and I did not want to work any more on Saturday, as I believed it to be the Sabbath, and that was the only thing that made me sick. She said, 'All right.'

"That very minute my bad feelings all left

me, and oh, how happy I was. My husband and I have been keeping the Sabbath ever since. My faith is greatly strengthened in God, and I intend to keep the Sabbath if I do not get any work. The Lord has promised to take care of us."

The above was told me by Sister Susie J. Clay, and I pass it along for the encouragement of others.

C. F. DART.



THE OUTLOOK FOR BOOK WORK

THE past year has been a very prosperous one for the book work in the Tennessee River Conference. All our workers made good deliveries, and with few exceptions, they have staid with the work well. In February we held our institute at Hazel. It was well attended by experienced workers. One of these told the writer a short time ago that it was the best meeting of the kind he had ever attended.

Several of our experienced workers have availed themselves of the privilege of the Bookmen's Convention here at Nashville. So our institute, soon to be held, will be especially for beginners, and those of short experience. The universal feeling among our workers is that just now is the time to enter the many open doors. This year will likely be a good one for selling books, but who can forecast the next? If you are "going to enter the canvassing work" why not do it now? Be assured you will never find an easier time.

We shall spare no pains or expense in an endeavor to furnish the very best institute possible. And those who will now enter the

CANVASSING REPORT

Southern Union Conference

For Week Ending Jan. 8, 1910

NAME	Book	Hours	Value	Deliv'd
KENTUCKY CONFERENCE				
M Wheeler	D&R	20	\$24.75	\$10 75

ALABAMA CONFERENCE

E A Keate	MISC	83	68 50	
H G Moberg	BFL	36	27 00	
Mrs J R Cofield	CK	8	18 00	
R Roberts	BFL	32	51 00	
K Skidmore	BFL	63	52 50	
I W Peevy	BFL	36	13 00	1 50

TENNESSEE RIVER CONFERENCE

H C Balsbaugh	DofA	21	21 90	
Mrs H C Balsbaugh	MISC	15	18 75	18 75
Annie Benton	JUV	26		46 50
R H Hazelton	MISC	28	25 00	2 70
J G Marlatt	D&R	52	18 10	60
Mrs C D. Wolff	MISC	12	2 75	15 15

SUMMARY

Kentucky Conference	..	20	24 75	10 75
Alabama Conference	...	258	230 00	1 50
Tennessee River Conf.	...	154	86 50	83 70

Totals 432 \$341 25 \$95 95

work will be amply repaid for attending. The time and place will be made known soon, so if you are even impressed that you should attend, write us about it. If you are very sure it is not for you, then send the conference treasurer a donation to assist in the expenses. Our fund for educating canvassers is low, too low to be adequate for this effort. And all who read these lines can pray for the work and workers.

C. F. PARMELE.

Field Missionary Agent.

KENTUCKY CANVASSING REPORT

For Year Ending December, 31, 1909

Agent	Book	Hours	Orders	Value	Helps	Total	Bks. Del	Val. Del.
M J Weber	BFL	1810	1228	\$1262 50	\$ 32 70	\$1295 20	1023	\$1034 40
H C Carmichael	DofA	1928	744 *	2431 50	53 25	2484 75	255	780 15
M Wheeler	D&R	1258	364	829 00	114 20	943 20	449	624 70
H E Beck	D&R	1338	192	510 50	154 40	664 90	360	488 05
Charlsey Allran	BFL	845	310	385 00	46 15	431 15	239	244 75
Lyndon Taylor	BFL	861	357	386 25	12 30	398 55	234	239 55
C F Dart	BFL D&R CK	170	28	46 25	4 50	50 75	149	229 20
Edward Whittier	CK	442	213	220 50	11 50	232 00	223	192 25
Z S Arey	BFL	810	71	81 05	5 50	86 55	197	148 55
W P Ethington	BFL	354	182	189 50	4 00	193 50	144	142 35
Rochelle Philmon	H&H	115	48	139 00	16 00	155 00	71	136 25
Alice Reynolds	BFL	844	132	142 80	52 15	194 95	168	131 55
Luther Alexander	D&R	205	50	149 75	7 00	156 75	40	108 90
R W Harris	BFL	170	128	156 50		156 50	82	100 00
Sans Philmon	CK	216	164	166 00	12 25	178 25	79	62 00
Miscellaneous	—	107	47	47 50	19 35	66 85	89	40 41
Totals		11477	4252	\$7143 60	\$545 25	\$7688 85	3802	\$4703 06

MISSISSIPPI CONFERENCE

Tithe for December, 1909

Hatley	.....	\$ 16.03
Meridian	.....	432.81
Eshcol	.....	3.55
Vicksburg	.....	19.10
Ingomar	.....	15.72
Enid Company	.....	229.85
Pine Grove	.....	9.85
Ellisville	.....	20.35
Individuals	.....	12.08
Total	.....	\$759.34

F. R. SHAEFFER, Treas.

I certainly praise the Lord for the above report. We did not have as many agents as in 1908, but sold almost one thousand dollars worth more of books.

This averages forty-one cents per hour. One sister averaged \$1.18½ per hour. What other occupation can you find that will bring such good returns financially, to say nothing of the spiritual results?

Our canvassers have done faithful work, and I am proud of it.

Our aim is to make this year's report much larger.

C. F. DART, State Agent.

**RELIGIOUS LIBERTY DAY, SABBATH,
FEB. 5, 1910**

It is one of the fundamental beliefs of Seventh-day Adventists that the thirteenth chapter of Revelation teaches that the closing period of this world's history will be marked by great religious intolerance not only in the United States but throughout the world, and that the papal Sunday will be rebelliously exalted through civil legislation against the Sabbath of the fourth commandment. And, moreover, no feature of our work has attracted more attention and excited more public comment than our persistent efforts by all lawful means against every form of encroachment upon the rights of conscience by the civil magistrates.

Much good has been accomplished by the magazine *Liberty*, and by the distribution of religious liberty literature, and the circulation of petitions against Sunday bills in both State and national legislatures, and in defense of those who have been arrested for violation of Sunday laws. As we near the end, agitation for a better observance of Sunday is bound to increase, and persecution for conscience sake become more wide-spread.

At the last General Conference the following resolutions were adopted:—

“Whereas, Agitation for Sunday legislation is rapidly increasing in the United States and Canada and,—

“Whereas, The general annual collection of funds for the prosecution of religious liberty work has hitherto been exclusively for the general Religious Liberty Department; therefore,—

“We Recommend, That there be an equal division of funds to the general, union, and local conferences in the fields.”

Nowhere is there more reason for faithfulness and activity in religious liberty work than in the South. During the last year there have been several arrests in the South for violation of State Sunday laws.

And nearly every State in the Southern Union Conference has a campaign in progress for some form of civic righteousness, and especially for a better observance of Sunday. I hope that every member, and especially every church officer, will join heartily in making the offering on Sabbath, Feb. 5, 1910, the largest ever raised for this purpose.

As will be seen by the recommendation one third is to be retained in the local conference treasury, and the remainder to be forwarded to the union conference, there to be divided with the General Conference. Please see that the date is properly announced in your church, and that every member has a chance to contribute something toward this fund.

C. F. McVAGH.

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Bookmen's Convention

Important Gathering of Bookmen and Conference Officials in Nashville—Interesting Papers Read and Discussed—Important Resolutions Submitted

RESOLUTIONS adopted by Bookmen's Convention, January 18, 19, 1910:—

We recommend:—

1. That the most vital question before us in the publishing work is how to select and train agents who will work year after year, and twelve months in the year.

2. That thorough training makes permanent agents.

3. That men and women of mature years and experience usually become the most permanent workers.

4. That we should select people who are well established in the truth, especially those who are successful in the world's business, and press upon them the demands of God's cause and their personal responsibility, rather than any financial advantages as reasons why they should leave all, no matter how promising their work may be, and join in proclaiming the third angel's message.

5. That we should encourage more and more the work of resident canvassing in permanent territory.

6. That book selling can be conducted successfully at all seasons of the year; that rainy seasons and winter seasons are often the most profitable times for work; and that leaders should demonstrate these facts as a primary means of enlisting their agents in steady, permanent work.

7. That the institute method alone, without house-to-house training, develops transient workers, and that agents trained in institutes should be considered as only partially trained.

8. That one general institute be held in each conference each year, and that old as well as new agents be urged to attend.

9. That house-to-house training should be conducted personally by the field agent with his canvassers in each house, except as the alternating method of work from house to house is resorted to as a test of the agent's ability.

10. That the general missionary agent should spend three days or more, at least once a year and oftener if possible, with each one of his field missionary agents in house-to-house canvassing.

11. That small institutes with four to six canvassers may be conducted frequently and profitably in private houses and churches.

12. That well organized institutes may be conducted profitably near the close of our large schools, immediately before or after a large camp-meeting, or in midwinter.

13. That well matured arrangements be made to assist agents over crises in their experience in taking orders, in delivering books, and in financial matters.

14. That we favor the publication of cheap editions of "Great Controversy" and "Daniel and the Revelation" to sell at \$2.00, these books to contain the same matter and illustrations as the better bindings, but to be

smaller in size, and the binding to be similar to the cheap "Daniel and the Revelation."

15. That we concur with the General Conference regarding the regulation of prices and discounts on our publications.

16. That all canvassers who faithfully work forty hours per week for forty weeks each year, or who may deliver one thousand dollars' worth of books per year, have their expenses paid to the next Bookmen's Convention.

17. We recommend the salary basis as the means of support of field missionary agents.

THE Bookmen's Convention now in session is a most fitting prelude to the Southern Union Conference meeting which is to be held January 20 to 30. The following program of subjects has been arranged for the convention:—

1. The Importance of our Publications in the Spread of the Truth, Eld. S. B. Horton. Discussion, Eld. A. O. Burrill.

2. Who Should be Encouraged to Canvass, R. I. Keate. Discussion, V. O. Cole and R. Hook Jr.

3. The Relation that the Conferences and the Canvassing Work Sustain to Each Other, Eld. C. F. McVagh. Discussion, Eld. E. L. Maxwell.

4. The Essentials Necessary for Successful Field Agents, C. F. Dart. Discussion, A. F. Harrison.

5. The Scholarship Plan, Prof. P. T. Magan. Discussion, L. D. Randall.

6. The Relation that the Publishing House and the Canvassers Sustain to Each Other, R. Hook Jr. Discussion, R. L. Pierce.

7. The Cash System: What does it mean; How best carried out, Eld. W. R. Burrow. Discussion, V. O. Cole.

8. The Duties and Privileges of a Field Agent, I. T. Reynolds. Discussion, C. F. Parmele.

9. The Relation of the Conference Officials and Church Elders to the Canvassing Work, Eld. A. O. Burrill. Discussion, Elders Chas. Thompson and A. J. Haysmer.

10. Overcoming Difficulties, Eld. J. R. Bagby. Discussion, I. T. Reynolds.

11. Canvassers' Institutes: Where, When, and How Held, A. F. Harrison. Discussion, Eld. W. R. Burrow.

12. How to Encourage Canvassers when in the Field, C. F. Parmele. Discussion, C. F. Dart.

13. Concentration of Effort in Selling our Books, H. G. Miller. Discussion, W. W. Eastman.

14. Some Things We Should Do and Some Things We Should not Do to Make this Work a Success, Eld. W. S. Lowry. Discussion, L. A. Smith.

15. Our Juvenile Books, Eld. J. E. White. Discussion, H. G. Miller.

16. The Sale of our Ten-Cent Magazines, Eld. C. P. Bollman. Discussion, R. I. Keate.

17. Odds and Ends, Eld. E. L. Maxwell.

The first meeting of the convention took place in the North Nashville Seventh-day Adventist church building on the 18th, at 9 o'clock A. M. Elder McVagh, president of the Southern Union

Conference called the meeting to order.

After a season of prayer, Elder McVagh made some encouraging remarks. He said, "It is a good thing to come together and listen to the recital of victories that God has given to others in order that we may overcome. Satan is going to put just as many difficulties in the way as he knows how, but 'Greater is he that is in you than he that is in the world.' One of the means that the Lord has provided to help us in the work is this very convention idea that we are using this morning."

A social meeting followed, in which seventeen took part in the ten minutes provided.

Elder McVagh suggested that a permanent Chairman and Secretary be provided for the convention, which resulted in Brother Harrison being chosen Chairman, and Brother L. D. Randall Secretary.

Moved by Brother Bollman that the Chairman appoint the necessary committees, including a committee of five on plans. This was seconded by Elder McVagh, and carried.

Elder A. O. Burrill suggested that a report of these meetings be printed in the REPORT OF PROGRESS every day, or every other day, and sent out to our people.

The Chairman upon taking the Chair said: "Unless God comes in and moulds our hearts and minds and gives us of his sweet Spirit, we will go away from here perhaps worse off than when we came. If we accomplish the work that has been outlined, it will mean that every one must be here on time and ready to take hold and get all that he can out of the meetings, and thus be better prepared to go out into the field and cope with the work that is before us. I hope that every one will take a lively interest in the matter, and feel perfectly free."

Elder S. B. Horton's paper was then called for on the following subject,—

IMPORTANCE OF OUR PUBLICATIONS IN THE SPREAD OF THE TRUTH

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God Reigneth." Isa. 52:7.

"The Lord gave the word: great was the company of those that published it." Ps. 68:11.

Of all the great movements which have had for their object the salvation of lost humanity, none are of greater importance than that attending the proclamation of the threefold message of Revelation 14. This message is designed to prepare the world for the ultimate climax of gospel endeavor, the hope of God's people since the fall of Eden.

The message is one of marvelous proportions, and resplendent with varied methods of accomplishing under God

the greatest work ever committed to man. Angels, prophets, kings, and apostles got a glimpse, so to speak, of the things which have been placed in our hands. They desired to see the things concerning this day and time.

Brethren, we do not fully appreciate the magnitude, the dignity, and the privilege afforded us under this commission to preach the everlasting gospel.

Among the essential elements precedent to successful reform movements, there is none of greater importance than that which provides for mental development and activity. It has been truly said that the mind is the highest form of creation. The apostle Paul wrote: "With the mind, I myself serve the law of God."

It was the revival of letters during the dark ages which led to the successful launching of the Reformation, undertaken under God by Luther and others in Europe. The history of the Reformation cannot be fully written without giving literature its proper place in that great movement which has done so much for the freedom of men's minds and souls concerning God's eternal plan and purpose. In the dispensing of literature the art of printing must necessarily be considered.

D'Aubigne, the great historian of the Reformation, in speaking of the art of printing, says: "The art of printing, that mighty engine, the discovery of which marks the fifteenth century, came to the assistance of the efforts we are now recording; and its weighty missiles were continually discharged against the enemy's wall." This art was providentially brought into being at the right time, and we should be thankful for the progress made in this mighty factor.

The agitation, even within the ranks of the Roman Catholic Church, provoked and demanded the preparation of that kind of literature which would awaken men to the realization of the difference between what the church taught and the "thus saith" of God. Monks and priests proclaimed a new doctrine to the apostate church, which eventually destroyed its unsupported traditional religion. The new doctrine often acted upon men's minds and aroused them from their deep slumber without the instrumentality of a preacher. Permit me to quote, as briefly as consistent, from D'Aubigne's history of the Reformation with reference to the efficacy of the campaign which was being carried on in behalf of reform through the literature especially designed therefor:—

"Luther's writings were read in the boroughs, cities, and hamlets; even the village schoolmaster had his fireside audience. Some persons, in each locality, impressed with what they had heard, consulted the Bible to relieve their uncertainty, and were struck with the marked contrast between the Christianity of Scripture and that which they had imbibed.

[Are we not warranted in pointing to similar experiences under the proclamation of the third angel's message through our literature?] Fluctuating for awhile between Romanism and Holy Writ, they e'er long took refuge in that Holy Word which had beamed into their minds with such new and cheering luster. While these changes were passing in their minds, an evangelical preacher—he might be a priest, or, perhaps, a monk—would appear. He speaks with eloquence and authority, proclaiming that Christ has fully atoned for the sins of his people, and proves from the Sacred Word the vanity of human works and penance [Cannot the canvasser and preacher unite in a testimony of similar character?]

"A Word of power from God himself, was remolding society. In many instances, the people, the principal citizens, wrote to a man whose faith they knew, urging him to come and instruct them, and he, for the love of the truth, would, at their call, at once leave his worldly interests, his family, his friends, and country. . . .

"The impulse which the Reformation gave to popular literature, in Germany, was prodigious. Whilst the year 1513 saw only 35 publications, and 1517 but 37, the number of books increased with astonishing rapidity after the appearance of Luther's theses. We find, in 1518, seventy-one various publications recorded; in 1519, one hundred and eleven; in 1520, two hundred and eight; in 1521, two hundred and eleven; in 1522, three hundred and forty-seven; and in 1523, four hundred and ninety-eight. And where were all these books published? Almost invariably at Wittenberg. And who was the author of them? For the most part, Luther. The year 1522 saw one hundred and thirty publications from the Reformer alone; and the following year, one hundred and eighty-three; whilst, in this latter year, the total number of Roman Catholic publications amounted to but twenty."

The object of quoting so much from the colporteur work of the Reformation is that we may realize that our literature is to have a place and influence upon the world at large in the great controversy between Christ and Satan, which is soon to end with triumph.

The movement which began a few years before and culminated in 1844 was in fact the beginning of the closing work of the Reformation, and, under all the circumstances, why should we not have a literature to assist in our work as the reformers did in their day and time? At this point it might be well to refer to a paper read by Elder Uriah Smith at the 34th session of the General Conference in 1901. ~~Among other things,~~ Elder Smith said:—

"We are all familiar with the importance assigned to the publishing work, in the literary world at large. In any enterprise that is set on foot, in any reform that is being agitated, almost the first inquiry is, What is its literature? What use is it making of the press? Any organization which makes no use of the press is set down at once as something of no consequence or no character; something which

seeks to conceal itself from the presence of men, instead of coming to their knowledge; something that seeks darkness rather than light, with the suspicion which always attaches to such a course, in reference to the character of their deeds. Whereas any cause which gives evidence that it courts publicity; that it is willing to avail itself of every means to make itself acquainted with the people, and the people acquainted with it; that spreads before the public a record of its doings, a statement of its purposes, and its plans, its means and its methods, and keeps these things, by means of the publishing facilities of these times, ever before the eyes of the people, in public ways, and in the by-paths of individual life, shows that it has nothing to cover up, to conceal or keep back; and in pursuing such a course, that cause is sure to gain the attention of the people, and to some extent their confidence, and perhaps sympathy, and possibly adherence. . . .

"To form some idea of the value of the publishing work, as an instrumentality for the proclamation of the message, we have but to think a moment of what would have been the condition of the work, had this agency never been used. But this is too hard a problem to propound for solution; for we can form no conception of it. How many thousands have been made acquainted with the truth, who never would have heard it but for the publishing work? The books never tire in their message. They never grow angry. They speak the same truth again and again. They never answer back. How many have they thus won to the truth who would have seen something in the living preacher, in tone, or manner, or expression, to offend, or repel, or weary. This is an instrumentality that cannot be dispensed with, or allowed to fall into disuse. The query is, and the problem to be solved is, how to make it more efficient, and work it more successfully."

In the earlier experiences of our denomination, the idea of issuing tracts, pamphlets, and books, and prosecuting the publishing work in the general and ordinary sense, was thought to be an idea so remote as not to be worthy of consideration at all. But what do we find to-day? A wealth of heaven-born literature that is having world-wide influence. I will give some figures from the statistical report of the secretary of the Publishing Department of the General Conference, E. R. Palmer:—

Number Publishing Houses	26
Number Employees in Publishing Houses	515
Capital Invested	\$1,038,000
Number Languages Represented	61
Number Tracts Published	1,096
Number Pamphlets Published	287
Number Bound Books	333
Number Periodicals	118
Number Agents Selling Subscription Books	1,200
Number Agents Selling Periodicals (approximate)	3,000
Proportion of Agents Selling Doctrinal Books	87½%

Proportion of Agents Selling Health Books	9¾%
Proportion of Agents Selling Miscellaneous Books	2¾%

The total value of literature sold during the four years preceding the last General Conference has been as follows:—

1905	\$ 548,000
1906	824,000
1907	1,028,000
1908	1,290,000
Total	\$3,690,000

In the preceding summary it will be noted that the number of periodicals now being published by this denomination is 118. The periodical work is becoming a great factor in the spread of the truth. In 1908 the valuation of our periodical sales was forty-one per cent. of the total literature sales. In 1909 we understand that the valuation of our periodical sales went up to fifty per cent.—in the front rank of the publishing work.

Our publishing work, including books, pamphlets, and periodicals, has been a blessing not only to those who know not the truth, but to the church as well; for in this work our church membership may be used of the Lord very materially in advancing the work of the message. Many have been brought into the church through the influence of our publications.

Brethren, the field is still open, as it was when the Reformation was launched. Let us work now with might and main while opportunity is afforded.

The hour has verily struck for a wider and more energetic work with our publications than ever before. The Lord is to cut short his work in righteousness, and he has designed that the literature which we have published and are publishing under the guidance of his leadership shall co-operate with him in this cutting short of the work. You who are bearing the seeds of truth contained in "Great Controversy," "Daniel and the Revelation," "Desire of Ages," etc., think of the possible souls saved in the kingdom.

If any of us are not in the vineyard doing the work we should be doing for these last days, will we not be held accountable, and come up to the judgement in sad need of the *desire* for salvation.

Let us "earnestly contend for the faith which was once delivered unto the saints" through this important agency of the message for the last days.

The Discussion

A very interesting and lively discussion followed, in which Elder Burrill led out. He said, "I want to relate a few instances that have come under my notice, illustrating the principles set forth in the paper."

"Only last Saturday, in our State, I went to a home where there were four obeying the truth as they knew it. And

as I studied our Sabbath-school lesson faithfully for an hour or an hour and a half with them they were so delighted that I led them out a little further on the subject of the things that are before us. I had cast my eye up to the library, and found the books, 'Great Controversy' and 'Patriarchs and Prophets,' so I thought that was the time to help the family with the principles in them, and I took down 'Great Controversy' and read one of the closing chapters.

"Another incident: When I was laboring at the foot of Lake Superior in Michigan, I went to a Methodist family, and they brought out the book, 'Bible Readings.' I was delighted to see it, and asked where they got it. Finally the lady said, 'We had to do one of two things as we were reading that book. We either had to become Seventh-day Adventists, or put the book up.'

"Another instance: Many years ago a series of articles written by Elder K. M. Preble appeared in the *World's Crisis*, published in Boston. These were reviewed by Elder Uriah Smith in a little book called 'Both Sides.' This was placed in the hands of a young school-teacher, and he read it, and by and by was greatly convicted, and he finally became a Sabbath-keeper, and has been a minister in our denomination a long while.

"Another instance: A lady had had our papers sent to her by some missionary who continued to send them and write to her; but by and by the missionary worker lost sight of her and did not know where to find her. The young lady had married a man not a Sabbath-keeper, and she had won him over, and he had become one of our preachers, and years after she made herself known to the missionary and told the results of the literature."

Brother V. O. Cole in relating some of his own experience said, "I remember when I started in the canvassing work about fifteen years ago, the first fourteen months of my work at least, I kept a very systematic record of my work, keeping the addresses of all those who bought the large book, and after a while when I had a little spare time concluded I would send tracts out, and mailed several hundred. I had almost forgotten it when I was going down one of the streets in Memphis and felt very much impressed to go to a house where I had sold 'Prophecies of Jesus' and where I had also sent these tracts. Just as soon as I had opened the door the lady recognized me, and asked me if I had sent the tracts. She had me come in. There was a lady visiting with her and they were hungry for the truth. The tracts had seemed to open up their minds, and we had a season of prayer and they both began to keep the Sabbath.

"Last fall I was going through Knoxville to do some canvassing, and stopped over Sabbath there. A man and his wife came up to me, and he said, 'I guess

you are the first one that ever turned my feet toward the truth. You sold me "Coming King" about six years ago. It convicted us, but we did not take our stand for the truth until about two years ago.' But it had been working in their minds ever since. After camp-meeting at Athens, Brother Westworth and myself were asked to remain there for a couple of weeks. We did so, and in two weeks about twenty-five or thirty took their stand for the truth. We thought it quite remarkable and began to do a little visiting. Seven months before, one family had bought 'Bible Footlights' and were deeply stirred over the truth. The jeweler and his wife said that about five years ago they bought a book, 'Coming King,' at Knoxville, and were stirred over that and lately had been trying to find that book. I asked her if she thought she would remember the one who sold her the book. She said 'Really I believe you are the man.'"

Elder Lowry emphasized the importance of advertising books in our periodicals. He said, "In Mississippi I had the privilege of visiting a family to whom a lady in Mt. Vernon had sent a copy of 'Family Bible Teacher.' She had read it and became interested, and along with that she saw 'Daniel and the Revelation' advertised, and sent to Nashville for a copy. It came, and she read that through and then saw other books advertised,—'Great Controversy,' 'Object Lessons' and 'Mount of Blessing', which she bought and read. I spent a week in her home, and to-day she is a full-fledged Adventist, and has been paying one hundred dollars a month tithe into our treasury for the past six months. Her husband is an ex-senator of the State, and she is a highly educated lady."

I. T. Reynolds said, "The paper cannot get out unless the agent carries it. In New Orleans, I was out selling the *Watchman* and met three gentlemen. One said, 'I will take one.' About a month after I noticed a personal letter in the *Watchman* from one who had bought a paper in New Orleans. He said he had subscribed for six months. I went to see this man and he said he had been wanting to see me ever since. He saw a book advertised that he wanted,—'Daniel and the Revelation.' I got the book for him, and through the reading of it he began keeping the Sabbath, and six of his relatives are now keeping the Sabbath. This was a Catholic family."

R. I. Keat said, "Not only do they bring a good many people into the truth but they have a lasting influence. In one place quite a number of 'Bible Footlights' were delivered, and just recently I received a letter from a sister, saying she had heard our books very much praised. Twelve years ago they had set the church there on fire and turned

some members out of the church, etc., and now in that neighborhood where they had been so intensely prejudiced, we sold nearly every one of them a book, and we have received a letter from a man who wants the agency, saying that he could sell one hundred books, and that the neighborhood had gone wild over 'Bible Footlights.' The books were delivered two years ago."

Elder W. R. Burrow noted the molding influence of our literature upon the minds of different ones: "Our books fall into the hands of young ministers. They don't realize where they are published, and have not thought about the Seventh-day Sabbath. A young man was preaching and was asked where he got some of the things he preached. He said, 'I got it from a book I have at home,—"Bible Readings."'" He was preaching things that we teach all the way along,—the state of the dead and other doctrines,—and trying to get hold of these things.

"To show the influence people realize our literature is having,—I met a gentleman when we were putting out literature, and he said, 'See here, I want this stopped; you have set this whole country afire with your doctrines.' When our literature gets into the homes of the people it will have its influence."

Brother Bagby related an incident from Alabama, "I had received several letters urging me to come to a certain place, and saying that a family there was interested. I went down and stayed about a week, and found a man there, a railroad engineer, who had bought 'Bible Footlights' and since that time had read it through several times. It had been studied and re-studied. The pigeon-holes of his desk were filled with *Watchman*, tracts, 'Bible Training School', and all kinds of our literature, and that man had studied the truth thoroughly. The day I was leaving I spent a little time in his office. Now, he says, 'It seems to me if we are going to pay tithe, it would be a good plan to have a little box setting up here and put in the tithe when it is received.'"

Brother Dart said, "There is no end to the stories we might tell, but it seems I can hardly keep still. There are many ministers that are being influenced by this literature, and are preaching from our books the very truths that we are advocating."

Elder E. L. Maxwell emphasized the importance of getting our literature before the people quickly. He said, "I have seen and heard a good many things that seem to be an indication of an effort that will make for the suppression of our literature. A pamphlet written by E. P. Woodward against Seventh-day Adventists, makes this statement: 'While the Protestant ministers of the United States are sitting still and scoffing, those people are insidiously circulating their literature by the millions of dollars'

worth.' He is afraid that they will put in operation forces against Sunday-keeping that can never be stopped, either by the effort of the people who put the forces in operation or by any one else, and he believes some careful study should be given to checking the circulation of Seventh-day Adventist literature.

"A Western evangelist was approached by a sister with a magazine. His wife picked out the *Youth's Instructor*, temperance number. That night he had nearly a thousand converts and gave to each convert a copy of the *Instructor* and in his prayer mentioned the Seventh-day Adventists."

The next paper was presented by Elder C. F. McVagh, and was entitled,—

THE RELATION THAT THE CONFERENCES AND THE CANVASSING WORK SUSTAIN TO EACH OTHER

THE one thing that brings Seventh-day Adventists together in our conferences and institutions, and sends them forth as ministers, canvassers, etc., is the belief in the third angel's message. If other Christian churches would give the message there would be no excuse for our existence as a denomination. But God has specially chosen this people for a definite purpose, and "there are diversities of gifts, but the same Spirit. And there are differences of administration, but the same Lord." "One is your Master, even Christ; and all ye are brethren." Christ is the director and head from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

The Lord has said that the medical work is the right arm of the message, and if I were to illustrate the place of the canvassing work by any specific part of the human body I should say that it is the feet of the message. The canvassers carry the message to many who otherwise would never receive it.

The most successful way to prepare a field for evangelistic work is to send in a good corps of canvassers. These in addition to bringing some into the truth directly, prepare the way by sowing the seed for an abundant harvest of souls later. These advance guards of the conference go forth, making their own living while they pioneer the field; and besides paying their own tithe into the conference treasury they leave in their wake a train of others who will, when the seed has germinated in their souls, become tithe-payers too, and thus build up the conference. In addition to this they are providing employment for others in our publishing houses, and these also pay tithe into the conference treasury, and help all branches of the work by their offerings.

To my mind the conference is not at all likely to overestimate the value of a faithful canvasser. They should be treated as conference laborers, and not merely as employees of the publishing house. The conference can well afford to give liberal help to the canvassers by employing and encouraging a good State agent, and by assisting in holding insti-

tutes, and, if necessary, helping the worthy canvassers over hard places. If I were placed in charge of a conference or mission field where the resources would only support one additional laborer, that one would be the best State agent I could secure.

The canvassers owe it to the conference to be faithful in their work, and by word and act to be loyal to the conference, and hold up the hands of those upon whom the responsibilities rest.

The Discussion

Brother Maxwell said on this subject, "It has always seemed to me that the canvassing work was simply conference work. The conference work is carried on through different channels, of which the canvassing work is the most important. I think it is a legitimate child of the conference, and ought to be treated as such. To a great extent the canvassing work supports the conference. The canvassers are the scouts at the front. Some of us as generals may be thankful that we have such pioneers, and we should make them to feel and know how much we appreciate their services in carrying on the campaign."

Elder Burrill spoke of the need of Bible workers. "We expect the sisters to become Bible workers, and hope through the periodical work they are learning this line of work."

Elder Bagby said, "There are two sides to this question. I was asked by the conference to go and hold a meeting and investigate the situation and see what they needed. I found a church that had never done anything, so far as gospel work was concerned. I could not get them to see the necessity of working, and their influence was so great that I could not accomplish anything, at least I did not.

"Another church was at work scattering papers around the surrounding country. The conference asked me to go down there. I spent some ten or twelve weeks in that field. I would introduce myself and talk a little while and they would say, 'Such a man was here and sold us a book'. As I went from home to home about two thirds of the houses in that whole country had a book. Some had tracts and some had papers. The result was that when I left there was a company of about twenty-six keeping the Sabbath. I organized a church there and they pay a good honest tithe."

Elder Burrow said, "For the last few years it has been the plan in our conference to look over the field and to search for the places where the most books have been sold. This is exactly the place where we had success. In the city of Memphis we have sold thousands of dollars worth of books, and we are continuing to sell them every year. There the people are coming into the truth. A good strong church has been raised up there the last few years, and every one of them will say, 'I had literature

before I heard any one preach the truth.'"

Brother Dart spoke of the influence the canvassing work has upon the individual canvasser: "We select canvassers, and invest money in them to train and fit them for the work. They receive this training and go out into the field and receive a greater training that is invaluable to them personally."

Brother C. F. Parmele said the one thought that impressed him especially was, "If there were only money sufficient to support one other man besides the president, it would be a good State agent."

At the afternoon session, C. F. Dart presented the following paper:—

THE ESSENTIALS NECESSARY FOR A SUCCESSFUL FIELD AGENT

I AM glad we have reached the time when every conference believes without a doubt, that a field missionary agent is an essential piece in the conference machinery. As we do not want the unsuccessful one, we will study the essentials necessary for a successful field missionary agent.

First, last, and above all other essentials is consecration. In selecting a canvasser, my first thought is, Is he consecrated? That, to my mind, is the most essential qualification. And so it is with the field missionary. He should be a true, consistent, and consecrated Christian. He should be all that it takes to make a successful canvasser, and more.

To make a success of anything, a person must be devoted to that thing. The field missionary's business is the promulgation of the third angel's message. So to be successful, he must be consecrated to it.

His business is to train and direct others in this work; therefore, another essential is wise generalship. Poorly organized work soon goes to pieces. He should, therefore, be a good organizer. A man may be a number one canvasser and a consecrated Christian, but if he does not know how to organize his men, there is no organization, and the work does not amount to much.

To be a good organizer, one must be a judge of human nature. This is another essential to success. He must understand something of human nature in order to place individuals together who are adapted to each other, also to tell who are adapted to the work, and to the different kinds of territory. If any one needs the gift of "discerning of spirits" it is the field agent. This, of course, calls for a wide-awake person, a man of knowledge, such as has "understanding of the times to know what Israel ought to do." He is ever adding to this store of knowledge so that he is a safe teacher and counselor, which also are essentials for success; for there are trying and discouraging things in the canvassing work as well as in everything else. And at such times, the knowledge and experience of the field agent may guide the canvasser safely through.

He cannot do this, however, if he is easily discouraged. Therefore, he should be a person of undaunted courage. To be this, he

must have great faith in this work. He must know that in this work there is no such thing as failure. He must know this by faith, and know it by experience.

His title is field, not home-missionary agent. Often the home-made articles are the best, but in this case it is the away-from-home-made that is wanted. His place is with his men, and his men are in the field. He needs the ability to stay away from home. If he is a field man, a man of courage and faith in the work, this gives him another essential to success—a faculty of inspiring others to work.

The object of the canvassing work is to save souls. Another essential of a field agent is a deep love for perishing humanity. His men will sometimes get into trouble in this work as well as any other kind of work, so he needs to be tender and sympathetic. And then, sometimes, his best efforts to help his men will be misinterpreted, and he will be blamed for many things which he does or does not do. Therefore, he will need to be broad-minded and broad-shouldered.

I must name one more essential before closing. He should be free from debt. If he has not the ability to keep out of debt, he not only sets a bad example, but he cannot be a help to others along this line. And the ability to keep out of debt is a very important factor in the success of the canvassing work.

When you find the man with all these qualities, you have a SUCCESSFUL FIELD AGENT. And, still, I want to emphasize the fact that consecration is the most essential thing for his real success. He may be a general, an organizer, a judge of human nature, wide-awake, and courageous, have a faculty for inspiring others to work, be a financier, and have other essential qualifications to make a good field missionary; yet if he lacks consecration, he is but sounding brass and a tinkling cymbal, and sooner or later his work ravel's out.

This paper was followed by a pertinent discussion led out by A. F. Harrison, who was followed by others, endorsing the sentiments expressed in the paper.

Following this was a paper by I. T. Reynolds, field missionary agent of the Louisiana conference, entitled,—

THE DUTIES AND PRIVILEGES OF A FIELD AGENT

It seems to me that this subject is one of great importance, vast proportions, and almost limitless in its possible expansion.

DUTIES

Obviously one of his *first* duties is love, without which "he becomes as sounding brass or a tinkling cymbal."

Love to God, love to his fellow men, love for this great message, and love for his work.

Then a realization that God has *called* him to this work, and a determination to succeed in it.

He should then put forth an earnest and continuous effort, in his State to create an interest in the canvassing work. This may be accomplished by constantly keeping the importance of the book work before the conference:—

(a) In writing articles for the conference paper.

(b) By writing letters to church elders and school teachers, soliciting their co-operation in keeping the matter prominently before churches and schools.

(c) By occasional visits to the churches and companies, accompanied by the conference president or union conference agent.

He should make a careful selection of agents:—

(a) By coming in personal contact with them in his church visits.

(b) By special meetings in the interest of the canvassing work held at camp-meetings.

(c) By careful canvass of all on the grounds at such gatherings.

(d) By recommendation of church elders and others.

(e) By correspondence.

(f) By importation upon recommendation.

In the selection of agents four points especially should be kept in view:—

(a) Christian character.

(b) Capability.

(c) Zeal and industry.

(d) Good address.

His next duty is to give his agents a proper training for their work:—

(a) By holding canvassers' institutes.

(b) By training one or more in their homes.

(c) By institute or home training in connection with field work.

We find that when the prospective canvasser has been selected, trained, and started out, a more difficult task or duty presents itself, that of keeping him at the work. Our success or failure in this matter will depend largely on the kind of agents we have put to work.

For permanent workers we prefer those who have made a success at other work, middle-aged men of industrious, economical habits, though more often we are compelled to take such as we can get or do without, and then try to develop and keep them in the field. The following may be conducive to that end:—

(a) Cultivating a *weekly* correspondence.

(b) Writing instructive, newsy, and *encouraging* letters where needed.

(c) Frequent visits and work especially with new or unsuccessful ones.

(d) Going at once to them when they show signs of discouragement or failure.

(e) Making them small loans or gifts out of the canvassers' fund in emergencies.

The field agent should have a knowledge of his territory concerning:—

(a) Crops grown: kind of; failure or good.

(b) Resources; agriculture; mining; manufacturing.

(c) Classes of people: Protestant or Catholic; high or low; rich or poor; white or colored; native or foreign, and languages used; healthful or otherwise.

Another duty is greater caution in recommending agents who desire credit with the publishing houses, and to use all possible efforts to train them to deal on the cash basis, using the house as a depository for all surplus means.

The second phase of my subject, *privileges*, I scarcely know how to distinguish from *duties*, as almost every privilege the field agent

has for advancing the cause, becomes a *duty*.

It is certainly his privilege to become a thoroughgoing Christian, that he may have the help of the Lord in all his plans and work.

He has a glorious privilege in leading others to engage in such a blessed work and to make them feel that in their State agent, they have a true friend, adviser, and counselor; to have their confidence, and not only theirs, but that of the entire conference.

He should have a good knowledge of the message, and be able to clearly teach others who desire to be enlightened regarding our faith.

It is both a duty and a privilege to use his influence wherever he goes, not alone for the subscription book work, but also in behalf of our forty per cent. books, periodicals, and tracts; to work in harmony with his conference president and conference committee offering suggestions, laying his plans before them, and asking their advice and counsel.

In brief, his *duties* and *privileges* may be summarized as follows: With the help of God to *learn* all he can to prepare him for the work; *do* all he can for the advancement of the work; *be* all he can that he may receive such a blessing that God may make him a blessing to others in all his labors.

The Discussion

Brother C. F. Parmele led in the discussion of this paper. He said, "The canvasser should be a real optimist, in other words, take a helpful view of every situation. His privilege is to be so full of hopefulness that he will have nothing to say with regard to evil reports. He should be a man of good discernment. So many desire to enter this work because of mercenary reasons, that he is apt to put into the field men who will do harm. The field men should be men of good character, men who are of good repute among us. If a field man has not a good record, he has no business as a field agent. He ought to be as consecrated as any man in our ranks. He should keep the men where they will have success in their canvassing work. These are some of the privileges of the field agent."

Brother Harrison encouraged those present to express their minds freely. He also said, "I think a State agent ought to be a good trainer. When he has a man, he should everlastingly hold on to him. If you could only get five new canvassers in twelve months and add these five to ten more that have stood the test, you see where you would be. I think it is essential to write, but we can write too much. We need more actual work with the canvassers. Those who are actually engaged in the work should require our strongest and best attention. We are to do, as well as to tell about doing."

Brother Lowry, president of the Mississippi Conference, called attention to the fact that so many of our young men who go into the canvassing work become discouraged. But if the State agent would stay with them until they make a

success; or until they are satisfied that they cannot make a success, the result would be more satisfactory.

Elder A. O. Burrill, president of the Kentucky Conference, was of the opinion that the successful field agent will remain with his men as long as there is a necessity to insure their proper progress and advancement.

This paper was further discussed by Elder W. R. Burrow, Brother V. O. Cole, Brother I. T. Reynolds, R. Hook Jr., L. D. Randall, H. G. Miller, Elder E. L. Maxwell, and Elder C. F. McVagh.

Owing to certain questions propounded by some of the brethren, it was suggested that a question box be arranged for, and time given for the consideration of such questions.

The next subject to be considered was "Who Should be Encouraged to Canvass." Brother R. I. Keate, field missionary of the Alabama Conference, and V. O. Cole, general field missionary of the Southeastern Union Conference, and R. Hook Jr., manager of the Southern Publishing Association submitted the following papers which were discussed by the brethren in the convention.

Brother Keate spoke as follows:—

Before encouraging any individual to take up the canvassing work, careful consideration should be given to his qualifications for it. In considering a person for the work, its high calling should be kept in mind. Then consider the desirableness of the work and his possibilities of success.

The Lord has said, "The canvassing work, properly conducted, is missionary work of the highest order" (Manual, p. 5). The canvassing work is more important than many have regarded it, and as much care and wisdom must be used as in selecting men for the ministry (Test. No. 32, p. 161). Those selected as canvassers should be men and women who feel the burden of service, whose object is not to get gain, but to give light to the people (Manual, p. 9).

As the canvassing work is a missionary effort dependent upon a business enterprise for its success, therefore the successful worker must have the spirit of a true missionary combined with the qualifications of a business man. Most any intelligent person can be taught to give a canvass interesting enough to take some orders, but certainly that does not make him a successful canvasser. Cases have come under my observation where the worker has been highly successful in taking orders, and nearly equally so in delivering his books and yet through lack of energy (or putting in full time), and the lack of system (or the following of business methods), he has become so involved in debt as to cause a real serious question as to what to do with him.

Where the individual naturally lacks push and is haphazard in his way of doing business, the mere teaching of right principles will not suffice to make him successful. *He must be born again.* The Lord has told us, "Success is not the result of chance or destiny; it is the outworking of God's own providence, the

reward of faith and discretion, of virtue and persevering effort."—*Christ's Object Lessons*, p. 353. "God will not supernaturally endow us with the qualifications which we lack."—*Test. No. 32*, p. 215.

We should remember that the Lord has said, "In all parts of the field, colporteurs and canvassers should be chosen, not from the floating element in society, not from among men and women who are good for nothing else, and who have made a success of nothing, but from among those who have good address, tact, keen foresight, and ability."—*Manual for Canvassers*," p. 14.

Certainly it behooves us to be careful whom we encourage to take up the canvassing work.

Brother Cole commenced his remarks by the following:—

THE question is asked:—

1. Should much care be exercised in selecting canvassers?—We quote from the Testimonies these familiar words, "If there is one work more important than another, it is that of getting our publications before the public, thus leading them to search the Scriptures." And then again, "It is a missionary work of the highest order." Many other quotations could be cited, but perhaps this will be sufficient. The material is not to be taken from the floating element in society. We are told that, "As much care and wisdom should be used in selecting these workers as in selecting men for the ministry." We are also told that men and women are wanted who are willing to be *taught* as to the best way of approaching individuals and families.

2. Should those not of our faith be permitted to canvass? This question could be answered both in the negative and affirmative. Generally speaking, we would answer, No; but there are exceptions to this rule. Our field agents often have to deal with this question, as they are constantly receiving applications from the outside world to sell our literature. My experience has been, that we should put the standard of the work high; showing that it is indeed a missionary work of the highest order, that we are Seventh-day Adventists and, therefore, would not wish our books sold on the Sabbath. Put the work on a cash basis with them, and if they stand these tests, it is generally safe to put them to work; or rather have the field agent make them a visit and help them get started in the work.

3. Should young children be encouraged to canvass? This phase of the question should be studied from several standpoints. Many times children are allowed to enter this work at too tender an age, and they meet with some of the discouraging features of it, losing their interest and love for it. Very often, when they come to the years of maturity, these past experiences come up before them, and then it is hard for them to look at the work in its true light. While we cannot, as a rule, encourage young people of tender years to enlist in this work, yet we recognize the fact that we cannot deal with all alike. Much depends on the disposition, the natural ability, and the Christian experience of the child.

On the other hand, while we are to use caution not to encourage them to go out

too early, we must recognize the fact that there is danger of repressing a zeal to work in early life, that sometimes proves disastrous to the individual. Much wisdom and sanctified judgment should therefore be exercised in this matter. It is usually a safe plan to yoke them up with older persons, and let them do just enough to keep their appetite sharpened for the work, until they become of more matured age, and thus are better prepared for the realities of life.

4. Because some have done well as salesmen in purely commercial life; is that a guarantee of success in the book work? Looking at it from the standpoint of the commercial world, we would count very highly on such material as being good for our canvassing work, but experience has taught us not to look too strongly for the most efficient help from that source. There is something about selling our books that is different from the commercial things of the world. The Spirit of God is in this work, and unless we go at it in an unselfish way, regarding it as a missionary work of the highest order, and recognize the unseen Helper in it, the result will surely be a failure.

5. Can we judge largely by outward appearance? This phase of the question should be studied with much care, for there are extremes that we should avoid. It should be remembered that we are constantly dealing with raw material in the canvassing field,—people who are taking their first step in missionary work. This material has not as yet gone through the polishing process or the refinery, and can often be compared to the oils and minerals that are taken from the earth; it is hard to tell their true worth while looking at them in their crude state. After they have gone through the refinery, you would hardly recognize them to be the same individuals that you had formerly known. Let us look into their home life and see what kind of father or mother, or sister or brother, or son or daughter, they have made. Let us look in their church and see how they stand there; or let us inquire of their neighbors and see how they are regarded there. Let us see whether they have been faithful in paying the Lord's tithes. Let us try and get a glimpse at their inner life, and if we find that all is right there, other things will usually adjust themselves.

This brings us to the last part of the subject:—

6. What then is the real thing to look for?—A deep Christian experience; a living connection with God, and a deep burden for perishing souls. If these virtues are found in even the humble walks of life, let us not pass them by, but let us encourage them to take part in the work." Many are out of the work to-day for lack of encouragement, for we read, "If men in humble life were encouraged to do all the good they could do, if restraining hands were not laid upon them to repress their zeal, there would be a hundred workers for Christ where now there is one. God takes men as they are, and educates them for his service, if they will yield themselves to him. The Spirit of God, received into the soul, will quicken all his faculties. Under the guidance of the Holy Spirit the mind that is de-

voted unreservedly to God, develops harmoniously, and is strengthened to comprehend and fulfil the requirements of God. The weak, vacillating character becomes changed to one of strength and steadfastness."—*Desire of Ages*," pp. 250, 251.

"He who loves Christ the most, will do the greatest amount of good. There is no limit to the usefulness of one, who, by putting self aside, makes room for the working of the Holy Spirit upon his heart, and lives a life wholly consecrated to God."

Let us remember, too, that the Christian graces are not always found in those who have nothing to do; but on the other hand, they are usually found in busy men and women. Notice, that when David was anointed king, he was called from his work. So if we would maintain a good, steady corps of canvassers, let us not be afraid to constantly keep the importance of this work before the business men and women,—those who have made a success in life. Let us with sincere hearts present the matter squarely before them, and help them to realize that it is the most important thing in all the world to have a part in this closing work. God will help us to make impressions upon hearts, and more laborers will take part in the closing work.

Brother Hook spoke as follows:—

"We have been given a work of the most solemn importance. To us has been entrusted the last warning for a perishing world. There is no other work of so great importance. We are to allow nothing else to absorb our attention."—*Testimonies for the Church*," Vol. IX, p. 19.

We are called to be witnesses. A witness must be competent to testify. Then should we ask those not of our faith to testify on a case in which they are not fully informed, and could they give the solemn warning as outlined above? Where there is one there should be one hundred.

In order to be successful with our books, we must believe with all our hearts the truths which they teach. Our canvassers must necessarily have a living connection with God. In a large measure those not of our faith will handle our literature from a financial standpoint entirely. This will not sell our books, and if sold they will not accomplish the work that in the plan of God was intended. The power which accompanies the God-fearing canvasser and helps him to sell books in the face of drouth, calamity, etc., is from on high, hence to have a full measure of success, we must have a close acquaintance and be able to prevail with God.

Of course, the Lord oftentimes uses those not of our faith and gives them success, and there are some instances when it might be advisable to engage an outsider, but the fewer exceptions along this line the better. "For the world is watching Seventh-day Adventists, because it knows something of their profession of faith and their high standard, and when it sees those who do not live up to their profession, it points at them with scorn."

Imagine, if you can, a canvasser while giving a canvass for "Daniel and the Revelation" or "Great Controversy," stopping to expectorate tobacco juice, or if after he had secured an

order he should light a pipe or cigar, what would be the effect, think you, upon the customer? "Be ye clean, that bear the vessels of the Lord." In short, we should encourage only consecrated men and women to sell our literature,—persons who believe our books contain the last warning message to a dying world, and that if we do not speak this message to the unconverted, our neglect may prove our ruin.

Canvassers actuated by these motives alone, will do a great work for the Master.

One of the most important phases of the publishing work is the relation which the publishing house should sustain to the men in the field.

The leading part in this topic was assigned to Brother R. Hook Jr., who presented the following thoughts:—

THE RELATION THAT THE PUBLISHING HOUSE AND THE CANVASSERS SUSTAIN TO EACH OTHER

THE subject assigned to me is a very important one, taking in as it does the two leading factors in the success of the publication of our books and papers. These two bear a very close relationship.

"God uses the power of the press in printing papers and books containing the messages of truth. These are essential in the carrying forward of the gospel. Many who are hungry for the bread of life have not the privilege of hearing the Word from God's delegated preachers. For this reason it is essential that our publications be widely circulated. The sheets that come from the groaning press to be prepared as tracts and bound up as books are to go forth to all parts of the earth. Thus the message will go where the living preacher cannot go and the attention of many will be called to the important events connected with the closing scenes of this world's history."

"God has ordained the canvassing work as a means of presenting before the people the light contained in our books. This is the very work the Lord desires his people to do at this time."

So we see that it is God's plan that the publisher and canvasser be closely related and one cannot exist without the other, hence, necessity for the closest co-operation, and it is from this standpoint that I shall endeavor to present the subject.

To co-operate means to work together. The office must pay particular attention to the demand for books so that an adequate supply will always be on hand. This is determined in a large measure by the canvassers adopting the regular reporting system, as these reports enable the publishers to determine just what books will be needed and to place orders for new stock intelligently. Again, the canvassers' report as published in our papers, is oftentimes an encouragement to the inactive, and many times recruits are secured by this means. "Nothing succeeds like success," and reports telling of success in taking orders or delivering, act as a tonic on the brethren who are undecided just what line of work to engage in.

You know that the best attended and most

interesting meetings at our annual gatherings are the canvassers' meetings where actual experiences are related. There is a spirit of enthusiasm present that is contagious, and before we realize it the listener becomes inoculated and enlists in the ranks. We believe also that reports of work done, when published in REPORT OF PROGRESS and other similar papers has a like effect, so do not forget to urge the importance of systematic reporting. And acting out the same principle, the state agents should write their canvassers weekly letters which will be a source of encouragement to all. The successful agent will take new courage and the discouraged one will be stimulated to try again; but while the above suggestions are good, yet we must not forget to pray always for this is really the secret of our success. "If any man lack wisdom, let him ask of God that giveth to all men liberally, and upbraideth not."

FINANCIAL POLICY

In discussing this phase of the question, the necessity for co-operation is still evident.

In order that a canvasser might get a start, the credit system has been adopted, but it should be only a question of time when the canvasser should have a credit balance with the office and thus be able to take advantage of the discount offered. Many of our agents are adopting this plan, but the majority are still far from learning its importance as evidenced by the fact that we now have a large amount on our books that is over three months past due, much of it considerably over three months due. This is not as it should be, and it is a condition that works great hardship to the office, as it is very difficult to plan intelligently for the settlement of accounts we owe, for while our books may show at the close of one month's business that we have ten thousand dollars owing from canvassers, we cannot definitely figure on receiving five thousand dollars. This is because many of our workers are doing the work of the Lord negligently, and you all know what Jeremiah 48:10 has to say about that.

Now we have endeavored to perfect a system of credits that will not permit a second order to be sent out before the first is paid. This plan has worked fairly well, but it is still far from being ideal. In view of these conditions we favor the re-establishment of local tract societies, with the understanding that settlements are to be made every thirty days. If carried out, this will give us an opportunity to anticipate our bills and secure the discount. "Manual for Canvassers," pp. 64-65 says:—

"Canvassers have felt that they were ill-treated if required to pay promptly for the books received from the publishing house. Yet to require prompt remittal is the only way in which to carry on business."

We at the publishing house are constantly studying how to increase our efficiency and systematize our work so as to better serve the field worker. Orders are filled promptly and carefully, and a double check is taken on every shipment sent out. When an error is made a charge is made against the wages of the worker who made the error. Now

brethren, you see that there is a penalty attached for careless work done in the office, and we believe that when a canvasser is careless in paying his accounts, that he should be admonished by suspension of credit, unless, of course, there is some good reason for delay in settlement, but right here I would say that the fewer exceptions we have the better.

The publishing house is always the friend of the canvasser, and he will always find us more than willing to co-operate in every good way. All we ask in return is reciprocity. We have ordered the *Review and Herald* and *Watchman* sent to all our regular workers. The *Reviews* will be sent out from this office every week, and we ask the canvassers to keep us informed as to their address each week, so that they will have the good old *Review* to read over Sabbath.

We remember our canvassers before the throne of grace each morning before taking up the duties of the day, and we know the Lord hears and answers these prayers. Now brethren, what think you is the relation between publishing house and canvasser? It seems to me that we are one, and vitally interested in each other's work. Our business is to get the message before the world. Let us pull together. In union there is strength, and if we seek the Lord earnestly he will add his blessing to the efforts put forth.

The present hearty co-operation between the field worker and the office is most encouraging, and we thank you, one and all, for the splendid results attained during the year just passed; and may the year 1910 far excel all past records in the history of our work.

The Discussion

Elder McVagh expressed the opinion that the minister should be interested in both the publishing house and the canvasser, and in many instances the minister can assist in advising young men who come under his notice in such way as to encourage them. He emphasized the fact that it is not only a missionary work, but a business enterprise as well. The same obligation rests upon the canvasser to meet these bills that rests upon him in any other business transaction.

Following this, Elder Maxwell said, "This is one subject that interests me very much. Every Seventh-day Adventist ought to keep the ten commandments,—not only those which relate to our duty to God, but also those which relate to our duty to man. I believe that it is possible and right for Seventh-day Adventists to be diligent in business. I believe that our canvassers should be educated to pay their bills promptly."

Elder Burrill expressed the importance of a good business training for our canvassers.

This point provoked considerable discussion in regard to the fitness of individuals who should be encouraged to take up the canvassing work. The consensus of opinion was that consecration, fidelity, and earnest endeavor are the

precedents necessary to a successful canvasser, and that none others should be encouraged in this branch of the work.

Owing to lack of space, the further discussion of this question by the brethren cannot be reported at this time.

THE second day's session of the Bookmen's Convention began in a most propitious manner. Elder McVagh was requested to give a short Scriptural study, which followed an earnest season of prayer. He opened this study with the following remarks, and then read the eighty-ninth psalm, making helpful comments:—

"There is something about the way men of the Bible counseled with the Lord that attracts our attention, and I believe if we took more knowledge of God and took him into account with all our moves, great or small, and talked with him about our plans for each day, we would find that our work would be much more satisfactory. In our councils as we are presenting our opinions and the results of our experiences, we would often find that the Lord has counsel for us that is much more applicable."

He concluded by saying: "When we are on the Lord's side, we are always on the winning side. Though we be a small people and insignificant according to the standard of this world, yet we are identified with a winning cause, and if we are faithful to the truth God has given to us, and walk with God's people, we will certainly triumph."

This was the theme of the spirited testimony meeting which followed, and which was participated in by most of the delegates within the fifteen minutes time allotted.

The Chairman then took charge of the meeting, and the report of the secretary was called for and read.

The first paper considered was, The Cash System: What does it mean; How best Carried on, by Elder W. R. Burrow, president of the Tennessee River Conference, who presented this subject in an interesting and striking way; but as his "paper" was merely an outline which he filled in verbally, it is impossible to give it here as he gave it. Elder Burrow said that he considered the credit system a scheme of the enemy to discourage honest souls and drive them from the truth. He had seen canvassers start out with apparently bright prospects of success, had seen them contract debts which they could not pay, or which they saw no way to pay, and then had seen them give up in discouragement. He strongly favored the cash system. If the canvasser must go in debt, let him borrow the money from some friend or from the bank if needs be, and pay cash for his books. Where this could not be done and the canvasser must have credit to enable him to enter the field, he favored the two-box plan. Brother Burrow felt that the interests of the canvassers alone, to say nothing of the publishing house, demanded a change from the present credit system. The thing to do is to encourage not only canvassers but everybody to live within their income, and so keep out of debt.

Brother V. O. Cole led in the discussion of this paper, emphasizing the importance of

economizing, not only in finances, but also in time. He said, "As the time goes down, the purse goes down, and as the purse goes down, the courage goes down."

Brother I. T. Reynolds next spoke. He said, "I believe that the only workable system is the cash system."

Following were remarks by Brother Haysmēr, Brother R. I. Keate, and Brother Maxwell, illustrating the advantages of a cash basis in dealing with the publishing house.

Elder McVagh said, "I am interested in this question. It is one of the vital questions in our work. The trouble is not peculiar to the canvasser, either; it is a difficulty that is the cause of perhaps more misery and failure than any other one thing in this world. The manner of living in the United States is one that encourages it; and it has its foundation in the lack of education along business lines." He made plain to the minds of those present the duty of educating those who come into the truth to good business principles, so that they will not become discouraged later on.

Brother C. F. Parmele expressed an opinion that the adoption of the cash basis of dealing would be the solving of a great many other troubling questions.

Brother Burrill asked the question, "Would the agents have a discount, if the cash basis were adopted; or, could the price of books be reduced?"

Brother Hook answered the question. He said, "If we could sell books on a cash basis, we could pay our debts. Our publishing house is in debt. We do not want to make the margin of profit so small that we will always stay right where we are."

"We are manufacturing our books now at such a close margin that there is but little profit; in fact, we find we are actually selling the books at a loss in some cases. I do not believe that you want the work to go that way. The Lord is displeased with us when we continue to allow our institutions to accumulate these debts."

Brother Crothers spoke upon the importance of the cash basis, in connection with training of the canvassers, impressing the thought of the necessity of staying by the canvasser until he is well started in the work.

The suggestion of two per cent. off for payment for books within ten days came before the assembly, and was discussed quite thoroughly by the brethren present. It was thought by the majority of the speakers that the tendency of the two per cent. plan would only be to add discouragement to those who could not manage to make the payment within the time limit, and that the canvasser should pay promptly from principle and not be eager to get all possible out of the publishing house when it is in such need of its small profit. The speakers on this subject were, Elder C. P. Bollman, R. Hook Jr., Brother C. F. Dart, Brother H. G. Miller, Brother Rees, Brother Cole, Elder E. L. Maxwell, Brother H. C. Balsbaugh, and Brother Randall.

Brother Randall said among other things that he thought it important to make a special effort to encourage good canvassing work, and good principles in the business arrangement. He said, "I do believe that we must lift the standard higher. We must cut off the leak

through which thousands of dollars have gone in the past. . . . The canvassers' work is coming up in the eyes of the people. If we will boost it still higher so that men and women will see that it is something to be desired, they will be just as anxious to get in the canvassing work as some other lines."

Brother Harrison added this thought: "When we select our men according to the Testimonies, the canvassing work will come up on a better basis."

The fourth meeting of the Bookmen's Convention opened Wednesday afternoon by singing, "I Heard the Voice of Jesus," followed by prayer by Elders Maxwell and Lowry.

It was moved by Elder Maxwell and seconded by Elder Bagby that we limit the discussion of each paper to thirty minutes. It was also moved and seconded that each speaker be limited to three minutes in the discussion. These were both carried.

The first paper considered was by Elder J. R. Bagby, entitled,—

OVERCOMING DIFFICULTIES

THE subject of overcoming difficulties is one of vast importance, one that has been studied in all ages to a greater or less degree. Alexander the Great said his way of overcoming difficulties was by surmounting them.

Difficulties arise in life from the very first, and continue until the close of life. We all can remember when our parents endeavored to teach us how to meet them. At that time little things seemed almost insurmountable, but the little things are the most important. When a child learns to overcome the little difficulties of daily life, then he is prepared for greater victories when the greater things come. These childish things seem very small to us now, but childhood is largely the time when the life's destiny is settled; either we conquer or we are conquered; we overcome or we are overcome; we either gain a victory or we lose one.

The child that always has his own way loses the power of self-control, loses the very experience he needs in order to overcome the little difficulties that are met daily. The failure to learn these things in childhood often brings in later life many bitter experiences. Although Alexander conquered the world, yet he could not conquer himself. He had never been taught the earlier lessons of self-control, and he fell a victim to appetite.

"We are to be as men waiting for their Lord, not in idle expectancy, but in earnest work, with unwavering faith. It is no time now to allow our minds to be engrossed with things of minor importance. While men are sleeping, Satan is actively arranging matters so that the Lord's people may not have mercy or justice."

When we glance back to the rise of the third angel's message, we see that three or four men constituted the working force, without means or institutions, or men of influence to give prestige to their work. Then it was that difficulties had to be met, no shifting of responsibilities, no one but God in that hour could give relief, and only as they sought God unitedly in prevailing prayer was relief available. But thanks be to God, light came.

As light has increased, responsibilities have

multiplied; and with responsibilities come difficulties of the same character. *How did they get the victory?* Was it not by confession of sin? By consecrating their all to God? We must win by prayer and contrition of spirit. "Those who have access to God through Christ have important work before them. Now is the time to lay hold of the arm of our strength. The prayer of David should be the prayer of pastors and laymen, 'It is time for thee, Lord, to work; for they have made void thy law.' Let the servants of the Lord weep between the porch and the altar, crying, Spare thy people, O Lord, and give not thine heritage to reproach."

"God has always wrought for his people in their greatest extremity, when there seemed the least hope that ruin could be averted. The designs of wicked men, the enemies of the church, are subject to his power and overruling providence. He can move upon the hearts of statesmen; the wrath of the turbulent and disaffected, the haters of God, his truth, and his people, can be turned aside, even as the rivers of water are turned, if he orders it thus."

"Prayer moves the arm of Omnipotence. He whose word controls the waves of the great deep, the same infinite Creator will work in behalf of his people if they call upon him in faith. He will restrain the forces of darkness, until the warning is given to the world, and all who will heed it are prepared for the conflict."

"As Daniel according to his custom made his supplications three times a day to the God of heaven, the attention of the princes and rulers was called to his case. He had an opportunity to speak for himself, to show who is the true God, and to present the reasons why he alone should receive worship, and the duty of rendering him praise and homage. And the deliverance of Daniel from the den of lions was another evidence that the being whom he worshiped was the true and living God."

May God help us to meet difficulties with the power of the Holy Spirit; may it be the sense of this convention to so connect with God, to prevail with him, that the difficulties may serve to advance the cause we love. And when life and all its perplexities shall end we may meet in our Father's house.

The Discussion

Brother I. T. Reynolds led out in the discussion of this interesting subject. He said, "The matter of meeting difficulties is a very real thing to all of us,—one that we all have to meet. Satan tries to discourage and dishearten us, but if we determine by the help of God that we will go through them, they vanish and melt away." "This is the victory that overcometh the world, even our faith." He was followed by C. F. Dart, Elder F. R. Shaeffer, and H. G. Miller, each bringing out the thought that the majority of the difficulties that confront us are imaginary. Elder J. E. White also illustrated this point by a trip he once took through the boulders of Colorado.

Elder A. O. Burrill then read a paper entitled,—

THE RELATION OF THE CONFERENCE OFFICERS AND CHURCH ELDERS TO THE CANVASSING WORK

THE relation is very intimate. The church elders are to follow the instruction to "take heed, therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." Acts 20:28. Important principles are laid down in this verse.

1. Webster defines "heed": "To mind, regard with care, take notice of, attend to, observe." Then the elder of the church is to mind, *i. e.*, observe each lamb and sheep of his flock. Yes, to regard him or her with care. Another one of the definitions is, "to attend to," this is surely in spiritual things. To see that each sheep and lamb has the food which will develop the higher life. Upon the flock in the last generation is placed the work of taking "this gospel of the kingdom" to all the world.

One of the most emphatic ways is with the printed page, either with books, tracts, or magazines. This being so, then the church elder should be feeding his flock with this kind of food. In the Sabbath meetings such important matter should be brought before the flock from Sabbath to Sabbath as will give a knowledge of the mission fields. Once each month the fourth Sabbath reading can be utilized to good advantage.

The reports of the canvassing work in his conference can be brought up and commented upon. The locality where the canvasser is working can be pointed out on the State map. The name of the canvasser may be mentioned, and then in the prayer season remember these workers, calling them by name. This will acquaint his flock with them, and each member will read the reports with more interest. Some of his members will be called to the work, to leave home, and go out to spread the message. Not only this, but there will be others in the church who will get such a spirit that they will take up work among their neighbors.

This will prepare the way for the periodical work with the monthly and quarterly magazines. Especially will all do something in such efforts as the missionary *Review*.

The work that each local elder should do with each member of his flock should be done by the ministers with each church in which they labor. These ministers should have their eyes open to see where are individuals who could properly enter the canvassing field, and keep the field agent informed where he can find new material for the field. The president can greatly assist the field agent by keeping in touch with the canvassers by correspondence, and as opportunity presents itself calling upon them.

Once a year the canvassers may be called together at the expense of the conference, and an institute held with them. These institutes should be so conducted as to keep the importance of the work before each canvasser with the real heart preparation for this last message.

The Discussion

Elder A. J. Haysmer said in the discussion

of this subject, "I believe that all of our people ought to be interested in all branches. I believe in specialists, but I believe that we as a people ought to be especially interested in every branch, and I know that unless there is perfect harmony between the officers of the conference and the officers of the church it makes it very difficult to carry it on. The conference and church officers can make the work of our canvassers much lighter. They ought to encourage and assist in it. I believe that a great deal of the work of finishing this message is going to be done by our canvassers, and recent testimonies say that this is one of the greatest means by which the loud cry is going to be given to the world. There ought to be the closest relation and help in every way to push on this work of getting our good literature before the people."

This was followed by remarks by A. F. Harrison, C. F. Parmele, and H. G. Miller.

Next on the program came the paper by A. F. Harrison, entitled,—

CANVASSERS' INSTITUTES, WHERE? WHEN? AND HOW?

SUCH a thing as a canvassers' institute was not heard of twenty-five years ago. In fact, it was twenty-three years ago this winter that the first canvassers' company was organized.

In those days, the State agent visited the churches and worked up an interest; then, instead of organizing and giving thorough instruction to those who wished to enter the work, he formed them into companies, appointed a leader, and assigned them territory. Sometimes the State agent would accompany them to their territory and assist in the locating, but often this was left to the inexperienced leader. No wonder many became discouraged.

For a time, the work prospered under this management. The Lord seemed to overlook our ignorance, but there came a time when the leaders in this branch of the work had a real desire to place the work on a better basis, and they began to study and pray, and the result was that canvassers' schools were started. These schools were held from six weeks to three months, and the canvassers all over the State, and often from the entire district were called together at great expense both to the agents and the conferences. The Bible was taught, the different books were taken up and carefully studied, and, in fact, we had a regular school.

But these schools were soon supplanted by institutes of about three weeks duration. Now, however, we have advanced in the institute work until in ten or twelve days a new, inexperienced worker can master a good canvass for his book, besides receiving all the general instruction that is necessary to qualify him to do good practical work from the very first.

Right here, it might be well to ask the question: "Will Institutes Pay?" Some have thought it best to do away with them entirely on account of the expense they incur. Others say, a better plan would be for the State agent to accompany the worker right out into the field and there in a practical way give him the instruction and help he needs.

But, after many years of experience in the

canvassing work, it is my opinion that the short institutes and practical help are both necessary to develop good, substantial workers, and one will not take the place of the other.

It is true, there is some expense incurred, but this usually sinks into insignificance in the minds of those who attend, or those who are watching the results.

The institute is a great source of encouragement to the canvassers after they have been out on the firing line for a full year. They come in and mingle with each other, and not only have a rest and change, but get new ideas in regard to their work, and also gain a new Christian experience.

The institute is an occasion where we can look forward to enlisting a number of new workers, and many of them are men and women whom we could not in any other way induce to enter the work. But after ten days or two weeks of institute work those in attendance who have not been workers before become enthused with the canvassing spirit, and are ready to go out, many of them as lifetime workers. The new ones should be placed with old, experienced workers when possible to do so, and the State agent should spend as much time as necessary with each one, going from house to house with them, showing them how the work is done.

It is my idea that institutes should be held where there are churches that they may have the privilege of attending the meetings, and also of entertaining the workers who come in. This kind of work revives a dead church, and causes many to enter the work who would hardly have thought of such a thing before.

It has been thought advisable to hold the institutes in cities, so those attending could canvass a part of the time; but this plan has never been made a real success to my knowledge, for it takes all of the time to master the book, and give all the necessary instruction.

There is one point that I wish to make clear to this convention, and it is this: Why should there be such a clamor to hold our institutes as close as possible to the last part of December and the first of January? I can almost hear a score of voices at once giving reasons, but are they valid excuses? The time was when many thought they could not sell books in the winter time, and could give, to their minds, many reasons to prove it true, but is it true to-day? There was a time when scarcely anything was being done during January or February and March even in the South. Is this the case to-day? Every one will say, "NO." Is it not true that we are creatures of education, and if we are trained to sell books in the winter as well as in the summer, we can do so?

Then why not arrange our institutes to suit the time when we can enlist the greatest number of new workers? Why should it be just at the time when the faithful workers want to spend a few days with their families and friends?

Why not let them make a short visit home during the holidays when things move hard, and then enter the work again and work until the conference president and State agent decide as to the best time for this important meeting? Can you explain why? Great care

and thought should be given to the planning of these meetings that they may be of real profit to all who attend.

A daily program should be arranged and followed strictly. God could not rule heaven without laws; neither can a successful institute be held without rules and regulations. There should be a time for everything: to rise in the morning, for worship, also for meals, class hour, study hour, and to retire at night.

The conference president or some good minister should be on hand to teach the Bible, and by his influence help to mold the spiritual part of the meeting. For it makes no difference how nice the plans, or how well they are arranged and carried out, unless God rules supreme in the hearts of the instructors and workers, the institute can never be a complete success. The Bible should be the leading book, and should be studied the first thing in the morning and the last in the evening. There are many other points that I could present, but there are no doubt, those who have something to say. Let them be free.

The Discussion

The discussion was led out by Brother Burrow, who endorsed all that had been read in the paper. He said, "The matter of institutes has not only become a theory, but also a practical thing. So far as the benefit to the canvassing work is concerned, it is indispensable. We ought to have at least one every year, not only to call in some new workers, but to call in our old workers, and there delve right into the truths of God that have filled us with enthusiasm to carry on our work.

... If I could not get an institute in any other way, I would hold it with one man. And I would stay by him until he became rightly started in the work, if it took me a month. If I should do that twelve months in a year how many men would I have?—Twelve. Let us do all we can to assist the canvasser, for there is not a man who stands more worthy of our help than the faithful canvasser."

Brother O. A. Burrill said, "I want to emphasize the thought of our State agents staying with the canvassers. We can gain more in this way. It may seem a little expensive, but in the end it pays. I trust we will find our brethren in the churches ready to stand by and help our faithful men."

Brother W. S. Lowry and Brother C. F. Parmele testified to the great help of the institute work. Brother Miller presented the thought that if the people would all take an active part in contributing to the canvassers' fund, it would enlist their interest on a greater scale in the canvassing work.

Brother Parmele read a paper entitled,—

HOW TO ENCOURAGE CANVISSERS IN THE FIELD

The work of encouraging canvassers in the field really begins with the first efforts at training them for the field. Only those who give evidence of a genuine love for the truth, and for souls, should be permitted to go. Next, a thorough knowledge of the book to be sold is of the greatest importance. Many who apply for the work do not see the need

of this, but thoroughness at this point will save much discouragement later on.

THE MAN AND THE FIELD

The field agent should seek to become well acquainted with his canvassers, and carefully judge of their ability for handling any given book. It is better that they take something too easy for them than something beyond their ability. The field, too, should be carefully studied. An agent who fails in one section may do well in another. In short, you should know the fitness of the man for the book and the field.

THE ASSOCIATIONS

The company plan, when rightly handled, has proved a source of encouragement to many; and the placing of a beginner with a worker of more experience has proved a blessing; but much care should be exercised here. It is better to be alone with God than with company that does not help.

HELPING TO START

The personal help that may be given a beginner by the field agent for the first few days of his experience is very essential to success. Telling how, and doing the work, are two quite different things. To see careless, indifferent, worldly people won over to this truth by the methods he has been taught in an institute is, to the beginner, a source of much encouragement. This help in the field should be continued long enough to secure for the canvasser agreeable, and respectable quarters for lodgings, when needed, and a nice list of orders, which should be turned over to him.

EMERGENCY VISITS

By emergency visits I mean going to the canvasser's assistance when he is in need of help, whether he has asked it or not. At times the field agent may drop in unexpectedly. Such little surprises will both aid the canvasser, and enlighten the field agent on how the canvasser looks when he does not expect company. Now do not "visit" merely, but be ready to go into the field with him when the hour arrives. Do not catch up with your correspondence while visiting a canvasser, better do that in the home of some family where you hope to secure a worker some day.

BY CORRESPONDENCE

If you are a good field agent, your canvassers will know it and your letters will be just a little the most appreciated of any he receives. A good letter from you every Friday, telling the helpful news from all over your field, will be like water to a thirsty soul. He will read it hurriedly on Friday, and thoughtfully on the Sabbath, if he be among strangers, so use great care that your letters be of the kind that will edify. Write no gossip, indulge in no jokes, but do not sermonize. Take an interest in all the experiences he writes you. Sympathize with him in his disappointments, but keep hopeful. Anticipate his needs, and be ready to suggest ways by which his comfort and health may be conserved.

BY KEEPING HIM OUT OF DEBT

Here your efforts may not be appreciated.

at once, and it may be never, but this object accomplished, and you have not only kept your man in the field, perhaps, but helped him by an object-lesson forever.

BY YOUR PRAYERS

Now, above all, remember your canvassers at the throne of grace. In your secret devotion pray for each one. Ask that you may be taught to love them, and in this way be given a genuine, and not a feigned, interest. A sacred, holy trust is yours, and, like the breastplate of the high priest, may it be borne upon your heart continually.

The Discussion

The discussion of this paper devolved upon Brother Dart, who presented it as a very live subject. "Try to inspire them with the thought that the world is perishing." He said, "When we see souls that need this gospel, it inspires us to work harder and to keep up good courage." . . . "The letters of the field missionary agent to the canvasser are much appreciated and a source of encouragement. Also the papers which are received, especially the REPORT OF PROGRESS. One great help is the president's letter to them. If the president of the conference takes an interest in them, it is a power for help." Brother Dart also presented many other thoughts on this subject.

The subject of Our Juvenile Books was then taken up by Elder J. E. White as follows:—

You will all agree with me that the present popular literature for children, such as fairy tales, Mother Goose jingles, etc., is not only trashy, but much of it pernicious, fostering an unreal tendency in the plastic, developing mind of the child. Such seeds develop readily, and every such unreal, false impression must be eradicated before the child can develop along the lines of normal, healthful education. But the pitiful part is that very many never overcome the tendencies developed by the pernicious literature of their childhood days.

You who must employ help in almost any line of work,—I ask you, Where do you find young men and women who are earnest caretakers? Where do you find those qualified to step into positions of responsibility and usefulness? But more, Where are the children of Seventh-day Adventists to-day? I tell you that as a people we are losing more to the world than are being saved to the truth. Somehow, somewhere, we are failing in our responsibility.

We are losing out just where the Catholics win. They look out for the earliest training of the children. There is a tendency to let them run wild, untamed, uncultivated, contaminated, and then expect to convert them to God, and revolutionize their lives after the devil has had the formation of their early habits and tendencies. The first six or seven years of the life of the child have more to do in fixing his character for life than can be changed by any ten years of after training, and yet the usual parent practically throws away the opportunities of these precious years that never will return and never can be made up.

The literature of to-day is one of the greatest factors in molding the character of the child,—but what literature?—Mostly litera-

ture of a light, trashy character that does not make for character and prepare them for the stern realities of life, while some are infinitely worse in that they strike at the very tap-roots of religion, the Bible, and faith in God.

Why do parents supply their children with such stuff? First, because they do not think,—do not realize the danger of it nor the solemn nature of their responsibility.

Second,—It is all they can get. If you do not believe it, then go to the stores and buy some good, wholesome books for your little children. Just try it.

Now I ask you candidly as sensible, Christian men and women, Have we any responsibility, any duty in this matter? Shall we lose all these formative years in the most important period in all the lives of boys and girls, men and women, and let Satan run riot for all we care, depending upon the work we can do and the power of the gospel during the busy period of an after life developed and warped by an improper early training?

Our supply of children's books is too meager. We must have several for the smaller ones, printed in bright, attractive colors that will sell as low as ten cents. We must have larger books that will sell for from one dollar to three dollars; but they must be properly prepared. Nine-tenths of the usual juvenile books on Bible topics are a mixture of baby talk, which is strung into sentences that takes a grown man to understand. The ability to write real books for children is a special gift. One must enter into the very life of the child to do it. One must become as a little child.

When the books are prepared, how are we to get them before the people? I see but one hope for the future of this branch of the work. Prepare a prospectus that will show from three to five attractive books for children, beginning with one at ten cents for the children of five, and, at present, grading up to "Best Stories" at seventy-five cents. Give straight fifty per cent. to all canvassers. Then let the State agent see that every church in his State is fully instructed in this work, and the territory around each church fully canvassed. Let him feel that this is a part of his legitimate work the same as he does for the regular agents for the larger books. Then will it be that some real, legitimate work is being done for the children. The books will sell, and sell all the year through.

There are hundreds of young people in every conference who ought to be at work, but they do not know how. They are positive they cannot sell our regular denominational subscription books, and will not try. Here is their opportunity. Get them to try. Look after them. Write to them often. Drop in occasionally and see what they are doing. Keep up the training. How long, think you, before you will have developed a splendid corps of undergraduates that have gained the necessary confidence and experience to take larger works and join the ranks of regular canvassers?

There are others,—hundreds of women who are tied to home duties who would like to do work for the Master among their neighbors, but they do not know what to do nor

how to do it. Let them canvass their neighborhood with these juveniles, and they will gain an experience that will be of inestimable value to them.

One of the evidences of Christ's mission and messiahship was, "And unto the poor the gospel is preached." The rank and file of the poor to-day cannot buy high-priced books. Their hope lies in the cheaper books.

The Discussion

This was followed by short discussions by H. G. Miller, M. A. Vroman, A. F. Harrison, Elder E. L. Maxwell, and others, showing the importance of having these books for the children, and of the influence they will have both on them and the older ones. The need of simpler books for the children and one for very small children is apparent. Many can work with these small books who cannot with larger books, and success will attend their efforts, and many will develop into strong workers by this means.

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THE publishing of literature on present truth began almost simultaneously with the rise of the message. The first tract was written by Elder Joseph Bates in 1845. Our first subscription book was brought out in 1879 as a result of the efforts of a faithful canvasser, George A. King, who now rests from his labors.

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It is designed to publish in subsequent issues of this journal those papers and discussions which could not be inserted in this number. On account of limited time and space it has been found necessary to blue pencil articles and remarks; but it is hoped that the effort to give something of this important convention will be fruitful.

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ELDER C. L. BUTTERFIELD, superintendent of Korea, writes: "A short time ago, the thought came to us that it might be well to get out some readings for the week of prayer in Korean. After counseling over the matter, it was decided to get them out at once. The paper will contain articles from Sister White and some of the workers, both local and foreign. As there is no mail system through the country, and as I leave in the morning for a trip of two weeks among the churches, we are trying to get the paper finished so I can take it with me. The foreman of the printing house was in this evening, and said they would run the press all night, so the papers would be ready for me in the morning. They have worked since five this morning, and I am sorry they have to work so long; but they are as anxious as we are to have the papers ready, and are willing to do this to see them go. I tell you, we have some loyal people in this field. This is the first paper we have printed in Korean."

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"WHEN duty calls—if in a whisper—respond promptly."

Report of Progress

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KENTUCKY, NOTICE

A CANVASSERS' institute and convention will be held at Moreland, Ky., Feb. 21-Mar. 2, 1910. All expecting to attend please write me at Moreland, Ky. Competent help will be present, and we expect this to be the best institute ever held in this State.

C. F. DART.

Field Missionary Agent.

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WASHINGTON-LINCOLN MEMORIAL NUMBER

THE 12th and 22nd days of February will be observed the country over in commemoration and honor of George Washington and Abraham Lincoln, long since deceased, but whose words and actions will ever live in the hearts of all true Americans.

It seemed advisable to the publishers of the *Signs Monthly* to make the most of this opportunity for getting true religious liberty principles before the people. Minds are more likely to be receptive to these principles at this time. These are the chief reasons for featuring this issue of the magazine with a fine patriotic and instructive article on Washington and Lincoln. Excellent, in fact the best, portraits of them are reproduced. Pictures of historic places, a bird's-eye view of the city of Washington, the first president's home, and a view of the very seat he occupied in old Christ's Church at Alexandria, are among the illustrations.

According to custom, articles dealing with points of truth will appear. For example, you will find in the list of contents two articles on the Sabbath question, and one on the Second Coming of Christ. Perhaps it will be more satisfactory to give the contents in full, and in the order in which they will be found.

CONTENTS

Current Topics: More Sugar Frauds; The Great Tariff Frauds; The Fraud of Our Cities; The Meaning of These Frauds; The Banning of Frauds; Halley's Comet; Situation in England; Is Mars Inhabited?

Note and Comment: The New Gigantic Money Trust; King Leopold; Which Bible? Bryan's Objections to Darwinism.

The Significance of Recent Calamities. By

J. O. Corliss. People are asking, "What Next?" We know. Let us answer their query by calling attention to this splendid article.

Washington and Lincoln. M. C. Wilcox.

The Apostasy. Mrs. E. G. White.

The Disappointment (a story of 1844). A. W. Spaulding.

Divine Healing. Dr. Kress. Fully equal to any heretofore.

The First Day of the Week in the New Testament. H. W. Cottrell.

The Second Coming of Christ—Bible reading.

Why Keep Sunday Every Week? T. E. Bowen.

Civil and Uncivil. A. D. Westcott.

True Liberty Notes. A. O. Tait.

This splendid variety of subjects has not been excelled in any former issue of the *Signs Monthly*. A large edition is being printed for we anticipate unusually large orders. Would n't it be too bad if a single copy should be uncalled for?

PRICES

Five to 49 copies, 5 cents each; 50 or more copies, 4 cents each. Yearly subscription price, \$1.00. Commission to agents on yearly subscriptions, 40 cents.

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THE January number of *Liberty* comes out with the freshness of the new year. It contains thirteen strong editorials, fatal to the position of the opponents of religious liberty upon such questions as, A Protestant Christian Nation, The Purpose of a Federation, Public Office by Religious Test, Sunday Closing, Persecution a Good Thing, National Sunday Laws, etc.

It contains eleven contributed articles, by strong writers, upon as many vital questions, covering all the principles involved in religious legislation. It has also an unusually strong temperance department. No person can possibly read this issue of *Liberty* without being impressed with the soundness of the principles advocated, and receiving at least some insight of the errors and dangers associated with the present tendency toward a union of church and state. Let all freely discharge their personal responsibility in giving this number of *Liberty* a wide circulation.

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DR. D. H. KRESS, representing our people in a grand temperance convention held in Washington, D. C., last month, defined clearly the position of Seventh-day Adventists as related to the enforced observance of Sunday, and the temperance question. His speech and the circumstances under which it was made, are given in the January number of *Liberty*. The article, A Reformer's Conclave, in this issue of *Liberty* will be of great value to all of our people as well as to the general public. In it Dr. Crafts has much to say about our people—their relation to the temperance and Sunday movement. Other speakers also refer definitely to the work of our people.

BROTHER SAM KONIGMACHER, a nurse-missionary who went out to Africa from the St. Helena Sanitarium about two years ago, writes: "God is very good to us, and blesses us more than we deserve. Through his blessing we are able to do without our interpreter. [We should say Brother Konigmacher is located about one hundred miles north of Malamulo mission, Nyassaland.] I can pray, preach, sing, and speak in the language. Praise His holy name! I have just received permission from the British Resident to put in three out-schools. The chiefs went over to ask for them, and God was with us, so no one refused. When I entered a village recently, I found the native women mourning for a little baby which had died. They were dancing to chase away the evil spirit. I told them the evil spirit loved such things. It is only the Holy Spirit that could chase away the evil one. God is very good. Truly this is a great work, and we need your prayers."

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THREE STEPS

Rev. 2:5

Look back to the time when the Saviour
Was precious and chiefest of all;
But now thou hast wandered in darkness,—
Remember from whence thou didst fall.

The day of the Lord is approaching,
Probation is now nearly spent,
Soon will the cry sound, "It is finished",—
Awake thee and haste to repent.

Gird on once again the full armor,
The helmet, the breastplate, the shield;
Grasp firmly the Sword of the Spirit;
Go work in the Lord's harvest-field.

—Selected.

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DURING last year the Seventh-day Adventist Mission Board sent forth more workers than in any preceding year. Among the countries to which these laborers and helpers have gone are Algeria, Australia, British Guiana, Brazil, Burma, China, Central America, Cuba, Cook Islands, Denmark, Dutch East Indies, England, Egypt, Ecuador, Fiji, German East Africa, India, Japan, Jamaica, Java, Korea, Mexico, Maori country in New Zealand, New Guinea, Peru, Philippines, Pitcairn Island, Singapore, South Africa, South America, Society Islands, St. Thomas, Syria, Turkey, Tonga, and Turkistan. This represents a transfer of many workers, all carrying the same blessed tidings of the soon-coming Saviour. One hundred papers are also being printed by this denomination. It has literature in sixty-one languages; and these are the leading languages of the world, so that through this literature there can be reached fourteen hundred million out of the fifteen hundred million persons on the earth.—*The Oriental Watchman*.

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"THE busy man makes time, even spare time."