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Apr. 7

GENERAL CONFERENCE PROCEEDINGS.

Sixth Meeting, Sunday, April 7, 10.30 a. m.

Elder A. G. Daniells in the chair.

Hymn No. 778 was sung, after which prayer was offered by Brother Harry Champness.

Chairman: The minutes of the Fifth Meeting of the Conference are found on page 89 of the BULLETIN, and by common consent were not read by the Secretary, but approved as printed.

Brothers F. M. Wilcox and H. M. J. Richards took their seats with the

~~Geo. F. Watson: Just a word. One of our conference delegates was called home, -- Dr. Hills, -- by message, and we would like that Elder H. M. J. Richards should take his place in our conference, as a delegate.~~

~~A. G. Daniells: The President of the Conference suggests that the Colorado Conference Committee make that arrangement, settling that matter among themselves, and present the name, and that it will be received in the place of that of Dr. Hills.~~

Geo. F. Watson: The Committee arranged that Elder Richards should take Dr. Hill's place.

A. G. Daniells: During the last few years, a great deal of light has been committed to us regarding the canvassing work. This matter has been brought before the mind of the Lord's servant, very forcibly and very frequently. ~~In making up the large volume of the Testimonies, quite a large chapter, or department, has been placed in that volume regarding the canvassing work.~~ So that it is to-day a living issue, it is a work demanding the earnest study and the hearty, loyal support of this Conference and of our people throughout the length and breadth of the land. And because of this, it has been decided to devote quite a portion of the time this forenoon, at least, to the consideration of this work. The matter has been

under advisement, and certain persons have been requested to present different phases of the work. ~~According to the arrangement, Elder Conradi has been requested to speak on the work to be accomplished by the circulation of our literature. So we will ask brother Conradi to present what he has for us on this line.~~

I may say that this matter has not been talked over this morning, and Brother Conradi has not been advised of the decision to bring the matter before the Conference; but I want to say, dear friends, let us put enthusiasm this morning into this great subject we have before us. I would like to ask how many there are here who distinctly understand, who know their attention was first called to the Third Angel's Message by our reading matter, ~~not by the living preacher in the tent or the hall, but by reading matter that chanced in some way to fall into your hands. Raise your hand~~ (A large number of hands were raised.)

Just look at the crowd! Well, not, that is about the testimony that find everywhere. Go to any part of the world, and you will find that quite a large portion of the beginners in present truth to-day had their attention first called to this Message by the literature that God sent their way. Then I say, dear friends, let us all put our thoughts, our hearts, our prayers, and our enthusiasm ~~into this question that we have before us this morning.~~

L. R. Conradi: A few minutes will hardly be sufficient to say all that has been done ^{by our literature} in opening up the field. I well remember, sixteen years ago, ~~when~~ ^{she} Sister White was in Europe, and I went over there, ~~when~~ ^{how earnestly} she spoke of the great work that could be done in Europe by the circulation of our literature. Surely the Lord spoke at that time, when ~~he~~ ^{she} said that ~~more~~ ^{as much} could be done in Europe by the circulation of our literature than here or elsewhere, ~~but~~ ^{however} it was a matter of faith for us to see it ~~they~~ ^{they}

because there were so many seeming obstacles in the way. ^Wherever we turned, ~~that it seemed that it was not~~ ^{im}possible in that country to do what had been done here. But even if every man be a liar, the Word of God is true, and it has proved true.

We have since that time seen the canvassing work begin to increase and grow up in all parts of our field. I well remember when we first began. The publishers said, "Why, it is impossible in this country; you can't do as in America; you can't sell books by agents, and they can't make their living in that way. You will have to work on a different basis. Well, we did; and we first took the "Life of Christ," and one of our brethren went into the city of Basle to circulate it. The leading publisher in town offered to put his agents to work, the best, experienced men, and they sold thirty-five copies. We felt that really the canvassing work was the great pioneer work for us, because the Lord had said so. We took a few young men, and instructed them in canvassing. We took the very same city of Basle, the very same book, and new beginners, and in a few months over five hundred books were placed in that city. Now we knew that the Lord had spoken the truth.

~~When we went from Switzerland to Germany to begin the work, a few brethren attempted, but they made a failure of it, and so I thought to take ^a some canvassers from Switzerland to Germany. I knew that the very men that had made a failure in Germany, not knowing the Word of the Lord, would try to discourage ~~them~~ him. I told him to be careful, that the Lord had spoken, and that success could be had, and not to listen to them further, but to tell them there was victory even in that line. He found even better success there.~~

We have sixty canvassers in the field in Germany all the year through, and according to reports just received, they sold over \$2,200 worth of books during the short month of February. ~~Some one may ask, Why do you think this work should be pushed with power?---~~ Because the results are so great. ~~So many places have been opened by the sale of our books.~~ The work in Holland was started in this way. For a long time we could not arouse much interest in that field. Elder Klingbeil was sent there, and learned the language. He raised up a little company in one place, and asked the Lord to direct him to the next place. About this time he learned that a person in Amsterdam (a city of about 500,000 inhabitants) had sent to London for a copy of "Thoughts on the Revelation." Elder Klingbeil went to Amsterdam, and hunted up this man, who received him as an angel, and eventually accepted the truth, his whole family, ^{numbering seventeen,} ~~joining~~ joining him in being baptized. This brother had chanced to find a copy of "Thoughts on Daniel" which had first been sold by a canvasser to a rich man, who gave it to a Salvation Army captain, and who in turn had sold it for a nominal sum to a third person. When the book came into the hands of the fourth person, it bore fruit. He sent for the companion volume, "Thoughts on the Revelation," and thus his name came ~~into~~ finally to the notice of our minister in Holland.

This morning I received a letter from one of our canvassers---and they are just as dear to me as any of our preachers, because they preach the gospel just as far---working in Asiatic Russia. He says: "The last six weeks I have traveled five hundred miles, by team and by sleigh, in good weather, snow, rain, and storm. During that time I have sold fifty dollars worth of books. O, my heart rejoices that I could bring the gospel to so many souls."

Brethren, that means hard work. I know the region of country in which he traveled. He says, ^{"3} he found just ten German settlements where

I could distribute these books and tracts." Dear friends, if you could only sell fifty dollars worth of books in six weeks, traveling during that time five hundred miles in the cold, through storm and snow and rain, and finding only occasionally a settlement where you could work, would you still be of good courage in the canvassing work? He says also: "I found, O so many souls all ready for the truth. Every evening I would sit down and talk with them, and souls are responding to the call. I am thankful that we have the literature."

We think sometimes it must be a large book. We heard this morning that our leaflets should be scattered like the leaves of autumn. In the Bulgarian language we have some simple tracts, and at first we had only an eight page tract---"Which Day Do You Keep? and Why?" We sent some of these down into Macedonia. You have all heard of Macedonia, but not so much about the real Macedonia of to-day. There are some settlements of Bulgarians in Macedonia, and some honest hearts there read this little tract, and then studied their Bibles; and the first we knew, a call came from Macedonia---the real Macedonia of to-day---for the living preacher. Eight ~~Adventists~~ had begun to keep the Sabbath. That eight-page tract started the work in Macedonia; and yet the cost of printing the tract and circulating it was only a few dollars. I believe we should not only be expending a few dollars in getting out publications, ^{in these different languages,} but thousands and thousands of dollars, that they might be circulated everywhere. When in the East a few months ago, I met a Macedonian in Constantinople, and another one up in Rumania, and another one in Bulgaria---all the outcome of that little tract. They had come hundreds of miles, working their way because of their poverty, that they might personally plead for a living preacher to be sent into Macedonia. To-day we have a minister on the road to that country, to develop the interest created by the small tract.

If our canvassers could be scattering our books everywhere as

they should be circulated, and be led by the Spirit of God, the loud cry would be right here. It is here, but it would be here in reality in the work done. I am thankful to say that the Lord is aiding in

getting out our publications in these different languages. He opened the

way also wonderfully to secure in the Russian field, that our canvassers secured the necessary government license to sell and circulate our publications. Also to publish in the Russian, Esthonian and Lettonian.

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That was sent back to us. Well, we thought that there was no way of getting it into Russia if "Steps to christ" was not orthodox. So we thought ~~over the matter~~ ^{and} prayed over the matter. When I was in Russia two years ago I became acquainted with a Baptist minister who knew the ~~Rak~~ Littonian, the Esthonian, ~~and~~ the Russian and the German languages, and was a publisher himself. He had read "Steps to Christ." "Well," he said to me, "I thought you wrote on nothing but ~~the~~ prophecies and the Sabbath, but I see you are temperance people, and you really believe in Christ ~~and~~ his converting power. Could we have that little book in our languages? We will gladly help you in getting it out." He told us that he would do all he could in helping us get the work out. We talked the matter over with him, and he told us what we were to give. He said, "I will take the matter into my own hands." We sent in the manuscript, had it translated into Russian, Littonian and Esthonian, ^{and} sent it up to the censor's office. He looked it over and found but two things on which they did not agree, and they struck those out. One sentence was relating to that fact that men in high places, kings, emperors and majesties, should be sober. That was struck out. The next sentence spoke of the position that a woman should occupy in her family. ~~I do not remember how it reads.~~

~~Voices:~~ "It says that she ~~xx xx xxxxxxxxxx~~ occupies a position higher than the king upon his throne."

~~Dr. R. Conrad:~~ That was struck out. That did not sound right. They were afraid of it. But the book is going to-day. That book in Russian, Esthonian, Littonian, and german, is going by the thousands, ~~inkka~~ and ~~xxxxx~~ Russian last year our sales were twenty-two hundred dollars.

This is ~~given~~ ^{the} given that we may realize the importance of our literature ~~cannot~~ ^{cannot} ~~and see~~ ^{the} ~~the~~ need of pushing it ~~and not~~ ^{not} of becoming afraid, but remember that there is a Lord above who will help every man who goes in faith, in

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the power of the Spirit, and that he will give him success and make the work go throughout the world. I thank the Lord for the help ^{he has granted} ~~I have~~ ^{and in securing literature} received and for what has been accomplished by our literature.

Chair: If any one desires to speak on the line Brother Conradi has touched upon regarding the circulation of our literature, he can do so.

H. R. Johnson: There is one point which I would like to mention. Brother Loughborough will remember that he wrote a small book several years ago on physiology. I was in the office one day and saw the book on the shelf. I asked Brother Nelson if I could get it. I thought I would have to pay something for it. He said I could have it if I could use it. I took it with me and I lost it. A certain Norwegian man found it. I learned where it was, and he came to me and said, "Will you sell that book to me?" He then asked me what I would take for it. I gave him the price. He said, "I have read that book, and am interested in it. I believe it is the truth." I looked at him with a feeling of solemnity and I said, "What a great responsibility rests upon you with that light." It made an impression on his mind; he was converted, and to-day he is in the truth. That was the book that we thought would not make much of ~~any~~ ~~success,~~ but it reaches the heart; it reaches the soul.

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S. H. Lane: Some ~~six~~ years ago I became connected with the Review and Herald office. We began to print tracts, and we were informed that on the last page in every tract we should ~~ad~~ ^{ad} advertize our literature. The policy was adopted and carried out and from that day to this there have been but very few books or tracts issued but what we have had an advertisement of our books. This has been sent out into the world, and there are many interesting facts I can recall regarding the influence of our literature. Now, I believe that our literature can even accomplish more good in the future than it can in the past, in that the

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literature itself is better, but all that which which has appeared and which is being issued has had its influence, and that influence nothing but eternity itself can disclose. There are many persons in this building that have their first impressions of the truth through reading our literature, and if the question were raised as to how many had embraced the truth without ever seeing the minister, there would be several scores in this congregation.

Our literature should be distributed everywhere, and not a single tract should go out but what bears an advertisement.

The last few months I have been opening the mail of the Review and Herald office, and I have been surprised. I knew that our literature was having a large circulation; I knew that every week thousands and thousands of pages of literature were read, but I was astonished when I first opened the mail to see how ~~xxxxx~~ this literature had gone everywhere. I thought at first I could relate the facts together in the "Review." I commenced to ~~xx~~ do the work, but there ^{was} ~~has been~~ so much that it could not be ~~xxxxx~~ printed. It ^{nearly} filled up a page ~~xxxxx~~ every week, stating just the facts that were interesting.

~~XXXXX~~ Now these things that brother Conradi has been giving us are perhaps true in that country; many of them are true in this country. It is true that we have not been arrested and put in jail as they have been. When I was South I heard among the colored people some things that I thought I would write out when I got away. One of our canvassers went out to a colored school and took "Coming King" and began to see it.

There was a local constabulary law in the parish that secular books could not be sold, but that religious books could be sold. He went about his work selling "Coming King." Finally the authorities took him in charge, and when the matter came up they had to decide about the book. At first everything went against him, but by and by an infidel came in and said "I have seen that book and don't think there is anything in it."

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ance that provides that if a man sells a religious book he does not have to appear ~~in~~ for this charge? They had to admit that. He said, "I believe this book is intensely religious." Well, then, they had to suspend proceedings to see whether that book was religious or secular. So they suspended and appointed some ministers to decide the matter, and those ministers all had to read the book before they could they could give their testimony. Now, are you not glad they had to go there? They disagreed when they came up. Some said it was a secular book and some said it was not. Those who said it was secular said that it told about big guns, that it told about armies and war. They said that it told about the strength of the navies of different nations, and they said that it must be secular. And they argued it well. Then the other side got up and said that it told about the second coming of Jesus Christ and about the signs that are foretelling his coming, and what was that but religion? So they disagreed and put it before another party. The result was that they discussed and discussed and brought it before the leading men of the town, and they in turn had to read the book, and this sold more than if it had not been carried to court. I am glad it all occurred. They are all reading the book now. Our literature is reaching all classes of people to-day where ministers have not succeeded in entering.

Not long since I received a letter from a young student in a university. He said that he had been reading "Steps to Christ," and that he had seen in the back part of the book advertisements of tracts. There was some of them he wanted, and he wanted us to send them to him. He enclosed postage stamps for the price of the tracts. The price of the tracts had been reduced since that book was printed, and we had a few cents ~~in~~ left, so we enclosed some other tracts, and we sent him a letter with that lot. I told him that there was another book written

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by Mrs. White, "Thoughts from the Mount of Blessing", that many thought superior to "Steps to Christ." I gave him the prices, and just as soon as that letter could get back we received the price of the book. We sent the book to him, and I wrote another long letter to him, but the letter got there before the book did. The letter was ~~just~~ two or three days ahead of the book. He was afraid that the book was not coming, so he wrote to us and asked ^{us} to send the book if we had not done so. The book reached him and he read it through, and he wrote back and said, "That book is splendid; I am convinced that those two ^{actually} books are inspired." And there is no doubt of it. So those books made a deep impression on his mind.

Day before yesterday I received a card from him, and he says, ~~xxxxxx~~ ~~xxxxxx~~ "Your catalog is here. Thank you for your good letters." He says that the catalog tells about "Patriarchs and Prophets," "Daniel and Revelation," and "Bible Readings," and ~~xxxxxx~~ he said that he wanted all of them. He said that he was not prepared to pay for them then, but would send the money just as soon as possible. The ~~books~~ books were sent, whether the money ever comes or not. These things make an impression. I received another letter from Alaska, and the man says, "I enclose fifteen dollars to be used in the cause as seems best." he said that book had brought light to his soul.

We have not been selling "Marvel of Nations" for ten years; it is not on the market. And yet that book wandered away off to Alaska. Such instances are very numerous. If that which has done so much good can be pressed into the market to a still greater extent than ever before, and can be multiplied many times, it will do good. The Lord is in this work. The God of heaven is in it; and just as surely as we scatter the printed page everywhere, hundreds and thousands and tens of thousands will be aroused, and will be enlisted in this work with all their might and main, and the work will be a success, grand in every sense of the term.

A.F.Harrison: I would like to ask if this will be the last meeting we will have. If it is, I will change my remarks that I wish to make.

The Chair: Not that I know of. I am not able to say; it has not been decided so far.

A.F.Harrison: I want to say that I thank God for this privilege that we have of meeting here together, and talking and praying together in regard to this line of God's work. I know that we might take up the whole time in relating some experiences. I feel this morning that I myself, as little as I know of this work, I could relate for hours what God is doing; but I believe the Spirit of God wants to get hold of us. I believe God wants us to take a part in this work, every one of us; and I am led to this one thought from the Spirit of prophecy. God says that just as soon as ^{an} individual accepts the truth, there rises in his heart a burning desire to tell that to some one else. That has been my experience, and it has been every one's experience that has accepted the message, or saw the light as it shone forth from God's word.

There is one thought that has been most burdensome upon my mind. I have thought and prayed over this matter more than any other thing that has occurred to me within the last few years; and you will bear with

me if I take up a few moments on that line. This work, the publishing work, is not only to extend to the different places in the world; but I want to tell you that these things come very close to every individual, comes right into our homes and our families. It is like this: Just as soon as an individual is born into this world, upon whom rests the responsibility of training and educating that child?--Every one here would say that it rests upon the father and mother. Then should an individual be born into this truth, at the age of twenty five or thirty, who should train him? Does it not devolve upon the one who brought him into this truth? Should that be a Bible worker^W, a minister, or whoever it may be, that man or that woman should be educated. I want to tell you that the churches to-day are living out the education they receive. The churches everywhere are living ^{up} ~~sum~~, every one of them, to the very light of the instruction they have received. And who educated them? --Brethren, we have educated them.

I feel deeply over this subject. I want to speak to you of another thought that has been pressing itself upon my mind also; and it is this, that we have overlooked a certain class of people that are in our ranks to-day. If they were pressed into service, it would solve the problem of our publishing houses everywhere. God has a people that if we would take hold of and educate them, we would have the rich experiences that you have been talking about this morning.

I wish to read a few selections from first page articles of the Review and Herald, some of them dated as long ago as 1895. This thought is very impressive to me; it says:--

"The work of God is retarded by criminal unbelief in his power to use the common people."

I want that every one should receive that in their hearts to-day. I want to read another thought here:---

"No one who desires to labor for the Master is to be refused a place in this work if he is a true follower of Christ." "But let no one feel that because he is not educated, he can not be expected to take a part in the work of God."

I well remember when the message of truth came to me fifteen years ago in March; and while it came to me by the hand of a minister, and while I had no education whatever, there rose immediately in my heart a burden to carry this message to those in darkness. I expressed that desire to my wife, too timid ^{myself} to express it to the minister; and she carried it to the minister. And when she told him that I had a burden to circulate our literature, with a long-drawn-out face he said, "Sister Harrison, it takes an educated man to become a canvasser or a colporteur." And when she bore that news to me, I sunk into a slough of despondency for twelve months; and I went back to my farming, to my work, perfectly discouraged. But, thank God, for a church-elder whose heart burned for this message. It took weeks and months before I could ever rise to the courage of thinking that I could sell our literature. But I praise God that I found that I could sell one book. I so praise God over that, that, brethren and sisters, I have never stopped selling books from that day to this. I thank God for a humble part in this work.

As I said before, our churches everywhere are living out the instruction you have given them. Whether you believe that or not, I can not help but think that is so. Whether you say amen to these things, it matters not. They are living out the very teaching and the very principles that you have laid down before them; and they live out the very same thing in the field, wherever we may go. God wants his Spirit to take hold of our hearts, so that we will wake up, not only to this line of work, but to all the different lines of work that God has for his people to do.

When you say to a minister, "How is the canvassing work going along?" he will perhaps reply to you, "Well, I really do not know; we have a man appointed to look after that branch of the work." I can tell you that that branch of the work will never prosper and grow in that Conference. [Voices: "So, So."] What we want is to rise up now, and take hold of the canvassing work as never before. God wants his people, his ministers, to awake.

I do not mean that as soon as a person accepts the message he is to start right out; but we are to educate him and train him in connection with this work.

One more thought I wish to mention. It has been a study to me for a number of years on that line of work. And that is this: How we can reach the common people, and educate them for this line of work. God wants us to take up that class of people, and so train them and educate them that they can go out with faces aglow and carry this message.

I remember that at an institute we held at Graysville, a man about thirty years of age came into the class, and he could not read. When he took a sentence in the Bible, he would spell it out. Some of the brethren came to me and said, "See here; are you going to send that man out into the work?" "Well," I said, "he wants to go, and I do not know what else to do only to send him." Right by the side of him we placed three of our students that had studied, and had studied the books, and had learned their lessons well; and I want to tell you that that individual ~~man~~ who could not read, who could not write the names of the people, sold and delivered many more books than any other individual we had in all the territory.

That caused me to think up a line of study in connection with our books, so the people who are not educated can take up these books; whose minds are not prepared for it, to take up the thoughts and ideas of that

book, and clothe them in language so they can carry the books to the people.

What you and I want to get hold of is to get hold of the Spirit ourselves. God wants our ministers everywhere to proclaim the gospel; and not only that, but to train the people.

Now one more thought, and then I am through. I well remember when I embraced the truth in Kansas. There are many of you here know of the canvassing work that was begun in that State, and know of Brother Dixon, and you have a deep place in your heart for him. Now, did Brother Dixon himself raise the work in that State? No, of course he did not; but the instruction was to take up the canvassing work and to teach the ~~common~~ people that they had a work to do; and under his efforts many workers went forth, and they are still going forth.

Now, in all our State Conferences, wherever we go, if we would take hold of the ~~common~~ people and teach them that they had a work to do, and educate them~~selves~~ ourselves, I believe that they could learn to present the gospel. I feel intensely interested that our own people should wake up in connection with this line of work.

J.M.Rees: There is nothing that has interested this people during the Conference thus far more than that which has been ~~discussed~~ here this morning. I do not care to say anything about what has been said or done this morning, or to relate my own experience, especially; but I do want to say this, brethren, that as this matter of selling books is of so much importance that the Lord has spoken to us recently so much in regard to it, it seems to me that as a body of people and laborers especially, we ought to ^{get} ~~give~~ this matter so deep rooted in our souls that we will go out and crowd it to the front.

Now I believe that it is not belittling at all for a president of a Conference to look around in his Conference and help men into the work.

I believe that that is so. I am satisfied that if we want to make the canvassing work go in our Conferences; if we want to get books in the families of the people living in the state in which we labor;---the best thing in the world we can do to get that truth before the people, is to let it commence with the head of the Conference, to let him show that he is interested in it. I believe that that is so. I am satisfied that the Presidents of Conferences can go out and hold institutes and it will not belittle them in the least; and when they do this, and the people see that they and the ministers are working, ~~xxx~~ they will begin to rally to the matter so much that they will be calling for institutes, and for men to help them to get into the work. I know this is so.

I will relate an incident that has recently happened over in Missouri. We became so much interested in the work that we wrote out to the churches, asking them if they could not find some one in the churches who would be willing to go out into the field, and sell our books. We divided the state into two parts, and we held one institute in the South, and one in the North of the State, and we were surprised when we got down in the southern part of Missouri to find that there were about twenty-five persons anxiously waiting for us to come, and to get them started in regard to this matter. One brother in the institute, the first time he was permitted to talk, said that he and another brother borrowed three dollars to pay their way from the place where they were to the place where the institute was to be held; but when they went down to the depot, they found that they could only get half way with the money they had borrowed to go to the institute with. They paid their fare half way. They took a number of copies of the special issue of the SIGNS with them, and when they got half way, they got off in the town, and started right out in the town and sold enough copies of the special issue of the SIGNS to go on the

rest of the way; and they had as much money left when they got to the place where the meeting was to be held, as they had when they started. I said, "Those men will make it." But when the institute was over, they did not have money enough to go to any other town, and the down where they were was not considered the best town in which to sell books, as we thought, and I said to the canvassing agent, "You will have to leave those two men in this town and let them go to work here to get money enough to get to some other field by and by." The ~~x~~ very first report I received was from one of those two men; and it was that in ~~105~~ 105 hours he had sold \$106.00 worth of books, "Thoughts on Daniel and the Revelation." We began to write to that brother.

One thing that I want to say this morning, is that we ministers have neglected our duties. We have neglected this part of the work as my brother has said before me. I know this is so. There is nothing in the world that will keep our brethren in the field and encourage them like a good letter from some minister; there is nothing that will encourage them any more than to get a good letter of encouragement from the President of the Conference, and you ~~want~~ ~~ka~~ ~~wont~~ get better letters from anybody else than you will get back from the canvassers you have written to; and every time you meet one of them, he will take hold of your hand and thank you for what you have said. I know this is so. So, brethren, let us not look upon this work as a very small part of it; for it is the greatest part of it when you come to think about it. We can not preach to all the people in our States, but I tell you these men can get in the families from house to house in the State, and carry with them the truth of God, and we ought to be willing to help them. I have felt in my heart that I want to see those who are interested in the work, from this time ~~xxx~~ on take hold of this work; and my interest shall be with you; and if God will help me (and I know he will) I will help you in encouragement,

and in letters, and in all that I can do for this work. Brethren, I feel that we must arouse to this matter.

I am satisfied that we, as ministers, in raising up churches, have made a mistake in this way: We have not looked at ~~this question~~ those men who embrace the truth, and said in our hearts, What can that man make in the cause of God? What can we help him to? So I believe that in raising up new churches in new fields, we could find church elders in every church we raise up if we started in to find them. We could find canvassers and Bible workers if we started in to find them; and when we do this, and conclude that that man or this woman, would make a good worker in this line, we must go to work to educating ~~that~~ that one in the very line that he is fitted for, and you will ~~xxxx~~ have a church of workers in all the lines when you get through, and you will find some one that will make a good leader if you have educated him in that line. You will find some one that will make a canvasser, and you will find some one that will make a colporter. I feel that we have not done our duty to them unless we find something for every man to do. God helping me, I am going to be a better man along this line than I have ever been before.

D. T. Bourdeau: I have been a thorough convert to the doctrine of distributing our literature for forty-five years, having made it a practice, since receiving the truth, to take tracts and other publications with me wherever I go. I have felt as though the hope for the French cause was to distribute our literature; but as we have to do mostly with Catholics, we can not expect to sell large books; so I have seen that our fort will be the distribution of our small tracts; and for a few years, I have been gathering different addresses from parties in this country, in Canada, and in Europe, and even in Asia, to which to send our small literature, and I will simply mention one party to illustrate what is being done in Montreal. I, too, have

this cause at heart. I am God's free child, and I respect you all; but I want to retain my individuality in this great and glorious work.

When we pitched our tent in Montreal two years ago, the Lord opened up the way for me to speak in the first Catholic paper in that City and in America. One of those papers was received by a man in the Northwest. I did not know who he was; but that man wrote to me asking for literature. I sent him literature, and a dozen kinds of our French tracts, and then something more, and then our larger works, and he took his stand on the Sabbath, and he is now keeping the Sabbath in Montreal. He is conversant with eight or ten languages. He wishes to connect himself now with some of our institutions, take some treatment, and at the same time give lessons. We thank God for this man; and other cases have come up of great interest.

I got some addresses from a medical school in France. I sent one or two bundles of tracts there, and got letters in reply. One man wrote that he had received the tracts, and he had been so exercised about those tracts that he had brought the tracts before a circle of literary men in that institution, and he got them all stirred up, and the man wants to connect with our people.

I feel the importance of distributing our small literature first among the Catholics. We commenced on that very line when we embraced their message. We had no large volumes then, to send out. I believe I have the honor of being the first to bind the first series of Sister White's pamphlets, "Experience and Views," some forty-five years ago. We did not have a bound volume then. As the different pamphlets came out, I would add them to my volume, and it grew and grew and I had to get another cover, and then I got more and had to get another cover.

I felt so deeply upon this point, that in Montreal I secured all the help I could get; and one young man, ~~a Brother Derrickson,~~

Who could not speak French came to help me. I taught him a few French phrases, so he goes from house to house, and he is disposing of from forty to sixty dollars' worth of our French tracts every week, among Catholics. Of course, we are glad when he can dispose of them and not get any pay, because it is a cross for the Catholic to receive anything of that kind without sanction of some high officials from the Catholic Church.

I mention these things so that you will think about our work among the French Catholics and pray for us. We ought to have editions of fifty thousand for Montreal alone, of our small tracts. God will stand by us in this work. We incite you, heart and soul, feeling intensely upon this matter, to take hold and cooperate with us in this branch of the work, and contribute your means, and let them flow in at the Review and Herald. I want to see this branch of the work of the cause of God pushed forward. The young man I have mentioned has not gone through one-tenth of the city of Montreal; but we have handed out to French Catholics, about one thousand dollars' worth of French tracts, and they are generally well received. You can not sell the large books. I am glad the time is passed when we are not restricted to selling the large books, and not even praying or saying anything else, or taking a small tract with us, as we were at one time, eight or ten years ago. Nothing encouraged me more than when I saw something in Sister White's Testimonies demolishing this theory. The handing out of these small tracts will open the way for our selling our larger books, and if we wait to warn the people until these works shall come in to them, we will hail of hitting the mark, and there will be thousands and millions of people who ought to have been warned of Christ's coming by small, pithy articles in tracts, so that they can know that that time is soon coming. You must distribute our small tracts first to prepare the way for pushing our larger works. Remember us, brethren and sisters, and pray for our work among the French Catholics.

A. G. Daniells: Now we have been sitting an hour and a half. We have half an hour left. Let us stand and sing, "We praise Thee, O God."

~~Two stanzas of the hymn were then sung.~~

A. G. Daniells: We will now ask prother Osborne to speak on the subject of "Canvassers Needed, and How to Secure Them." ~~While he is getting here, I want to read just a word, one sentence from the latest communication that has come to us concerning this matter: "The importance of the canvassing work is kept ever before me. This work has not of late had the life infused into it which was once given it by the agents, who made it their spirituality." I am glad of the good, earnest words that have been spoken by our ministers here this morning.~~

(Voice): What page was that?

A. G. Daniells: It was from the new book, "Manual for Canvassers," under "Revival of the work." ~~It is page 63.~~

~~(It was here announced that this book could be had at the office; price, 25 cents.)~~

A. G. Daniells: It will do us all good to read the little book and learn how to cooperate with our canvassers who are struggling along with this work.

A. C. Osborne: I was real glad to have presented before us this morning just what we have had. I was glad that sister White spoke on this line; for just the things that have been presented; ~~very glad~~ ^{and} for the words that were given the last hour. Now, in regard to this subject, it ~~was~~ necessary for me to use some quotations from the Testimonies, and so I copied them, in order to have them handy, and I will read a few statements.

Extracts were here read from the Testimonies, regarding the great-importance of the canvassing work.

S. C. Osborne: The above quotations show what a large and important part the canvassing work should occupy in giving the message. The first point I want to speak of is the first essential thing,--I speak now from the standpoint of the state agent,-- ~~The first thing is~~ a deep consecration in our own hearts for the service of God. Be sure that our own heart is right, and that we give ourselves wholly, unreservedly to him, so that God can take us and use us, and that his presence will go with us everywhere.

The first thing that I will try to talk to the Conference people about is to get them to arrange for institutes, and to have the cooperation of the Conference presidents and the ministers, just as we have had brought out here this morning, and the cooperation of all the laborers in the conferences, as they pass throughout the conferences, talking up the canvassing work, and speaking of the institute that is to be held some time in the future, and urging ~~this~~ one and that one to attend. How many times there ^{are} ~~is an~~ individuals with whom the Spirit of God is striving, and who need some encouragement. Now, if a minister comes along, or some laborer in the cause, and gives ~~them~~ some encouragement, speaking of this line of the work, it would be just the thing to give them courage to step out, by inviting them to attend an institute and go into the work.

~~I hope that none will begin to think of just the money part of it.~~

You will find ups and downs. You will have to consecrate yourself. You will have to sacrifice. Brethren, Jesus Christ sacrificed for us. Of course there is hardship, but there is a great blessing, there is a sweet peace.

I would urge the importance of following up by correspondence and personal visits, any who are thinking of engaging in the canvassing work. These persons can be drilled in a short time, and, if they are accompanied by the Holy Spirit, usually make excellent canvassers, if they put in faithful time.

A number of years ago I visited a State in March. There was only one canvasser at work. By searching out those who could be induced to engage in this work, we succeeded in selling ten thousand dollars' worth of books by the next September.

We must be careful of our influence. If the Holy Spirit controls the canvasser, his influence is always good. I recall one incident of a canvasser being overheard praying in the woods, by some citizens of a town in which he was canvassing. These people told what they had heard, and every one in that town after that had confidence in the genuineness of that canvasser's Christian experience.

When you have started canvassers out, keep in touch with them by correspondence and personal visits. Let them hear from you at least once a week, and encourage them to report promptly to you. I have found it to my advantage to keep a record-book of the work done each week by all the canvassers in whom I am especially interested. By assigning a page to each worker, it can be seen at a glance whether the canvasser is succeeding or having hardships; and when necessary, he can be helped when not selling many books, and encouraged to remain in the field. The very knowledge that such a record is being kept, proves to be a stimulus to canvassers to have greater activity and perseverance.

It is one thing to get a man into the field, and another thing to encourage him to remain there. I remember one case where a brother spent most of his time in personal work on his farm, and he finally decided he could not make a living canvassing, expressing at the same time

his regret to leave the field. I wrote him a kind letter, showing him that according to my record-book, he had averaged three dollars a ~~time~~ ^{day} during the time he spent selling books. This was a revelation to him. He went out at once when he saw his failing, ~~and~~ put in faithful time, and succeeded. It ~~was~~ takes a sacrificing heart willing to go through thick and thin, for the salvation of souls.

Mrs. Marian C.S. Crawford (nee ~~Stowman~~ Stowell), of Kankakee, Ill.: I desire to tell you what one tract did in the early days. In March, 1845, my parents, who had sold their farm, were living in the home of Brother J.N. Andrews, father of our beloved Elder J.N. Andrews, in Paris, Maine. A copy of a little tract on the Sabbath question, by Elder T.M. Preble, a Seventh-day Baptist, came into my hands in some way, and I handed it to Brother J.N. Andrews. He read it, and gave it to his father and mother to read. It showed from history and the Bible how the Sabbath was changed. They accepted the Sabbath truth, and brought the tract into our part of the house, giving it to my father and mother to read. My father said he had known for a great many years that the seventh day was the Sabbath, but he had thought there were things of more importance to observe. This was before Elder Joseph Bates had published any tracts, and before Sister E.G. White came to Paris. We all accepted the Sabbath light, and then Brother Andrews sent the tract to Brother Cyprian Stevens and family, of South Paris, who accepted the truth also. Mrs. Uriah Smith and Mrs. J.N. Andrews were daughters of this Brother Stevens.

Others joined us, and soon there were three churches---Paris, North Paris, and South Paris---of Sabbath-keepers as the result of this little tract. I praise the Lord for it.

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W. B. White: I thank the Lord that we can have the record of such experiences. I give a hearty amen to what Brother Osborne has been presenting to us, and I want to say just a few words in regard to the time of commencing to train canvassers. Some one has asked when to commence to train children. The answer was, with their grand-parents. When shall we commence to train canvassers? Brethren, it rests with you and me and with the mothers of our children, whether or not our ranks are filled with canvassers. God has blessed our faithful canvassers, that have been called at all ages and from all occupations to this work, and we want our children so trained that they will see that blessing. Now, if we only treat the canvassers' work from the standpoint of what Christ is doing through them, in spreading the work, in getting the truth before the people, if we hold before our children the blessedness of the work, they are going into it, and they are going to make good workers. There was a sister in New Zealand, ~~amx~~ a very successful Sabbath-school workers and tract society secretary. She was conducting weekly children's meetings. She ordered a large club of the "Bible Echo," She got her children together one afternoon of each week and arranged an interesting program. She would take up the "Echo," and tell them just what was in it, help them to study it and explain ~~xx~~ to them the interesting features of the paper. Then she would give the papers out and send ~~them~~ children out in different parts of the city, Each one had his own house, and they would sell copies of the "Echo," and they would sell from forty to one hundred copies. One of my ambitions for our church-schools is that they shall teach our children to sell the "Signs of the Times," and our tracts and some of our pamphlets, and that the day may come when they can earn a part of their education.

E. P. Boggs: They are doing that in many of the church-schools in this country.

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W. C. White: Good, I hope the work will go. We want to train our children to be canvassers. I am glad that the Lord has put it into the hearts of both my children to do it. They have had an experience in a little way already around home, and the last letter I got from ~~KEMEX~~ my daughter ^{she says she} wants to occupy her summer in working with "Christ's Object Lessons" to help the schools.

Geo. A. Snyder: I have a great interest in the canvassing work. I started out as a canvasser, and I have tried several ways to get ~~back~~ into it. I tried it once and made a failure. I wrote for a prospectus to go into the work, and received a letter which said, "While we are glad you have that interest, we are going to put you over the canvassing work." I wrote back and told them that while I had that much interest myself, I did not have enough ~~interest~~ for all the preachers in the Conference, and so I did not go into it. Now brethren, I have heard here this morning much about the ministers ~~entering~~ the canvassing work.

I heard one time about a man who sent his hired man out to grease the wagon. He told him to grease the wagon. He came back after while with his face all grease and perspiration. His employer ^{asked,} ~~said,~~ "Have you greased the wagon?" "Yes, I have greased every part of it but inside the wheels, and I cannot get into them." I am glad we have heard some talk about the canvassing work this morning, talk that goes where the wheels run. I have been preaching the canvassing work, and may we all from this time begin to preach this work. That is getting where the wheels run, and that is how we will get canvassers out into the field.

Meeting adjourned until 3 o'clock, P. M., Elder J. O. Corliss pronouncing the benediction.

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A. G. Daniells, Chairman.

L. A. Hoopes, Secretary.

Seventh meeting, Sunday April 7, 3 P. M.

Elder A. G. Daniells in the chair.

Prayer by Elder H. Shultz.

The Chair: O^h the opposite side of the globe are men and women who love the third angel's message just as much as you do. They are working just as hard to extend the work. They are there grappling with the difficulties that stand in the way. ~~They are thinking every feature of the work over.~~ They are praying every day for God to teach them how to carry the work forward. Their minds are absorbed, and their hearts are full of earnest desire for the extension of the cause. They are face to face with ~~xxxxxx~~ ^{issues} just the same as you and I are, and to them the message is all there is in the world the same as it is to us.

There is nothing more cheering and more refreshing to men than to go to these fields, meet the people, look at the issues, counsel with them about them; to get down by their sides and pray with them; and day by day just join hands with them to surmount the obstacles; to devise ways and means; to settle on a progressive policy; and then take them by the hand and say, "God bless you; go forward with your work." That is refreshing to any ~~mind~~ man whose heart is wrapped up in this work.

We are not ~~in~~ these remote places, but we have men with us who have ~~xxxxx~~ come from these places; and none of us can really understand the issues nor enter with them into the situation as we could if we had been there. But next to being there is to see men who have been there, and to hear them tell of their actual experiences. I am glad there are many here from these faraway countries, and I hope before the Conference closes we shall be ~~xxxxx~~ permitted to hear many of their experiences. This afternoon Brother Conradi will speak to us about

that great country, Russia, and he will be followed by Brother Thurston, who will talk to us about the work in South America, or at least in Brasil.

L.R. Conradi: This afternoon, while we shall consider Europe, or more definitely Russia, I thought it would be well to take a few texts of scripture previous, to guide us in our consideration.

While our work, our first missionary work, commenced in Europe, and it is at the present time, our oldest mission field, yet so many parts of Europe have not been touched, that it is surely the duty of those who have come here from that country to present before you this great field, with its four hundred million of people, and its needs and wants.

The call from Europe is indeed the Macedonian call, because Macedonia is a part of Europe. And when I read in Acts 16: 9, 10, I find that Paul was in Asia Minor, close to Europe. A few months ago I was in the neighborhood where Paul was when he had that vision. It says: "And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us." Macedonia was a part of Europe. It was the first entering of Christianity, the gospel work, into Europe. There were Israelites, believing Jews, in different parts of Europe, in Rome and Greece and other place; but the light of the risen Saviour had as yet not been proclaimed until Paul was called to go to this great country.

In the 10th verse we read the effect it had upon Paul: "And after he had seen the vision, immediately [Oh, that is a grand word, immediately, at once, he did not stop two or three, four or five, months, or a year, but immediately] we endeavored to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them."

This Macedonian call comes to-day from all the parts of the continent of Europe.

I would for a moment mention a few facts about Europe. Europe is small in comparison with the other great countries around; but you will remember that, small as it may seem, there are four hundred millions

of people living in it. It is a close neighbor to Russia, so closely attached to it that you will not know the difference when you are in Europe or Asia. There is no change of government. You start here in Europe, and you go thousands and thousands of miles clear on to the Pacific Ocean, and you are in Asia, but it is still the European government, it is still the European powers, because Russia holds all this vast territory. The same scepter, the same government, the same language.

But we go a little further. It is not simply the neighbor of Asia, but also of Africa. From the shores of Europe, you can look right over into Africa; but the European have not only looked over, but they have taken all this part of Africa, and their influence is there. So Europe has a certain sphere, and the sphere is all this country which is near neighbor to it, and which is much easier to reach than from any other country.

I shall speak to-day of the Continent, because there are other brethren who will speak about Great Britain and Scandinavia. When I first went to Europe I found about three or four hundred Sabbath-keepers in Switzerland and France; and a few, about twenty five, in Germany. There were at that time not quite four hundred, and they were mostly all in Switzerland. The other part had never heard or seen a Seventh-day Adventist minister before. At the present time the same territory has about four thousand. It is the power of God and the grace of God that has done the work. But yet this field has whole empires with twenty millions of people, and twenty-five kingdoms with five or six millions of people, have hardly been touched, perhaps not a Bible worker or a minister in them. There is enough room for missionary work.

Well, you say, Have you not organized Conferences in them? as it was remarked by some one the other day, "Why, Germany is an organized Conference." It is no more a mission field. I hope, brethren, that

we at this Conference have got over the idea that because we are an organized Conference, therefore we are no mission field. I hope during this time all our organized Conference will all act as though they believed that the whole world is a mission field.

Germany itself has 56,000,000 of people; and outside of that territory we have 60,000,000 more inside the limits of our Conference. Just think! 120,000,000 of people. Two years ago we organized a Conference. Have we ceased, therefore, to be a mission field. We do not feel like it; but we feel that we have just commenced to be a mission field.

In the Central European Conference, there are nearly 800 Sabbath-keepers, and nearly ~~one hundred~~ 100,000,000 of people within the limits of that Conference. Besides these two organized Conferences, there is at the present time the Russian mission field, of which we shall speak this afternoon in particular; and the Mediterranean mission field.

The Russian mission field includes Russia in Europe, and that is about half as large as if you take the United States and Mexico together. If you take the United States and Mexico and cut them in half, you would have the size of European Russia. Suppose you take this country and Mexico, cut it into, and then call that a mission field, and put ten laborers in it, and you have our condition. But more: You take half of the United States and Mexico, and put 135,000,000 of people in it---while you have only about 90,000,000 over here---and you get another comparison. You may ask, how many resources we have to carry on the work. We have \$2500 or \$3000 a year. You would not think you had a great many resources in this country. That has been our situation. But I believe the Lord will change the situation at this very Conference.

I wish to speak a word about the call. As early as the year 1881 we commenced the work among the Germans, and some of the brethren here in this very assembly are those who belonged to the first church in the United States that was organized among the Russian people. And as

they embraced the truth, they began to send the literature over to the Crimea, to Russia, their old home. You may ask for a word of explanation. How is it that the Germans happened to go to Russia. Russia is one language, and German another. I will tell you why. Germany is a country that is fast growing in its population. It is an old country, and the Germans try to found colonies where they can settle, because the country is so small for them. So in the year 1776, twenty thousand Germans moved into Russia from Germany, over here in the Asiatic border, and began to form the colonies. And at the present time you will find two millions of Germans scattered throughout that empire, as a leaven, so to speak, to prepare the way for the truth. The Lord knew why he sent these men into that country. The Lord had some providence when these thousands left their homes and went to Russia and settled there.

Well, as our brethren in the West heard of the truth, there was an old brother who was deeply impressed with it. I think he was about sixty years old. He was deeply impressed about Russia. He could not talk very well. He had a great difficulty in speech. I well remember the day when he said he wanted to go back to the land where he was born, and he would like to circulate the truth there. I can assure you, that he was the last man whom we wanted to send. An old man more than sixty years old, and could hardly talk. What could he do? But the Lord does not look upon men, what they can do; but the Lord looks on the heart, and he can take the weakest instrument and do a great work through him. This very brother went down to the Crimea; he did not have money enough to take him all the way, and he had to sell his boots to finish his journey. He had some relatives in that country. He could not talk much, but he took a lot of tracts with him, and began to circulate them; and as he could not read very well, he would take a tract and when he got them interested, he would say, "I can not read this very well. Will you not please read this to me?" And the people read it to

him; and as they began to read the matter to him, they got interested . They would say, "Can't we have one of them?" And he began to give them out to the people. And in his simple way he scattered the truth throughout all that part of Crimea. And years after that man died, up to the present day, we find souls down here who still speak of the good old man that came from America and scatted^d the seeds of truth. Only the day of judgment will show us how many souls have been brought to the knowledge of the truth by the publications circulated by that good old faithful brother.

When I went to Europe in 1886, I had news from the Crimea that there were a number that were keeping the Sabbath, thirteen of them, through the work of that brother. I had never been in Russia before, and I went there.

Well, all the countries are the same to me in this world. I am not a Russian; I am a German, that is, I am from Germany; but I feel just as much for Russia as I do for Germany or any other part of the world. When I got to Russia, I found faithful souls there. What was their experience? I knew the Lord had sent us there. I knew there were some honest souls there; but I want to take another lesson from the Scripture. We have heard about a call. A call came from Macedonia. Here, it came from Russia. What was Paul's experience when he came ~~from Macedonia~~ over into Macedonia? He had a call from that country, and he knew the way was open. When he got to Macedonia, and great crowds of people gathered around him, and they were ready to hear him. You can read the account; and you will find that after he was there a few days in Philippi, he learned that some faithful souls scattered about there, would go to the river side, and he went there. He had not expected that at once the people would flock to his meeting; but he was willing to commence in a small way, because he was sure that the Lord would give him some fruits. And as he went there to the river side, and sat down there and talked to the women there, he was filled with the Spirit of God, and some one was converted. You remember the story of the first fruit in Europe;---a woman, and she called him into her house and kept him there. It was a good experience, wasn't it? But the devil wasn't satisfied. When the Lord works, the devil is at work, too. And the next thing Paul and Silas knew, they found themselves in jail. Why, then, it did not look very much as though Macedonia was open to them. It looked as if something was wrong, somewhere. But Paul did not study a long time over it, and say, "I must have been mistaken, and perhaps I did not have any call to come here." No. But as he was in prison at night, he began to thank the Lord, with Silas, and what happened? The prison doors were opened; and in that very prison, the jailer and his companions were converted. That was the open door. It was locked with bars, but the

Spirit of God never stops even if there are bars before the door. He can convert the jailor. Then after spreading comfort down here, at Philippi, he went on to Thessalonica, and then to Berea, and in a little while, three churches were raised up in Macedonia. Well, that was his experience, and I can say our experience was not much different from it.

When we began to work, we heard that the Russian government was quite a hard ~~xxx~~ and difficult government; but when we got into the country, and the people flocked to our meetings, in a little while we thought the Russian Government was just as free as the United States. We were out in the country; it was harvest time, and while it was harvest time, the people would come every night about ten o'clock to our meetings. That went on until we began to present the sabbath question. When we presented the Sabbath question, the next thing we knew, the windows flew into the room, and it scared some of them, and I said it would come worse. I did not know then what it meant, but I knew afterwards. A few days later, we had our first baptism, and just as we were ready to have the ordinances, the feet washing, a friend came and said we were wanted in the next house; the police were after us. So we went over there, and the police asked us for our passports. I thought we were all safe. I ~~xxxxx~~ handed him the passports, and the next thing I knew, he put the passports into his pocket very quietly, and then we knew what it meant; because without the passports, you can not travel there. A little while longer, the man said to us after hearing the whole matter, You are under bond to deliver these men up to the prison, and in a little while we were on the road there. We met a lawyer on the way, and we thought that when we got there we would have a man to try us, and thought surely he would look into the matter and let us go. So we went to see the man,

and as we came to him, "Why," he says, "your charge is Jewish heresy; there is no hope for you; I never can do anything for you." It was Sunday afternoon when we got there, and as we came t is man sat there,--- a nice, finely dressed man, and I think he was reading the New Testament. I looked at the brother who was with me, and who was my interpreter. The judge came and said to him, "Is this man the heretic?" He says, "Yes." "Well," he says, "come along." He took us down, and the next thing we knew, we were in quite a safe place, I tell you. That evening came, and we were marched away in that building behind high walls, ~~xxxx~~ and we stayed there forty days. It was the first time in my life that I learned to know, and to thank the Lord for liberty, which I never knew before what liberty was until then. But I tell you this one thing, that while were there, and praying, a man, sometimes, as he walked up and down the corridor, would look in thru gh the little ddd hole in the door, and he saw us praying there, and said to us afterwards, "Your god does not hear you." He thought we had a different god from what he had. I believed we had a God that can hear. But certainly it did not look so, sometimes, but I tell you--- the United States minister to whom Elder Whitney wrote at the time, sent the following answer: "I fear that it will be found that the laws of Russia forbid any minister of a foreign denomination of Christians, from coming into Russia, and from teaching their distinctive views without special leave having been first granted therefor. I ~~xxx~~ shall do all I can for your relief, but must say to you that the action of the foreign office is very slow." That is the answer we got. The charge was Jewish heresy. The punishment for that, according to law, was to go to Siberia, without hope. But what happened? The Lord so directed it that this very minister not only asked the Russian minister in our behalf, but as he saw how it was he went right in to him, and that Russian minister asked him, "Do you know assuredly

that these Adventists are not Jews?" If the minister had said, "Yes, they are Jews," our case would have been settled decidedly, but this very minister, Mr. Lathrop,---I saw him afterwards in Detroit, Michigan, was a Michigan man, and the Seventh-day Adventists were known in Michigan in 1886 almost as well as they are now. He was a Michigan man, and had been at the Battle Creek Sanitarium, and he knew us as a people, and so he said, "I know that they are Christians, and I can assure you that they are." Then that minister telegraphed on to the Crimea to set us free. O, there are some providences in the way God even directs public men! There might have been a man there at that time from California, or New York, or some other State, who would not have known a thing about us; simply had heard about us; but the Lord so directed that the man ~~was~~ was there who knew us, and he could say directly, "They are Christians." Well, all in the prison, certainly, the jailor and everybody---the man who investigated our case---they expected that we would go to Siberia, and every Monday morning, we could see a number of prisoners marched out, and their few things put on a cart, and then the soldiers in front, and soldiers behind, would go on the long tramp to Siberia. We did not know what morning we would have to march out in the same way, until the news came, We are to be free. I well remember, one day, as we were in the office of the jailor; there was a man who had been complaining against the jailor to a higher officer, and this jailor was reprovng him, and the next thing, he slapped him in the fact, at the right side, and on the left side. The blood gushed out of the man's mouth, and he did not dare to spit the blood out on the floor, so he took up his slipper, and spit the blood out in that. I saw that very thing from the window. I thought, O, if we only were in liberty again! But when the day came and we were set free, that very jailor that had said to us, "Your God does not hear you," had to lead us out, and do you ~~know~~ know, what he said? He says, "I am not worthy to lead you." "Why."

my interpreter asked. "O, your God has heard you; your God has heard you." There is a God that does hear and answer prayers. Then we went forth from that prison. O, it seemed, the whole world--- everything, looked so glorious, we could hardly realize that we could go some distance without being stopped by bars, and sleep at night, without fearing hearing the clinking of the chains. And as we went back to our brethren and sisters on Friday;--they were scattered over country about forty miles;---as we came there Friday evening, we were ~~xxxxxxx~~. ~~xx~~happy. The Lord had set us free. As our people came up to the prison, the Jailor would come out with ~~his~~ ~~xxxxxxx~~ a supply of men and drive them away, and they had to leave us without speaking to us. But on Friday evening, we had a poor team, and we drove up to the house; and how they came out and thanked the Lord; and the wonderful thing was that all the brethren from forty miles around had just gathered that very evening. It seemed as though they had been called together. That was our first experience in that country. But what happened? Then the ministers who had heard of our coming---we were not then so careful; we wrote in one of the American papers that somebody was going to go to Russia. My name was mentioned; so all the ministers and preachers knew that I was coming, and they were watching for me, and when they heard that I was in prison, they said, "That is a good thing." But the next thing, we were down in the Caucasus,---there was a man down here, and he heard us, and then he went to his minister, and asked why he thought we ought to be in prison. He asked him, what our heresy was. The minister said that we kept the Jewish sabbath. The man said to the minister, that many years ago, the Baptists had considered that Sabbath question. He said he could not see why that should be heresy, and the very ^{our} preaching of ~~their~~ own ministers at that time, what was the effect of it? That the people began to study up and to investigate the truth of the matter.

I told you this morning how our canvassing work started? To-day I have two or three letters that I have received within the last few weeks from our brethren there. I do not know whether I shall have time to read them. In them the brethren tell their experiences of the last few months,--some in prison two or three times. One brother writes from here on the Baltic Sea. ~~He~~ ^{He} got this town stirred up, began to preach, and ~~as he began to preach, he~~ was fined five dollars. But he said he would not pay the fine; so he was put into prison, first for two days. He preached again; they made it three days. He preached again, and they made it four days. The prison was a small place, and some eight or ten were crowded in, and the air was terrible, you could hardly breathe. But five cents a day was allowed for food. My brethren, five cents a day for food! I have heard that you can live on ten cents a day, but he had only five cent a day. But I tell you, he found some better food.

They asked him, "Are you a criminal? Why are you here? What did you do? Did you steal a horse? Why are you here?" "No;" he said, "I am here for preaching the Gospel." "The Gospel?" They began to laugh. I says there was in that prison room an old Bible. Part of the leaves had been torn out, and they used it for papers to make their cigarettes. One young man brought the Bible to him, making fun of him, saying, "You stand here and preach to us." Well, he began to talk to them, and in a little while they became interested, and when the fourth day came, and his deliverance was announced, he was not yet through answering all their questions. He said, "Why, the time seemed so short to me. I did not know that I had had so little food, or anything of the kind. "

Well, another case. One brother writes the first of December that he came into the prison room fifteen feet long, and as wide, and there he was

among the Asiatics, down in the Caucasus. A few Christians were with them,--Lutherans and Catholics. It was very cold, and he says: "We received twice a day hot water, and five cents a day to keep ourselves."

As he took his Bible, and read it there in the prison, he thought of the words of our Saviour here in John, Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy. And then he speaks of another text, Isaiah 25th chapter and 4th verse,--how the Lord was his refuge and strength.

Well, there are a number of instances. There was a good brother in the Catholic church, ^{a Russian,} who heard of the Gospel; and as he heard of the Gospel, he took hold of the truth and began preaching it. He became a Baptist. One of our ministers here knows him personally. And as he received the light, he preached it to those around him. The next thing, he was exiled from the western part of Russia, clear down to the Caucasus. He had no work, had a large family which he had left behind, and tried to find some work to support them. He would go from door to door, trying to find employment. The people all knew he was an exile, and they would ask him, "Why are you here as an exile? Have you killed somebody?" "No." "Have you stolen?" "No." "Well, ~~what is it~~ why are you here?" "O," he said, "on account of my belief." They were Catholics. "O," they said, "you are a heretic. We do not want any heretics." So he went from door to door, trying to get work and something to eat. B

But what happened?--A German brother, a Baptist, took him into his store, and talked with him, until one of our ministers went there and talked with this German brother about this last message, and as he talked with him in German and read from the Bible, this Russian said, "Why, you must have some good things; I would like to know them too; tell me." And

so he was told about the Sabbath, and about the truth that the Saviour was coming. Then the German said to the other,--his partner now,--"Why, we will keep next Sabbath." "But," the other said, "how about our business now?" (He had just got his family there, and was well started) "I can not do it so quickly." "Why, the other said, after I ^{have} left my home and everything, and now the Lord brings the truth to me, I should not stop short; I can't. I must. He kept the next Sabbath." ~~and~~ As he began to keep the Sabbath, he began to preach; and ~~as he began to preach~~, in a little while some twenty-five Sabbath-keepers were gathered together.

Then the Russian church said, "We will stop that thing." They banished all the men on the other side of the Cacausus Mountains, clear across to the Persian border. We were there just ^{and had a general meeting.} ~~about~~ that time. The brethren told us their experience. One brother said there ~~were~~ ^{were} the brethren in chains, ready to be taken away across the mountains ~~again~~. On the ~~one~~ ^{on the other} side of the soldiers were the men and their wives and children. The soldiers would go up and down between them, and they could not say farewell to each other. It was a hard thing. In the midst of the winter, they were to cross the mountains.

The priests said, "This thing will stop. There are only women left, and a few children. They can not do anything." ~~But~~ I asked the daughter of one of them, "Are you not discouraged? Your elders have gone, your preachers have gone, and everybody else." "No," said she; God still lives." (Voices: Amen!) "And," she said, "If we ever go to work we want to go to work now, and all they can do is to send us where our fathers have gone." So they went to work, and in a little while they had twice as many as they had before. (Voices: Amen!) But more than that. As the exiled brethren went down to the Cacausus and to the Persian border, do you think they kept quiet? Why, they began preaching, and in a

little while quite a number embraced the truth ~~through them~~ down there.

I will tell you, brethren and sisters, the Russian government is paying to-day the traveling expenses of some of our ministers. (Laughter) They are paying them. The priests say they are going to stop the thing, but there is no such thing as stopping the truth of God. (Voices: Amen!) There is the Spirit of God that will carry the truth of God to the ends of the world. Well, this is the experience of some of our men.

The next question comes, "What ~~was~~ results have you of the work thus far in Russia? How has it gone in spite of all these difficulties? How many ministers do you have?" Well, I will tell you. There are in Russia 135,000,000 people, and some may say, because the country is so large, it is thinly populated, but I will give you a little idea about Russia. When you come right across the German border, Russia is just as thickly settled as New Jersey. If you go a little farther, it is just as thickly settled as New York and Pennsylvania. And then you come a little further, and out to the Siberian border, and it is settled about like Iowa. And when you get into Siberia, this great country, it is about as thickly settled as Montana. The southern part of this Siberian country is a good country, just as good as the West was in the United States before you went into it to settle there. I tell you to-day as the Siberian railroad goes across here, thousands and hundreds of Russians are ~~are~~ brought into that country, and are settling along that railroad, clear on to China. There is a mission field. And not only Russians, but Germans and others are reaching into that country to develop it. It is just as good a country as we have out here. The railroads are being pushed there, ~~more~~ six thousand miles long. I met a man who told me he had been twenty-one days on the railroad coming from Siberia, the last time I was in Russia. It is slow; but he came all the way; and the railroad is being pushed on nearer down here to China. It means something. There is a mission field in

Russia, and we ought to look to that vast mission field.

One of our brethren was to be exiled to Siberia. He came down here to one of the prisons in Russia, to stop for a while before being carried away to Siberia. As he stopped there, in the prison were two criminals. He began to talk to them, to preach to them, and they were converted to God, there in the prison. He was carried away, his wife with him. As they came to a distributing prison, where there were some thousands of prisoners to be distributed into different parts of Siberia, he spoke one day to a crowd of prisoners. After he had finished, a man rushed up to him and put his arms around him and wept. He said, "Do you know me?" "O, God has answered my prayers." The man looked at him. "Why," said he, are you not the criminal who was down here in Russia some time ago?" "Yes," he said, "I am. O, since you have brought me the light of the Gospel I have been in the prisons, and I have found there one to talk to me; and," he said, "this very moment I was in my prison cell praying to God, 'O, if I could only see some man again to give me food for my soul.' As I stepped out of my cell, ^I and looked and saw you there, sent as an angel from the Lord." And there the man had another chance to tell him still more of the truth of God.

These are some of the experiences. The priests said, "We will stop this," and they were sent still farther on. But, brethren, we can not stop it, as I said before. They have sent the truth better than we could send it ourselves.

The message has now gone past the central parts of Siberia.

I must say a word about the success of the work. In spite of the few laborers and the little means that we have, the work has grown. In the year 1887 we had some thirty members there. I will read the membership as it has stood year after year, beginning with the year 1887: 30, 95, 141, 231, 356, 450, 480, 530, 640, 734, 886, 995; and at the present time ~~about~~ 1,100. Besides this, I think there are two or three hundred now in the United States who came from there, and are now members of churches in America. So about fourteen hundred souls have been gained in that country, in spite of all the difficulties. The Lord has wrought.

There are eleven workers in Russia now---one for each ten million inhabitants. Among these, there is only one American, Brother D.P. Gaede, who felt a burden for that field, and went there about two years ago. The others are all native workers, and they are good ones, too. The superintendent and the whole committee are native workers. I have nothing to do with that mission field in an official ~~an~~ capacity. There are to-day at least half a dozen young men waiting to be educated for work in that field. We have native workers not only in the German language, but in the Lettish and Esthonian and Polish and Russian---five languages in all in which work is being carried on in Russia.

There comes another question, and that is their faithfulness. The people of Russia are very poor. I admit that. We have great failures of crops, ^{and} famines throughout the greater portion of Russia; and yet we have a faithful tithe. I wish to call your attention to the ancient churches of Macedonia: "Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia; how that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For to their power, I

bear record, yea, and beyond their power they were willing of themselves."

All the people in Macedonia and in Russia are poor. Out in the country they are especially poor; but they are trying to support the work. The tithe has increased from year to year, and we have received several thousand dollars tithe up to this time. It is not a large sum, but many are doing their very best to give what they can. If more prosperous times come, they will do more.

But we have tried to economize, and I think too much. The country is so large in its extent, and the churches so scattered, that the ministers are compelled to travel long distances, being from three to five nights on the cars, in order to meet their appointments. And when I travel in Russia, it is not like traveling in the United States. We have a hard wooden bench to sit upon, and at night we take out our blanket and pillow, and if we find room to stretch, all right; and if we do not, we crowd together and make the best of it; and for from two to four nights we are on the cars going from one place.

During the last two or three years we have carried eleven workers with two thousand dollars. We are now seven hundred dollars behind. Last year I attended the two general meetings in Russia, one in the north and one in the south. O brethren, as I look over this large congregation, and see the large buildings, and see the prosperity attending the work in America, I ask myself, Should these faithful men, our brethren in Christ Jesus, be cramped for means and suffer? Shall that debt press them down any longer, or shall we say as a people, No, we do not want these men loaded down with that debt? Shall we make them free by wiping out that seven-hundred-dollar debt--and not only that, but raise two or three thousand dollars, at least, in order that they may go forward in the strength of the Lord? Is it not enough that they ~~may~~ have these many obstacles to encounter, prison and everything else? Besides that, should they be required to look around and see where the next ~~an~~ cent is

coming from? I do not think it is right, and I believe the Spirit of God will put it into the hearts of some in this congregation to say, We will give a hundred dollars for Russia. It is a very needy field.

What are our wants in Russia for the future? We do not ask for a number of workers to go there from America, because when they go there, they find things are not just as pleasant as they are in America, and they want to come back. The money that we would spend in sending men to Russia, and then paying their fare home again, would keep two or three native workers in the field all the time. The native workers are just as earnest and faithful as any we can find. There are men there now who want to go into the ministry. Elder Löbsack, who is director of that field, was taken to Hamburg a few years ago. We had an institute. He was there half a year with us, and then returned; came again, and returned; and now he is just as faithful and successful as any we could secure. We now have several more in the Friedensau ~~mission~~ Industrial School in Germany, training for service in Russia. We do not ask these students if they have any money to pay for their schooling. If they are willing to work, and stay in the country for a time, we will educate them. We believe that by training the native Sabbath-keepers in this way, we will have a sufficient number of laborers to carry forward the work in Russia. ^{Keep} ~~From~~ the money that will take people over to Europe, and then transport them back again when dissatisfied, and spend it in the training of native workers, and I believe the work will prosper and better results will be realized. Of course, if there are men and women in America who are impressed by the Spirit of God, and will say, We want to make Russia our field of labor, and will remain there till the Lord comes, and not return, even if put in prison but will teach the gospel while in prison---if there are such in America, we say, Come. If the Conferences want to help us, all right; but we do not want any of you to come, expecting you will have a good time as far

as the world is concerned. It is a good time in Christ Jesus our Lord. We are thankful for the privilege of working in this field. It has been my privilege during the last biennial period, to visit Russia three times to attend their general meetings. We had excellent meetings. But the brethren have said, "Brother Conradi, we expected you here, but why is it that some of our older American brethren could not come over and visit us too? They come to Germany, Switzerland, and England. We would like to see their faces in Russia." It may be that some who go, will speak in prison before they come out of the country; but I have no fear now of going there.

We at first thought we could not work in the cities, and so remained in the country districts largely. Our experience has changed, and during the last few years churches have been raised up in several of the large cities of the empire. When the brethren in these places can not hold services in one house, they change their location. In one city the brethren have recently changed their house of worship five times; yet they are faithful in attending services. As I see the

privileges we have as a people here in this Tabernacle and in this country, I think that if we could but go to such a country and go through some of the experiences our brethren have there, it would do us all good, enlarge our hearts, and lead us to deny ourselves more, and do more for that needy field.

In closing, I would say we are thankful to the Lord for what he has wrought in that country. A beginning, and but a beginning, has been made. The truth has extended far into Siberia and Trans-Caucasus. The truth ought to be circulated over that whole empire. A way has been opened whereby we can circulate our publications; but we are desirous of receiving the support and prayers of our brethren in America, in order that

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this work ^{may} ~~should~~ be finished.

The Macedonian call has come. We are hearing it every day from every quarter. ~~From~~ I received a letter ~~from~~ this morning from our director of the Russian field. He says: "Brother Conradi, we are praying in Russia for your ~~Conference~~ General Conference, and we are praying that the Lord may put it into the hearts of that people to send us means and help, that something more can be done." Will their prayers be answered?---I believe they will, and I believe this congregation, impressed by the Spirit of God, will answer. If you do, I know the blessings of God will rest upon us in a greater measure. May the Lord bless us for his name's sake, and bless that field. Amen.

There are several things I wish to call attention to regarding the vast territory of Brazil. It is a very large field, nearly as large as the United States. It is true that a great deal of this country in certain portions is unexplored. The population is mostly along the coast until we get down ~~xxxxxxxxxxxx~~ into ~~xxx~~ Central Brazil. The people are farmers there; it is a farming country, very fertile, ^{and} produces well.

I wish now to call attention to the finances. It is a more difficult thing to manage finances in Brazil than in the United States: It must be taken into consideration that we have to deal with five or six different monies, and then put them all on one basis, and then have to keep our books and accounts straight without making mistakes. I do not say that we have made no mistakes, for we have, but we have thought it would be better to go ahead ~~xxxx~~ and make mistakes than to do nothing, for the Lord has promised that he would guide us into all truth, and if we go ahead the best we can and make a mistake, he will guide us out of the mistake into the truth.

We have the Brazil tract society and the Brazil mission. Those are our two organizations. We are under the direction of the Foreign Mission Board, and though they have looked after the Brazil Mission Field, they have never consented to father the Brazil tract Society. But I am thankful to say to-day that the Brazil Tract Society is not in debt. We have a little money on hand, and our resources exceed our liabilities by about three hundred dollars. This is encouraging to us.

Besides these two organizations, we have a Sabbath-school Association organized, and the workings of these societies are not different from what it is here. We are carrying ^{on} ~~of~~ evangelical work, medical missionary work, religious liberty work as fast as we can, but we have no

have no organizations for those two branches of the work. Every one of our laborers is an evangelist; every one a medical missionary; every one a religious liberty man, and every one is a Sabbath-school worker. We all work together. We all labor together, one man in Christ. We have no difficulty whatever. It is a blessing to see all this work prospering, growing and moving on with rapidity.

I wish to speak of the spiritual condition of the work in Brazil. The work begun there by the *colporteur*; just one man began laboring in that great field. From time to time others have engaged in that field and they have gone ^{to} farther. Two went over ^{from} ~~from~~ the United States, and joined the army, and they have gone out state after state, and everywhere they have gone they have scattered the seeds of truth. The calls come in for ministers to go out, and the ministers have gone, and have organized churches. We have, as I have stated, fifteen churches and ten companies, and wherever we have organized churches, we have begun from the first to educate them ^{to the fact} ~~that~~ that they are missionary workers; that they were not to sit down and fold their arms, and thank God for what he had done for them, but that they were to go out into the field, to sell books and distribute tracts and papers and periodicals and spread abroad the light of truth which we have received. I am glad to say that there is this feeling among all the churches, and that every little while there comes a call for a minister, that there is an interest in a church, that the people have become interested through reading matter, and that they want a minister to come and baptize. Perhaps the call comes from another district, five or ten miles from this settlement or this church, and they call for some one to come and organize them into a church so that they can go to work, so that they can be counted in with us, organized with us, and then go to work systematically.

Just before I came away a call came for a minister to go to one of our churches where there was a great interest among the Germans, ~~and~~ among the ~~Brazilians~~. Brazilians. They wanted a minister who could speak both the German and the Brazilian so that they could labor for both peoples. Several were awaiting baptism. So in that field the work is spreading and growing all the time. No one is standing idle. We are all working. The work is reaching out everywhere, spreading all over through the settlements and the districts where the work has been established.

Our mission school is located down in the Southern States, Santa Catharina. We have sixty acres of land, plenty of wood and water, a good home, a good school building, and a good teacher, and everything favorable. Our teacher is Brother John Likpe. He is teaching the mission school as well as a church school at the same place. We have some fine young men and women there now preparing for the work. Already two have gone out from this school as laborers. It is well appreciated by every one that laborers who are trained right in their home field are better laborers for the field, and can do better work, they are more adapted to the country, the climate and the people, and all things concerned, than any one that we can send from a foreign land.

So we design this school to be a mission school, a self-supporting school, to train and educate laborers for the great harvest-field in Brazil. And I have no doubt but that we may be able to spare some from there to one other country perhaps, at least. There is this country over here, Portugal, that has the language we have in Brazil, and we have thought that we could train laborers in this school in Brazil to open up the work in Portugal. I do not know whether any of you have ever thought of that or not. But that has come to us, that that might be a good plan, if Brazil could raise up laborers to carry the truth to Portugal.

While coming over here, and our boat was lying at Lisbon, I looked over that great city, the place where one of the signs of the second coming of Christ was fulfilled, and realized that there is not a voice to sound the third angel's message. So if we can raise up laborers there, and train them, in Brazil, to go over there to start the work, we shall be only too glad. And it looks to me at the present time that it is the will of God that it should be so.

We have bright young men and women coming into the truth in Brazil, both Germans and Brazilians; and it is only a question of time

when our school will be full to overflowing. There is no question about it.

Now I wish to say right here that while I stated that we have not thought of making a great demand or any great call upon this Conference for Brazil, yet we have considered the matter something like this, that there have been a great shortage of funds, and it has been exceedingly hard to get a laborer to come over and help us, that we would be as lenient as possible. But we do need one or two. Our hearts have been pained at times, when the response came back to our pleas, from the Foreign Mission Board, saying, We do not want to come. Why, brethren, why is that? Why should that be so? Why should ^{any} Seventh-day Adventists when he is called, or when he is asked to go to a foreign field, say that he did not want to go.

I admit that there is a possibility of our not being in calling distance; but I hope and pray that the time has come that every Seventh-day Adventist will not only get in calling distance, but will forever remain there. God is calling for his people to spread out over the world, and give the message to the people. So I hope and pray that we will from this Conference go forth with greater power, with a greater missionary spirit, and a greater desire and zeal for the salvation of souls everywhere.

I wish to relate now some experiences. They are rich to us, and I believe they will be of interest to you also. I will state, first, although I am not in the habit of relating incidents regarding myself, I must speak of this one, simply to show you how God works, and what blessings we received when we walk out in the fear of God.

For some time my wife and I felt that the Lord wanted us to go elsewhere to labor. We talked it over together, and we did not know why; but when we came here to the Conference Bible school about eight years ago, we resolved that if the Lord wanted us to labor elsewhere, we would

simply say, "Here we are, Lord; send us." Before the school had closed, one of our brethren came to us and asked us if we wanted to go abroad. We told him we had no plans, no desire, any further than what God had for us. Whatever was God's will was our pleasure; and before the school closed, we were called before the Foreign Mission Board and asked if we would go to Brazil to open the tract society, and start the depository. We told them, Yes, if it was the will of the Lord. We made it a subject of prayer, and told the Lord to guide and lead us. It seemed that we should go, and so we planned to do so. Arrangements were all made. We felt that it was the will of the Lord that we should go. A few days before we were ready to start, my wife was taken sick. I took her to the Sanitarium, where she had a little treatment, and she appeared a little better. But the time was hastening on for us to go. Our tickets were bought, everything arranged, the baggage ~~ministry~~ all ready; and the day before we were to start my wife had a ~~manum~~ hemorrhage. "Well," says one of the brethren, "you are not going now, are you?" I ~~am~~ said, "Yes, for anything I know of we are going." Just before we were ready to step on the train, one of our good brethren, an official here, came to me and called me one side, and took the privilege to give me a little advice. "Now," he says, "Brother Thurston, they may think it is time to open up the work in Brazil; but I do not think so. If you want to go down there and start a depository and a tract society on your own responsibility, all right. But I do not think the time has come to start it. But if it proves to be a success, then we will father it." I said, "All right; we are going." He said, "All right;" turned around and went back, about half way to the depot, to get on the train. The train was coming. The brother met me in the depot that had an inkling of this, and he said to me, "I will tell you. I would not go a step." I said, "We are going. We believe the Lord has called us to this field, and we believe he will care for us, and that he will help us all the way along; and we are going." The train came in, and we got on the train

~~And I found it was saying, This house is for rent.~~ It would tell you where to go to rent it, and what the price was. I could read it all, but I could not tell what it all meant. So I copied it off, ~~and~~ on a piece of paper. I went two or three days that way. There was a Portugese man there who spoke English, and I would take it to him, and have him interpret the signs for me, and we went together to see. I was at least two weeks finding a place to live. When we did find one, it was simple, three little rooms in a building where any other people were living, and the rooms were damp; but it was the very best place we could get. It was not a good place, but we began housekeeping in a very primitive manner. I began work the best I could. It was not long before our means was all gone. Everything was so dear, and we had very little money. I did sell one or two books, but travelling through the great city to find here and there an Englishman was rather slow work.

I want to say right here, that the time came when we had nothing to eat in the house, and no money. I do not think I have ever told that before, and I only tell it now for one purpose, and that is to show ~~us~~ how God will work for those who put their trust in him. So the next morning, I told my wife I would go down to the postoffice and see if there was anything there. So I went down there, and found nothing there. On the way back, I met the missionary of the sailor's home, ---and this was Sunday morning---and he invited me to come over to the mission, and speak that night. I told him I would be pleased to do so. So I went to him, and we looked around, and we did find money enough to pay our carfare over to the mission. And I spoke that evening to the sailors on the love of God, and our dependence upon him; but I made no reference whatever to our condition. At the close of the services, a man came right forward to the desk, and he says to me, "See here, come to my room;" and he turned right around

and went on. And my wife kept getting better all the way.

We went down and started the tract society, and opened the depository, and began business, began sending orders to the publishing houses for books, papers, and tracts. By the way, I took a box along with me from England, so I could begin work when I got there. I did not start out on a salary. I was sent down to Brazil as a self-supporting missionary. I did not speak German, either; did not know a word of Portuguese. And I want to tell you that with a little handful of American people in Brazil, you can well know that I could not support myself selling books in English.

All right. We began work the best we could. The Lord blessed us. We did not know a word of Portuguese when we got off the boat in Rio de Janeiro. We stood on the street corner by the docks about an hour, and the Brazilian porters would come up to us, and talk away as fast as they could, and with all the gestures they could get into their talk; but I would say, "Thank you; but I do not know anything you have said." Finally one came along, and he took hold of my arm and said to me, "Come here, come with me, talking to me in Portuguese. He took hold of my arm, and pulled me along, and put my baggage altogether, and motioned that he would ~~make~~^{tie} them all up, and put them on his head, and for us to follow him, and he would take us somewhere. I said, "All right; go ahead; it is better than staying here." So he did them all up, put them on his head, and motioned to us to come on, and we followed him. He took us up a short distance to the street-car.

I had an address with me, but no one knew where it was; but he thought he could put me on the street-car, and he knew it went up in that direction. Brother Stauffer was to meet me in Rio de Janeiro; but when I got there he was in the colony, about a thousand miles from there, and I never saw him for three or four months after I got to Brazil.

We stayed there on the corner about two hours; but we could

not get on the street-car, as they were so crowded at that time of day, on account of the people going home. And when he saw the condition of things, he motioned to us so we understood it, that we could not get on the car, and he would repeat the same thing. So we talked it over, and we thought that was the best thing to do. And he put the things on his head again, and away we went. And we tramped through the streets--- some of them almost scare a man to go into them. They look like some of the narrow alleys we have in New York and Chicago. It is rather dangerous to go into; but we followed him through, and he finally brought us to a place where we felt quite at home. It was a sailors mission home; and as we went in, my wife saw a motto, which read, "The Lord will Provide." The porter was as greatly pleased as we were, and he just rejoiced that he had brought us to somebody that we could speak to.

The Brazilians are not the worst people in the world. I find the Brazilians to be a good people, courteous, people. Of course there are bad people there just the same as everywhere else; but I have had Brazilians go with me half a mile to show me the way, and would not take a cent. I offered it to them. We do not often find that here.

Voice: Did that man charge you anything for carrying your load?

No, sir.

Voice: What are the prices of living there: I do not wish to take up that question in particular; but the prices of living there are from two to three times as much as we pay here.

We went in there, and the missionary came forward and met us, and was very happy to see us. But he told us that it was no place for us there. He said he would take us to an English boarding house, a good place a little ways from there. "This is a pãme for sailors. There are drunken men here every night." So he sent us right away,--half an hour perhaps; We had a little visit with him---to this English boarding house, and we stopped there with them. Had a very pleasant place. We stayed with them two weeks, and then found rooms, and began housekeeping

the best we could, on a very small ~~minimum~~ scale. I began work, and we worked on. I traveled all day long through the city. And I could read the notices for houses to rent. They have a custom in Brazil when they have houses to rent, they put up a notice on the window or door, saying, "This House is for rent."

and started off. This was a missionary that had a room in the mission building. He was colportaging there; so I ~~went~~ followed him right up ~~stairs~~ to his room, and he says, "Here is a little money I want you to take and keep it until I call for it, and use it," and he handed me a little sack of money, about a pint of nickels, that is Brazilian nickels, perhaps seven, or eight, or ten dollars. Well, I said, "I did not ask you for any money." He says, "I know it." But he said, "Every day I am gathering this in, and it is in my way, I have so much of it, and I want you to take this along and use it, you may need it." Then I told him we did need it, and we thanked him for it, and told him we were all out of money, and had nothing to eat, and it was just what we did need. We had a very enjoyable little season there, and we went home and thanked the Lord. From time to time, I would meet this man on the street, and he would hand me out from five to ten, or twenty dollars at a time, and say, "Here, take this; I have no use for it; I do not need it; take it and use it; you may need it. Keep it until I call for it." It ran up to something like one hundred or one hundred and fifty dollars, ~~xxx~~ nearly; and when I sent the money to this man, he says, "I do not know why;---I never did such a thing before in my life, to hand money out and not have a scratch of the pen to show for it;" but he says, "I know how it came; God told me to give you that money because you needed it."

[Voices: Amen! Amen!] So I thanked God; we thanked God for this experience, and we took courage. I believe those things that happened here, and that there experience that God permitted us to go through ~~it~~ ~~is~~ was to try ~~us~~ our faith; to see how persevering we were; and we would learn to go forward, and trust him implicitly, and at all times, and in all things. So, I say, brethren, when God calls you, or impresses you to go, Go, and God will be with you, and care for you, and keep you.

you.

Now I want to tell you a little incident that took place. Brother Stauffer began work up in this section where I had been through originally, and had been through another state and ~~created~~ created an interest there, and out of the brethren and him over there, went out to secure a place to hold some meetings. Three of them went out there and held meetings there about two or three weeks, and raised up a company and organized a church, and baptised them, and got ~~it~~ ~~xxxxx~~ ~~xxxxx~~ ~~xxxxx~~ everything in good condition, and started away, and when they were taking their departure, they were overtaken by a lot of pharisees. They surrounded them with clubs, and sticks, and wanted them to give an account of themselves, for coming in there with a doctrine contrary to their religion, and teaching a false doctrine, etc. They had not spoken very many words, before one of the men stepped up behind Brother Stauffer and struck him with a club right over the ear, and he fell to the ground, apparently as dead as a man ever could be. The brethren had a blanket along, and when they had mobbed them enough, they rolled him into a blanket and carried him away just a little distance to a friend, and after they got him into the house he rallied, and they treated him the best they could. Brother Graf was one of them present, and he gave him some treatment, did all he could for him, and stayed there two days to care for him, and he recovered somewhat, but he could not get up, and could not stand; could not walk, and did not have his right mind, really; so they went on and left him in the care of the friends. And about three weeks later, the officers came there and wanted him to go and appear before the court to answer for what he had been doing there. He said he could not walk; and they ~~xxxx~~ ~~xxxx~~ dragged him out of bed, and when they found he could not walk, but fell to the floor, they put him back

to bed, but ~~made him~~ with the promise that he would appear before the court as soon as he was able. So as soon as he could go about, he took his small satchel and his Bible, and went down and presented himself before the court with his Bible in his hand, and they began questioning him; and he answered every question ~~right~~ from the Bible, reading to them the word of God. The man that struck Brother Stauffer, confessed, and was converted; but during this examination, another man arose, ~~and~~ ---an opposer there, and bore a false testimony to what Brother Stauffer was saying, and right there and then, that man's tongue was paralysed, and he has never ~~more~~ spoken from that day to this; yet the man that struck him is now converted. So, I say that is another experience that we passed through there, that shows us that God will stand by his people, and will vindicate his truth.

[Voices: Amen! Praise the Lord!]

In Southern Brazil where we opened up the work, Brother Graf was laboring there, and ~~in~~ quite an interest was created. Several have accepted the truth, and there was a family in another district, relatives of some that had already embraced the truth, and the lady was sick. She had been sick for months, bedfast. And she sent word for them to come over there, and they want^{ed} to see them. So Brother Graf and his wife went over there; and they, having read the Scriptures, and they talked with them, and talked with her, and they found that she had really faith that God would heal her, -- restore her to health; so they followed out the instruction given in James, and the laying on of hands, and the anointing with oil, etc., and right there and then, she was restored to health, and has been perfectly sound from that time to this, and doing her own work, and they are rejoicing in the truth. Then the work began; another interest was raised up ~~from~~ through the state, and the colporter went over there, and the report came down that he had stirred up the whole country from

one end to the other, and he wanted a minister to come; so two of our ministers went in there and began laboring, and they labored from place to place. I think they entered three settlements, and the interest was great,---increasing all the time, and one of the brethren had to leave. By the way, Brother Schwantes, I spoke of in the report had to leave the State of Rio Grande do Sul. He was one of the leaders of the great revolution in that State. He is a very large, tall, broad-shouldered man,---strong,---and he was one of the leaders in the revolution there, several years ago. Now he is a leader in another revolution; but he had to return to the state to look after the interests there among the Brazilians, and he left brother Graf alone with this colporter, and he had not been there long before the Lutheran minister there sent out word ~~from him~~ through the district, that he would be along at such a time the next month, and gave a list of what he would do and what it would cost; that is, baptisms, confirmations, etc; and what each would cost, and for everybody to be ready and have their money ready. They sent word right back that he need not bother about coming this time; that there was a man here now who would do all that for nothing. So he began work there, and the interest grew so; and they kept pressing and pressing in, that they worked him nearly to death. And still the answer comes from across the waters, We do not want to go. Why? Why, brethren, if you only knew the conditions and the circumstances of everything---the details over there in that country, you would never say that again. So he went on and worked and worked, and he labored there for three or four months; and there are three companies in three different settlements, with a total of about one hundred and fifty Sabbathkeepers; and over there, and on up, he had designed to work on through up to the mission school, and take the boat there for home; he had ~~not~~ not got more than half way there, and he was so worked down, so run down, ~~for~~ overworked day and night,

(V 80a follows)

that it was necessary for him to have a rest, and he had been away from home some four or five months, and it was necessary for him to go home. He hardly dared tell those people up there that he had to go home; that he expected to go home; so he started on, and when he was passing through here, he could hardly get through; they almost pulled him off from his mule to make him stay. They said, "We can not let you go. We want to hear about these things; we want to hear this truth"; but he was all about gone,--prostrated; and the only conditions that they would let him go at all, was that he would return just as soon as he recovered. So he went on home, and when he got home, he had to be carried into the house. He was in bed two or three weeks before he was able to get up. As soon as he got out of bed,---when the burden rolled off, he just collapsed. He was overworked---worked to death, almost. He is the only man in Brazil who has been carrying these burdens, year after year.

I can not speak of all these things; and I am not speaking of these hardships, and all these things;---there are many more, I can relate, and I will relate one more right here. This same brother, when he left us, he went back into the State of Rio Grande do Sul; went up into the Northern part of another, a little one where there was a little interest, and a few came out and accepted the truth, and some of the people became vexed over the matter. He had two brethren with him, and they went right down, and seized the three of them, and gave them a thrashing, and struck him several times with a knife so that the blood ran from the body;---dragged him, and put him in jail. Then they forgave them, and let them go, with the understanding that if they ever returned to that district again, they would kill him. But he soon got well, and that very thing spread the truth more than he could have done if he had stayed there all the time he was home getting well.

Brother Spies, in one of his trips, was called to a halt, and led before one of the Lutheran ministers, and surrounded by a lot of fellows with clubs, and asked to give an account of himself. Well, he talked with them a little while, and laughed with them his real sociable, good-natured laugh that as many of you that know him know he has, and they finally made up their minds that they had nothing against him, let him go, and he went on his way, rejoicing, kept right on preaching the truth.

And so the work is onward. We were called to a halt every now and then. I would say right here that the constitution of Brazil grants religious liberty, but it is not always granted to the people.

Now I want to call your attention to another thing right here. It was only a short time ago that I had the privilege of seeing our missionary map of the world. And I looked it over, looked over the whole world, to see where our Sabbath-keepers are marked with little red dots. Here and there we find them in South America. Then I looked here at the United States, and why, it looked to me that they were so thick up here in the United States that they were almost in each others' way, especially in this part of the United States (pointing to Michigan). I thought as I looked that over, "Why would it not be a good thing for scores and scores of our brethren and sisters that have a little means, and who could go just as well as not, could be spared and the world would go right on well here without them, and move to some of these destitute fields and locate there, by a little farm, or go into whatever occupations they saw fit, and live the truth before the people. (Voices: Amen!) Settle down there and go to work, and do missionary work, be self-supporting missionaries. Why, there is a great opening here, and Brazil is a great field.

"Why," you may say, northern and southern Brazil it is hot; and that is the truth. In the capital of Brazil it is hot,

As I said the other night in the Sanitarium, it does not kill every one. My wife and I both had the yellow fever, and I suppose I was brought

as near Death's door as any one ever could be. Any, by the way; I was brought there a second time at a storm at sea, but God saw fit to carry me through; he saw that my work was not done, and he interposed and spared my life. My wife, too, took the fever of me. We did not have it so bad, but we have had the yellow fever and got well. And while it is true that in the capital of Brazil during the months of December, January, February, and March, sometimes the mortality runs from three hundred to two thousand in a month,--not always; there have been instances, it is not necessary to locate them, ^{Let} In southern Brazil, in the state of Santa Paulo, in Rio Grand do Sul, and especially in Santa Catharine, there are nice farms, ^{and a} nice climate. Of course it gets warm there in the summer, but the climate is good, the soil is good, and it is a good country for cattle-raising and general produce. Rio Grand do Sul has a very nice climate, and you can raise a great many small fruits, and many things that we raise here, and I think there are something like 200,000 Germans in that one state, ~~and~~ We have scores and scores of German brethren here in this country that could pull up and move down there and settle in these various states and localities and live the truth, be missionaries, and do a great work for the Lord. I believe I am safe in saying that it would be the salvation of scores of our brethren and sisters, if they should pull up and enter these foreign fields and go to work.

{Voice}: Are there any English colonies there?

W. H. Thurston: No; no English colonies there.

{Voice}: What is the German population?

W. H. Thurston: I can not give it exactly; I think the German population is something like 500,000, more or less.

{Voice}: What is the present membership?

W. H. Thurston: In Brazil: About 700. That is the church-members and the companies, that is, about 700 Sabbath-keepers. That means bap-

ized people,--about 600 Germans and about 100 Brazilians.

(Voice): ~~Amputation~~. Some want to know the price of the land.

W. H. Thurston: It runs all the way from five to fifty dollars an acre.

(Voice): A question. Does a person have to be acquainted with the German, or the Brazilian language, in order to work there?

W. H. Thurston: It would be necessary to be acquainted with the German or the Portuguese or English. You can get along very well, that is, families going up to locate, if they know English or German, because the most of the people speak German; that is, the most of them. But you will find them here and there the German, especially in the towns, speaking the English. But if those who speak German and English go there, it would not be necessary to learn the language. †Of course if you are going into missionary work, or work for the Brazilians, it would be necessary to learn the language; but I do not want you to think of that, because there is plenty of work to do there among the Germans. If you know the German language, that is sufficient.

(Voice): How about the French?

W. G. Thurston: French is spoken very little there. Now, I have overrun my time, and the story is not half told. But I thank God for this privilege, brethren and sisters, of laying before you some of the questions in South America and Brazil. I have not said anything about that other part of South America, but we have friends here right on the ground among us from those fields, and I ~~know~~ ^{hope} that we shall be privileged to hear from them.