

GENERAL CONFERENCE PROCEEDINGS.

Seventeenth Meeting, April 14, 10:30 A.M.

ELDER O.A.OLSEN in the chair.

Prayer by Elder M.G.Huffman.

The Chair: In the early morning meeting something of the present situation of the Conference was presented, and I think we all felt deeply over the situation. Especially is the Committee on Distribution of Labor burdened over their work. Here is this great field. Here are all of these urgent calls that must be filled, and here are the ones present who to a large extent should be prepared to enter these places. It was requested that this matter be made a subject of earnest prayer and study by each individual. It is also necessary that we shall have as full an understanding, ^{as possible} of the situation and the needs of these different fields, so that the different individuals as they are praying and considering this matter, may be led by the Spirit of the Lord in their own mind. As the Conference has but very little business prepared for this hour, it was thought that it might be well, if the Conference so decided, to take up the consideration of Africa, Elder Haskell leading out, and several others making brief statements concerning this large and important field.

When we closed the Conference on Friday, we were considering the report from the Educational Committee. As this is unfinished business, it is the first to be disposed of. What is the pleasure of the Conference?

Wm. Covert: I move that we refer the discussion of the educational question until some future meeting.

W.C.White: I second this, with the understanding that it be the special order of business Wednesday morning. Some especially interested in this educational work can not be here to-morrow.

The motion was put and carried.

The Chair: I think the Committee on Organization would like to present a report, not for action, but that it may be before you for study and future action.

W.C.White: Your committee on organization present a further report, recommending,---

"14. That the responsibility heretofore carried by the General Conference in appointing boards of management for the Southern Industrial School (Graysville, Tenn.), and the Oakwood Industrial School (Huntsville, Ala.), be transferred to the Southern Union Conference.

"15. That the General Conference Executive Committee be authorized to make such transfers of the responsibility of appointing the ~~boards~~ boards of management of other educational institutions, and the transfers of titles of properties and obligations for debts, as the organization of the Union Conferences may indicate to be advisable.

"W.C.White,
For the Committee."

The Chair: This report will receive consideration at the next meeting. Brother Haskell will now lead out in the presentation of the needs of Africa.

S.N.Haskell: God has some fields that are ripe for the truth sooner than others. It is like the harvest on a man's farm---there are some fields which get ripe sooner than others. Finally all the fields become ripe ready for a harvest. There are two ways in the Bible by which God especially reveals the condition of fields. One is by the

light of prophecy, and the other is by indications of providence. The two will work together. I repeat, there are two ways in which God ~~manifests~~ reveals that a field is ripe. One is by a direct Testimony from Heaven, and the other is by circumstances, which are God's providences.

Both ways are recognized in the Scriptures. When the Saviour was here, just before he ascended up on high at the close of the forty days, he told the disciples where to commence work. That was at Jerusalem. They were to extend their work from Jerusalem to Judea, and thence to Samaria, going from there with the gospel to all parts of the world. That was a direct testimony from Heaven as to where to labor.

When the Saviour went through Samaria, he stopped at the well near the city of Sychar. The disciples went over to buy bread in the city. While they were ~~gone~~ gone, there came a woman---you know the story as it is recorded in John---to draw water from the well. She had a conversation with the Saviour, and as the result was converted and hastened back into the city and brought out a large multitude of people to hear the words of Christ. The Saviour said: "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest."

^{local} What field was there represented before Christ?---The city of Sychar. The whole country of ~~the~~ Samaria was not ready for the gospel, but the city of Sychar was; and it was the providence of God in connection with Christ meeting that woman and being the means of her conversion, that showed that that field, the city of Sychar, was ripe then for work. I suppose it was four months before the time of the natural harvest of the grain; but the Saviour directed the minds of his disciples to the providence of God as manifested in what had transpired, which showed that the field was "white already to harvest."

These two ways of indicating the ripeness of fields for the harvest are all through the Bible, in both the Old and the New Testaments. I think of scores of instances illustrating these two ways. You know the Amorites were not ready for Abraham, and there was a time when they must further develop. So, all through the Bible the same principle is true. Now, judging from circumstances, a portion of Africa is ripe, ready for the harvest. There have been indications to show this. There are fields in America that are ripe, ready to be entered; there are cities around us that are ripe. New York City is ripe, ~~ripe~~, ready for harvest, and the testimony which came here a few mornings ago show this. The circumstances in New York City show that it is so.

This morning I would like to call attention to Africa.
 field
 This ~~xxxxxxxxxx~~ as you will notice, is surrounded. That is the way a wise general takes an army. He surrounds the army, and when he gets all around them they cannot get out, and then he takes them. The Lord has nearly surrounded Africa. There are believers scattered in different portions of Africa. In the southern portion is Cape Colony, where the truth has gone and a beginning has been made, but this, as you can see by the map is small. Near Cape Colony is Natal. North of this is the Orange free State and also the Transvaal. Then above here is our mission and Bechuana Land. That is about as far as we have done anything, and so in this portion of Africa that I wish to speak of, because this is the only portion about which I know anything by experience. We spent about two years in that portion, and so know something about it from experience, and we think it is ripe; we feel that Natal is ripe. We think that there are tribes among the natives that are ripe and that God's providence has indicated that the work should be established among the natives. There should efforts be put forth among the natives. You may say, "How do you know?" By the providence of God. In 1874, I

think it was, when Sister White in the old meeting house that stood on this spot, thought that the time had come for us to extend our operations in other nations. And she said this: "I saw that there were nations ~~xxxxxxx~~ that God was working with, and that there would be papers published in other countries of the world on present truth." Publishing houses, etc., were to be established, and more than that, she said that ~~if~~ we ~~xxxxxxx~~ should fill the openings ^{of} the providence of God and extend our work to other nations that were then calling for the truth, ^{and} she said she had seen in those lands people that had gone out away from their homes in the retired places until paths had been ~~xxxx~~ made by their traveling to and fro to pray for light. Then she further said that she had seen these papers published and the angel of God had made known to her the nations, and I never shall forget the time because of the circumstances that were connected with it. Brother James White and myself were sitting right by the side of the rostrum, and it was a time when we had heard something about Sweden by Brother Parmelee down in Indiana. Sister White told what he had told me and what I had told Brother White so clearly that I said to him, "You have told Sister White what I have told you." And with that he stopped her right in the ~~desh~~, ^{were telling} stopped her right in her speaking. He asked her if she ~~xxxxxxx~~ ~~xxxxxxx~~ what somebody had told her or what she had seen. She said, "I am telling what I have seen, and I have seen that there are fields all ready for the truth that we have not entered or that are thought of, and that there would be papers published in those fields, and if we do not do our duty, God will raise up people to do that very thing just the same. You have heard about Sweden;" That interested him a great deal. He says, "What fields?" She said she could think of but one, but that the angel had said Australia. We did not know anything about Australia, and I remember when we were talking of going there, the president of the Conference said to me, "is it possible that you want to go down there and

convert those kangaroos? We did not think that there were English cities down there with nearly a half million in them of English-speaking people. We did not know much about it.

Our attention was then called to Australia, and we talked about it, for you know in those days our missionary work, our tract and missionary society, was what we would almost call "booming" through the country, and we talked about it at church, and at about every meeting we began talking about Australia, for we thought that ~~xxxxxx~~ ^{if} ~~of~~ Australia was mentioned by the Spirit of the Lord, there must be evidences of it that Australia was open, and our brethren began to send the "Signs of the Times" over to Australia. I do not know whether they sent any from Battle Creek or not; but they sent them from different parts of the country over to Australia and tried to get the addresseds to send the paper to.

I cannot stop to give you the particulars, for that would take too much time, but I want to tell you a fact, that if we had sent missionaries to Australia at that time there was a man of immense wealth converted to the truth on the coast of Africa through the influence of Sister Hannah Moore. This man told me that he went back to Australia because missionaries had excommunicated him from their midst ^{that he was} and ~~xxxxxx~~ ready to lay down his fortune at the feet of Christ. If we had known enough then to go to Australia we would have found that God had prepared the way for the truth. Finally I found him in San Francisco. We were talking about Australia in the San Francisco church, I was telling them about the man in ~~xxxxxx~~ Africa by the name of Dickenson that had embraced the Sabbath in Africa and had written to this country to have some tracts published, but we did not know enough to publish them for him- or we did not know enough to believe God and to publish these tracts- and he went back to Australia. While I was telling this story over at the San

From that time it seems that the devil has done everything he could to drive him out of the truth and get him away from it. But he has stuck to the truth. He has been offered large salaries if he would only connect with others and preach the doctrines of the methodists or some other denomination and give up the Sabbath, but he has stuck to the truth and passed through the bitterest kinds of persecution, with the great burden to get among his own people. To me there is a great providence in it. ^{caused to like} What ~~xxxx~~ it ^{look} the providence of God was his immediate conversion, and then he was converted so strongly that the devil has not been able to get him out of the truth. He has stuck, and I would to God that more of us would stick. The trouble is that we do not stick. We get converted but do not stick when we get in a tight place. He has been in tight places. He returned against him, and every influence was brought to bare against him until finally God gave him his wife and she was converted.

There are many circumstances that would show how God's providence has been over him. That is only one circumstance. To-day he is ~~xxxxxx~~ in the truth and is anxious to get among his people. He wants to get out among them and work with them, for he can speak the different dialects and the Kaffir.

While we were in Africa we visited Basutoland. We went through the country, and were introduced to several men in that country by Brother Moko. But we found afterwards that this man was not in good standing with the missionaries in Basutoland. They said that he had been disfellowshipped.

So the introduction that I had was not very good for me. I was introduced to some of the chiefs, and to Brother Kalaka. Brother Kalaka was a man that had been educated to enable the first missionaries that went there, to translate the Bible in their language, educated by them for that purpose, and aided the leading missionary in translating the Bible, and in publishing a paper for some time. And because I was not introduced to the missionaries in the regular way, they looked on me with great suspicion. And this Brother Kalaka assisted me in getting through the country, and we were together several weeks. And I was very careful not to say the word Sabbath to him, and not to say anything to him to try to proselyte him over to our faith. But we read the Bible every day, and I would select some portions where the truth would stand out prominently, and I simply emphasized the words we read.

For instance, we took the subject of baptism at one time, reading from that chapter in Acts about Phillip's baptizing the eunuch. And I would read and emphasize, and read over the verse twice. ~~He~~ He went down into the water, and came out of the water. I wondered what he felt about it, but did not say a word to proselyte him at all. Finally we came to one mission---he took us to the various missions; and as soon as we went to the mission, he introduced me as an Adventist. I did not know as he knew that I kept the Sabbath. And the man that stood at the head of the mission, a Frenchman from France, said, "Oh, yes, I know all about your people. One of your papers was sent to me for some time. We are very much interested in your people and your work." That is the first time that Kalaka knew I was a seventh-day man. We had a very interesting time there. He told me he had a theological class, and he said, "I wish you would stop and teach them Revelation. They are inquiring about Revelation, and I know your people make a great deal about the book of Daniel and Revelation. I do not know anything about it."

I thought I could not stop very well then; but I could if I had had half faith enough; but I have ^{regretted} repented ever since that I did not

step and teach them the book of Revelation. That is one little circumstance showing the providence of God.

When we came back with this Kalaka, we came to a little stream of water, and Brother Kalaka wanted to be baptized there, but there was not water enough in the stream or I would have baptized him there. We made arrangements for him to translate "Steps to Christ," and for him to come over to Cape Colony, to be with our brethren. And he said he would come; but we were not there a great while. Brother Olsen was there afterward, and he came to an institute that they were holding, and Brother Olsen baptized him. And he is now with Brother Freeman, and they have started a mission in Basutoland. Do you think there is anything in the providence of God connected with those circumstances? I think there is. I think God had a hand in the whole thing, and he was calling us to go among the natives in South Africa. They now have a mission started, but it is not fully known by our people.

I will mention another little circumstance that will show how God's providence was over this work. The laws of Basutoland are very peculiar. The English have a governor in these colonies, and they take out of the hands of the natives the right of criminal cases, deciding on cases where life is to be taken; and yet they give them perfect freedom to make laws according to their own customs generally, where it does not conflict with a man's life. They never sell any land there, and no one can come into the land, until the chief, the paramount chief, with his council decide he can come. If they decide they can not come, the English protect them, and keep them out; if they come, they must come on the conditions that the natives give them. So I went up with this Brother Kalaka, and visited the paramount chief, and he had a long story to tell as to how his counselors did not agree with him, and how bad it was when they met together that they did not agree. He said he saw how the thing ought to go, "but my council do not agree with me."

Brother Kalaka was with me to translate for me. I pointed to a tree, and said, "Do you see that tree? There are no two limbs on that tree just alike. Then can you expect everything is going to agree and be alike, and that these men will be alike in their opinion?" Somehow it struck the man a little favorably as being something new to him, and before we got away, he said to us, "I wish you could come here and start a mission in our country." The paramount chief, of course, was the one that invited us to come. And afterward when Brother Freeman went over there to establish a mission, he went to this paramount chief; and his councilors, his under chiefs, in different parts of the country, heard that Brother Freeman had come to establish a mission; and his councilors all around had been influenced not to let him come in there at all; so when they came before this paramount chief, and the council decided that he could not come into the country to establish a mission anyway, after they had voted that way, the paramount chief says, "When that missionary was over here, he told me we were like a tree, that no two limbs are alike." And it is in his power to reverse any decision that the councilors take, and he decided that we can come and have the land. And so the mission was opened. And Brother Freeman is there at work, alone, entirely alone, with a little room 13 by 14, and after moving out all the furniture, they can not ~~make~~ seat the interested natives

At Aliwal North there is a large educational mission, and I went there, taking with me a letter of introduction to a native preacher and teacher. He spoke in Dutch, Kaffir, and Basotu. He had three services on Sunday in these three different tongues. And he wanted me to speak to one of his congregations, and I did so. And his people afterward were as friendly as could be; and when Brother J.C. Rogers was there afterward canvassing for the paper that is published in South Africa, they said to him, "Are you in harmony with that missionary that came down here and preached?" He said he was; and they told him that several of them were converted that night that I spoke that sermon; and more than that, I found

that the minister that I was stopping with, had several tracts already translated in the Kaffir tongue, and in the Basetu tongue, and in the different languages, and was waiting for the opportunity to print them.

Now, it seems to me, brethren, and I could tell you many circumstances of the same nature, showing that God has gone out before us and prepared the way for hearts to receive the truth just as soon as we take our stand and go there and give them the truth. The country is ripe, the people are ripe, all ready for the truth. ¶ I want to tell you how it is. Here is Natal, an English Colony; but the natives in South Africa are the majority, as they are all through Africa. Now there is a direct connection up through this country to Johannesburg, and Pretoria. It is a connecting link up from Natal as far as the railroad goes, to Buluwaye. Now if there could be a training mission in Natal, at the present time, and especially under the present circumstances---for the English consider themselves the fathers of the world, and they are to give the gospel to the world, and to prepare the way for the light of the Bible to go to the world. In fact, they have ~~had~~ done more to circulate the Bible in heathen lands, than all other nations altogether. They feel that they are the guardians for this very work; that God has called them as a nation, as guardians. And for any nation, any people to go in there now, to have a training mission, to educate the natives, and to give them the light of the gospel, and especially with the friendly relations between Americans and English; for the Americans to plant a mission there, and put forth an effort at the present time, you would find that God would open the way before us. We have reached a time when the very outward circumstances themselves indicate that something more should be done there than we have done in the past. And when we labor for them in God's line, and in God's opportune time, we shall see the prosperity of heaven attending our work.

Only one copy taken of pages 51-55.

We take advantage of this to circulate the truth among these troops. Many have come from Australia, from Canada, and from almost every country, and we have circulated a large number of our publications among them. We felt that though the law was there, and seemed to be a great hindrance to our work, yet we knew that some in the ranks of the soldiers had gotten hold of seeds of truth, and that some jewels might be gathered from among them for the heavenly kingdom.

But I was going to remark further about this war issue. A gentleman in Uitenhage, in the southeast part of Cape Colony, received a copy of this paper. He was a refugee from Johannesburg, and he came down into Uitenhage and did not find employment, and he felt that he must do something for the support of his family. He had about made up his mind to join the army and to go up into the war. About that time a copy of the Sentinel fell into his hands, one of this war issue. He read it carefully, and it changed his mind entirely, completely. He did not go to the war, because he felt that that would not be right and Christ could not fight. It awakened an ~~interest~~ interest to know more of the truth, and he wrote a letter to me in Capetown,--I was in the office at that time,--and asked me with reference to the Sabbath especially; he wanted to know whether the Sabbath-day was really the Sabbath. Brother Edmed was laboring in the town at that time, in Uitenhage. I sat down and wrote him a letter, referring him to Brother Edmed, and at the same time wrote to Brother Edmed, referring him to this man. They met very soon after this. Brother Edmed gave him a few Bible-readings, and ~~the man~~ ^{he} fully embraced the truth. So instead of going to war for his country, he began a warfare against sin and wickedness, and he has been a faithful, earnest man from that time.

By the way; I may say that this man had read, had studied more or less, the Bible readings previous to this time. Although he had no well-defined views, and had not seen it important to take his stand for the truth, the paper seemed to bring him to the point of decision, or at least

led to it. So we have felt that although we saw no other direct results from the paper work, if one soul should be saved in the kingdom, it would repay us for our efforts there.

You have doubtless heard about the Benevolent Home in Kimberly. At the present time Brother Willson is connected with ^{it} ~~the Home~~, and The Conference has purchased the Home since I left South Africa, and they have devoted their time more especially to the medical missionary work. Some of the better class of people in the town are coming to the Home and receiving treatment with great benefits, and Brother and Sister Willson are very much encouraged with the outlook in Kimberly now.

Brother Haskell was there at the time the work was started, or very soon after, and we all felt that the providence of God had opened this feature of the work in Kimberly; and although we ^{have} had some ups and downs since then, we believe that the providence of God is still over it. I am especially gratified to know that the work is being placed upon such a good basis, and that the interest among the people is being revived in that line of work.

In Bloemfontein, Orange Free State, it was my privilege to live for a few months. There are perhaps eight or ten who are keeping the Sabbath there, and they have regular Sabbath meetings. They have taken in, during the past year, about \$150.00 tithe, I think. They are very anxious that work shall be performed in the Orange Free State.

I had rather an interesting experience when I was in Bloemfontein. The Volksraad, or the parliament, as they call it in England, was in session, and they had up the Sunday question, legislation for the restriction of transport riding, and so on,--not a very stringent law, ^{but,} as you know, an introduction. There were members of the parliament who were opposed to this law, and among them the chairman of the Volksraad. He, by the way, is half brother to our Brethren Wessels in Cape Town. He made a very stirring

speech on the principles of religious liberty, opposing the Sunday law. Other members also spoke, opposing it.

I believed there was an opportunity that we should not pass by; so I wrote something for the local paper, on the same question. I was very pleased to know that it went into the paper. Afterwards, I sought an interview with the editor, and he expressed his interest in the article I had sent. He said, "I looked upon this question rather differently before you presented this article, but I confess I believe that you stand on the right side of the question. If you have anything more for our paper, we would be glad to receive it and to give it publication." Of course that opened the door, and we sent some other articles. Among others, I presented twenty-five reasons why we should not legislate upon religious questions. These were published in the English paper, called the "Friend of the Free State." ¶ One of our brethren who lived ~~there~~ then believed these articles ought to go into the Dutch paper, as well. We tried to have them placed in that paper, but failed. It was an organ of the government largely, and ⁷⁰⁻⁸⁴ also largely controlled by the Dutch Reformed ministers, and we hardly expected anything else but failure. Then we thought it might be well if we could have them translated into the Dutch language and placed in the hands of all the members of the parliament. But as the question was to be settled about two days following, we knew that ^{could not} we ^{could not} send these down to Cape Town and have Prof. Elfers translate them; so we sought a translator in the town, and found one late in the evening, and he offered to do the translating, sitting up all night to do it, and have it ready for the press the next morning. We received the manuscript the next morning, and ~~gave~~ it to a job printer and had it ready by the evening. Then during the evening we took these around to different members of the parliament,--where they were staying, in the hotels and private boarding-houses and other places, ~~and~~ We also placed them in the hands of sexton or care-taker at

the parliament meeting-house, ~~and these~~^{who} laid one of these on the desk of every member of parliament. So before they took the final vote upon this question, they had the subject before them from the standpoint from which we view it, from the Bible standpoint. We were glad to have the privilege of presenting these principles before the people of the ~~Free~~ Free State. They were there of course from all parts of that colony, and were influential men, and these papers were thus scattered throughout the colony.

During the past few months Brother Edmed and myself have conducted ten meetings in Uitenhage, and these have been, on the whole, quite successful. We felt for a time that we could not conduct meetings in the tent in South Africa, as it is such a windy country, and so dusty; but we ventured to try again, and succeeded in holding quite a successful meeting during the winter season. As the result of this, there were some, about twenty, that accepted the message.

There is one incident that I might relate in connection with that meeting, that shows the effect of our scattering the publications. I remember a young man came into the service and listened very attentively. After the meeting, I spoke to him, and learned that he was a missionary who had been working among the farming community, doing what he could to lead people to a study of the Bible and to a higher plane of Christ's life. He had read the "Bible Readings",--had borrowed a copy, and became very much interested in the study of the Scriptures. He went to Port Elizabeth, to see if he could obtain some of our literature. He doubtless had seen it advertised in the book, or somewhere, and he went ~~there~~ to the book-store in Port Elizabeth and inquired if they had any of our publications, such as "Daniel and the Revelation" and "Patriarchs and Prophets," but he could find nothing. He came up to Uitenhage, and the first thing he saw when he came into the town, ~~which~~ and which struck him, was an advertisement of our meeting for that evening. He thought, "Well now; that sounds like the book, subjects that I have been studying." We had advertised to speak --

the subject of the seven seals, the seal of God. He came to the tent. The next Sabbath he attended our meeting, and the second Sabbath following he observed.

We were having meetings only three times a week, and he thought he was not getting as much as he ought to be getting. He asked us if we could give him Bible studies other days when we had no meetings, and so we arranged for a Bible study every day. We were astonished at the knowledge that this young man had of present truth which he had gotten out of his study of "Bible Readings." And though he was not able to put things together and to get a systematic theory of the truth, yet he had a general knowledge of the message, and when he came to hear these things and have them put together, he rejoiced in the message, and knew that now he had something with which he could go out among the farmers and bear to them,-- a definite message of truth. So he started out, and he said, "Brother Hankins, I am sure that there is a family up in this neighborhood, fifty miles away, that are just ready to accept the Sabbath and message, and I want to go up and visit that family." "All right." We encouraged him, although we were a little amused at his credulity. But he went, and in a few days he came back and reported his success. Sure enough; the family had embraced the truth and had kept the Sabbath with him.

This was the result of placing the Bible Readings in the hands of this young man. So it is that there are different families who stand in the same position, and he is only waiting to visit these different farms throughout the country to bring to them the knowledge of the truth. He goes about on his bicycle from place to place, and so it costs nothing to travel. He lives with the families, and talks with them; and thus he is an agent to bring the truth to the Dutch-speaking people. How best to reach the country districts has been a perplexing question with us in South Africa. I pray that the Lord will lay the burden upon some here to go to Africa and learn some of these languages, and carry the truth to these who are still without the light of the message. As there are others who wish to speak about some other features of the work, I will not take more time.

The Chair: We will call upon Professor Shaw to speak in the interests of the educational work.

J.L.Shaw: Elder Champness was telling you yesterday that he wished he might take all these people who are here, for a short time to visit London. I wish he might. I believe that is a very needy place. All England is calling after people to come and present to them the truth. But I wish after you had made a visit to London, I could take you a little ~~farther~~ farther, to Africa, this vast country with two hundred millions of people who know not the truth. This large number of people must have the gospel carried to them, and some one must be willing to dedicate their lives for this very purpose.

The work with which I have been connected in South Africa is at Cape Town. I wish I could take you all to that place. We get some very erroneous ideas about different countries, from what we read and what we do not read---what we hear and what we imagine. Cape Town is one of the most cosmopolitan cities in the world, I presume, for the size and the

number of the population. You will find every class of people there. You will find the Dutch, the English, the French, and the German, the Indians, the Malays, and various other nationalities of people; in fact, if you would start out to find as many as you could, you would be surprised to find the numbers of different classes of people in that city. They ~~are~~ all must have the truth and the light.

As you perhaps know, we have a school established near Cape Town, about seven or eight miles from the city. When we went to Africa, we found that the people were much different than they were in America, and their ideas of education were somewhat different. But we studied together, and have endeavored to follow the Lord's plan of education as far as possible, and the Lord has blessed us in the effort. Manual training has been introduced, and several industries have been established in connection with the school work, among which is the carpenter shop and the printing department. We have an excellent carpenter shop. I do not believe you would find as good a shop in any of our schools in America. I was very much pleased after coming here to receive a letter from a young man who had ~~gone~~ gone to Australia to attend the school at Avondale. He had gone as far in our school as he could. While there he had been working in the carpenter shop, and had become quite proficient. He told me in his letter that when he had gotten in Australia, they asked him to take ~~charge~~ charge of the carpentry work in Avondale. Our students have taken a great deal of interest in the printing department. Our South African paper was about to go down; for it was not receiving sufficient support; but the school took hold of it, and by connecting it with the school we were able to carry it on, and it is ~~now~~ doing a good work at the present time.

Our educational work thus far has largely been carried on among the white, or European, people. The work that lies before us now is to carry on the educational work among the ~~the~~ colored people of South Africa.

Apr. 14.

CCC

J.L.S.---G.C.Pedgs. --63--

There is a great work to be done in this line. The number of Europeans in Africa is ~~mm~~ very few, and the numbers---millions and millions---of colored people is astonishing. Something must be done to teach them the principles of education. It is very difficult to carry on education in Cape Town and accommodate those who are colored, because of the great amount of prejudice that exists there. We have had some precious experiences in connection with this question, however, which go to prove that our brethren in South Africa recognize the principle that God hath made of one blood all nations.

In Natal there is a needy field. Recently when Elder Hyatt was up there, one of the missionaries who is occupying a school, and who had so many students that he did not know what to do, said, "Have you not got a missionary of your denomination, a school teacher, who will come and teach in our school?" Elder Hyatt answered, "Perhaps he will teach some of our principles." "That does not make any difference; if we only had some one to teach the gospel, the truth to these people, and who was willing to yoke right up with us and go forward in the work, we would be so thankful."

Other denominations are getting ^{ahead} ~~held~~ of us in Natal. For the last sixty years the missionaries have been working in Natal. You will find an educated class of people (comparatively speaking) in Natal. O, if the truth could only be taken to these people, what an instrument they would be in the hands of God to go through all Africa and carry the truth! We have overlooked this matter. We have been working quite largely with a class in Africa who are not so highly developed, whose minds are not so highly developed, as are those of some other ^{of Kaffirs} classes, in that country.

I believe in carrying the work to the Kaffirs, we must start with those who are the most influential first, and then when they get an education and our principles, they will be the very best agents to go all through the

country and convert their own people to the knowledge of the truth.

Dear Brethren and sisters, I do want to appeal to you this morning. I believe God is calling for your means and for your talent for work in Africa. May God place the conviction of heart upon some one here to take up the interests of that work down there. If ever we needed a general for any place in our work, I want to tell you it is Africa. Those who have been ~~man~~ there and have worked in that field, know it. There is no place that the work needs greater generalship, than in Africa; and if you have one man ~~thorough~~ ~~man~~ who is better than any other, send him to Africa, and may God's blessing go with him, and your prayers as well. [Voices: Amen!]

H.M.J.Richards: Is there anything in South Africa corresponding to what we call the "color line" in the United States?

J.L.Shaw: Yes, sir, very decided. In the Transvaal at the present time a Kaffir can not walk on the sidewalk, but has to take the street. The English have a more friendly feeling towards these Kaffirs than some other nationalities do.

The Chair: There are several ~~thorough~~ who desire very much to hear from Sister Druillard, who spent so much time in Africa. We must soon close, but we do want to hear a few words from Sister Druillard.

Mrs. N.H.Druillard: You have heard our brethren tell you of what the Lord has done ~~ing~~ in opening up the way in Africa, and of how the work has been done there; and I know what you are thinking about. I can see it in your faces. You say, "If the Lord has done all this, and you have had such openings, why have you not ~~more~~ to show for it?" I know you are thinking of that.

We have been sowing the seed in Africa. While it has been a hard field in many respects, we have diligently sowed the seed; and to us many and many a time has the same thing come, until it almost discouraged

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us; but when we would remember that your labor of love shall not be in vain, we would take heart and keep on with the work.

I think you have seen that the time has come when God is having the seed that has been sown, begin to bear fruit. We as a people must put it off no longer. If there is one field, as Brother Shaw said, in the world that calls to our people to-day, it is Africa. While I have been away from there for four years, I have tried to keep in touch with it, and I am sure that in studying the mission field, the world, over, I can ~~not~~ see no field where God is calling for his people to arise and work as never before, as the field of Africa. If we will as a people enter into these open doors that are now standing open, I think we will see much fruit from the seed that has been planted.

war
 An if you will stop to think that as soon as this ~~xxxx~~ closes, and even before it is closed, at the present time, with nationalities that will rush to that field, so you can see that it is now time to enter and begin to work, and I do hope that God will put into the hearts of every one of us that he wants to go to that field to go and that workers be sent. They should be sent there now. There should be no delay, because if there is a delay now that work that we could do if we entered right in now will be twice as hard to do six months from now. I am able only to tell you of a very small part of the work that has been done, and from what you have read and studied for yourselves, you must see that the time has come for us as a people to arise and work in that field, and ~~xxxxx~~ as brother Shaw said, if one is better than another, send the very best we have to that field, and when they go let the body of Seventh-day Adventist people here in this country follow them with our prayers that God will work through them.

The Chain
~~A. O. Olsen~~: I know that you all have been very deeply interested in the presentation of these subjects. May the Lord stir up every soul to sense the situation and may there be such a consecration as we have never experienced before that may fit us to come forth ~~xxxxxxxxx~~ and answer these earnest calls for help.

F. I. Richardson: There is one thought that has not been broached. For many years the surplus of Europe's millions has been coming to America. America is quite well filled. Then they have been going to Australia for a time. Australia is pretty well filled now. Now the attention of these millions is turned to Africa. As soon as the war is over they are going to turn their attention to Africa by the hundreds and thousands.

S. N. Haskell: You may ~~xxxx~~ get a wrong idea of what Brother Shaw said regarding the color line. You may think that it is not the truth. It is true ~~A~~ Kaffir man, cannot walk on the sidewalk in Johannesburg. I have seen them kicked across the street and the Kaffir did not dare to say a word, not a single word. If he would say one word, he would probably be knocked down and left there, and there are other laws as stringent as that, but a ~~xxxx~~ colored man outside the tribe ~~xxxxxx~~ ~~xxxx~~ walks the street, and sometimes he is sent to account for it, and then in behalf of the government he represents he argues a settlement and he gets about five hundred pounds for it. But you may say "What ~~xxxx~~ about that color line? In different parts of the colonies there are different sentiments, and the man who could go there as a missionary to labor for them is not looked upon in that light. If you should go into Natal to work you will be very unpopular there if you do not labor for the natives. If we should go there with the idea of laboring among the natives and then not labor for them you would be the most unpopular man in Natal. But this applies to missionaries. It is not everybody that ~~xxx~~ ~~missionary~~ ~~xxx~~, you know. And it is not everybody that will kick a Kaffir across the street, but there is a sentiment, an inbred sentiment with certain few native white men in Africa, called white men, but not very white in character, that has no sympathy with Kaffirs. They do not think they have souls, so they make laws accordingly but at the same time a missionary among the English who goes there to labor among these people, and he will be looked upon in that way by the English government, and I tell you that if any man in the world will be supported by that sentiment after the war closes, it will be those men that go there. Brethren, just as soon as this tide turns, let us be pioneers in that work, and when we work among the pioneers we have got to have individuals that are willing to work. They want to help

the people. The English want it. It is not everybody that wants it, but the English want to save Africa, and so do we, and so we will give them what we can, and we will give them the truth that will prepare them for the coming of God.

It was moved and seconded that an adjournment be had till 3 P.M.
Carried unanimously.

S. H. Lane pronounced the benediction.

O. A. Olsen, Chairman.

L. A. Hoopes, Secretary.