

# DAILY BULLETIN

— OF THE —

## GENERAL CONFERENCE.

VOL. 3.

BATTLE CREEK, MICH., SUNDAY, OCT. 20, 1889.

No. 2.

### INTERNATIONAL TRACT SOCIETY PROCEEDINGS.

FRIDAY, October 18, at 3 o'clock, p. m., the first meeting of the session of the International Tract Society was called, in the absence of the president, by the vice-president, W. C. White. Hymn No. 1210, "Build on the Rock," was sung, and prayer was offered by Elder D. A. Robinson. The chair having announced that all officers of State societies, together with all life members of the International society, were delegates, the following members were found to be present:—

*Atlantic*—Reuben Wright, J. E. Robinson.  
*California*—J. N. Loughborough, S. N. Curtiss, C. H. Jones, J. I. Tay, E. J. Waggoner.  
*Canada*—R. S. Owen.  
*Colorado*—E. H. Gates.  
*Dakota*—W. B. White, S. B. Whitney, W. W. Sharp.  
*Iowa*—H. Nicola, L. T. Nicola, E. W. Farnsworth, C. A. Washburn.  
*Illinois*—R. M. Kilgore, G. H. Baber, H. Shaw.  
*Indiana*—F. D. Starr, D. H. Oberholtzer, J. M. Rees, Victor Thompson.  
*Kansas*—C. A. Hall, L. Dyo Chambers.  
*Michigan*—W. C. Sisley, F. H. Sisley, A. O. Burrill, Mrs. A. O. Burrill, C. Eldridge, J. O. Corliss, Mrs. J. O. Corliss, J. Fargo, H. W. Miller, J. N. Brant, U. Smith, A. R. Henry, Hattie House.  
*Minnesota*—M. M. Olsen, A. Moon, F. L. Mead, Mrs. F. L. Mead.  
*Maine*—J. B. Goodrich.  
*Missouri*—R. S. Donnell, D. T. Jones, Mrs. D. T. Jones.  
*Montana*—D. T. Fero.  
*New England*—E. E. Miles, A. T. Robinson, D. A. Robinson, A. L. Wright, M. L. Huntley.

*Nebraska*—J. P. Gardiner, L. A. Hoopes, T. H. Gibbs.

*New York*—M. H. Brown, S. H. Lane, A. S. Bowen.  
*Ohio*—R. A. Underwood.

*Pennsylvania*—L. C. Chadwick, J. W. Raymond.

*Scandinavia*—O. A. Olsen.

*South Africa*—P. W. B. Wessels.

*Texas*—W. S. Hyatt.

*Upper Columbia*—H. W. Decker, G. H. Rogers.

*Vermont*—H. W. Pierce.

*West Virginia*—W. J. Stone, Mrs. N. M. Stone.

*Wisconsin*—A. J. Breed, P. H. Cady, S. S. Shrock.

As soon as the matter of representation had been settled, the acting president read an address, reviewing the work of the past year, and outlining the matters that should receive consideration.

### THE WORK OF THE INTERNATIONAL TRACT AND MISSIONARY SOCIETY FOR 1889.

The amount of labor performed by members of this society during the last twelve months, compares favorably with that of previous years; there has been increased activity all along the line, and in nearly every branch of its work. The Society has not confined its efforts to the usual lines of labor, but it has thrown its energies into the conflict against religious legislation with such energy that its influence has been manifest from Maine to California, and from Michigan to Texas.

A brief review of the plans laid at our last annual session, shows that there is much work provided for, still waiting to be done. We made ample provision for the publication of tracts in several foreign languages. It is a slow and most difficult task to secure a correct translation of religious books, by persons not fully in sympathy with the sentiment of the pub-

lications to be translated, and we can present only one tract in the Portuguese, as the first fruits of our efforts to secure a line of tracts in the several languages specified in the resolution.

The ship work of the society, has been efficiently and economically managed by the committee having it in charge.

The holding of an institute for the training of correspondents and secretaries in the European languages was at first delayed because the time of the corresponding secretary was so fully occupied with the management of the petition work, and later on it was postponed, so as to begin with the regular winter course of the central Bible school in Chicago.

Soon after the close of our last annual meeting, the society was called upon to engage in the circulation of the Anti-Sunday-Law petitions, and the distribution and sale of tracts, pamphlets, and periodicals, opposing Religious Legislation. It was a new move, a work we were not accustomed to, and some questioned its efficiency; but most of our working members took hold of it with a hearty good will, and pushed it with such energy that in the first ten weeks there were two hundred and fifty thousand signatures obtained to the petition.

Had this work been continued with the same energy with which it was begun, we should now have had several millions of autograph signatures to this petition, ready to present at the next Congress; but Congress adjourned, the Blair bills died, the spring work came on, making it difficult for some to spend more time with the petitions, and in many places too much weight was given to the arguments of those opposed to the work, that, now the Blair bills were dead, there was no prospect of the passage of a national Sunday law, and therefore there was no more call for the circulation of our petition. But we shall yet see, as we advance with this work, that the greatest danger to the liberty which we hold so dear, lies in the *indifference* of our fellow citizens as to the nature and purpose of this Sunday law movement, and that our work is to overcome this indifference by repeated warnings.

We have no doubt but that the introduction of another bill for a National Sunday law, will call out a new and much stronger effort on our part to defeat it; but why should we wait till the danger is just upon us, before putting forth our best efforts? Why should we not work as earnestly and as unceasingly as the advocates of this National Sunday law do to secure their desired ends? Rather, why should not we work with tenfold the energy that they do, because we see clearly, both from history and from prophecy, that their work, if successful, will not bring

the peace that they anticipate, but that it will bring ruin to both the church and the State?

The experience of this society during the last twelve months, has given us new and enlarged views as to its work, and its fields of operation. The organization and successful operation of the National Religious Liberty Association, instead of lessening the labors of this society, will greatly augment its work, for wherever its lecturers go, arousing public interest in the questions at issue between those favoring national religion, and those protesting against it, there also should the agents of this society be sent to sell publications treating upon the same issues. There should be some system of work organized at this meeting, by which every school district in the United States shall be visited during the year, by canvassers and colporters selling our literature, and securing the assistance of teachers and others, in the circulation of petitions, and the religious liberty tracts and pamphlets.

As we study the field in which the society is called to labor, we find,

1. That in its relation to the State societies, it should encourage and assist them to organize their forces for a thorough canvass of their respective territories. This can be accomplished, only by impressing upon the officers and members of the local branches, the fact that they are responsible for the work in and around their locality, and that it is their duty to study both the literature and the sentiments of the people of their community; it is their work to select and encourage discreet persons to engage in a thorough canvass both of business men and of families, for signatures to the Anti-Sunday-Law petition and also to find interested readers for our literature upon this, and kindred subjects.

When the branch societies shall faithfully undertake their part of the work, the State officers will have time to plan for those parts of their field that cannot be reached by the local branches. These portions of the fields covered by the State Societies have heretofore been practically neglected, except by the field canvassers, whose noble and self-sacrificing labors have carried the message to thousands, many of whom are longing to have the way of truth explained to them more perfectly.

2. Outside of the territory covered by State organizations, there is work for the International society, in Louisiana, Mississippi, Alabama, Mexico, and several of the British American provinces. And in addition to this, it ought to lend some assistance to the South Atlantic, and some other newly organized societies, that are struggling to cover a large territory with a very few workers. Some new societies have been organized during the past year, and several societies have enlarged the sphere of their operations,

so that the field under the immediate supervision of the International Association is smaller than heretofore.

3. In trans-Atlantic fields, the Society has labored according to its means, to assist the European missions and conferences. In Great Britain it has furnished large quantities of reading-matter for use of our Liverpool ship mission, also many periodicals to public libraries and reading rooms in Germany; it has done a similar work to a limited extent in the city of Hamburg. The Scandinavian ship missions have received small grants of publications; and in Switzerland some assistance has been offered the Central European Tract Society, in its distribution of publications of all languages, to the summer tourists visiting that country.

As we study these fields, with their teeming millions, we are led to inquire, What relation should the International Tract Society sustain to the work of proclaiming the Third Angel's Message of warning in each of these countries? The Religious Liberty Association is national, but the Third Angel's Message is international. It is as much a warning to the Europeans and the European colonists, against the worship of the beast, as it is to the Americans, against the worship of the image of the beast. And it becomes more and more evident to the student of history and of prophecy, that the proclamation of the Third Angel's Message in these countries, will as plainly and forcibly develop the principles underlying rights of conscience, and the necessity of an absolute independence of Church and State, as has been accomplished by its proclamation in this country. It is an important question then as to what relation this society shall maintain to this great work. Is it our work to pioneer the fields where the ministers have not yet gone, selling books, scattering tracts, and thus preparing the way for the minister and the Bible worker? or shall we be content to follow on behind, rendering a little assistance here and there after the hardest work is done?

In Australia, the pioneer work done by this society, in the distribution of many thousands of copies of the *Signs of the Times*, was abundantly blessed, and has left a lasting impress on the work in that country. Shall we do more of this pioneer work? if so, how shall it be done?

4. As we look to South America, Africa, and Asia, we see that the various Protestant missionary societies have studied out a great variety of methods by which to carry the gospel to the heathen, to the Catholics, and to the Jews. Medical missions, schools for boys and girls, colleges, schools of manufacture and farming, and colportage, are some of the most successful methods. Which of these are we best prepared to adopt? Evidently, the sale of religious pub-

lications, by canvassers and colporters. From the beginning, the book business has been a prominent feature of the Seventh-day Adventist work, and during the last five years, our agents have succeeded in both home and foreign fields, where the agents of older societies have had but limited success. It is evident, that the blessing of God has attended our efforts to develop this line of work.

We believe that good fields could be found for a hundred canvassers, in foreign lands, where men who understood the work, and the language of the people, could make a good living, if some society would place them in the field, and furnish them German, French, Spanish, and Scandinavian as well as English books at the same prices and rates that we furnish them to our American agents. We hope that our general canvassing agent will tell us what the prospect is for finding men who will be willing to enter these foreign fields. I infer, from a letter lately received from Elder Holser, that a few good French and German agents can be drawn from Switzerland for this work.

Our society is international in name. Shall it aim to do an international work? or shall it be content with the name only? If it is to do an international work, funds will be required to prosecute the work. How shall these funds be provided?

Elder Haskell, the father of the society, has often said, that the International Tract and Missionary Society should stand ready to act promptly in *any* emergency, where principles of justice and truth were at stake. In accordance with this, the society assumed the financial responsibility of printing and sending out the petition blanks, at a large expense. Probably, the National Religious Liberty Association will prefer to share the expense of the petition work hereafter, but we know not how soon some new enterprise will arise, calling for the activities and the financial aid of this society.

At a late meeting of its Executive Committee, it was decided that we ought to employ two new clerks, one able to conduct correspondence in the German and French languages, and one for the Scandinavian languages. This action was with a view to enlarging the work of sending our publications by mail, to persons of all nationalities out of the reach of any of our missionaries. This work should be greatly extended, and in connection with its prosecution, the institute to be held during the coming winter in Chicago for the training of foreign correspondents and secretaries, will no doubt develop a corps of workers who can do much to prepare the way in foreign lands for the favorable reception of our pioneer book agents. The report of the Corresponding Secretary will no doubt show us what may be accomplished by this line of work.

As regards the internal workings of the State societies, I think there are a few changes in the management of local branches, which would add greatly to their strength. As, according to later rulings, each branch is held responsible for the payment of all debts incurred by the purchase of publications or otherwise, it seems only fair that the members of the branch should have some voice in the selection of its local officers. These local officers should be sufficient in number to constitute an Executive Committee. Each local branch should be allowed to deal directly with the State Secretary, and should receive instruction and advice direct from the State Secretary's office.

I believe that a revision of the constitution of the society is necessary, as its work has largely outgrown the objects as specified in the Constitution. It is plain that if this society is to assume the responsibility of collecting the donations of our people for foreign missions, the Constitution should recognize this work; and in the selection of officers for the local branches, that one should be chosen to take charge of this branch of the work.

The relation which this society should sustain to the publishing work, to the foreign missions, and to other branches of our denominational work, should receive much thought at this meeting. I think that the appointment of a large committee to consider the objects and aims of this Society and to examine its constitution with view to a revision, would be beneficial.

After the president's address reports from various fields were called for. Bro. Olsen said that there are difficulties connected with the work in Scandinavia such as are not met in this country, on account of the poverty of the people. But for all this the missionary work there is prospering. Some in that country are calling on our people for Bible readings. At some points, calls are made for ministerial help, because of an interest aroused through missionary work.

Elder Robinson said the brethren in England have been much encouraged from the results of the missionary work. They labor under a disadvantage about sending out their papers, on account of the postage laws. Yet they have done much more in this direction the past year than ever before. The ship work, has proved specially promising. Some seamen are already looking favorably upon our work, believing we have the truth, and are purchasing books.

In Ireland Bro. Hutchinson is having a large interest in a hall, from 200 to 500 being present each night.

Bro. Wessels reported from Africa, that the brethren there are taking every opportunity to send out

tracts and papers. They are also doing thorough work in canvassing. So great is their success in this line, that they are led to believe that the burden of their work will in the future be done by selling books. Six canvassers are now at work, and they could employ twenty or thirty more. They have already sold \$3,216 worth of books. The Dutch are the principal people in South Africa, and if the mission could have the necessary help to reach that class, a great work might be done.

A new field has lately opened among the Kaffirs, and tracts are needed in that language. Many of these natives are educated, and could some be converted to the truth they would make valuable workers.

The chair followed with remarks to the effect that our people are too slow in entering new fields. In the Hawaiian Islands two men have translated into the language of those islands, "Thoughts on Daniel and the Revelation," and have been asking for estimates as to the cost of printing this work. He said he was glad that young men were being educated to take hold of the work in these openings. He was certain that when our older and more experienced men must be taken to work in these openings, they should be freed from all other responsibilities.

The following committees were then appointed by the chair:—

*Nominations*—S. H. Lane, W. B. White, E. E. Miles.

*Resolutions*—E. J. Waggoner, H. W. Miller, L. Dyo Chambers.

*Constitution and Work*—L. C. Chadwick, D. T. Jones, D. A. Robinson, C. H. Jones, C. Eldridge, J. P. Gardiner, L. McCoy, J. O. Corliss, E. H. Gates, C. A. Hall, W. B. White.

*New Books*—L. T. Nicola, R. S. Donnell, S. S. Shrock, H. W. Pierce, J. H. Durland, W. R. Smith, O. A. Johnson, Emil Johnson, Rodney S. Owen, A. T. Jones, John Vuilleumier.

The meeting was then adjourned.

#### ELDER OLSEN'S SERMON.

FRIDAY evening Elder O. A. Olsen gave a stirring address, taking as the basis of his remarks the first verse of the fourth chapter of Ephesians: "I therefore the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called." Paul was earnest, devoted, and wholly consecrated to his work. He was zealous before his conversion in persecuting the churches; but when he saw his mistake, he asked, "Lord, what wilt thou have me to do?" and immediately turned his zeal and energy to the glory of God. Nothing gives greater strength to a cause than for those who are engaged in it to walk worthy

of that cause; nothing gives greater weakness to a cause than for those engaged in it to be inconsistent with their profession. To walk worthy of our vocation is to "be fruitful," not in one or two things, but "in every good work." Col. 1: 10.

To further elucidate his text, the speaker drew illustrations from the past, and referred especially to the meekness of Moses, to whom God spake as a man speaks to his friend, and to his desire that rather than have the people destroyed, his name be blotted out. Moses walked consistently with the vocation wherewith he was called. Joseph feared God, and by different tests his virtue and purity of life were brought to light. He could suffer imprisonment and disgrace, but he could not sin against God; and at last he was brought to the throne of Egypt, because God was with him. Having a character that brought glory to God, and honor to his name, Joseph showed what the power of God can do for human mortals when they are connected with Heaven. Solomon was imbued with the Spirit of God, and had great wisdom; but, becoming profane and filled with self love and pride, he trusted in his own virtue and strength, and walked not worthy of his vocation, and his life went out in darkness,—a dishonor to the great name of God. Caleb and Joshua had faith in God, and relied on his promise that he would take them through, and they were not disappointed. God is always glorified in doing for his people just what their faith comprehends. The fault-finding multitude of Israel saw nothing but difficulty, darkness, and trouble, and God gave them according to their expectations. They did not walk worthily, and in consequence died in the wilderness.

But it was not only in the past that God could be glorified by a people who walked worthy of their vocation. He did great things for the Israelites, and therefore expected great things of them; so in this time our responsibility is in proportion to the light with which we are intrusted. This has been true in all ages, and can only be more true at this time. All the combined evidences of God's dealings in the past, the interpretation of prophecy, the fulfillment of signs, the bearing of passing events, and the concurrence of science, show unmistakably that we are in the last days, and point to our generation as the one which will witness the coming of Christ. This is the light we have. But Christ said that before that time "This gospel of the kingdom must be preached in all the world for a witness unto all nations." This is our responsibility. Who is going to carry this message to the world? In the destruction of Jerusalem, Christ's first advent, and all the special warnings of the past, God has spoken plainly to his servants, and they have understood their mis-

sion, and set the message before the people. Why should we not understand the truth for this time, and our duty in view of that truth? If ever a people should walk worthy of their vocation we should. There never was a people intrusted with such a cause as we who are here assembled in General Conference. Then in view of this time, of our great light, and of the responsibility of the work to which we have been called, what manner of persons ought we to be? My brethren, this work demands a bodily consecration to God; it demands that while we are in the world we be not of the world.

There never was a time when the church and the State walked better together than now. "In the last days perilous times shall come." The danger of the age is shown, not in the perils of the stake, of men beheaded for Christ, not in the terrors of war,—but in the fact that men are lovers of their own selves, . . . having a form of godliness but denying the power thereof. "I know thy works," says the Faithful and True Witness, "that thou art neither hot nor cold. So then . . . I will spew thee out of my mouth. Because thou sayest I am rich and increased with goods, and have need of nothing." Would that God would create poverty of spirit, self denial, and devoted consecration, instead of this feeling of self-sufficiency and satisfaction. Would that we might know something of that power, that coming out from the world, that true repentance, and that clearing the way for the Spirit of God to come into our hearts that was experienced in 1844.

It means much to have a world-wide message to give. Our missionary spirit must be enlarged. Oh, that the power of God was upon our young people, that they might carry this message with its eternal consequence to the world. If parents had more of this spirit, our children and young people would be more imbued with it.

In the last half of his discourse Elder Olsen made an earnest appeal to the ministers, dwelling on the dearth of laborers, the shortness of time, and the great work to be done. He drew in plain terms the responsibility of those who profess to be carrying the last message to the world, and then pointed to Christ as the source of all strength. He is waiting to grant us his Spirit in large measure when we are in a position where God will be glorified by the use we make of it.

Unity gives strength. There never was a better creed than the commandments of God and the faith of Jesus. It is the basis of every truth. It is to restore truths long trodden under foot; and God grant that we who are intrusted with the truths of his word may drink deep from the fountain of his love and be filled with his Spirit, and that soon the world may be lightened with the glory of the mes-

sage. If we walk worthy of the Lord, being fruitful in every good work and strengthened with all might according to his glorious power, the light of God's truth will illumine the whole land, and we shall be ready to enter with joy into his rest when the work is done.

At the close of his address Friday evening, Elder Olsen read the following cablegram which had just been received from the brethren in Christiania, Norway:—

"Edwards. Conference. Greeting. 1 Cor. 15: 57, 58."

The text referred to reads thus: "But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

The reading of this message had a cheering effect upon the congregation.

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THROUGH a clerical error the name of J. I. Taylor was omitted from the list of California delegates in Friday's BULLETIN:

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#### SABBATH SERVICES.

THE devotional services at 5:30 Sabbath morning were led by Elder O. A. Olsen. The prayers offered came from full hearts, and every testimony was one

of praise for special light received in the Scriptures, and for the saving power of the Lord Jesus.

At 9:30 the regular Sabbath-school was held. There was much disappointment over the necessary omission of the Kindergarten Department, owing to the prevalence of diphtheria. Many of the delegates from abroad were grouped into classes, and quite a number improved the opportunity to look on and take notes. Both pupils and visitors manifested great interest.

At 10:30 Elder E. W. Farnsworth preached on the subject of faith, from Rev. 14:12. At 2:30 p. m. Mrs. E. G. White spoke from John 14:21-23, upon the duties and privileges of the Christian. If we can secure the sermon we will furnish it to the readers of the BULLETIN. It was one eminently calculated to inspire the soul with zeal and hope.

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THE first meeting of the International Sabbath-school Association, was held last evening at 7 o'clock. It was a very interesting occasion. The president's address was given, also the corresponding secretary's report, and other reports were read. For various reasons it was impossible to get all this matter for this number of the BULLETIN, and as we wish to present it all together, it will appear in to-morrow morning's issue.

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THE subscription price of the DAILY BULLETIN is twenty-five cents for the entire session of the Conference. Subscriptions should be sent to Elder D. T. Jones.