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### THE SOUTH AFRICAN MISSION FIELD.\*

BY P. W. B. WESSELS.

God in His providence has provided that the "Third Angel's Message" should also be introduced to that distant land generally known as the "Dark Continent." South and Central Africa has been an active missionary field for the last thirty years. Different societies from England, Scotland, Germany, Scandinavia, Switzerland, France, and America are represented there. Although the missionaries were persecuted and at times even murdered, new ones and double the number were sent to fill their places; so that the country is now dotted by missionary stations in which are educated and trained some of the Christian natives, as teachers and ministers to their own tribes. Some of these prove to be very intelligent and earnest Christians and workers.

There are many tribes, which may be classed in two general divisions—the copper-colored, and the blacks. The first may be classed as follows: The Malays, originally brought as slaves from the Malay Peninsula, near India. Their religion is Mohammedanism. Second, the Bushmen, Hottentots, Gorandars, and the Griquas, who principally occupy the western territory of South and Central Africa. They are worshipping images, insects and other objects.

The Kaffir races inhabit the Eastern and Central parts of South Africa, which consist of the Damras, Ovampoos, Kreli, Basutoes, Fingoes, Zulus, Setsuana, Bethsuanas and Amswasies. The Copper colored have each their distinct dialect, and also the Kaffir races; nevertheless there exists a similarity in the languages, and the larger tribes can mostly understand each other.

I have visited some of these mission stations, and I had also the privilege on my voyage from Africa to England to be in the company of one of the principal missionaries of South and Central Africa, and I obtained valuable information regarding those different tribes and races. Receiving such information, and by my own experiences when I visited the different missionary stations, the question came to my mind whether that is not a favorable field for us to present our truths, whether these dark races of South, Central and Northern Africa are also included in the Gospel commission—"That the Gospel has to be preached to all nations as a witness then shall the end come." You will all agree that they are. Many of them have already accepted Christianity and are now trusting in the merits of a risen Saviour. So we plainly see that the Third Angel's Message must be proclaimed to these races, for is not the one hundred and forty-four thousand to be composed of every nation kindred tongue and people? The end is near, as prophecy plainly proves. When will this work be done, and by whom? You say we must wait. Wait for what? Can we not hear the pleading go and preach the Gospel to every creature? God has prepared the way for the presentation of the "Third Angel's Message" to these nations. Shall we not follow on as He leads?

The Bible has been translated into the Kaffir and other languages and is now undergoing a revision; and other literature is being translated into their dialect. Evidence proves that there is a work for God's Commandment people to do in Africa. The example of Sister Hannah Moore, who accepted the truth when a missionary in Africa, and who died in this country, is well known to you; also the case of Bro. Gaston from Liberia who recently embraced the truth and has gone back to his country to sow

\*Read in the meeting of the Conference, Tuesday afternoon, October 22.

the seeds of precious truth among his kindred. I might mention other things that will show that these people are calling for the light which is so precious to us. Must we refuse to go, as Jonah did, or shall we do as Paul did when the Macedonian call came to him? What I have mentioned proves that there are many who will accept and rejoice in the truth if it is presented to them in a clear and right way, and will be willing to go through the experiences of suffering poverty, hunger, persecution, and death if they can but be instrumental in introducing the precious message to the colored races of Africa. It seems to me that the time has come when our people should undertake this matter, and lay plans for the introduction of the truth among these nations.

One way for this seems to me will be by correspondence with the different mission stations; in this way work up an interest in the truth. When one missionary accepts the truth it will be of an immense influence. Perhaps it will be just the work of a good local Society. Here I leave this matter with you to weigh and for consideration, and God grant that something ere long may be done in the right direction. Our South African mission cannot at present undertake this work, as we have all the work there we now can possibly do, and the same persons cannot work among the whites, and the natives, on account of the color line, which is quite distinctly drawn.

As you are perhaps familiar with the way in which the Third Angel's Message came to us in that distant land I will only mention a few points. The truth was revealed to us simply by the reading of the Bible. At a certain occasion, the question was asked, "Is it right to let a windmill run on Sunday?" It was in a jesting way remarked that if we want to be so particular and literal, why not take the Sabbath literally, when the commandment states that the seventh day instead of the first day must be observed as the Sabbath. The response was made that we are keeping it so, because with Christ's resurrection the sacredness of the Sabbath was transferred to the first day of the week. But we were troubled with this question, and were led to search the Bible and after a thorough investigation was made, it was concluded that we could find no other authority for such a change than the power prophesied in Dan. 7: 25.

The one who came to such an unpopular conclusion thought himself at the time to be the only one who from a Christian standpoint observed the Sabbath of the fourth commandment. But not long after an old brother was met, originally from South America, who accepted the Truth there, and informed us that there were thousands across the water keeping the

Sabbath, and well organized, having publishing houses, etc. Our hearts grew large, and we ordered some tracts and books, scattering them wherever we could, and generally agitating where we had an opportunity to do so. We also petitioned for help. The ministers and church officers at first laughed us to scorn, and consoled themselves that our fire would soon burn out, and that if it is not a matter of God, it will come to naught. But they did not long rest in this position before it was thought advisable to put forth some effort to stop our progressing work, as they were also troubled by their congregations for explanation.

Several agreed with our views, and some took their stand with us; so that when our good ministers were sent there to help us, we were in all about forty in number sprung up from four. I now beg in behalf of our people in that field to present greeting, and tender our gratitude for what the General Conference and the International Sabbath-school Association have done for our mission in that field. We cannot repay you for your unselfish efforts, but God will reward you for all you did, and we will continually look to the General Conference as the child looks to the parent.

The general standing of the mission, as will be seen by the report, is good. Our work suffered a good deal not only by the opposition, but also by not having a proper depository or general headquarters somewhere in the colony, and by the strange experiences the representatives sent there had to go through, regarding the work and customs of the people. But time is teaching us valuable lessons, and experience is precious. The Sabbath-keepers are heartily co-operating with the brethren sent there, and a good missionary spirit prevails. Several steps were taken for the better management of our work. A missionary building or home has been purchased; it is thought by the Committee the best location in the city for our purpose. Cape Town is the principal city and sea-port in South Africa, and is also connected with different parts of the country by rail, so that, as the Diamond Fields are over 800 miles from Cape Town, and several Sabbath-keepers reside in its vicinity, we thought it advisable to build a church there, for which purpose we secured two lots, and over 600 dollars is already subscribed.

We purchased two tents, one paid for by the brethren at the diamond fields. One tent was designed to be used in the Eastern district, along the coast, the other in the Western districts. But the people are not accustomed to attend evangelical meetings in tents, connecting them with circuses. Nevertheless at some places good work has been done; but at others halls had to be secured, which is expensive. We have at present twelve workers, be-

sides the ministers and their families, and a few others expect to join the work. There have been several obstacles in the way, such as unfavorable postal laws, and the canvassers were formerly required to pay a heavy license; but by repeated petitions we were at last exempted for one year.

Just when we had our canvassing work in active operation, we again met with the opposition of the churches, who were aroused when informed that we had bought property, and that our mission was making progress,—in the way of new converts and the distribution and sale of literature. Letters lately received from Africa seem to indicate that our canvassers meet with hard opposition, and in some places not half of the orders taken for the books could be delivered, because the ministers warned their congregations against our people, and their literature. This caused a great deal of perplexity and discouragement to the canvassers, who are mostly inexperienced and had to meet their own expenses. But Elder Haskell arrived just in time, and called the canvassers back; and after some meetings were held with them, our brave young men started out with new courage, some to the Eastern province, and others to the Diamond fields and Natal.

Elder Boyd is now at the diamond fields to follow up the interest, and Elder Hankins will soon start for East London to preach the truth in those places which have been canvassed already. We are further grateful that our petitions were granted by the General Conference and that so able laborers as Brother and Sister Druillard were sent us. Brother Druillard has charge of the Ship mission, and Sister Druillard of the Book depository. The ministers are now free, and can spend all their time in active service in the field.

I am sorry not to be in a position to give full statistics of our work, especially financially, as I have been five months away from Africa, and have not been furnished with complete later reports.

[At this point Brother Wessels read a statement of the work done, of which the following is a brief summary: Number of local societies, 4; number of members, 57; ships visited, 101; letters written, 342; letters received, 105; missionary visits made, 3,296; Bible readings held, 209; subscribers to *Good Health*, 500; to *Present Truth*, 600; pages of tracts distributed, 126,159; number of periodicals distributed, 17,469; value of books and tracts sold, \$3,216.28; number of churches, 4; number of members, 80; amount of tithes received, \$2,798.36. It should be added that the tract society has been organized only three months.]

South and Central Africa are now becoming an interesting part of the world to commercial men, agriculturists, cattle breeders, and miners. Trade is

in a flourishing state, and representatives from all nationalities, and lands, are now making their homes there. Cities of ten and twenty thousand spring up in the course of a year or two. Special attention is also given to education. I think that the prospects for the success of the work are excellent, and that the present time should be improved.

The European inhabitants principally consist of the Dutch who speak their own distinct dialect, but can all understand the Holland language, and all their literature is written in the Holland language. The Dutch element is all over South Africa. The English are mostly in the Eastern province, Natal, Cisnatalian, and Transnatalian land, and also at the diamond fields and gold fields. Next come the Germans, who have settlements in the Eastern province and Central Africa. The people are generally religiously inclined, especially the Dutch, who have strongly organized churches, conferences, synods, as well as educational, theological, and agricultural institutions. These are all in a flourishing state, yearly furnishing their denominations with ministers, missionaries, teachers, lawyers, and such as can enter the civil service. These institutions also present a favorable field for labor, and many books have already been put in the hands of the students.

The Dutch-speaking class is the ruling element, as the language is spoken in the legislature of the Cape Colony, Orange Free State, and South African Republic. They are mostly independent, being agriculturists, stocks breeders, and the owners of the land. These Dutch are mostly originally from the Huguenots, who on account of religious liberty fled to that country, from France and Holland. To that nationality I look chiefly for the introduction of the "Third Angel's Message," as they will be the principal supporters of the cause there. They are sincere and have respect for religion, and when intelligently embracing the truth not only join the ranks of workers, and heartily co-operate, but throw self and means into the cause. This has been the case of every one, that has hitherto accepted the Third Angel's Message.

To successfully carry on the work there, deep systematic plans must be laid, carefully be carried out, and past experiences heeded. Men and women must be educated, especially of that nationality, to work in the field, as ministers, colporters, canvassers, and secretaries. We have there men and women who are earnest and good Christians, who will make excellent workers, if they can but receive education, both in the principles of truth, and in how to work. Such men and women should be encouraged to join the classes now held at Cape Town. In fact there should not one be allowed to move out in the field, or granted a license who does not prove to be capable

to do so. The Dutch ministers of other denominations pass high examinations, and their workers as missionaries are all well educated. We have to meet these and work among them also. Notwithstanding the opposition we receive, and the perplexities we had to meet, I feel encouraged, for I know that God is at the helm. He has his hand in this work, and if God is for us, who shall be against us?

The canvassing work seems to be the most prominent part of our work. Elder C. L. Boyd has the charge thereof. And it is well systematized. There are about six canvassers in the field at present, but their number should be increased to at least twenty as soon as possible. It is a very favorable time for the disposing of our literature, and no field should be entered by the preacher until it is canvassed. We look forward to the time when our publications shall be scattered all over that land, and the people have the opportunity to judge for themselves. It is also a good field for the Bible worker, in which the ladies can work more successfully than the gentlemen. And I am sorry to say that there has been done very little in this branch of the work, because we have not sufficient help.

Favorable opportunities both among the English and Dutch are offered in this field in health and temperance work, yet little has been done in this direction. Many there are suffering from the use of strong drink, tobacco, and improper diet. Shall we rescue some of these? I am very anxious that something should be done in this line. This work cannot be successfully carried on in connection with our religious work, especially where we are known to be Seventh-day Adventists. If something could be done in this direction I am confident that good results will be seen. I thought to suggest to your Health and Temperance society, and have spoken to Dr. Kellogg on the matter, that a company of Health and Temperance workers be sent there. I think that such a work would be self-sustaining, and homes will be thrown open to the workers, more especially if there can be sent a lecturer, and some one who could give instruction in cooking.

The whole Orange Free State is in favor of temperance, besides all the eastern provinces. Had we but the Home Hand Book in the native languages, I would be able to sell hundreds, for all to whom I spoke about that book, desired to have it. I trust that as soon as practicable, measures will be taken to translate that valuable book, and a good cook book also.

There are several governments which have Sunday laws, but as their attention has not been called to the claims of the fourth commandment, I think that a tract should be written in the English and Holland languages, relative to Civil Government and Religion, so that we can distribute it, and enlighten the people

on this subject. This will not only be serviceable in Africa, but in Holland and other countries as well. I trust that this will be done without delay.

Our mission was self-sustaining, so to speak. When I was in Africa I suggested that we should organize a South African Conference, as our people there were nearly all anxious for such a move, but it was thought advisable by some to wait a little to see how matters would develop.

Our brethren have pledged themselves to the utmost to meet the payments of our mission property, that they are all anxious to soon be prepared for organization, and become self-sustaining. Their intention is not only to spread the truth in that land, but send missionaries to other lands. They should also have continually a large stock of books on hand, as it takes such a long time before we receive books that are ordered from the publishers. The Societies should, therefore, give us good credit there at their offices and not be too anxious to receive payment so soon, as our mission is yet in its infancy, and we have more difficulties to contend with, than our people can imagine; but we do not want to complain but keep up courage, and encourage others also. It will therefore not be advisable that the General Conference should withdraw from that field at the present, but have patience a little longer, send us more help, and supply us with more literature, especially in the Holland language. We are thankful for the translations so far made; but there are yet other books which could be handled successfully, and do incomprehensible good, and decidedly to the conversion of many to the Truth. For God's word will not return to Him void, but shall accomplish the object for which it is designed.

Our Tract Society work is making good progress, as can be seen in the report. But our church members do not lay hold of this good work as they should, and need encouragement. One of our people there, who understands both languages, should be trained for the office of corresponding secretary. And the Secretary of the Tract Society here, should stir them up on this subject. Such an effort will result in much good, for our people appreciate the advice from our American brethren and sisters very highly.

It is encouraging to see our brethren and sisters engaged in their Sabbath-school exercises. The deepest interest is taken in the instruction given, notwithstanding that our grown up people are not accustomed to Sabbath-school exercises; as the nominal churches consider that such things are only for the little children. People not of our faith also attend the Sabbath-schools, especially the children; and in this way the precious seeds of truth are sown in the tender hearts of the youth, and impressions

made never to be removed. I cannot but view the future prospects for our work to be very favorable, notwithstanding that we have a hard field to work in, and not only have the opposition of men but to fight against the Host of darkness. But praise to God that a remnant will be saved. I pray that many of my people may be among those who shall share in the inheritance of the saints, and sing the new song of Mos and the Lamb, to whom we shall ascribe all the honor the power and the glory now and forever.

## GENERAL CONFERENCE PROCEEDINGS.

### SIXTH MEETING.

WEDNESDAY morning at 9:30 o'clock the Conference was opened by singing "How Firm a Foundation Ye Saints of the Lord," and prayer by Elder J. E. Robinson.

A formal request having been received from the New Zealand Conference, for admission to the General Conference, the Judiciary Committee, to whom the case had been referred, recommended its reception. It was received by unanimous vote.

After the secretary's report was read and accepted Elder Corliss presented the following recommendation from the Judiciary Committee:—

In view of the fact that the Battle Creek church is composed largely of persons who have been called together by our institutions of a general character; and the ministerial labor performed in behalf of that church is generally supplied by ministers in the employ of these institutions, or the General Conference, the Judiciary Committee thinks that a change more equitable in character should take place regarding this matter; and after consulting with the General Conference Committee, the delegates of the Michigan Conference, and representative members of the Battle Creek church, do hereby recommend that the Michigan Conference and the Battle Creek church consider favorably the propriety of a transfer of the Battle Creek church to the jurisdiction of the General Conference.

It is hereby recommended by the General Conference of Seventh-day Adventists, assembled:—

1. That measures be immediately taken to build and equip for service, a vessel of suitable size and construction, for missionary operations among the islands of the Pacific Ocean.
2. That a sum of money for this purpose, not to exceed twenty-five thousand dollars, be raised by subscription, and that certificates of stock be issued to all subscribers in shares of one dollar each.
3. That the said missionary vessel be made ready for service early in the year 1890.
4. That a board of three persons, who have had experience in nautical affairs, be appointed by the General Conference Committee, to superintend the building of said missionary ship, after which they shall act as an advisory committee to the Executive Committee of the General Conference, in the management of the vessel, until their successors are appointed, or their position is otherwise provided for in the Constitution.

These recommendations, in accordance with the rules, were laid over for consideration at the next meeting.

The second reading of the Judiciary Committee's report on amendments to the constitution was then called for and given. The house then proceeded to the discussion of the report, item by item. The first section of article 2 was read, when Elder Farnsworth moved to refer this section, and also section 6 of article 4, to the committee. It was moved to amend by referring the whole report back to the committee. The motion as amended was carried.

The Foreign Mission Secretary, W. C. White, then continued his report, introducing first the report of the Central European field, which was sent by Elder H. P. Holser, president of that Conference. This Conference embraces the countries of Switzerland, Germany, Austria, France, Italy, Portugal, Servia, Bulgaria, Turkey, Greece, and Russia. The report takes up the field by countries.

### REPORT FROM THE CENTRAL EUROPEAN CONFERENCE.

*Switzerland.*—According to the last census, Switzerland has a population of 3,000,000. Of these 58 per cent are Protestant, and 40 per cent Catholic. As to language, 71 per cent are German, and 21 per cent French. In size, it is a little less than half as large as the State of Michigan.

At present, it has 12 Seventh-day Adventist churches, with a membership of 370, showing an increase of 56 during the past year. Many books and pamphlets have been sold in all parts of French Switzerland and in some portions of German Switzerland. Our work is now quite thoroughly known here. Our colporters and camp-meetings have done much to spread a knowledge of our work. Many commercial travelers visit the publishing house at Basel, and carry a knowledge of our work into business circles far and near. It has been conceded that in all respects, we have the best equipped printing-house in Switzerland. There are other houses much larger, but they generally represent only one or two branches of the printing art. This summer, one of our own men has, at comparatively little cost, made a dynamo and apparatus necessary for making electrotype plates. Ours is the only house in Basel that can do this kind of work.

In Central Europe, there is still very much the same feeling toward sects as there was anciently against heretics. In this respect, Lutherans are quite as intolerant as Catholics. But while looked upon as a sect, our people occupy a high place in public esteem. In business circles, our credit and standing are good, which enable us to purchase stock at the lowest prices.

During the past year, the difficult problem of holding camp-meeting here has been settled. The laws governing society here, are much more minute and close than in America, and one would naturally think

that it would be an easy matter to have a quiet meeting here. But man will find his level; and just in proportion as his liberties are restricted in one direction, he is lawless in some other. One of the principal ways in which lawlessness is manifested here, is in disturbing anything that is not liked. If an undesirable sect undertakes to hold meetings, the unfavorable ones collect and disturb it; and it generally turns out that the public, instead of punishing the disturbers, censure the sect and prohibit it holding any kind of public meeting, on the ground that they are disturbers of the peace. Had our camp-meetings been disturbed, this would doubtless have been our fate. This year, our meeting was held in a most difficult place, and so was a fair test of the question for all Switzerland. The result was a most decided victory in favor of the truth. No step has been taken, and no victory won, that has done more to establish and elevate to a favorable position our people and their work.

On the whole, our work has been decidedly advanced in Switzerland during the past year. A large amount of our literature has been circulated, our numbers have increased, and four churches have been organized. A city mission has been opened in Geneva, where Bible readings have been given, and the hotels and places of resort supplied with our reading matter. No place in France or Switzerland is of more importance as a center for theology nor is any place more visited by tourists from all nations, than Geneva.

*France.*—France has a population of 38,000,000. 80 per cent are Catholic, and 2 per cent Protestant. We now have four churches and four companies of Sabbath-keepers in France, with a membership of 65. During the past year, some colporter work has been done, and two courses of meetings held in this country. As a result of the meetings, several were added to the faith. The same amount of work produces far less results in France than in Switzerland, and it will be much more difficult to make the work self-sustaining there.

Our work is becoming more generally known in France, and the fruits of past missionary work are coming to light. Quite a number of isolated persons have taken hold of the truth as a result of reading sent out. In one case, a warning against our colporters and publications printed in a French paper was the means of bringing the light to an Evangelical minister, who was formerly a Catholic priest. Seeing the warning, and never having heard of us, he was anxious to know what kind of people we were, and sent for quite a long list of our publications, on being furnished with a catalogue. He at once became interested, and is now quite fully in harmony with the faith.

The people of France, as a rule, are poor, and find it almost impossible to keep the Sabbath when they are convinced that they should do so. In general, we know of no people in our ranks that sacrifice more in proportion to their means and privileges than the people of France. The truth has the same effect as in other countries,—those that accept it feel a new purpose in life, and find it their joy to spread the precious light to others.

*Algeria.*—This French colony in Northern Africa has a population of 3,310,000. While a French colony, it has but 334,000 French, a much larger number being Spanish. Some three or four years ago, a baker living at Relizane, received a copy of *Les Signes*, and becoming interested in what it taught, sent for more reading matter. He embraced the truth, so far as he understood it, and began to labor for others. But for some time, he stood almost alone. During the past year, however, his work, and the effect of French reading matter, began to bear fruits. Quite a large number of Spaniards embraced the truth so far as this baker was able to teach it to them. They formed a society called "the Apostolical Seventh Day Adventist Church." On learning of the interest, Brother Comte was sent there. With the baker, Brother Gomis, as interpreter, he held a course of meetings with the Spanish, the result of which was the organization of a church of 35 members. Filled with zeal for the new found faith, these are anxious to have reading matter in their mother tongue, that they may do something for their countrymen. It seems to us quite providential that the work should begin here, for it is said that it is much easier to reach the Spanish in the colonies than in Spain itself.

News has just reached us that fifteen of this church have gone to Argentine Republic. This may be the means of spreading the light in that country.

*Corsica.*—Here is a small church of six members. These were visited during the past year by Bro. Comte, and are of good courage in the message.

*Russia.*—The first church in this great empire with its hundred millions of people, was organized in the summer of 1886 in the Crimea, by Elder L. R. Conradi. In the same year, Elder C. Laubhan began his labors in Russia around his home on the river Volga. Though many difficulties were in the way, through the faithful labors of Elder Laubhan our publications and missionary efforts, the number of Sabbath-keepers and churches have been increased. The past year shows marked progress.

Brother Laubhan has labored most on the Volga, but has lost much time in trying to obtain the necessary papers from the government to allow him to preach and organize churches. Last winter he organized one church of seven members, north of

Saratow. To the companies in this vicinity, several members have been added, so that there are now about 100 Sabbath-keepers in this part of the empire. During the past summer Brother Laubhan visited the Caucasus, where we have a church and more than a hundred Sabbath-keepers. Here he organized another church of seventeen members, the result of our periodicals and a visit from a German brother from Kansas. He also visited the Russian Sabbath-keepers in Stawropol, but dared not organize a church under present circumstances. One of these brethren has been in prison over four months the past season, because of the truth. He also visited the churches on the Don, and in the Crimea.

The companies being so far apart, the labor being so difficult on account of the hostility of the government, and there being only one laborer in this vast field, but little could be done toward thoroughly organizing the work in all its branches; but some advance steps have been taken. \$256.08 tithes have been paid. After spending a few months at the Hamburg mission, Brother Klein went to this field to assist Brother Laubhan in organizing and advancing the work.

During the past year, we have found that Russia is a fruitful field for the sale of our German publications. But the work has been greatly crippled because of the difficulties attending the shipping of books into Russia. Thus far, the only way that we could send books is by mail. This takes a large portion of the agent's commission; and often packages were lost, as the post-offices there are not reliable. At other times, those receiving the books were obliged to pay additional postage, although the full postage was prepaid; and again, the books have lain in the post-office three months before they were delivered. In one instance, the post-master refused to send a registered letter containing money for books, on the ground that they had books enough in Russia, and that it was not necessary to send money out of the country. The brother found it necessary to travel all day to another post-office, and send the money unregistered.

All these difficulties put together are enough to discourage any agent; still we have sent many books to Russia during the past year. Our first Russian tract, "Which Day and Why?" has been printed, and sent to various addresses in Russia, but with scarce an exception, all were returned. All printed matter in the Russian language sent into Russia is read by the authorities, and if any part is found not in harmony with the Russian religion or politics, the offensive part is black-stamped, or the whole is returned to the sender.

This tract has now been printed on the lightest paper possible, so that six copies can be sent for one

letter postage. As sealed letters are not opened, we are enabled by this means to get this tract into Russia. This is the only means of doing so, at present, known to us. To send them by book mail, or to ship them by freight, would subject them to examination and rejection, and to print them in Russia would not be allowed. But what is needed in Russia is a depot for our books at some central shipping point, from which our people could draw their publications. This would doubtless largely increase the sale of our publications there, and be a great encouragement to our people.

At present, books are sent from Hamburg, which place is much better situated than Switzerland for shipping to Russia. Perhaps one reason why publications sent from Basel have been refused is because Switzerland is looked upon as a recruiting ground and rendezvous for Russian Communists and Nihilists. The Russian Government has complained of Switzerland for harboring these, and has demanded that she expel them.

Although suffering greater strictures than any other country, the work in Russia has steadily advanced, and with additional help, we expect to see the work move on encouragingly there.

*Germany.*—During the past twelve years, no permanent laborer has been in Germany, or any lectures on present truth given until now. From 1876-79, Brother Erzenberger labored in Rheinisch Prussia, and two churches united with us. These churches have since been left alone, and by death and removal their number has decreased to about forty. In the spring of 1888 the canvassing work was begun in this part of Germany, and a little later, at Stuttgart, the Royal Capital of Würtemberg. Since then, eight or ten canvassers have labored in Würtemberg, Baden, Alsace, and the Rheinisch provinces with good success, the majority being able to support themselves. During the past year, they have sold over 3,000 "Life of Christ," 2,000 "From Eden to Eden," and about 12,000 pamphlets. Wherever our canvassers have gone, an interest in the truth has been awakened. Several have embraced the truth as a direct result of the canvassing work, and some of them have joined the canvassers in their work, with fair success.

In no place have we felt the dearth of laborers more than in Germany. In Stuttgart and vicinity, where over two thousand "Life of Christ," and several thousand pamphlets were circulated, such an interest in the truth was awakened that the ministers preached against it, and the papers published articles on the Sabbath question; but there was no minister to step in and reap the fruits of this interest. The same was true of the work at Barmen.

In May, of this year, the mission in Hamburg was opened by Elder Conradi and a corps of labor

ers from America. A month later, the training school was opened and carried on for three months, ten persons being in attendance. Although the work in a large seaport like this is difficult, 600 orders for books were taken, and about 300 were delivered. A few of the workers labored a part of their time at holding Bible readings, and each Sunday night, a public reading was held in the mission rooms. At an early stage, a Sabbath-school was organized, which has grown to 28 members, also a kindergarten, and lately, a Sunday school has opened in another part of the city with some 15 members.

During the visit of Elder Haskell, a tract society was organized, which has over 20 members, and holds weekly meetings. Thus far, fourteen have signed the covenant, and quite a number of others are deeply convinced. At present, steps are being taken to organize a church.

A depository has also been located here in connection with the mission. Already over \$400.00 worth of books have been sold; and now since the canvassers have begun to canvass the surrounding country, the number of orders taken is greatly increased, and the prospect is but encouraging in every respect.

Our publications have been placed in a number of prominent places, from which they go to all parts of the world. Fruits of this work have already been seen. The shipwork has also been begun, also labor among emigrants. As Brother Böttcher recently left to follow up the interest in Barmen, but one sister remains to do Bible work in this large city. Besides, there are six canvassers and one ship missionary. What is needed is more devoted men and women who will enter this great field, be willing to receive instruction, and devote their entire strength to this work. Germany is ripe for the message. There is no reason for discouragement. The only question is, where are the laborers and the means to carry the work forward?

*Holland.*—This kingdom, attached closely to Germany both in location and language, was not entered by any of our workers until 1887, when some Sabbath-keepers in the province of Groningen hearing of our people, wrote to Battle Creek. As a result, brother Conradi visited them in September of the same year, spending a few days with them. Five signed the covenant. Next January, Elders Haskell and Conradi visited them in company, and during their stay several public services were held with very large outside attendance. As Brother Van der Schuur, the leader, and others went to America, but few remained, but these pressed their way forward. Last July, Brethren Conradi and Wessels from South Africa visited them again, when nine signed the covenant. A leader was appointed and a tract society organized. Several are interested, but the great lack is a laborer

for this kingdom with over four millions of people, two-thirds of which are Protestant. We can but pray that the Lord of the harvest will soon send devoted and energetic workers into this field.

In general, the missionary efforts of our societies have awakened considerable interest. Reading-matter sent out has borne encouraging results. In places where our laborers have not yet been able to go, people have become interested in the truth, and active in spreading the new-found light. Our French and German publications have been sent to France, Belgium, Africa, New Caledonia, South America, Germany, Bohemia, Holland, Russia, and Asia Minor.

Besides the work of our Tract Societies and canvassers, there is another feature of encouragement in the book line. Leipzig is one of the greatest book-markets in the world. With scarce an exception, all the publishers and book-sellers of Germany, and many of Switzerland, Austria, Bohemia, Russia, and other surrounding countries, are represented there by commission agents. Publishers generally keep a small supply of their books with these agents, so that books published in any part of Germany or surrounding countries can be obtained at Leipzig. By means of a book exchange, at a very little expense, circulars of new books may be sent to all the publishers and booksellers. Recently, this exchange sent out for us 5,000 circulars, to as many dealers, at an expense to us of about \$1.50. All that we have to do is to send the circular by freight to Leipzig. We keep a supply of the books advertised in this circular at Leipzig, where orders for them are filled by a commission merchant at about 5% expense to us. Besides this, we pay about \$6 per year general commission. Thus at comparatively little cost, our publications are kept in stock at Leipzig, and advertised to all Germany. As our work spreads, and questions of present truth are agitated, calls for publications on these questions naturally will go to Leipzig. We expect that this will yet prove a great help in spreading our publications. By this means, we have had calls for publications from points in America, and on the Black Sea.

The general prospects for the work in this field are good. We have great reason to be encouraged. Those that labor here, feel deeply grateful to our brethren in America for the means supplied to establish and carry on the work here. A good beginning has been made; but it is only a beginning. A great work is yet to be accomplished. More men and means are needed. To the wants of the cause here in this respect, there is no limit. We trust that the General Conference will be as liberal with this mission as their resources and the greatness of this field will permit. We will close this brief sketch, first with our heartfelt thanks to our Heavenly Father



for his tender care ; and second, by expressing anew our gratitude to the brethren in America for their help and many sacrifices in our behalf.

The Central European report was supplemented by the following items given by Brother John Vuilleumier :—

“The German nation owes, to a great extent, its strength, ability, and grandeur to the great reformation in the 16th century. Germany has been a favored nation ; it has received invaluable privileges during its three and one-half centuries of Protestantism. We all love its noble race, and are greatly indebted to her. We all long to see a great work done in that country of Luther,—to see the reformation, begun in the 16th century, receive there a glorious completion.

“A beginning has been made. The canvassing work there is fairly started. Companies, aggregating twenty or thirty workers, are having very encouraging success in placing the printed truth into the hands of the people. If we had, to-day, one or two thousand canvassers to put into that field, they could all be self-sustaining. Preaching may prove to be difficult in that country ; but canvassing, as far as we have seen, will be a success. Germany is an immense field. She is all ready ; she cries for workers. Where are the thousand canvassers ? Where are the 500, or the 100 ? Shall not the end of this Conference year see 200 canvassers in that great country ?

“The French field includes the French or western part of Switzerland, with less than a million of people mostly Protestants ; France with 40,000,000, mostly Catholics, and Belgium, with some 5,000,000 people of the Catholic faith. French Switzerland was the first field in the Central European Conference where the canvassing work was made a success. This was in the beginning of 1888. The news rejoiced our lamented Bro. B. L. Whitney on his dying bed. There were soon, in that field, from 20 to 30 canvassers. French Switzerland being only a small country, that field was very soon canvassed ; and then the question raised itself, Where shall we go ? Quite a number went to France.

“Here an unexpected experience awaited them. France was found to be altogether different from French Switzerland. Money was found to be more scarce, and the people less willing to disburse it than in Switzerland. The interest to read was also found to be less. Religious subjects especially did not attract the attention they did among the French Protestants of Switzerland. In a word, the blighting influence of Catholicism was sorely felt. In one month the canvassers hardly sold as many books as they had in one day in Switzerland. Their courage was severely tried. The little money which

they had made in Switzerland was soon exhausted. Their situation became critical. Before long they had to come back to Switzerland ; a few, to canvass with new works, and some to abandon the work for lack of territory. Two canvassers coming from France to the camp-meeting in Tramelan, last year, were so destitute that they had to walk some eight days in succession, many a time sleeping in the open air.

“Fortunately, France is not so bad as this throughout. Now and then, when the canvassers would come into a Protestant community, they would meet with very encouraging success. They would often get their board and lodging for the night without charge. Sometimes the pastor would buy several copies of the book, or give them the address of his own people ; thus opening the way for a large number of books to be placed in the territory. At other places, they would be invited to hold a meeting or a Bible reading, or would be urged to stay a few days to instruct the people in the truth. I wish they were here to relate their own experience. However, as the Protestants are not numerous in France, such instances as these were rare. They were, rather, like oases in the wilderness, and only served to confirm the existence of that wilderness.

“After the camp-meeting of 1888, two of our best and most devoted canvassers, brethren Auger and Prudent, resolved to try France again, to see if they could not place this truth before the people in the form of books, and at the same time make their own living. They went in the north-eastern part, where there are some Protestants. They soon were brought face to face with the sad reality. Enduring many privations, they went on. Hunger came. They had to live on some raw apples which they found on the road, and some milk which the people gave them. And still they clung to their field—remained at their post. Finally, both were taken seriously ill with typhoid fever. Both were carried to the hospital of Mont Céliard, where they were tenderly cared for by strangers and by the Sisters of the Hospital. One of them, Prudent, died after terrible fits of fever. The other, brother Auger, slowly recovered and came to Basel, to leave soon after for America.

“Thus was dearly demonstrated the fact that, in France, canvassers cannot make a living. Since that time there has not been a canvasser in France. The large and fine corps of canvassers had come down to a very few, there not being territory enough for them all in Switzerland, and the Central European Conference having not the means to support them in France.

“Brethren, France needs the truth. France is calling for help. France is ready for it now. Religious liberty in France has been complete for 18 years.

How long it will continue we cannot tell. If France had three hundred years ago enjoyed the liberty which it enjoys to-day, she would perhaps be the greatest nation in the world to-day. Hundreds of thousands of Huguenots would not have been massacred. The light of the Reformation, put out in a stream of blood, would have lighted the earth.

"But now, another opportunity is granted to her. She is stretching her arms across the ocean to this General Conference, Come over and help us, while it is time! Sister White said, while at Basel, that there would come out from the Catholics a greater number than from the Protestants. Shall we leave France deprived of the message because it will cost us some money? God forbid."

Brother White then read an additional report from Brother Conradi, director of the Hamburg Mission. Following is a portion of it:—

On the 19th of April we arrived from America, and in two weeks had a company at work in Hamburg. I brought my family from Basel, May 15, visiting companies of our people on the way. On the 20th of June we commenced our school and continued until Aug. 20. Since camp-meeting my time has been occupied in getting the depository stocked, and we are now ready to enter with good earnest into book work.

As soon as we came here we began Sabbath-meetings, organized a tract society, and Sabbath School. The tract society has twenty-three members, and we have a weekly meeting, very entertaining, and thus far over \$20.00 has been paid in. We have a club of fifty *Herolds*. The Sabbath-school has twenty-three grown members, and a kindergarten department with ten in attendance. Two weeks ago we started a Sunday-school in another part of the city, which has now fifteen members.

As to Bible readings Brethren Boetther and Klein, and Sister Ohm gave some of their time to this work, and I led the readings in the mission Sunday nights. These have steadily increased in interest and attendance, so that we now have from thirty-five to forty each Sunday night, and for a few weeks we have had a reading Wednesday night with twenty-five in attendance. Thursday evening we also have a reading at St. George, where we hold the Sunday school. As Brother Klein has now gone to Russia, and Brother Boetther to Barmen, there is no one but myself and Sister Ohm for the Bible work. Sister Zulauf is beginning to help in this work. What we need is several competent women to do Bible work, and at the same time to canvass the city. We are doing our best to find some. I would gladly give them an hour's instruction each day and Sister Ohm's experience, and the readings in the mission would certainly be a great help to new ones learning the work.

Brother Perk is giving part of his time to ship work. We are beginning to get access to the emigrant steamers, and sell from one to two dollars' worth on each ship. The rest of his time he spends in canvassing. As to the work in this city, the canvassers could not sustain themselves. They make their bread and lodging, but not sufficient for a support. Thus we were forced, after the school closed, to send them out in the country; and it seems now that canvassers can sustain themselves in Northern Germany, which is a large field. As to the ship mission, I wish to say that if we had some person who understood the English and Scandinavian also, it would be well. A person who would spend part of the time in Bible work and part of the time in ship work, would be just the person. Since Brother Boetther is gone, I felt keenly the lack of some person to aid me in visiting and Bible work.

Our canvassers return each Friday evening, attend the Sabbath meetings, the Sabbath-school, and missionary society Saturday evening; and we have an experience meeting Sunday morning. Sunday they get their books from the depository, attend to the Sunday evening Bible reading, and start out Monday morning to their field again.

Now a word about the depository, and in connection with it the canvassing work. We have already sold \$400.00 worth of books, and this nearly all by our canvassers and in the store. We have earned about \$40.00 the first quarter leaving us some \$17 after paying the rent. We keep a good selection of our English, Scandinavian, German, French, Italian, and Dutch publications here, and hope soon to have others in Russian, Polish, Bohemian, etc. This naturally calls for more capital than if we carried books in but one or two languages. But people in all these languages circulate here and we meet them often, especially in the ship work. Then we have a good stock of Bibles and good religious, and historical books, such as our brethren and workers need everywhere, concordances, dictionaries, church histories. Last Sunday we sold five Bibles alone. Being the only religious book store in this part of the city, we have every reason to think that we can work up a good trade.

Another thing where we could help our brethren in America while they would at the same time help us a little, is the purchase of reference books. I am well acquainted with the German market, and I can buy books at bargains second handed. For example, I bought Mosheim well bound for \$1.50. As the German churches in America increase and German students multiply, you will need German books for them. Now instead of giving the business to other firms in America, I ask you to give us your trade, as we can sell you the books cheaper than you can buy

elsewhere, and still have some profit left. We are in direct communication with Leipzig, and have the best shipping facilities with America.

Before going over the field in general I wish to say a word about schools. I do not doubt that there will be need that others be conducted and perhaps even in a larger scale than here and we ought to have a good understanding. We labor here under great difficulties, have not our own buildings, no one sends us provisions, the workers have to come great distances (the cost from Basel is \$11), and as a general thing our people are poorer than in America. Now I tried my best to get through without great expense and make everything as cheap as possible for the scholars. For board, rent, washing, and light \$1.92 a week is certainly not high and living is not very cheap here. But yet these new beginners have hard time in paying their expenses coming, and paying their expenses while here, buying books, etc. One sister cleared her way, but every one cannot do this in a large city, canvassing three or four hours a day.

We have enough field here for years with our different books, and this is a splendid place for training; for, if they learn to take orders in a hard place they will certainly be able to do so where it goes easier. Then we have a great field around us, and there is plenty of work to develop it and every kind of work is going on here, so every one can have a splendid chance. But now what is to be done in all these cases?

Now a word about the field at large. Since returning to Europe I have given my attention mostly to Holland, Germany and Russia. I shall speak of these countries and their needs and wants, knowing that Brother Holser will speak for the other countries.

I have spoken some of holding a course of lectures in Wurtemberg after New Year and also a canvassing school there, but much depends on what help can be had here and whether I can go for any length of time. There is a great interest in Wurtemberg, and I would choose that field rather than any other in Germany, but I think it was good to start the work in Hamburg, and indispensable to continue the work in Barmen, near the churches, and now the question comes, what will our brethren do so that we can get a man for Wurtemberg? I hardly dare to ask, knowing the condition of the field in America and the scarcity of workers, but if you give us a good Bible worker and canvasser for Hamburg, and a preacher in Wurtemberg, and we will not say another word, unless you have a preacher for Holland. Germany is ripe for the harvest. The German people are liberal, and while we soon can support one worker, we hope by next year to support two.

The church I organized in Crimea, though poor and having but thirty members, has sent some \$150.00 tithing. In the same ratio Russia ought to pay at least \$900.

I had a chance of getting the experience of the Baptists with their work in Russia. They have some 12,000 members there and are recognized as a denomination, and yet, what perplexities! Their clerk told me that four numbers of their paper of late has been refused by the censor, just because they contained some labor reports from Russia. Then one of their song books which contained two German patriotic songs has been on that account altogether refused and every book seller is forbidden to handle it. They have a depository in Russia, in Warschau, but live in constant fear, and find that the best way is to send books direct from here, or through business firms. As we are in constant correspondence with Russia, we have also undertaken to fill their orders for books. Though we have so much difficulty, yet we hope some day to succeed.

Bro. Laubhan has written an urgent letter that a Conference might be established there, and that I visit the churches there again. I should like to visit that field by next Spring and spend a few months there. Certainly I shall be careful to avoid danger as far as possible. Bro. Klein's case is pending, and his experience may help us. There is a great field and the Lord has a people, but the devil is not asleep. If all goes well we need more help in Russia, but we do not want young men, who are of age for the army. The general consul here told us that if a man is born in Russia, and emigrates, and returns with an American citizen's papers, they will not respect him. Thus we have to take those American born, or older persons. If our brethren can give any counsel as to this field it will be gladly received.

Elder D. A. Robinson then read the following report from

#### THE BRITISH FIELD.

So long as our work continues, this field will be one of the deepest interest to us as a people.

It may not be out of place, in speaking of this field, to speak from the standpoint of the British Empire as a whole. Indeed, to do otherwise would be to take a very limited view of the work that lies before us in the United Kingdom. Whether we recognize it or not, the English language is being diffused in a manner and to an extent that shows the wisdom of God in selecting that tongue to give the first warning notes of impending judgment, and thus to make ready a people prepared for the Lord.

The great burden of the work thus far has rested upon the English-speaking people, and an all-wise providence has made America the cradle of the Third

Angel's Message. This last named fact, however, should not lead us to conclude that America is the one chief agent to be used in disseminating the light of truth among the English-speaking people of the world. We have been wont to speak with pride of our national freedom. We have looked with satisfaction upon the grand foundation of our national structure; but after all we must not forget that the men who toiled and sacrificed to purchase for us the freedom and liberty which we enjoy were themselves but the sons of Englishmen, and we must not suppose that when their fathers left the mother country all virtue and stirring integrity embarked with them. We cannot believe otherwise than that in England will be found not a few who will be ready to do and dare; to sacrifice and suffer if need be for the truths of the Third Angel's Message. Looking then upon England, a great center of the world's commerce, with her thirty-eight millions packed into an area of smaller proportions than half of Texas, with her vast colonial possessions in every part of the globe, with an aggregate population of over three hundred millions of souls.

The work in England has moved slowly yet we are glad to know that it moves. The influence of the efforts of those who first entered that field still lives and visible results are being seen till the present time. Cash orders for our publications are occasionally sent to Elder J. N. Loughborough, Ravenswood, Southampton, whence they are forwarded to our office in London.

England is a nation of readers—the most assiduous and patient readers in the world. The habits and customs of the people and their education for more than a century all contribute to make them so, and hence the success of our work in the British field will be proportionate to our success in the circulation of our publications in that field.

The amount of labor performed in the United Kingdom during the past year has been comparatively small. Elder Durland was there a few months at the beginning of the year and his labors during that time were shaped to the event of his returning to America in the winter. About the first of March Elder Haskell upon whom has rested the chief responsibility of the work, returned from America and spent three weeks before going on the Continent, and later in the season he spent about four weeks more in the British field.

In April Elder E. W. Whitney with his family moved from Basel and connected with the work in England. He spent a few weeks, first in visiting the churches and acquainting himself with the field preparatory to entering upon aggressive work in some direction. In July he moved to Birmingham and almost

immediately was taken sick and for considerable time was unable to do anything.

For about ten months we have had one canvasser in Birmingham selling the *Present Truth* quite successfully, using at the present time about seven hundred copies of each issue, and another young lady is there doing good work in the sale of *Good Health*. Elder A. A. John returned to America in May or June. The greater part of his time before his return was spent in connection with the church at Ulceby where a neat and commodious house of worship was erected. Brethren Hope and Hutchinson entered the field in July. Brother Hope is laboring in the London Mission, and Brother Hutchinson soon after his arrival went to Ireland, where at last reports he was having a good interest in a series of meetings in a hall.

We have eight small churches in the United Kingdom and six of these have added to their membership during the year an aggregate of thirty-five, the total membership being 160 and our tithe for the year \$1,244.58. As near as we can tell there are about two hundred Sabbath-keepers in the British field about sixty-five of whom are in London. At present we have employed four American Bible workers and three others who are in training for the work, two licentiates already mentioned, two ordained ministers and two ship missionaries.

#### NEEDS OF THE FIELD.

Perhaps the greatest want at the present moment is suitable books for the canvassing work and experienced canvassers to handle them.

If the Bible work is to be carried on, it seems but reasonable that several devoted, earnest workers in that line should be secured to connect themselves with the few now laboring in that capacity. The London mission is paying quite a heavy rent and has room for nearly a score of workers, but does not have one half that number, in a city of five millions. We have a few young people of promise who after proper training we trust will become efficient workers, and we feel sure that the desired end can be secured much easier and sooner by having these persons unite both in the canvassing and Bible work with devoted, God-fearing workers from America. It is unnecessary to dwell upon the reasons for this. They are apparent.

One year ago the General Conference voted to have Bro. Arnold to return to England. Our brethren there still think that promise good and are hoping to see it speedily fulfilled. England is the land of books and hence a nation of readers, and when the publications are made ready for that field they will yet go by the million. If Tyndale's faith could grasp the idea that with the help of God he would

yet make every plowboy in England better acquainted with the Word of God than were the bishops and priests, should not we with the last solemn message the world is to hear exercise stronger faith than he did and with increasing earnestness labor on until the work committed to us has been accomplished?

England and Wales alone contain one hundred and ninety-two towns, each having a population of over ten thousand inhabitants and the United Kingdom contains over twenty towns with a population to each of over one hundred thousand. The area of the United Kingdom is considerably less than that of California, while the four cities of Birmingham, Liverpool, Manchester and Leeds have a population equal to that of California, North Pacific and Montana. The United Kingdom, with an area as already stated much less than that of California, has a population exceeding one-half that of the United States.

We must have the publications and we need a score of earnest devoted men who with the help of God can demonstrate that these books can be sold in this field. Let this be done and other workers will be developed on the ground.

In the printing department we need an experienced practical printer. A skilled pressman will be indispensable just as soon as the Pacific Press gets the machinery in operation. There seems to be a demand for issuing the *Present Truth* weekly. At a general meeting just held in London the matter was discussed at considerable length and the following resolution was adopted:—

WHEREAS, We have seen with much pleasure and interest the growing favor with which our paper, the *Present Truth* is received, and deem it important that it should be brought more frequently and continuously before the public, hoping that by so doing its circulation may be still further extended, and that by the continued blessing of God it may advance in its mission; therefore,

Resolved, that we request that as soon as may be convenient, or the interests of the cause may permit, the publication of *Present Truth* may be weekly, instead of fortnightly as at present.

Our brethren in England feel the deepest gratitude to the brethren in America for the generous support given to the work in that field and they are anxious to do all in their power to show their appreciation of the same. We look forward to the near future and we look with faith to see a mighty work wrought in Old England, a work in which God shall be glorified and by which many precious souls shall be made ready for the coming and kingdom of our Lord Jesus Christ. For this we hope and labor and pray.

Elder White then closed his presentation of the foreign mission field, by giving a tabulated statement of the number of foreign workers of various classes, adherents, etc. It showed that there are in foreign countries 85 churches; the entire number of adher-

ents is 3,345; and there are 267 laborers, both native and American.

The report of the committee on education, which had been made the special order for the hour (see BULLETIN, p. 34) was then taken up, and after discussion, especially of section 4, by W. W. Prescott, W. C. White, C. H. Jones, J. N. Loughborough, was referred to the committee for revision of that section.

Elder Farnsworth then presented the following resolution:—

Resolved, That we call the attention of the General Conference of Seventh-day Adventists to the principles and objects of the National Religious Liberty Association; and ask such of the members of that denomination as can indorse the objects and work of this Association, to become members; and, further,—

Resolved, That we ask the General Conference of Seventh-day Adventists to conduct their work in opposition to religious legislation;—the sending of lecturers into the field; the circulation of petitions to congress and to the State legislatures; the distribution of religious liberty literature, and the defense of those indicted for Sunday-labor, through this Association.

Conference then adjourned.

## INTERNATIONAL SABBATH-SCHOOL ASSOCIATION.

### SECOND MEETING.

ASSOCIATION called to order at 3 P. M., Oct. 23, by President C. H. Jones. Prayer was offered by A. T. Robinson, after which S. N. Curtiss, in behalf of the Sabbath-school work in Australia, read the following interesting report from that field:—

#### REPORT FROM AUSTRALIA.

The first Sabbath-school in Australia was organized in Melbourne, July 4, 1885, with a membership of 11, consisting of the workers who came over from America in company with Elder Haskell. As the work went forward, the school increased in numbers.

The second school formed was at Ballarat, a place about fifty miles west of Melbourne. Then a company of Sabbath-keepers, a church, was raised up at Adelaide, four hundred miles still farther beyond, which resulted in the organization of the third school.

The first of July, 1888, four years after the introduction of our work in the Colonies, there were six schools. Their names in the order of their formation and their membership at that time are as follows: Melbourne, 169; Ballarat, 43; Adelaide, 50; Trentham, 14; Wychitella, 15; and Hobart, 59. Total membership 350.

The contributions by these schools for the three quarters previous to this date was £85 1s 6d (\$413.89). In August of that year at the time of the organization of the Conference, the Aust. S. S. Association was formed. Previous to this date for nearly a year all the schools had been sending in quarterly reports.

From July 1, 1888, to July 1, 1889, eight schools were added to the list. The number of schools at the present time is fourteen, with a membership of 560, an increase of 210. Of the present membership, 322 are not church members. Amount of contributions for the year has been £134 17s 6½d (\$656.17). Donations to foreign missions have been £9 6s ½d (\$45.24), and the tithe to the State Association £11 19s 4½d (\$58.22). The State Association has to its credit £7 19s (\$38.68).

W. L. H. BAKER, President.

A letter was then read from Robert Hare, president of the New Zealand Sabbath-school Association, requesting admission into the International Association, and giving the following synopsis of the Sabbath-school work in New Zealand:—

REPORT FROM NEW ZEALAND.

*Sect'y International S. S. Association:*

DEAR SISTER:—Your notice of General Conference and Sabbath-school work was sent me by Brother Daniells, but too late to send off a full report by return boat. Will send a few items of interest.

The Sabbath-school work was started soon after Elder Haskell's first visit to New Zealand in 1885, and has been increasing in influence and numbers since that time. We now have four schools, situated respectively at Kaeo, Auckland, Napier and Gisborne. These have a membership of some 325.

At the Conference meeting in May last, we formed a Sabbath-school Association to be known as "The New Zealand Sabbath-school Association," and we inclose a request that this Association be admitted into the International Association. There is a good interest kept up in the Sabbath-school work here, but we propose, by God's help, to increase our efforts in giving the Sabbath-school its merited place in the work of these last days. We extend our congratulations to our brethren in America, and pray that the Lord will bless you with all spiritual blessings and that he will strengthen the ties of union that bind our hearts together in the message. As the conflict deepens we will need all the strength that comes from union with God and also that union for which the Master prayed "That they all may be one."

We have no word of discouragement to give. The Lord is good, and we enjoy much of his blessing. Our hearts yearn for the work, and we trust that the Conference now in session may be directed by Divine wisdom in all the plans laid for the furtherance of the Sabbath-school work.

I am sorry that there was not time to make out a full report, but I fear this letter will be too late as it is.

Yours in hope and trust,

ROBT. HARE,

*Prest. N. Z. S. S. Ass'n.*

Mrs. M. H. TUXFORD, *Sect'y.*

We here append a copy of the resolutions passed at the organization of our Conference held in June, and accepted by our Sabbath-school Association the fifth of June, 1889.

WHEREAS, We recognize the Sabbath-school with its carefully prepared scriptural lessons for old and young, and the system of conducting it as recommended by the International Association as a very important factor in the work of God, therefore,

1. *Resolved*, That we express our thanks to God for the prosperity that has attended the work in New Zealand during the past, and that we will, in the future, support it by our presence, our prayers, and by all ways in which we can promote its prosperity.

WHEREAS, the sole object of the Sabbath-school should be to lead souls to Christ, and as no one can lead others in a way which he knows not, therefore,

2. *Resolved*, That we recognize and emphasize the necessity of having converted teachers in the Sabbath-schools.

3. *Resolved*, That we urge the secretary of the Association to keep in constant communication with the schools that she may know the exact standing of each and thus be enabled to give the instruction required; also that isolated families be looked after and encouraged to report.

4. *Resolved*, That members of the Sabbath-schools which compose the Association, be encouraged to make liberal donations, and that a tithe of these be paid to the Association, and the remainder, after meeting their running expenses, be used as recommended by the International Association.

5. *Resolved*, That we recommend that every teacher and officer in the Sabbath-schools take the *Sabbath-school Worker*—a quarterly journal published in Oakland—as it is filled with practical information, bearing on their work.

6. *Resolved*, That we cannot too highly appreciate the importance of teachers' meetings in connection with the Sabbath-school work with every Sabbath-school.

7. *Resolved*, That it is also important that there be a teachers' library in connection with every Sabbath-school, that the teachers may have a good opportunity to be thoroughly informed on all points concerning the lessons which they are to teach.

In accordance with the above request, on motion the New Zealand Sabbath-school Association was duly received into the International Association.

The president then referred to the Atlantic S. S. Association, after which Bro. J. E. Robinson gave the following account of the S. S. work in that Association:—

The Atlantic Sabbath-school Association with a membership of about 175, was permanently organized at meetings held in the city of Washington, D. C., Sept. 25-30 1889. Sabbath-schools are maintained in each of the five churches of the Atlantic Conference. The schools at Brooklyn N. Y. and Washington D. C., are worthy of especial notice, as progressive and prospering. Others would doubtless do as well could they have the advantages enjoyed by the schools named. A prosperous school has been organized in the State of Delaware by Elder D. C. Babcock, also at Paulsboro, N. J. where tent meetings were held by Elder D. E. Lindsey. At Patter-son N. J. a school has been opened by the canvassers stationed there. The school numbers, at present, *nineteen*. Several have accepted of the truth during the past few weeks. Upon the whole the schools of the Association are of good courage and are determined to "go forward."

Elder H. E. Robinson was elected President with Mrs. H. E. Robinson Sec. and Treas. Their P. O. address will be 213 Grand Ave. Brooklyn, N. Y.

We would respectfully ask admission to the International S. S. Association.

The request was granted by unanimous vote.

Bro. P. W. B. Wessels, of South Africa, then spoke for the South African S. S. Association, but said that he had no authority to represent that Association, nor to formally request its admission into the Int. Ass'n. Discussion followed concerning the advisability of admitting the South African Association. The matter was referred to a committee to be appointed by the Chair.

The committee appointed to audit the books of Treasurer submitted the following report:—

*To the International Sabbath-school Association:—*

Your committee appointed to audit the books of the treasurer of this Association would respectfully report that we have examined the books and find them carefully, neatly, and correctly kept, and find that the report which was printed and distributed at the first meeting of this Association agrees with the books in every item.

The Committee on Resolutions then presented the following partial report:—

WHEREAS, The blessing of God has rested upon the Sabbath-school in a marked degree during the past year (1) in an increase in membership of over 2,400 (2) in an increase in class contributions and donations to missions (3) in a special revival of His work in many places, therefore,

*Resolved,* That we express our deep gratitude to God for his goodness and mercy, and for the prosperity that has attended the work in all parts of the field, and as an evidence of our appreciation of these blessings we hereby pledge ourselves to engage in the work with more earnestness and zeal and deeper consecration during the coming year.

*Resolved,* That we express to the General Conference our thanks for granting to us the labors of Elder R. S. Owen and Elder E. J. Waggoner and wife during a portion of the past year, to labor in the interests of the Sabbath-school in connection with some of our general meetings.

WHEREAS, The Sabbath-school work is acknowledged to be one of the most important branches of the cause, and,—

WHEREAS, Its interests have extended until it requires the undivided attention of several individuals to properly advance its work, therefore,

*Resolved,* That we earnestly request the General Conference to grant us at least three laborers who shall devote their whole time to the advancement of the general Sabbath-school work; and, further,—

*Resolved,* That said persons shall be chosen by the Executive Committee of the International Sabbath-school Association and labor under its direction, subject to the approval of the General Conference Committee.

WHEREAS, The publication in the *Signs of the Times* and the *Review and Herald*, of the questions on the Sabbath-school lessons together with the scripture texts printed in full opens the way for the superficial perusal of the lesson without going to the Bible itself, thus lowering the grade of scholarship in our schools, therefore,

*Resolved,* That we request the above named papers to substitute for the publication of the lessons in full in their columns, extended notes on the same.

WHEREAS, It has been demonstrated that when State secretaries have been able to devote their time to the interests of the Sabbath-

school work, it has proved very conducive to the advancement of the cause, therefore,—

*Resolved,* That we renew our resolution of one year ago, upon this point, and recommend that those State Associations, that have not done so, select secretaries who can and will devote the necessary time to the work that its interests demand, and that, where necessary, they request their State Conference to properly remunerate them for their services.

WHEREAS, The results of the publication of the *Sabbath-school Worker* have been beneficial to the Sabbath-school cause, therefore,—

*Resolved,* That we no longer consider it an experiment, but recognize it as a necessary factor in the Sabbath-school work and request the executive committee to carefully consider the advisability of issuing it more frequently.

The consideration of this report was laid over until the next meeting.

The following special committees were then appointed by the chair:—

On obtaining information regarding missions, printing the Sabbath-school lessons in foreign languages, etc., J. H. Durland, D. A. Robinson, J. Vuilleumier and the Executive Committee, in connection with the editors of our foreign papers.

On report blanks, family schools, German schools, and Scandinavian schools, A. O. Tait, W. H. Wakeham, W. W. Sharp, O. A. Johnson, S. S. Shrock.

Remarks were made concerning the Sabbath-school work in their respective fields by the following delegates:— C. H. Jones, of California; Rodney S. Owen, Canada; W. W. Sharp, Dakota; J. M. Rees, Indiana; W. H. Wakeham, Iowa; L. J. Rousseau, Kansas; J. B. Goodrich, Maine; J. H. Durland, Michigan; Mrs. R. C. Meade, Minnesota; R. S. Donnell, Missouri; L. A. Hoopes, Nebraska.

Lack of time prevented further reports from States.

The chair appointed W. H. Wakeham, A. T. Robinson, and T. A. Kilgore as a committee to consider the admission of State associations.

Adjourned to call of chair.

#### MISSIONARY WORK IN THE PACIFIC ISLANDS.

THE islands of the Pacific are divided into three grand heads, namely, Polynesia, Micronesia, and Melanesia. The first name was at one time given to all the inter-tropical islands of the Pacific, but as these islands and their inhabitants have become better known, names have been adopted for the various groups which, when mentioned will suggest their location and formation and the speech of their inhabitants, particularly the last mentioned feature.

Melanesia comprises that long belt of island groups which, beginning at New Guinea at the equator, extends 3,500 miles south-east to New Caledonia, and eastward to Fiji. Melanesians differ from the Polynesians in that while the latter people all have quite a similarity, both in appearance and language, the

former differ widely from each other in both respects, even in neighboring tribes. But notwithstanding this, the Melanesians have certain common characteristics which distinguish them sharply from the other race. They are darker skinned, with crisp curly hair, and are at a lower level of civilization. Many of them are still cannibals. A notable exception to cannibalism is found, however, in the two large Fiji Islands, where the inhabitants have learned the principles of the gospel.

Micronesia takes in all that region of the Pacific, north of the Melanesian groups, where from some cause, perhaps the decreasing activity of the coral builders on account of the more northern latitude, the islands become smaller and fewer till they finally cease. Some features of the islanders in this region are not yet fully understood. In some places toward the west the Mongolian eye is noticed, and a scantiness of beard, as well as certain Indo-Chinese customs which indicate Malay connections. Toward the east, Samoan influences are easily traced. Under this head, we find classed the Gilbert, the Marshall and the Caroline groups.

While these groups have, on account of isolation, developed certain peculiarities of their own, there are certain traits common to all. The people are all quite amiable, and well disposed when properly treated, but will repay ill-usage with treachery. They are generally polite and hospitable to strangers, and intelligent, active traders. The Marshall Islanders are said to be the boldest and most skillful navigators in the Pacific.

All the islands of Polynesia, with the exception of New Caledonia are of volcanic or of coral formation. The soil in the volcanic islands is very fertile, producing the most luxuriant verdure from the sea-shore to the mountain tops. The cocoa-nut palms, which grow in abundance on the low lands, give the islands in the distance a charming appearance. The natives live mostly on vegetable food. Taro is the staple article of diet, but yams, plantains, bananas, and bread-fruit are also plentifully used on the daily bill of fare. There is much of historic interest concerning the innumerable island worlds which dot the broad Pacific, but as this effort is intended more to show that region as a field for missionary operations, rather than to describe its peculiar physical features, the attention will now be called to the object had in view in the address of to-night.

One hundred years ago scarcely any of these green spots on the bosom of the ocean had been visited by the Christian missionary. But during the present century hundreds of noble men have taken their lives into their hands to seek and save the heathen of those lands. As a result many thousands have been reclaimed from the pit of darkness into which

they were cast by birth, and still others are calling for the light of the gospel to shine upon their way. The efforts thus put forth in their behalf have not been accidental. God had said hundreds, yes, thousands of years before, that on him the isles should wait, and that they should trust in his arm. Isa. 51:5. In further speaking of the work of Christ, the same unerring voice was heard saying: "He shall not fail nor be discouraged, till he have set judgment in the earth: and [till, Jewish translation] *the isles shall wait for his law.*" Isa. 42: 4.

And how long they have waited! All these years and centuries, while other parts of the wide earth were hearing and rejoicing in the truth, these have waited — silently waited. But the decree had been uttered; the words of God must needs be given to them. And so that field has been receiving the plowshare preparatory to sowing the seeds of truth for the last days. And when the great and final gathering of the remnant takes place at the coming of the Master, no part of the globe will be forgotten by the angel gleaners; for we are told that the redeemed will come not only from Egypt, Cush, Elam and Shinar, but from "the islands of the sea." Isa. 11: 11.

This being so, the herald notes of the coming king must be sounded in those far-off dots in the sea. It is impossible for this great work to close until those islanders shall have had the opportunity of hearing the message of truth for this generation. And why should this not be so? Is it not reasonable to suppose that God would have the truth preached to them as well as to the people in other parts of the world, where spiritual darkness reigns? How, indeed, shall the Third Angel's Message reach every nation, kindred, tongue, and people, if no effort is made to reach these isolated denizens of the sea?

With the Scriptures in our hands, it seems almost useless to preach to the world that the Lord is about to come, while we in listless inactivity enjoy the abundance of this world's goods. Those with whom we associate know full well the position we occupy, and measure our faith, not so much by our words, as by our actions. Could we but exert ourselves in behalf of these long neglected Islanders, the sacrifice made in that direction would prove a more powerful argument in favor of our position in prophecy than the greatest array of empty words.

True, something has already been done, toward showing appreciation of God's indicating providence. One noble effort has been put forth in a private way to carry the light of truth to these people. Witness, too, the blessing of God on that effort put forth in self-abnegation. With only about five weeks' labor, a whole island — more than one hundred souls — was brought to a knowledge of the truth. But like some



other enterprises, this one, for lack of facilities, has been left—to languish? No, for God has had a care for the work there. Were it not so, under ordinary circumstances, not a vestige of it would now remain.

For four long years the people of Pitcairn Island have been left to struggle in the way with only a knowledge of the primary principles of truth. Subtle efforts have been made to overthrow their faith, but they have firmly stood for the right, and constantly appealed to us as a people for help. They have asked for that which no believer ought to be denied—Christian baptism.

But why have they not had the recognition which was justly their due? This is a hard question to answer directly. The first great obstacle in the way of visiting that people is the location of their island home. It is off the regular track of merchant vessels, as will be seen by a glance at the map. If one were to depend on such a method of getting there, he might wait an indefinite number of years, as it is seldom that any hut island trading vessels touch at that point. Even though one should happen on a vessel passing that way, there would be no certainty of his being able to land, on account of the difficulties attending such an effort.

It is well known that Pitcairn is an island which rises almost perpendicularly out of the sea, and having but a single spot where it is possible to land, even in the finest weather. This is a small indentation on the north side of the island, known as Bounty Bay. Even here a landing must be made from a small boat, as the inlet is so small as to forbid a large vessel entering it. If the weather is rough and the sea running high, a small boat, even, could not approach the shore for fear of its being dashed to pieces by the surf. When therefore a person is to be landed from a vessel when the weather is unfavorable, the vessel must remain in that vicinity until a favorable change takes place, which sometimes is delayed for several days. In such a case, a passenger for Pitcairn, even though he had waited for a vessel for many months, would be carried thousands of miles beyond his desired haven to the port next visited by the ship on which he had passage, simply because no captain can be found who would be willing to delay his journey an uncertain length of time, which would involve untold expense, and perhaps the loss of a good reputation on account of not making good time in his voyage.

It is next to impossible to take a direct passage from any port to Pitcairn Island. One might go from San Francisco in a trader to Tahiti, and there wait for a passing vessel to take him the remaining 1,300 miles to his destination. But even then one's calculations are liable to fail. He might wait six months or a year for the vessel sailing in the right

direction, but when he should apply for passage, to his dismay, he would find himself refused. The bigoted missionary, or some one of the many Jesuits at Tahiti had perhaps already talked with the captain of the vessel and prejudiced him against the one seeking passage, to that extent that he is persuaded he does God service in refusing to carry an Adventist to Pitcairn Island.

But should one so far succeed as to obtain passage on a vessel, the difficulty before mentioned, of landing at Pitcairn, must be met. If he is unsuccessful, he is likely to be landed more than twice as far from Pitcairn as he was when at Tahiti. Even though the wind should allow the vessel to sight the island, if it should chance to be in the night, the captain would not dare to lay by till morning, and so the trip would be fruitless. Notwithstanding these difficulties have been, in a measure known, no move has yet been made by our people to provide a suitable vessel of their own with which to convey to Pitcairn the help they so much need.

It is true that after three years of patient waiting on the part of the Pitcairners, a feeble, but abortive effort was made to supply their wants. Another year has now gone by, and still those dwellers in the sea await the slow movements of our people in their behalf. It cannot be that God would have it thus. If not, where will the responsibility rest, should the matter be delayed yet another year, or even three months?

For one, I do not believe our people are willing to let this question rest here. I am satisfied that when the proper plans are laid by those in authority among us, they will not lack support from the rank and file of those who compose our churches. The only point to be settled, is, shall such plans be laid at this Conference as will help our brethren at Pitcairn, and push the message of truth among the dwellers of other islands of the broad Pacific? This once settled, there will be little difficulty in carrying out the plans, for God lives as of old, and will work with his people in so noble an enterprise, as that of carrying the truth to the benighted dwellers in the great and far-off sea.

From the difficulties thus presented, all can readily see that there is but one successful plan by which these people can be reached at will. That is, to build a vessel adapted to the missionary work, and to man it with our own people, those who have had experience in sea-faring life, and have the spirit of missionary sacrifice. A vessel of the proper size and equipments, manned and provisioned for a cruise of two years, might cost \$25,000. But that is a small sum for our people to raise, should they unitedly labor to that end. Indeed, when we think that in the last three years the Sabbath-schools have contributed

to foreign mission work over \$32,000, it would not take a long stretch of faith to believe that, with the proper incentive before them, our Sabbath-schools might reach that amount with their donations in a single year.

Could a good large map of the Pacific islands be provided each school at a nominal price, early in the year, and each Sabbath the attention of the school be called to the course and propable location of the ship, with short appropriate remarks, this alone would have a salutary effect in working up the missionary ship enterprise. There is already a fund on hand of nearly \$3,000 with which to begin operations. Shares in the ship might be taken at a given price, say twenty-five cents apiece, so as to come within the reach of all our children, and they be encouraged to save their pennies for this enterprise. Or the different schools might be separately credited up with the amount of donations made, and at the end of the time designated that the donations should go to the ship enterprise, shares of stock could be issued to the schools, certificates of which, if neatly gotten up and well framed would make an ornament worthy to adorn the walls of any Sabbath-school room.

It would hardly be expedient to build a ship for the sole purpose of visiting Pitcairn for a few weeks. When that island is visited, others which may prove just as promising as that field, should be worked up in a consistent way, which would provide work till the Lord comes, not for one vessel alone, but for many. Who knows but the Lord already has in training some of the Pitcairn islanders to leave their native spot at the Master's bidding and devote their lives to calling the attention of neighboring islanders to the truth for these days? Such a thing is not at all improbable. Without doubt, when missionaries are needed to visit Norfolk Island, there will be many from Pitcairn ready to volunteer as helpers in that work.

It would be very natural for some of them to do this, as nearly all of those on Norfolk are of the same stock as themselves, having removed there from Pitcairn in recent years. Norfolk Island lies about 3,000 miles south of west, from Pitcairn, and about 400 miles north-northwest of New Zealand, as you will see by looking at the map. The island measures six miles in length, and has an area of thirteen and one half square miles. Like Pitcairn, it has a high cliff-bound coast, which makes it difficult, and even impossible to land except at two places. It is said to be one of the most beautiful places in the world. The Norfolk Island pines are the principal trees, some of which have a girth of thirty feet, and attain to a height of 200 feet. The underwood is largely composed of lemon trees, and in the openings

are found guavas, bananas, peaches, and pine-apples in abundance. In the fields are cultivated corn, common potatoes, yams, barley, and oats. The climate is most genial, the thermometer rarely falling below 65°. The present population of the island is nearly 1,000 souls, the most of whom, as said before, are descended from the Pitcairn islanders.

A few hundred miles north-east from Norfolk are the Fiji Islands, eighty of which are inhabited. The largest of these is eighty by fifty miles in extent, while some of the smaller ones are only from fifteen to thirty miles in circumference. Once these people were all vicious cannibals, but are now nominal Christians. Besides the natives of these islands, there are many English people who have gone there for the purpose of trading. Some of these when interested in the truth would also make valuable laborers for the Master.

Four hundred miles north-east of Fiji lie the Samoan Islands, thirteen in number, with an area of 1,650 square miles, and having 30,000 inhabitants. On these islands are many German and English people — traders, who should receive labor, and through them the natives, who are all nominally Christians. But so much is known of these islands, I hardly need mention the great opportunity they present for missionary operations. Almost directly south of Samoa, less than 400 miles and only 250 from Fiji, are the Tonga, or Friendly Islands. These number 150, though all are small, the largest comprising only 128 square miles. The people of these islands are the most advanced, intellectually, of any other portion of the Polynesian race, and exercise an influence over very distant neighbors. These, too, to the number of 25,000 are believers in Christianity. These would be hard islands to work, as one denomination controls everything, politically as well as religiously. Yet if the proper course could be taken, without doubt God would give signal victories in the Tonga Islands.

One of the most extensive groups of the Pacific, the Solomon Islands, stretches from north-west to south-east over 600 miles. They lie to the north-east of Australia nearly 1,000 miles. Seven of the islands average in length seventy-five miles, and over twenty miles in breadth. During the wet season fever and ague prevails in these islands quite largely, but in the dry season from December to May, the climate is healthy, and would offer no hinderance to people of another climate remaining there to push missionary operations. Even in the wet season, the climate is no worse than that of many parts of Africa, where missionaries spend a lifetime in teaching the natives the way of truth. The inhabitants are intelligent, of a quick, nervous temperament, yet tractable under good treatment. They have not, as in many other

groups, learned the principles of Christianity, which would be an obstacle to the propagation of the truth in the usual way. But the Third Angel's Message, which is the gospel for this age, has as much power to convert men from the depths of heathenism as the gospel had in the days of the Apostles. We will, however, pass, for the present, this part of the subject.

The Caroline group still farther to the north comprise between 400 and 500 islands, with 100,000 or more inhabitants. Although American missionaries have had stations on various parts of these islands since 1851, they do not offer so great inducements to mission work, as the islands farther to the east, which are within the bounds of Polynesia. We will therefore return to that part of the field for a moment before leaving the descriptive part of our subject.

The Society Islands, of which Tahiti is the principal one, occupy a stretch of nearly 200 miles of ocean, in a very central position. They are about 4,000 miles south, and a little west of San Francisco, 3,400 miles east from Sydney, 2,400 from Auckland and Honolulu, and 4,600 miles from Panama. Tahiti has a superficial area of 600 square miles with 10,000 inhabitants, one eighth being French and other foreigners. The majority of the natives profess the Protestant religion. Three hundred miles southwest lies Cook's Archipelago, and about the same distance south are the Austral Islands. All of these now afford more or less inducements to the introduction of the Third Angel's Message. The inhabitants of Raratonga, one of the Cook Islands, have been converted to Christianity. They live in villages, the houses of which are well built and plastered with lime. They are, in appearance, clean and comfortable.

The Gilbert Islands have a population of nearly 75,000. The people of the Friendly Islands number more than 200,000, and are very industrious, paying great attention to the cultivation of the soil. Most of them are nominal Christians of the Wesleyan faith.

I consider the fact of the inhabitants of Pitcairn so readily receiving the truth when it came to them, one of the strongest evidences that God would have this message go to that island world of which Pitcairn is but a mere speck. Their reception of the truth was a special work of God to call attention to that part of the great harvest field. And had it not been for the difficulties attending the communication with those parts, we would ere this have had a number of laborers in that part of the work. But shall we give up that field because of the difficulties attending the working of it? The answer to this question will determine the immediate action of our people. If we say yes, our hands will drop by our side, and God will

raise up deliverance for those islanders from another quarter. But if we give the only reasonable answer there is, that means that we must procure a vessel of our own with which to visit in force these unentered fields.

Some among us have felt an intense burden to see something done in this direction. They have said for three years that it was wrong to delay this work. Then how culpable a thing it would be, if after these years of waiting the enterprise should still be delayed. Some faint hearted ones have feared that a new enterprise of this kind would not be sustained by our brethren, because we had not already as much means as we would like for the maintenance of our present foreign work. That proves nothing against starting this enterprise. Had we all the means we needed for all purposes, how easy to feel that our money was sufficient for the work, and thus lose sight of the only power by which a true work of reform can be accomplished. For my part I do not wish to see the day when it costs no effort on our part to sustain the work of God. God is not only able but willing to help in just such an enterprise as that of a mission ship for work in the Pacific.

A ship fully equipped for such a work, must carry enough trained workers so that when a company has been left at one point, the vessel can proceed to another place, and there leave other workers. After distributing the workers according to plans before adopted, the vessel might then return to the first point, to afford relief, or make any changes in the working force, as circumstances might seem to demand, and so move on from one point to another. This would obviate the necessity of the vessel lying idle at any point for any length of time.

Another work such a vessel might do, would be to carry books to our forces in Australia, China, Japan, and other points as needed. It might also do some commercial business between the different points at which it might call. Such work would of course be secondary, and only be done by way of accommodation, though it might afford some means of subsistence. But as this is a minor consideration, we will not stop here to discuss it at length. It is almost certain that no great pecuniary returns could ever be counted on from the money invested in a missionary ship. On the other hand, it would ever call for an outlay of means, and fresh liberalities from our people. But should we, because of such a prospect, be deterred from doing that which God has evidently called us to perform? If we would be, we are unworthy of the place we occupy in the world's history, and in the providence of God.

It would seem as though our people, if they had a keen sense of the times in which we live, and the

necessities of the situation, would arouse to action in the matter of a missionary ship. Other people who do not profess to have any special mission have already built and equipped a score of ships for work in the Pacific Islands. Why should not Seventh-day Adventists, who profess to believe in the return of the Lord to earth in the very generation which has already nearly run out, much more have a vessel for missionary purposes, properly manned, to carry the truth to these isolated parts of the earth? Surely we have a truth that is as precious as that of any other people. More than this: if we really have the truth, then we have no time to lose in doing what we can to warn the world of impending doom. We shall also be held to account for retaining means in our possession that might have been blessed to the salvation of souls. If we really do believe the Third Angel's Message, what do we expect to do with the means in our possession when probation closes?

It is not because there are not means among our people, that missionary operations are not already being carried on in the islands of the Pacific; but because those who have these means do not have faith enough in the message to risk them in the Lord's work. Were there means in the Lord's treasury, no time would be lost in sending help to these benighted islands. But the means is not at hand to start such an enterprise, and until it is forthcoming, shall the work already started in the Pacific be allowed to

languish? Who among our people are ready to take the responsibility of saying that the work there can wait indefinitely? But by withholding means that might be used for the salvation of souls, we do virtually say that. How will we meet such a record?

In view of the earnest appeals that have come over the sea, workers should go to that part immediately, and look after the work. But that will cost time and means. Where are they to be found? Whoever shall be selected for that work, will find it no child's play, nor will it be a pleasure excursion. Many who at first thought would doubtless think they could go as well as not, may not at all be fitted for such a work. It will require some tact, and much perseverance and reliance upon God, to accomplish what ought to be done. God is able to point out through the proper channel those who can and will go, if it falls on them.

How long will our people hear the prolonged Macedonian cry from across the waters, and close their ears and hearts to these earnest appeals? Some will soon respond. If not from among our own people, others will rise up to do the Lord's bidding. But we cannot afford to let this work be taken from us and given to others. Who, then, among us will be registered in heaven as having sacrificed of their means to send the truth for the last generation to these isolated people? When are we to be aroused to a sense of the obligation resting upon us, and take hold of the work in a way worthy of our profession?

J. O. Corliss