

DAILY BULLETIN

— OF THE —

GENERAL CONFERENCE.

VOL. 3.

BATTLE CREEK, MICH., WEDNESDAY, OCT. 30, 1889.

No. 11.

INTERNATIONAL TRACT AND MISSIONARY SOCIETY.

THIRD MEETING.

MONDAY evening having been left vacant by the absence of Elder Matteson, and his consequent inability to preach, the International Tract and Missionary Society convened on that evening at 7 o'clock. The meeting was opened with prayer by Elder Loughborough. Minutes of the last meeting were approved. The Committee then presented the following:—

Resolved, That we recognize the fact that the *Home Missionary* has done a good work during the past year, and that we recommend its continued publication.

Resolved, That we ask the Executive Committee to hasten the work of translating tracts into foreign languages, as provided for in the first three resolutions of last year. (See Year Book, p. 86.)

WHEREAS, It has been demonstrated that ship mission work in New York cannot be properly and satisfactorily carried on without a boat, by which the missionary can reach the ships that are at anchor in the bay, therefore,—

Resolved, That we request the Executive Committee of this society to secure as soon as possible such a boat as is necessary for this purpose.

Resolved, That we recommend to the various branches of this society a continuation of the established plan of acting as agents for all the periodicals and books issued by the publishing houses of the denomination.

WHEREAS, There is much unused talent in the denomination, and there are open fields that invite every member to active work; therefore,—

Resolved, That we recommend that the Vice-President of this society devote his time, in connection with the Presidents or Vice-Presidents of the various State societies, to the work of organizing and instructing the members of the branch societies, so that they may canvass for our trade books, pamphlets, and periodicals,

The Committee on Nominations rendered the following report:—

NOMINATIONS OF INTERNATIONAL TRACT SOCIETY OFFICERS.

For President—Dan T. Jones.

Vice-President—L. C. Chadwick.

Rec. Secretary—T. A. Kilgore.

Cor. Secretary—M. L. Huntley.

Treasurer—W. H. Edwards.

Assistant Secretaries—Mrs. F. H. Sisley, Eliza T. Palmer, Addie S. Bowen, H. P. Holser, W. A. Spicer, Mary Heilesen, Mrs. N. H. Drullard, Josie Baker, Elizabeth Hare.

Executive Board—D. T. Jones, L. C. Chadwick, O. A. Olsen, S. N. Haskell, W. C. White, D. A. Robinson, W. C. Sisley, C. Eldridge, A. T. Robinson.

Both these reports were laid over until the next meeting.

The chair stated that little had been done in the matter of the first-day offerings. If we would advance the work in foreign fields, we must enlarge our operations. If we would be successful in interesting our people in missions, we must, in the words of a returned missionary, "shower upon the people information about missions." He then announced that Elder Geo. B. Starr would speak on the subject of missions, dwelling on the country of Japan. Elder Starr read a text of Scripture (John 4:35), and proceeded to say that we literally carry out the instruction of the text, not by simply looking on a map of the mission fields, but by studying the wants of these fields. In order to do this we should have classes, wherein questions should be asked and answered about these countries.

What we need as a people is to get out of our minds that we are the only people who are doing about all the missionary work being done in the world. Others have gone before us to pioneer in these fields, meeting deprivation and death, and we

are simply entering upon their labors. He then called upon L. C. Chadwick to conduct such a class as a model by which to conduct similar schools in our churches. Stepping before the map of Japan, the teacher asked questions on the geography of Japan, its history, people, and religion. The exercise was interesting and instructive.

Following this exercise, Sister Addie Bowen read a paper on "The People and Country of Japan."

Elder Starr then read a letter from T. Harada, a student at Yale University, concerning the rise of Christianity in Japan.

Elder D. T. Jones was called upon to give an account of the workings of the weekly class held in Battle Creek. He gave a brief outline of the course of study pursued, and stated that the success of the work has been very gratifying in that it has created a great interest in the class concerning foreign missions.

Elder White then exhorted all to procure mission literature, and especially recommended a journal entitled *The Gospel in all Lands*, saying it ought to be in every family. He gave an entertaining statement of how a Buffalo pastor introduced systematic missionary work in his church, the members of which were all opposed to missions. The way he did it was simply this: He lectured to them on the countries where the mission work was needed, without saying anything on missions. But after two lectures, they were all aroused and were determined to do something, and made their arrangements to open up a systematic course of labor.

The meeting then adjourned.

GENERAL CONFERENCE PROCEEDINGS.

ELEVENTH MEETING.

At 9:30 A. M., Tuesday morning, the business of the Conference was resumed. After singing, prayer was offered by Elder J. Fargo. The president then stated that misapprehension existed in the minds of some, because of the announcement on the program. The General Conference Association is not a distinct organization, but is simply a board of trustees elected by the delegates of the General Conference, to whom they must report. This meeting, therefore, was a meeting of the Conference, at which it had been appointed that the trustees of the General Conference Association should report.

After the Secretary's report, the chairman of the General Conference Association, A. R. Henry, rendered a report of the work done by the Association during the past year, and of its standing.

REPORT OF THE GENERAL CONFERENCE ASSOCIATION FOR THE YEAR ENDING JUNE 30, 1889.

RESOURCES.	
Real Estate	\$5,250.00
Bills Receivable (Notes).....	2,075.00
Deposit at <i>Review and Herald</i>	15,677.16
" " <i>Pacific Press</i>	4,817.61
Due from Missions (overdrafts).....	57,964.25
" " Personal Accounts.....	15,708.72
Surplus of Foreign Missions.....	92,352.91
Total	\$193,845.65

LIABILITIES.	
General Conference Fund (Tithe Account).....	\$9,778.40
Bills Payable (Notes).....	24,006.59
Hymn Book Fund.....	3,423.14
South African Mission Fund.....	3,770.31
Due on all other Funds.....	52,416.75
" " Personal Accounts.....	940.45
Balance — Present Worth.....	99,510.01
Total.....	\$193,845.65

REPORT OF FIRST-DAY OFFERINGS, FROM THE TIME THE PLAN WAS INAUGURATED TO JUNE 30, 1889.

For Quarter ending March 31, 1888	\$1,231.46
" " " June 30, 1888.....	2,961.88
" " " Sept. 30, 1888.....	3,806.26
" " " Dec. 31, 1888.....	3,612.33
" " " March 31, 1889.....	2,571.55
" " " June 30, 1889.....	2,909.89
Total for six quarters.....	\$17,093.37

GIFTS TO THE CAUSE DURING THE WEEK OF PRAYER, CHRISTMAS, 1888.

CONFERENCE.	OFFERINGS.	AMT. PER CAPITA.
Alabama.....	\$ 13 70	
Arkansas.....	78 28	\$0 35
California.....	4,822 10	2 41
Canada.....	111 80	78
Colorado.....	412 76	1 38
Dakota.....	651 39	1 00
District of Columbia.....	264 75	11 03
Illinois.....	359 27	45
Indiana.....	489 98	43
Iowa.....	2,809 55	1 78
Kansas.....	1,364 12	72
Kentucky.....	21 38	17
Louisiana.....	12 70	
Maryland.....	6 50	
Maine.....	118 03	27
Michigan.....	6,918 89	1 59
Minnesota.....	1,677 41	96
Missouri.....	507 55	59
New England.....	1,510 54	1 97
Nebraska.....	1,008 41	1 51
New York.....	745 89	93
North Pacific.....	1,080 46	1 99
Ohio.....	886 48	83
Pennsylvania.....	702 70	83
South Atlantic.....	178 83	1 23
Tennessee.....	99 35	63
Texas.....	261 21	67
Upper Columbia.....	576 49	1 58
Vermont.....	541 33	1 18
Virginia.....	49 93	41
West Virginia.....	38 08	36
Wisconsin.....	1,795 69	1 02
Total.....	\$30,115 55	Gen. av. \$ 1 147

* Report made June 30, 1889.

There being no committees ready to report, A. T. Jones asked consent to present a paper concerning exemption clauses in the Sunday laws of the various States. After the presentation of the matter, it was voted, upon the motion of R. A. Underwood, to have it printed on slips for distribution among the delegates, and that the matter be referred to the Committee on Resolutions.

R. A. Underwood moved to refer to the Committee on Resolutions, the matter of Christmas offerings. It was explained by the chair that the matter was already provided for, and was in the hands of a committee. The motion of Elder Underwood was then tabled. Elder W. C. White called for the report of the committee on program for the week of prayer. As that committee was not prepared to report, Elder White asked permission to present an item concerning the establishment of a printing-press in the South. It was voted to refer the paper read, to the Committee on Resolutions, but not to be printed in the BULLETIN until after action is taken upon the same.

The committee on the program for the week of prayer, reported, recommending the following:—

WHEREAS, The week of prayer observed by our people in the past has been a means of great spiritual benefit and encouragement, we therefore recommend that December 17-23, 1889 be set apart as a week of prayer, and that Wednesday December 18 be a day of fasting.

We further recommend that readings be prepared for each day of the week of prayer, on the subjects, and by the persons mentioned below.

Thursday, Dec. 17, "Our Great Need of Humiliation," Elder O. A. Olsen.

Wednesday, Dec. 18, "How Shall we Draw Near to God?" Mrs. E. G. White:

Thursday, Dec. 19, "The Rise and Progress of the Message, and What it is Destined to Accomplish," Elder U. Smith.

Friday, Dec. 20, "The Issues of the Present Time," Elder E. J. Waggoner.

Sabbath, Dec. 21, "Foreign Mission Fields," Elder S. N. Haskell.

Sunday, Dec. 22, "Our Duty in the Present Crisis," A. T. Jones.

Monday, Dec. 23, Some subject by Mrs. E. G. White.

We still further recommend that a committee of five be appointed to arrange a program of exercises for Christmas eve; that the aforesaid readings be published in the *Home Missionary*, and that it be issued daily during the week of prayer; that an editorial committee of three be appointed to examine and criticise these readings and have them ready for publication by the close of the session of the General Conference; and that a circular be prepared and sent out to ministers giving them instruction in reference to the week of prayer.

R. M. KILGORE,
E. W. FARNSWORTH, } Committee.
D. T. JONES.

This report was referred to the Committee on Resolutions.

The meeting then adjourned.

AMERICAN HEALTH AND TEMPERANCE ASSOCIATION.

THE second meeting of this Association was held at the tabernacle, Sunday evening, October 26, 1889.

Meeting opened by prayer, and after a few introductory remarks by the President, Dr. Kellogg, the report of the Committee on Resolutions was called for and read by the Chairman, Elder Loughborough, as follows:—

Resolved, That we recognize with pleasure the efforts made by several of the State Conferences to carry out the recommendation of the General Conference of 1886, viz: that the conferences should appoint one or more persons to prepare themselves to labor in the Health and Temperance work.

After a few remarks this was put to vote and carried.

WHEREAS, It is needful, in order to secure greater efficiency in the furtherance of the cause of Health and Temperance, that some one person be designated to devote his special attention to this branch of the work, therefore,—

Resolved, That we invite the General Conference Committee to co-operate with the Health and Temperance Association in appointing a field secretary, whose duty it shall be by personal labor in the different States, and by correspondence with the State and foreign Mission Health and Temperance Societies, to secure these ends.

Carried.

Resolved, That this Society request the State and National Tract and Missionary Societies to appoint agents who shall give their attention to the circulation of Health and Temperance literature.

This resolution created quite a lively discussion and it was moved to lay it on the table, which step occasioned many interesting remarks. The question was lost, there being but one vote in favor of tabling the resolution.

Resolved, That the chair appoint a committee of three, the chair being one, to plan a course of study for the Health and Temperance workers.

It was then stated by the chair that such a course of instruction had already been planned and commenced at the Sanitarium.

This resolution was adopted by the Society.

Resolved, That we recommend that the officers of the State Health and Temperance organizations seek the co-operation of the Tract and Missionary societies, and that through these immediate steps be taken in the matter of re-canvassing the ground and thus ascertain who are adhering to their pledge, secure signatures to a higher pledge from those who can be induced to give it, and also secure new signatures to the several pledges of this organization.

Adopted by vote.

The following resolution was then offered by Elder Thos. H. Gibbs:—

Resolved, That our good papers, *The Review* and *The Signs of the Times*, be invited to devote more space to the distinctive principles of healthful living.

This resolution called forth many interesting thoughts, and was unanimously adopted.

The meeting was then adjourned.

SEVENTH-DAY ADVENTIST PUBLISHING ASSOCIATION.

At 3 P. M. on Tuesday, October 29, Vice-President Eldridge called on D. T. Bourdeau to open the second meeting of the session with prayer. The minutes of the previous meeting were read and approved.

The Committee on Resolutions reported the following:—

Resolved, That we recognize the guiding, prospering hand of God in the success that has attended the work of the Association during the year; and as stockholders and managers we pledge still greater earnestness, prayerfulness, and dependence upon divine wisdom for the year to come.

Resolved, That we approve of the action of the Trustees in the purchase of a new press, in lighting the Institution with electricity, in providing more commodious office rooms for the transaction of the business of the Association, and for the accommodation of the Executive Committees of the General Conference, General Conference Association, International Tract and Missionary Society, and National Religious Liberty Association, and in otherwise improving the facilities and appearance of the Institution.

Resolved, That we favor the establishing of two more branch-offices, or distributing points, located in the northwest and in the southwest, if in the judgment of the Trustees such action is thought advisable.

Resolved, That we place at the disposal of the General Conference Committee, \$2,000 on which they may draw toward paying the traveling expenses of persons who may be selected by the various conferences and the General Canvassing Agent, to attend a training school for State agents, company leaders, and city canvassers, to fit them for handling either English or foreign publications; provided such school or schools be opened in one or more of our large cities, within the next six months.

Resolved, That we approve of the action of the Trustees in employing and training young persons of talent and Christian character, who shall be capable of filling responsible positions in other publishing houses of the denomination, and that we encourage still further effort in this direction.

The last resolution was responded to by O. A. Olsen, C. H. Jones, and J. N. Loughborough, and the report was adopted. The committee then reported further as follows:—

Resolved, That we hereby authorize the Board of Directors to donate to the various missionary enterprises of the denomination, books, periodicals, or book plates, as they may deem advisable, provided that the value of the donations of any year shall not exceed one third of the net gains of the Association for the three preceding years.

This resolution called out remarks and queries from A. R. Henry, R. A. Underwood, J. N. Loughborough, and others, and was adopted. Balloting for Trustees resulted in electing the following named persons: C. Eldridge, A. R. Henry, H. W. Kellogg, H. Lindsay, U. Smith, F. E. Belden, Geo. I. Butler.

The meeting then adjourned.

THE EDUCATION OF LABORERS FOR HOME AND FOREIGN MISSIONS.

ADDRESS DELIVERED BY PROF. W. W. PRESCOTT, SUNDAY EVENING, OCTOBER 27.

THE material is the natural man; the product is the successful laborer for God; the process is our subject this evening.

John Elliot, who was known in his time as "the apostle to the Indians," after spending twelve long years in preparing a grammar of that language, that he might thus be able to bring the truths of the Bible before them, inscribed upon its title-page these words: "Prayer and pains, through faith in Christ, will do anything."

I wish to read a few texts bearing upon these two lines of thought, which will further illustrate this idea of what God must do, and what we are expected to do. The first one is in the fifteenth chapter of the Gospel of John, the fifth verse. "I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing." The second one is in the first epistle to the Corinthians, third chapter, and the seventh verse: "So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase." The third one is Zech. 4:6: "Then he answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my Spirit, saith the Lord of hosts."

Other texts bearing upon the other line of thought: 1 Tim. 4:12, 13: "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. Till I come, give attendance to reading, to exhortation, to doctrine." 2 Tim. 2:15: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Titus 2:7, 8: "In all things showing thyself a pattern of good works: in doctrine showing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil to say of you."

These two lines of texts illustrate that for one to be a laborer for God there is a work which God must do for him, and the connection he must have with God; there is also a work on his part. So we have to combine a dependence upon God with earnest effort on our own part. And this combination of what might be termed elevation, lifting up ourselves, making the most of ourselves and our powers, with the spirit of humility, is in most of us a very dif-

difficult thing to do. I have known men to stumble over this point; and when we present the need of our doing something, of our trying to make the very most of our own powers in the work of God, they would then feel that we were depending upon ourselves.

On the other hand, when we present the need of depending upon God, the idea would seem to come up in their minds that there was nothing for us to do. It seems to me that there should be a combination of these two elements, a lifting up of ourselves, a trying to make the very most of what God gives us, together with a dependence upon God for him to work with us, knowing that without his help our best efforts will be of no avail.

This seems to be shown very plainly in the character of Christ. He is spoken of as the "Creator of all things," "the heir of all things," "by whom all things are upheld." His exalted character is set forth in this way; and at the same time it is said of him that he made himself of no reputation,—took upon him our nature, became subject to death, even the death of the cross.

A true missionary is a man; and yet there is a work to be done in developing the laborer, that man cannot do. The work of the chemist shows that the diamond, the most precious of stones, is but crystallized carbon; and yet, with all his efforts, man is utterly unable to take the carbon and change it into the diamond. Such a process requires a power which man does not possess. Just so with man; he is the material; the product desired is the successful laborer for God; and yet man is utterly unable to do the work necessary to bring about the transformation. There is a work which God must do, and which God alone can do.

I read in the 51st Psalm, beginning with the 10th verse: "Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; and take not thy Holy Spirit from me. Restore unto me the joy of thy salvation; and uphold me with thy free Spirit. Then will I teach transgressors thy ways; and sinners shall be converted unto thee." The object to be sought in teaching the way of God is that sinners should be converted unto God. And the Psalmist says that when he has a clean heart, such as God alone can create within him, then he will be able to teach transgressors his ways, and sinners will be converted to God. This is the object desired in all true missionary work. Further than this, not only does genuine conversion to God require a work of the Spirit of God upon the heart, but there must follow a personal experience in the things of God.

We read in 1 John 1:1, 3: "That which was from the beginning, which we have heard, which we have

seen with our eyes, which we have looked upon, and our hands have handled, of the word of life;" "that which we have seen and heard, declare we unto you, that ye may also have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ." He told them of the things which he had seen, and heard, and handled himself,—the result of his own personal experience.

Thus we find that when the apostles preached, they had this same story to tell; and they said, We can but speak the things which we have seen and heard. The man who speaks from his own experience speaks from the heart and reaches the heart. How barren a thing it is to attempt to handle things of which we know nothing! The same words in the mouth of one who has had experience, who speaks from the heart, carry with them a weight and convincing power which is utterly absent from the same words in the mouth of one lacking the experience of the things of which he speaks. It is so in the common affairs of life.

It is said by one writer, illustrating this same thought, that an opinion may be held in the neighborhood by a very good class of persons, and yet attract no particular attention; but let men of influence and standing in the community, of experience, and character, adopt the very same views and begin to present them, and they will immediately begin to be felt in the neighborhood. It is the personal character, experience, and standing of the one who expresses the idea that carries weight with it. So in the same manner, a thorough conversion followed by a deep, personal experience fits one to speak of the things which he has seen and heard.

God must convert our hearts; God must lead us into deep personal experience; but what must we do for ourselves? The ability which we have is given to us undeveloped,—rather in the form of a possibility, than in the form of direct power. You hold in your hand an acorn; and within it are the possibilities of the mighty oak, yet the oak may never be developed from it. You can cast it away from you, throw away the possibilities; and they will die with the acorn. God places within us certain undeveloped powers,—the seeds, as it were. It is our duty to properly nourish them, to place them under right conditions, that they may spring up and bear fruit to the glory of God. What God has given us in this way we may not expect him to do for us by any special and direct miracle. If he has created us with certain powers, and then given us opportunities to develop those powers, he holds us responsible not only for what we are, but for what we might have been, if we had made the best use of such opportunities. And I ask you this evening to consider this question.

You will say, I am poorly prepared to labor in God's cause, to bear responsibilities in his work. I ask you, Whose fault is it? Is it his? or is it ours in not using the time, the opportunities, we have to develop these powers to the utmost? All the work, however, in training these powers should be in harmony with God's plan. The Saviour called his disciples and said, "Follow me, and I will make you become fishers of men." If we can find out how that work was done for them, it will prove the best process for us to follow in endeavoring, in this century, to train laborers to become fishers of men. If we can follow the example of the greatest Missionary in his work, if we can discover his methods of training, no matter whether it be in accordance with the popular sentiment, or whether it be the popular way, —I venture to affirm that it is the best way. And if we can find out how Christ worked, how he trained his workers, what education they received, and give something of the same, his work will prosper in our hands.

The ends to be sought in this training for the work of God cannot be better expressed than by saying that we should be able to imitate the example of the greatest Missionary — our Lord Jesus Christ. Any means that we can use to this end, in accordance with God's plan of training, are the means to be used, and this, the end to be sought. What made Christ a perfect Saviour? He was a perfect missionary to this world. Of course many reasons can be given; but it seems to me that much is comprehended in a few words like this: It was because he had the power to help and to save; it was because he had the sympathy which led him to use that power in helping and saving others.

But both this power and this sympathy may come to us from God; and yet I believe it is within our power to cultivate both,—to cultivate the sympathy and the love which would lead us to take hold of the work, and to cultivate the power, the ability, with which to do the work. But along with this there must be a piety that is genuine, deep, and thorough;—a conversion that is entire; a love for souls that is earnest; a spirit of humility and self-denial. And I say further that no system of education, the most perfect ever devised, can supply the lack of these things in the laborer for God.

There are some things that education can do, there are some things that it cannot do. When we are educating the man, we do not expect that we can supply defects of nature. I may cultivate my finger never so much, yet I can never grow out the portion which has been lost. One who suffers from a natural defect of this kind can never become physically perfect through education.

When you come to fit one for the work of God, edu-

cation will take the gifts of God in the man, and help him to make the most of them; but education will never supply the place of these gifts. And the successful laborer—no matter how highly educated, no matter how thoroughly trained—must be a man of God to succeed in God's work. Genuine conversion, earnest piety, love for the work, love for souls and consecration,—no education can supply the lack of these. But when God has graciously granted unto us such gifts as these, education helps us to make the most of them. It helps us by supplying the element of power in a trained intellect.

Many who have accomplished much in the work of God, who are spoken of as examples of what men can accomplish without education, may not properly be cited as such examples. In the first place, such men have been able to accomplish these results, not because of the lack of education, but in spite of that lack. More than this, many men are educated whom we are wont to term, from our stand-point, uneducated.

What is an educated man? I venture that in the minds of most of this congregation the thoughts begin to rise, of schools, academies, colleges, diplomas, courses of study completed, graduation with honors. These are all well enough; but I maintain that a man may be educated without these; in other words, that it does not always require the machinery of education in order to educate a man. Men are educated, trained, developed for work, who have spent little time within the walls of any school building, who have never graduated from any institution with honor, who can show no diploma as a testimonial to work done; but these are not uneducated men. Our standard of judgment is often apt to be wrong. And yet by saying this I am certain that you will not think I am belittling the means of education placed within the reach of the young people of this day; not by any means; but I do say, that while these are helps, and great helps to education, a man need not be uneducated because he cannot have these means.

So I believe that education,—whether it be obtained inside a school-room or out, whether along with it may go testimonials and diplomas or not,—training, development, and cultivation of the powers of the mind will furnish us with power with which to use the material placed in our hands. This may be illustrated by placing a weapon in the hands of one who, by vigorous exercise, has made himself physically strong, and is able to wield it with power, and placing the same weapon in the hands of one whose muscles are weak, and who is lacking vital force to use it.

So it comes to pass that in our endeavor to supply means for proper training, we establish schools.

We have what we may term our regular schools, established for the purpose of giving a course of training to those of that age and of such position in life that they can avail themselves of its privileges; a course of study provided, a term of years arranged for, and the work carried on in regular order. And so one goes on from year to year developing, gaining strength, taking advantage of these opportunities.

Further, to endeavor to supply this lack, to furnish this power, we have what we sometimes term special schools. Such a school as this is proposed during the present winter, which we call our Bible-school for ministers—a special school provided for those too far along in years to give their time for a complete course of study, or who are too busily engaged in the affairs of active life to be spared from other work any length of time. In various ways, by institutes, by special courses of lectures, by special instruction, we endeavor to furnish laborers with the power and means to carry on the work. I apprehend that our work will so enlarge and the demand be such that we shall have schools not only in the English language, but in other languages. Indeed, the call for schools in the Scandinavian, the German, and the French languages is already becoming urgent, and an effort is already being made to supply this demand.

But there is so much to be done, and so much that can be done outside of the school, and there are so many here in this audience, even, who must depend upon work done outside of the school, that I do not wish to lay all the stress upon the school. It is well known to this audience that I prize highly these privileges and these advantages; but there are so many who cannot avail themselves of these privileges, that if they are educated further for this work, it must be in some other way.

It seems to me to be a practical part of this talk this evening to dwell also upon the other side of the work of education. I have already intimated that this is possible; indeed, it seems to me that the true teacher—and what is a laborer in God's cause but a teacher—will be always a learner. If we could contract habits of study, of application, that would go with us away from our school privileges, that would follow us in our daily work, this would indeed be a wonderful help to us in training ourselves to become laborers for God.

There are some special ends to be sought, some special points to be gained, as we educate ourselves to be laborers for God, a few of which I will here enumerate. The first is an education in believing the Bible implicitly. You may think, perhaps, that to present to an audience composed largely of Seventh-day Adventists, that the first end to be sought

in educating one's self as a laborer for God, is to educate ourselves to believe in the Bible implicitly, is a strange proposition, but I candidly believe that we need much help in just this direction. Christ was the living word. "The word was made flesh and dwelt among us." And God has spoken through his Son, by the living word, as well as by the written word. In his Son, we have his word "in living characters."

We are accustomed to think of the earth as the most stable thing. And what is it that brings more terror to the minds of men than when the earth beneath their feet begins to shake? It seems then that when the one thing which we have counted stable above everything else, gives way, it brings terror to the minds of men, because of that feeling of confidence in the stability of the earth. Yet we are taught that the heavens and the earth shall pass away; they shall be changed; but the word, whether it be Christ, "the same yesterday, to-day, and forever," or whether it be the written word of God, abideth forever.

We will notice one or two scriptures upon this point. I will first read from the prophecy of Isaiah 40:3: "The grass withereth, the flower fadeth: but the word of our God shall stand forever." Then I turn to Heb. 1:10-12: "And, Thou Lord, in the beginning, hast laid the foundation of the earth; and the heavens are the works of thine hands. They shall perish; but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail." I hold that an education to believe the Bible because it is the word of God that abideth forever is one of the first and most essential points to be gained in educating ourselves for laborers in the cause of God.

Next is that of an education in reverence for God's house and his worship. I am constrained to believe that there is much need of education in this line among us as a people. I ask you to consider just for a moment, the objects for which we assemble in the house dedicated to the worship of God. What prompts true worshipers to come to God's house? Is it any other than the desire, yea, the expectation, of meeting God in his own temple?

You remember how extremely careful the children of Israel were required to be in any service connected with the Tabernacle. In the most holy place, where God especially revealed his presence, what care was exercised, what a sacred, solemn presence was there. And I ask you if in this dispensation, when God is asked to reveal himself to us by his Holy Spirit, if we should come into his presence in a careless way or with our minds filled with worldly things, unable even to restrain our lips from speaking out these

things when in the house of God, and in his presence. It seems to me that unless education upon this point was greatly needed among us as a people, both laborers and laymen, that the Spirit of God would not have spoken to us so plainly upon them. I commend these thoughts to this congregation. From my own experience, I feel sure that there is need that we shall all amend upon this point.

When we come into the house of God for public worship, and there is talking, whispering, and reading of papers, carelessness of ways, careless attitudes, and it becomes necessary almost to wait for order in order to begin the worship of God, you will bear me out that there is need of education in this respect. Here is a large body of laborers, representing a large section of country. In your hands more than in any other body among this people is the power to correct this evil. I earnestly ask you to consider it. Is it not necessary that in our labors among the people, among the churches, everywhere we go, that we hold up the standard of reverence for God's house and his worship?

Further than this, we need education in direct methods of work. We should not rely too much upon machinery, or upon organization. Although both are necessary, they should not be the prominent ends in the work. Organization is necessary and proper. I say nothing against it. It is all necessary in carrying on the work, but beyond and above that, we must depend upon the word of God and the preaching of that word. I charge thee, preach the word—the word of God, “quick and powerful.” I believe that education which tends more to direct preaching of the word of God will be a benefit to any one who is to engage in the work of missions.

God honors his word. We read of this in Isa. 55 : 10, 11: “For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it.” I was impressed very much by the remarks made by Elder Olsen, when he said that he thanked God for a theology that we could read out of the Bible. There is nothing better. And God, I believe, will honor his word when it is thus preached.

As a help in all this work it seems to me that education in habits of courtesy and true Christian politeness, which come from a good heart, is necessary. “Be courteous” said the apostle, “apt to teach.” Anything that will help us in our teaching will make us more apt to teach. A courteous way, a winning manner, will often help us greatly in this direction.

Actual service will be a good training in all these things. There is no way to learn how to believe implicitly in the Bible like believing it. There is no better way to learn how to preach the word of God than by preaching it. There is no way to learn how to have faith in God, who will honor his word and our belief in his word, than by exercising just that faith, and going forward and laboring on just that plan. So I believe that active service of this kind would be one of the best methods for training laborers for this work.

If one were fitting himself for any special branch of missionary work, there would be special lines of study which he could take up to advantage—not that it would not be at advantage to any others: but surely any one who is fitting himself for foreign missionary work should not think of entering upon it without knowing something about it. A knowledge of the people, of the habits, the customs, the laws, a knowledge of the countries to which he may go, would be invaluable to one who intends to enter upon this line of the work. With the facilities we now have in our hands, there is no excuse for one remaining in ignorance of these things.

Acquaintance with the history of all missionary work: “Others have labored, and ye have entered into their labors.” It has seemed to me that the work of year upon year, the patient toil, the earnest effort, the examples of self-sacrifice and devotion on the part of those who have gone to distant and heathen lands, who have braved dangers of every kind in order to carry the light of the gospel, have been blessed of God, that it would be pleasing to God that we honor their work, as we enter into their labors.

An acquaintance, so far as may be possible through books, with those who have trodden this way before us, will be both an inspiration and a help. Study the lives of these men. It is an inspiration simply to know them. What a noble list of these men have given themselves in years gone by to the work of God. It seems to me that on that roll of honor kept in heaven—if such a roll be kept—there would be names especially bright; such as Brainerd, Burns, Bushnell, Carey, Dober, Duff, Elliott, Ellis, Edwards, Fiske, Grant, Gutzlaff, Gulick, Goodell, Henderson, Judson, Jessup, Livingstone, Lindly, Martin, Milne, Moffat, Morrison, Mahew, Newell, Perkins, Riggs, Rhea, Schwartz, Scudder, Stoddard, Turner, Williams, Wolfe, and others. What a list of names! It would be an honor to any man to put his name on the roll beside them.

Kinds of missionary work and demands for it: I begin first with the work in the home. Home missionary work is a part of our subject. The place to begin to find laborers for home missionary work is right in the home. In looking over the condition

of things at this time, I think every one of you will agree with me that there is great and crying need of missionary work in the home. Sometimes when we fix the eye upon a distant object, we throw it out of focus for things near at hand. We do not see them distinctly. We have to change the focus in order to view them clearly. I have thought that it might be possible that while being presented before us in such a clear way, with such force, the work in Australia, the work in Europe, the work in Africa, the calls for laborers, that many of us who can never hope to see these countries, have fixed our eyes with such gaze upon them that we over-look missionary work right at our hands. It is in the home that the true missionary begins to be trained for future work.

One writer said that in educating boys we often catch them generations too late in order to make the best of them. When we are attempting to educate laborers especially for the work of God, don't we often catch them too late, and suffer greatly because of this? Ought not the training to begin years earlier in life? And does not one of the greatest difficulties arise from the fact of wrong training in early years, which must in some way be overcome before the laborer is fitted for his work? The home missionaries, who labor in our homes, are worthy of all honor as missionaries for God. Let us see how plainly the Testimony speaks of this. (Testimony 33, page 122.)

"If married men go into the work, leaving their wives to care for the children at home, the wife and mother is doing fully as great and important a work as the husband and father. Although one is in the missionary field, the other is a home missionary, whose cares and anxieties and burdens frequently far exceed those of the husband and father. Her work is a solemn and important one,—to mold the minds and fashion the characters of her children, to train them for usefulness here, to fit them for the future immortal life. The husband in the open missionary field may receive the honors of men, while the home toiler will receive no earthly credit for her labor. But if she works for the best interest of her family, seeking to fashion their characters after the divine Model, the recording angel writes her name as one of the greatest missionaries in the world."

Sisters, do not give all this instruction to the brethren; do not think that all the missionaries are those who go to foreign lands, who bring their reports to be read before this body: some of the best missionaries never appear in public, never make reports to bodies of delegates, never have resolutions passed concerning them; but their labors will endure, and God will reward them according to their works.

Work in the church: "When thou art converted, strengthen thy brethren." There is altogether too much, as we are well aware, of that spirit of inquiry, "Am I my brother's keeper?" "And who is my neighbor?" Those who are brought within the sphere of our influence are those for whom we are held responsible. If circumstances and the providence of God close up the way, so that we may not hope to go to any distant land, or even to go from church to church; yet our light is not to be hidden. There is a work for each one in his own church, a personal responsibility upon every member.

And this is missionary work. An encouraging word, a word of comfort spoken to those in sorrow, encouragement given to those who are despondent, help of any kind, even a cheery word, a pleasant countenance,—we can do missionary work in this way. In our own church there is great need of just such work as this; and every member in this congregation can engage in this kind of missionary work. You may be sure of this; that souls right here, souls in Battle Creek, souls in the towns where you live, are just as precious in the sight of God as souls in Africa, or in Australia, or in any other land.

Do the work at our hands. To every man his work. And God will hold us responsible for this work. Those who will not fill a hard place at home cannot be depended upon to fill a hard place elsewhere. You may bear this in mind, that if one is negligent of his home duties, if responsibilities cannot be laid upon him in his home church, he has no recommendation for foreign work. A man who will prove himself worthy of responsibility at home is a good man to send abroad to occupy a similar place. There need be no fear that our brethren will not find us out. If we are faithful and capable of more work, God in his providence will open the way for us. We need not have any fear that we shall lack fields of labor, that there will not be opportunity enough for us to exercise our ability.

Public work: and I suppose the minds of this congregation have been largely on this line of work, expecting, perhaps, that the whole force of this address would be in that direction. There is a demand for public work. Never in the history of our work, as is shown by the urgent demands from every part of the field, is there such a crying necessity for laborers. From every land, from every part of our own land, everywhere this cry comes up: "Send us help, send us help." Everywhere are needed consecrated workers, trained laborers, possessing the gifts of God, that they may labor acceptably in his cause.

And all along this work has been going on; yet to-day it seems to me we are witnessing the work which is the consummation of all the work of the centuries,—all the work of the centuries is coming to

a focus in our day and time. There are those who do not bear our name who see these things in the clearest light. Joseph Cook, in speaking of the needs of the time and of the signs, quoted from Longfellow these words: "The day is breaking everywhere, and God deliver us from dawdling at the dawn of such a day."

Dr. Pierson writes: "All around the horizon the signs are appearing, which indicate to him who watches, that a more momentous era is at hand than historic pen ever chronicled or artistic pencil ever illustrated." "Can ye not discern the signs of the times?" Do not these things appeal to us all with more force than that of mere eloquence? The simple facts as they are spread before us are eloquent in speech. They ought to arouse us to earnestness, to consecration of effort. And here in this audience we see many young people. It seems proper to quote the words of one who, having summed up these things, said:—

"Young men and maidens, can you look on the stirring scenes which this world presents to you to-day—the world in which the Eternal Son of God has planted the cross, the symbol of Omnipotent Love and Divine Sacrifice, by which he is to conquer and reign over a redeemed universe—can you view these scenes and events and not long to participate in the glorious struggle and the glorious conquest? Ye Brainerds, and Henry Martyns, and Careys, and Judsons, and Livingstones—ye Harriet Newells and Mrs. Judsons—this is the day for such as you to come to the front and assert your mission, and fire the heart of the sacred brotherhood with flaming zeal and holy enthusiasm and a self-denying spirit—the day to emulate faith, the heroic spirit, and the sublime self-sacrifice of Paul and Peter and John and the other primitive disciples.

"We are approaching the close of the nineteenth century, and what a century it has been, especially in the latter half of it, in the way of change, development, progress, achievement. Stirring events are transpiring before us every day. Divine providence

is writing history with the rapidity and on a scale of magnitude unparalleled in the past. And have these things no significance? Have you no personal interest in them? Is not God speaking in them all, to you, to me, to every disciple, with loud and solemn voice? Are not especially the young men of this generation 'brought to the kingdom' at a momentous crisis in the world's history?

"Is not human life to-day measured by its opportunities, its responsibilities, its possibilities, worth a hundred lives in ages gone by? Did ever a generation have such opportunities to distinguish itself in the grand march of human events? Was ever such a cry heard from so many lands, and from the isles of the sea—from India and from Africa, from China and Japan and Mexico—from so many races and nations and peoples and tongues—saying, 'Come over and help us,' as now resounds throughout Christendom?

"If we will not respond to these wondrous providential calls—these calls of the Spirit of God, these calls of a groaning and perishing world, going up day and night to heaven like the sound of many waters—we shall be thrust aside, and the kingdom, the work, the honor, and the victory, will be given to another."

Would that the sincere feeling of each heart might be expressed in the following lines:—

"Whom shall I send? He sayeth; what servant shall it be?
'Tis faith's strong voice that prayeth, my Master, O send me.
Send me to tell thy story, abroad, or here at home.
Send me, O Lord, before thee, where thou thyself wilt come.

"Send me, for I have known thee, I would thy witness be;
To speak thy message only, my Master, O send me.
Send me to speak of Jesus, of what my Lord hath done—
His finished work most precious, of this and this alone.

"To bring the lost and sinning, to thee, the sinless one,
To speak sweet words and winning, of Christ, the Father's Son.
Send me to darkest places, to many a shadowed home,
Where with thy shining graces, Lord Jesus, thou wilt come.

"Send me to work appointed, but, Master, let me be
By thine own power anointed, then, Master, O send me.
Not unto us the glory, when lost ones find their home;
We only go before thee, where thou thyself wilt come."