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PRIVILEGES OF FELLOWSHIP WITH CHRIST.

ELDER J. H. DURLAND.

IF we regard the Christian life as made up of a round of duties which we perform only from a sense of duty, we have not yet learned Christ. We should regard the service of God as a privilege, and we will so regard it, if we have fellowship with Christ.

The trouble with many is they do not go deep enough. Their experience leads them only to the place where they realize that they are in a terrible condition. If your experience reaches only this point, you will be brought to that same point again and again; but there is a better experience for you than that. "As ye have therefore received Christ Jesus the Lord, so walk ye in him." Col. 2:6. How did we receive him?—By faith. Then must we walk in him by faith.

"Those who believe that God for Christ's sake has forgiven their sins should not through temptation, fail to press on to fight the good fight of faith. Their faith should grow stronger until their Christian life as well as their words, shall declare, 'The blood of Jesus Christ cleanseth us from all sin.'"—*Gospel Workers*, p. 103.

"It is Satan's studied purpose to keep souls from believing in Christ as their only hope; for the blood of Christ that cleanseth from all sin is efficacious in behalf of those only who believe in its merit, and who present it before the Father as did Abel in his offering."—*Ib.*, p. 104.

Satan is not willing that we receive the truth just as it is, for if we do we cut off his power. Brethren, let us receive the truth just as it is in Christ. Read

the Bible and believe it for yourself. Take it as it reads.

It is our privilege to be in as close fellowship with Christ as Christ is with the Father. "That they may be one, as thou, Father, art in me and I in thee." Again this bond of union is illustrated by the marriage relation. Eph. 5:17. The marriage vow is not for a day nor a year. Death only can sever it. Our fellowship with Christ is not to be enjoyed to-day and broken to-morrow. As with the bond of union between husband and wife, so with the union with Christ; as we know more of his character, we will love him more. Our joy and peace is not alone for to-day, it is for to-morrow. As we are justified by faith to-day, we may be justified by faith to-morrow. "As ye have therefore received Christ Jesus the Lord, so walk ye in him."

Is there any one here who is not converted, not at peace with God? If you could not remember of ever having committed a sin in all your lives, would you not have peace? When God forgives our sins we are as free as if we never committed a sin.

There are those who want a miracle wrought in them in order to convince their relatives and friends that we have the truth. Let such ones get their sins forgiven; this is a miracle which will attract friends and relatives to the truth more than anything else. What we need to-day is the miracle of sins forgiven.

Do you want to be free from sin? "For he that is dead is free from sin." Rom. 6:7. It is not pleasant to die, but it is the price of liberty. "If the Son therefore shall make you free, ye shall be free indeed." John 8:36. Free indeed! Has he made you free? Do you realize it to-day? If so, "Stand fast therefore in the liberty wherewith Christ

hath made you free." Gal. 5:1. Assert your liberty. Don't let Satan cheat you out of the enjoyment of this freedom. He will try to make you believe you are not free, but meet him with the word of God. If Christ has made you free, you have a right to be free. Therefore claim your freedom as your right, and don't listen to the insinuations of Satan.

How are we to live free from sin? — By the same power which begets us new creatures. "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." 1 Pet. 1:23. How are we born?—By incorruptible seed. What is this seed?—"The word of God, which liveth and abideth forever." It lives to keep us not to-day only, but to-morrow, for all time. We live by breathing from moment to moment. We do not breathe to-day and then stop until to-morrow. Neither must we live as "new creatures" to-day and according to the "old man" to-morrow. The new life is just as habitual and continual as the breathing by which the natural life is sustained. This has nothing in common with the boasted sinlessness so common these days. The truly pardoned sinner sees nothing in himself about which to boast.

"The closer you come to Jesus, the more faulty you will appear in your own eyes; for your vision will be clearer, and your imperfections will be seen in broad and distinct contrast to his perfect nature. This is evidence that Satan's delusions have lost their power; that the vivifying influence of the Spirit of God is arousing you."—*"Steps to Christ,"* p. 71.

COUNCIL MEETING.—No. 12.

NEEDY MISSION FIELDS.

A MEETING was called at 2:30 o'clock in the afternoon to give opportunity for those to speak before the Conference who had subjects which they wished to present pertaining to the missionary work. The time was occupied by remarks from a number of leading brethren in behalf of important and needy mission fields with which they had been connected.

Elder Loughborough spoke in reference to the work among the Chinese in Chicago. He said that the way had opened up there in such a manner that some steps would have to be taken pretty soon. There are a number of Chinese missions in the city, and the managers of two of them have become quite well acquainted with our people, and have solicited our missionary workers to teach in their missions, and the more intelligent of the Chinese have taken a great liking to our people. He said that their influence had even gone so far that the Chinese pupils are beginning to distinguish between true and apparent Christians, by their dress. The Chinese like

our teachers because they teach them just what the Bible says, which is what they expect to believe when they start out to study it. They notice the difference in this respect between our teachers and those of other denominations. Two of the managers are failing in health, and have requested some of our people to come and take charge of their work. He said that Brother Moon was more fully acquainted with the situation and would be able on his arrival to give them further particulars.

Elder Robinson spoke in behalf of the work in New York City. He said they had but few Sabbath-keepers there, and most of them attended church in Brooklyn, where they had quite a strong church of about 200. He spoke of its importance as a field for medical missionary work, and said the Atlantic Conference would gladly co-operate with any aid the General Conference might see fit to give them. Recently a Methodist minister had accepted the truth there, and is now preaching the message. This minister had previously been engaged in missionary work in the city, and was very anxious that such a work should be begun by us. They did not want to undertake a work of that nature without the aid of the General Conference. He spoke also of the work in Washington, D. C., and called attention to the importance of Washington, as being the national city, and the place where the leading minds from all over the country are brought together. He felt that it was important that an experienced laborer should be sent there, and asked that such a one be furnished by the General Conference. He thought the Atlantic Conference would be willing to support him financially.

His remarks were supplemented by a brief talk by Elder S. H. Lane. Elder Lane said that District No. 1, which Brother Robinson represents, contains one-third of all the inhabitants of the United States. It also contains the majority of our large cities. The Spirit of Prophecy has said the time would come when we would be obliged to flee from the large cities. This would be either because our influence there would be so small that it would not count for anything, or it would be so large as to stir up great opposition. He hoped it would be the latter. He said that though there are many difficulties connected with city mission work, we were all glad of the work that had been accomplished by that means, and should never think of becoming discouraged. There are less Sabbath-keepers in this entire district than in the single state of Michigan. There never was a time when there was such a general interest to hear the truth as to day.

We have heard about the need of a meeting house in London, but we also need meeting houses in this country. He knew of little companies that had

been almost alone for many years, with no place to hold meetings except at the home of some of the brethren. You might go to such a place and inquire of the postmaster if there were any Adventists there, and he would tell you, after thinking a moment, that he believed there were a few, and that he thought they used to hold meetings on Saturday at the home of Mr. A. That is the way it is in such places without a meeting house; but build a church there, and put in a good big bell, and everybody within five miles of it would be ready to say that there was a strong church of Seventh-day Adventists there. The opportunities to rent halls and churches for our meetings are growing less every year, and when these are closed against us, as they soon will be, what will we do without some church buildings of our own?

In cities having a population of five thousand people and upwards he thought it would be an excellent plan to have some good family move in and provide a home for two or three Bible workers, start a Sabbath school, and form a nucleus around which a church could soon be raised up. There are thousands and millions of people in such cities who have never even heard of us. We have heard it said that people in the East were hard to move, and that is true, but after you have moved them once they are pretty sure to stay moved. Many of them were people of considerable means, and that would be willing to give their money to spread the truth. He said he would also be glad if the fatherly care of the General Conference could be thrown over the South Lancaster Academy, which ought not to be an academy, but a college.

Elder C. L. Boyd spoke in behalf of District No. 2, in which there was only one organized conference, the Tennessee River Conference. He referred to Sister White's appeal made at the last General Conference in behalf of work in the South. The people there are mostly poor, but they are good people, and just now seems to be the time to reach them, when there is apparently a momentary turn in the tide of persecution. There should be schools established in that field. Young men who could go there and teach in public or private schools would find an unlimited field for usefulness. What was wanted was some good men to lift up the standard of truth and right, and elevate the moral sentiment of the community, even if not much was said about the peculiar tenets of our faith. Some of the members of our churches there, have so little education that they can scarcely read, and some cannot write at all. There should be a school started in Nashville, and also for three or four months in the year a school for teaching canvassers. These could educate workers, and it would be better to educate

people to work in their own country than to send workers down from the north. He thought it would also be an excellent place to establish a sanitarium. The city contains 80,000 people, and we could reach a large class by such an influence as we have at the Sanitarium here. The district furnishes an unlimited field for medical missionary work, and for those who could give instruction in healthful cooking and diet.

Brother Peter Wessels spoke of the work in South Africa. He said he thought the General Conference should take especial interest in that field, because the South African Conference was the youngest child, and we always care for the youngest child the most. He said the brethren there felt willing to carry burdens for themselves and had taken responsibilities which it seemed necessary for them to take, on account of their great distance from America. It requires about three months to communicate by letter between America and Cape Town. The brethren have assumed the responsibility of building a church in Cape Town, (a city of 45,000 people with about as many more in surrounding suburbs,) and so they have one of the finest church buildings in the town. We have churches now in Wynberg, Gravenston, and Kimberly, and also a school building in Cape Town, but this is a mere beginning to what is needed. Johannesburg, a city only five years old, is larger than Cape Town, and bids fair to be the principal city of Africa. All nations are represented there, and the people are much interested in our work. It is a place where our canvassers have sold hundreds of books.

The speaker said he had just received a letter from Brother Robinson, stating that Brother Miller was beginning to fear they would not have room enough in their school for those who would want to attend. He spoke also of Mashonaland, or the Kaffir country, and of the interest which they felt that something should be done there. Other missionaries were flocking in, and the Salvation Army were already there, and doing a good work. He said that a Kaffir is like a white sheet of paper,—you could write anything on it that you please. They are very free from all kinds of immorality. Every denomination that will enter this land can get a free farm of three thousand acres. The country contains gold and silver, and diamonds, and coal, and lead, and would certainly be a great country in the near future if time should continue. It is a country toward which all eyes are being turned, and the openings that are being made seemed like a light that was going before them, which they must follow with the truth.

Elder Olsen stated that the meeting would be continued on the following day.

THE MISSIONARY WORK.—No. 4.

ELDER S. N. HASKELL.

I wish to call your attention to words found in Rom. 5:6-10: "For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son: much more, being reconciled, we shall be saved by his life."

There are two thoughts in these words to which I wish to call your attention, and will dwell especially upon the second thought. First, that Christ died for the ungodly, and second, that we are saved by his life. Now it is a very difficult task for many to believe that Christ died for the ungodly. Nevertheless, this is the statement of an absolute fact. He died for the "ungodly," for sinners. This is stated twice in the above reference. Now for whom did Christ die? He died for sinners. Let me place another expression by the side of that one, found in Rom. 4:5: "But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness."

I do not know as we can add anything to the completeness of this expression. God says so — "to him that worketh not." That is one who has never tried to do anything that was right in the world, but "believeth on him that justifieth." Who is this? [Ans. The ungodly.] God justifieth the sinner? [Ans. Faith will be counted for righteousness.] Yes, to the man that believeth, that has not worked, his faith will be counted for righteousness. Well, is he a righteous man then? [Ans. Yes.] What makes him a righteous man? [Ans. His faith.] In what then does righteousness consist? [Ans. Christ's righteousness.] [How much righteousness does he have then? He would not have any of himself then, and that which he has is imputed to him by our Lord Jesus Christ, and that is by faith.]

There are many other texts on that point. Read 1 Tim. 1:15: "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief."

Then the apostle felt that he was the very chief of sinners; nevertheless Christ died for him. He did not come to save the righteous man. That is the very reason why men are not saved — because they are righteous, in their own eyes. We say repentance is necessary in order for men to have faith that

is acceptable in the sight of God. But there are two elements in repentance. The first is for a man to believe that he is a sinner. And the second is to accept Christ. That is all.

Now there are many who believe that they are sinners, but somehow they cannot get into the light at all. Why is it? Christ came to save sinners. The reason is, because they do not accept Christ. Isn't that all there is to it? What about our waiting six or eight weeks before we get any liberty? This is just according to your faith. If you believe you have that, you will do so. But it isn't necessary. That does not bring you any nearer God. But what brings you nearer God? Believing and accepting the pardon.

The Lord never consulted us when he purchased our salvation. He saw our necessity and without any desire expressed on our part he gave his Son to die. And he paid the penalty of God's law by dying on the cross. Therefore the penalty of the whole world is paid. Do you believe that? [Ans. "Yes."] Whether you will ever repent or not, pardon has been purchased just the same. "He is the propitiation for our sins and not for ours only, but for the sins of the whole world," and I am thankful to God that is so. Then every man in the world can be saved, can he? What is the condition? The condition is to be sick, to be needy, to be lost. Then if I feel that I am lost, I have taken the first step to be saved, and the second step is to accept pardon. That saves.

Now I wish that we might all believe that, really and practically. If we would believe it and take it home to our hearts, there is not a soul in this audience but would get free in God, and remain free. Why? Because the pardon is purchased. He did not love me especially after I had been made righteous, but he loved me before. He got me when I was in sin, when I was ungodly, when I was lost, and when I did not have a real hope to save me. And when he loved me and saw my lost condition, he paid the price for my salvation without consulting me at all. Then when I find myself lost and accept the pardon I am saved. Now I might continue on that line for any length of time, but it is all there. That is the beginning of it and the ending.

Now the second thought which I wish to dwell upon more at length is, that we are saved by his life. He purchased our salvation by his death, he died on the cross, and spilled his blood, he paid the price. Now notice how this expression comes in here. If when we were in sin we were reconciled to God by the death of his Son, much more being reconciled we shall be *saved by his life*. Do you catch the point now? He says, that if when we were enemies we were reconciled to God by his death, much more now

we are saved by his life. Now we read another text on this point: "For God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." 2 Cor. 4:6.

Now the same God that spake light when it was all darkness over this earth, spake light into our hearts. That light comes into the soul by the voice of God as really as the light was created upon this earth by the voice of God. I will read verses 7 to 11: "But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh."

How do I get pardon? By faith when accepting it at the hand of Christ. He offers it to us, and then the light that emanates from the life of Christ comes into our hearts, and what will flow out? The life of Christ, the character of Christ. I know that the life of Christ is separated from the pardon in some doctrines. But the creation comes with the pardon, and the creation of life in the soul by faith in Christ remains the soul's righteousness.

Well, says one, it is hard work for me to do right. Then you need to be converted. Pardon has been purchased. When we accept the pardon, the righteousness of Christ comes in. Can a man believe and not like the life of Christ? But says one, "I do not like the idea of some of Christ's work—the health question." Then I know you had better be converted. Was Christ among the sick? Did he love to be among them? Most certainly. He sympathized with the sick. Then if I accept the pardon and the life of Christ, do I love to do the same? Will there be one single principle in all the Saviour's life that we cannot live? I may not understand it all, but I must live it nevertheless. And in doing so light comes, and only by faith can we obtain it.

Now, after man had sinned, and before God did anything for him at all, did he have any right to sin? No. Could he have any? No. When God made man and placed him in the garden of Eden, he made him upright, and all his desires were to please God. But Satan came along and took complete possession, and if God had never interfered, man would never have had any desire to do right. He never would have desired to repent. Isn't that true? Yes. Then he lost every good thing he had about him, and the devil had him under complete

control. Now, Christ came in right there, and placed in man some rays of light that would bring him to God if he would cherish them.

Let us read a few texts on that point. John 1:1-4: "In the beginning was the Word, and the Word was with God, and the Word was God; the same was in the beginning with God. All things were made by him, and without him was not anything made that was made. In him [that is in Christ] was life, and the life was the light of men." Verse 9: "That was the true light, which lighteth every man that cometh into the world." Then how far back and forward from the time Christ was manifested here on earth, did that Light shine? It took in the whole world back to Adam, and it takes in the whole world to day, and shines in the heart of every person, and will continue to shine until the last saint is saved; and when the line is finally drawn, there is no light left in the life of those remaining, that is, the wicked.

How much of the life of Christ contains salvation? Do you think that his life contained salvation when he was a babe in his mother's arms? I think so. I made that statement the other day. All through the sermon up to that point, the "Amen's" were hearty: but when I came to that, there was only one man that said "Amen." And I made the statement stronger than that; I said that there was salvation in Christ before he was born. Consider a moment. If there was one moment in the life of Christ from his first inception in humanity that did not contain salvation, then there is no salvation for humanity. Isn't that true? There must have been salvation then, there must have been salvation when he was one day old; one month old; one year old; and two years; five years and at all subsequent times; for there is none other name given among men whereby we may be saved, except the name of Jesus. He lighteth every man that cometh into the world.

Now, to prove that to you, I will make this statement, and then read you a few scriptures: The life of Christ is for all men. Then every man that comes up to the day of judgment and is lost, is accounted a sinner from his birth. Isa. 48:8: "Yea, thou heardest not; yea, thou knewest not; yea, from the time that thine ear was not opened: for I knew that thou wouldest deal very treacherously, and wast called a transgressor from the womb." Psalms 58:3, 4: "The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies. Their poison is like the poison of the serpent; they are like the deaf adder, that stoppeth her ear."

Then their life is nothing but evil, that is, the life which they naturally possess. And this is the life

that is taken into consideration when they are lost. Now please do not get the ideas confused. We have shown that Christ lighteth every man that cometh into the world; and I wish merely to show that the wicked who are lost, are not recognized as having had any goodness in them at all: "Which will not hearken to the voice of charmers, charming never so wisely."

Then he goes on to talk about the destruction that will come on them, showing the time that is about to come—the judgment—and describing those that are lost. Verses 6–8: "Break their teeth, O God, in their mouth: break out the great teeth of the young lions, O Lord. Let them melt away as waters which run continually: when he bendeth his bow to shoot his arrows, let them be as cut in pieces. As a snail which melteth, let every one of them pass away: like the untimely birth of a woman, that they may not see the sun."

So he is speaking of the wicked as they come to the judgment.

I will read another expression found in the fifty-first Psalm, where David is speaking of himself when he realized his sin, before he repented. Beginning with the third verse I read: "For I acknowledge my transgressions: and my sin is ever before me. Against thee, thee only; have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest. Behold, I was shapen in iniquity; and in sin did my mother conceive me."

I do not think there is much goodness recorded in that; it was sin clear back.

In the 109th Psalm is another expression that I wish to notice. Here Judas is taken up; he represents the wicked, and he is spoken of as the wicked here when they come up to the judgment. I will not read all the connection, but will read the 13th and 14th verses: "Let his posterity be cut off; and in the generation following let their name be blotted out. Let the iniquity of his fathers be remembered with the LORD; and let not the sin of his mother be blotted out."

The very stamp of character that is given by humanity is evil; and if the person is lost, it is simply recorded as evil from the very beginning of life. Now, why is this? It is simply from the fact that in man of himself there is no good thing. Do you see the point? In man of himself there is no good thing. But do not people have good emotions and generous impulses? Oh, yes, but who put those impulses in their hearts? Christ put them in their hearts, and everything else good about man at all was placed there by the Lord Jesus Christ; it was the reflection of a ray of light that comes back from his life, hence it is practical. The man wants to do

what he believes to be right, but his righteousness may be as far from right, in those very desires even, as light is from darkness. I do not know that you fully comprehend that, but the conviction of right and wrong is light that comes from the life of Christ. It is practical; it takes hold of a man who wants to do what is right; he has a desire to do what is right, because the life of Christ is practical. And that man that conscientiously walks in the light (the best he has) will be brought to Christ. He always will; because it is a ray of light that is sent to him from Christ, and that is the object of it. That is the design of it.

Now I want to take the other side of that question for a moment. Every man that is saved is reckoned as a righteous man right from his beginning of life. That is the blessed part of it. The imputed righteousness of Christ makes the believer righteous clear back to where he was found a sinner. That's the most glorious part of the whole thing.

The first text I will read on this side is in the 139th Psalm. David was speaking of himself in the 51st Psalm, and he is also speaking of himself here, but he speaks very differently. I begin reading with the 16th verse: "Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them. How precious also are thy thoughts unto me, O God! How great is the sum of them! If I should count them, they are more in number than the sand: when I awake, I am still with thee."

Away back to before he was born, then, the righteousness goes back. God's thoughts are precious toward him. I would like to know what made the difference. He is now speaking of the time when he had the righteousness of Christ; that is all the difference in the world. Then the righteousness of Christ must go back to the earliest life of the individual. You know the idea has been entertained sometimes by individuals that when we stop sinning and repent, then the past life of that man is a blank, because he lived a sinner: and then he goes on and does right by the righteousness of Christ, and is saved. Now, I think there is more in the righteousness of Christ than that. His past sins are not only forgiven, but the righteousness of Christ goes clear back. If God accepts me to-night on account of the righteousness of Christ, there is not a sin that ever existed in my life. I praise God that that is so. Why not have a full Saviour while we are about it, and have one that takes our life right from our birth, and even before, and makes it completely right?

In the 22nd Psalm is another expression that I wish to read. David speaks of himself, but it is simply referring to Christ who represents the right-

eous. I will read you the 9th and 10th verses: "But thou art he that took me out of the womb: thou didst make me hope when I was upon my mother's breasts. I was cast upon thee from the womb: thou art my God from my mother's belly." Then where does David speak of his hoping? On his mother's breasts; because he was a sinner on his mother's breasts. The man was just the same, but the righteousness of Christ made all the difference.

There is another expression found in the 71st Psalm which I will read. Verses 5-7: "For thou art my hope, O Lord God: thou art my trust from my youth. By thee have I been holden up from the womb: thou art he that took me out of my mother's bowels: my praise shall be continually of thee. I am as a wonder unto many; but thou art my strong refuge." Again, the 14th verse: "But I will hope continually and will yet praise thee more and more." Now notice the 15th verse: "My mouth shall show forth thy righteousness and thy salvation all the day; for I know not the numbers thereof. I will go in the strength of the Lord God: I will make mention of thy righteousness, even of thine only."

This goes away back, as I just read. Now the 17th verse: "O God, thou hast taught me from my youth: and hitherto have I declared thy wondrous works." Then he goes on to pray that God will not leave him when he becomes gray-headed."

Another expression that I wish to read is found in the 44th chapter of Isaiah, 2nd verse: "Thus saith the LORD that made thee, and formed thee from the womb, which will help thee; Fear not, O Jacob, my servant; and thou, Jeshurun, whom I have chosen." Again, the 46th chapter, 3rd and 4th verses: "Hearken unto me, O house of Jacob, and all the remnant of the house of Israel, which are borne by me from the belly, which are carried from the womb: And even to your old age I am he; and even to hoar hairs will I carry you: I have made, and I will bear; even I will carry, and will deliver you." I bless God that that is true.

Now, a question may arise, and it is one that I wish to notice in particular. How is it then with these little children before they know good and evil? How is it with them? Does God look upon them as sinners? Now I will tell you they are sinners, for the Bible says so; but there is some one that has to bear their sins, and that is the parents or guardians. I wish to read a few expressions from the writings of Sister White on that point. Here is one that I will read from Vol. 1 of "Testimonies for the Church," page 119. It has reference to the house of Eli:—

"I was then referred to the case of Eli. He restrained not his children, and they became wicked and vile, and by their wicked-

ness led Israel astray. . . . I saw that if God was so particular as to notice such things anciently, he will be no less particular in the last days. Parents must govern their children, correct their passions, and subdue them, or God will surely destroy the children in the day of his fierce anger, and the parents who have not controlled their children will not be blameless."

Then who bears the sins of the children? The parents.

Another expression I will read from Vol. 3 of "Testimonies for the Church," page 141:—

"Thus mothers are sowing the seed that will spring up and bear fruit. The children are not educated to deny their appetites and restrict their desires. And they become selfish, exacting, disobedient, unthankful, and unholy. Mothers who are doing this work will reap with bitterness the fruit of the seed they have sown. They have sinned against Heaven and against their children, and God will hold them accountable."

Now children do not know good and evil; but God holds the parents or guardians, or those that have charge of them, accountable. On page 144 I read:—

"But few parents realize that their children are what their example and discipline have made them, and that they are responsible for the characters their children develop. If the hearts of Christian parents were in obedience to the will of Christ, they would obey the injunction of the Heavenly Teacher: 'But seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you.'"

From an article written by Sister White, entitled "Duty of Parents to Their Children," and which was printed in the REVIEW of September 19, 1854, I read as follows:—

"Children are left to *come up* instead of being *trained up*. The poor little children are thought not to know or understand a correction at ten or twelve months old, and they begin to show stubbornness very young. Parents suffer them to indulge in evil tempers and passions without subduing or correcting them, and by so doing they cherish and nourish these evil passions until they grow with their growth and strengthen with their strength."

Another paragraph:—

"Parents stand in the place of God, to their children, and they will have to render an account, whether they have been faithful to the little few committed to their trust. Parents, some of you are rearing children to be cut down by the destroying angel, unless you speedily change your course, and be faithful to them. God cannot cover iniquity, even in children.

"He cannot love unruly children who manifest passion, and he cannot save them in the time of trouble. Will you suffer your children to be lost through your neglect? Unfaithful parents, their blood will be upon you, and is not your salvation doubtful with the blood of your children upon you? Children that might have been saved had you filled your place, and done your duty as faithful parents should."

One more paragraph:—

"Children are the lawful prey of the enemy, because they are not subjects of grace, have not experienced the cleansing power of the blood of Jesus, and the evil angels have access to these children; and some parents are careless, and suffer them to work with but little restraint. Parents have a great work to do in this

matter, by correcting and subduing their children, and then by bringing them to God, and claiming his blessing upon them. By the faithful and untiring efforts of the parents; and the blessing and grace entreated of God upon the children, the power of the evil angels will be broken, a sanctifying influence is shed upon the children, and the powers of darkness must give back."

I thank God for that. Then the parents stand in the place of God, and they are responsible. But cannot the parents have an influence that will control the children? Why, yes, they are in the place of God; and the testimony is, that if they come to God and seek his blessing, then the powers of darkness must give back. Much more might be read upon this; perhaps I will read a little further, as it brings to view the work in the last days:—

"When the destroying angel was to pass through Egypt, to destroy the first-born of man and beast, Israel was commanded to gather their children and families into their houses with them, and then mark their door-posts with blood, that the destroying angel might pass by their dwelling, and if they failed to go through with this process, there was no difference made between them and the Egyptians.

"The destroying angel is soon to go forth again, not to destroy the first-born alone, but 'to slay utterly old and young, both men women and little children,' who have not the mark. Parents, if you wish to save your children, separate them from the world; keep them from the company of wicked children; for if you suffer them to go with wicked children, you cannot prevent them from partaking of their wickedness and being corrupted. It is your solemn duty to watch over your children, to choose their society at all times for them. Teach your children to obey you, then can they more easily obey the commandments of God, and yield to his requirements. Don't let us neglect to pray with, and for, our children. He that said, 'Suffer little children to come unto me, and forbid them not,' will listen to our prayers for them, and the seal, or mark, of believing parents will cover their children, if they are trained up in the nurture and admonition of the Lord."

I might take the Bible and show the same, in 1 Cor. 7. God does have a regard for us from the time that we first come into the world. And when parents who stand in God's stead, take the children to God, God imputes the righteousness of Christ, even then, on their children. There is more in Christ than we have been apt to think; and you will never get out of the Bible only what you believe is in the Bible; you will get out of Christ only what you believe is in Christ.

How is it that parents are held responsible for the children? Is not it because the children are not responsible for themselves? Most surely it is. Then, I ask, if that is the case, who is responsible for your neighbors that do not know the truth? If God has given you light and an understanding to comprehend his truth, and you see its precious rays, and yet have no interest for your neighbors that are around you, I ask, if their blood will not be upon your souls? If the principle is true with reference to children, is not it true with reference to every person that is not en-

lightened with the precious rays of light that God has given us?

But who is responsible for those that know not God? It is those individuals to whom God has given his precious rays of truth. I do not know how a soul can be saved that does not feel for others, that does not pray for others, and does not think of others, and is not interested in the salvation of others. And when you take the church as a body, it is the church that is responsible for those that sit in darkness; and consequently it lays upon God's people a responsibility, and especially in this time in which we live, far greater than what we have thought of in the past. There are people in different parts of the world that know nothing about the light and the truth of the gospel. Who is responsible? It is those to whom God has given light.

I will read a few more expressions upon this, from the REVIEW of September 15, 1891:—

"Mothers do not half appreciate their privileges and possibilities. They do not seem to understand that they can be in the highest sense missionaries, laborers together with God in aiding their children to build up a symmetrical character. This is the great burden of the work given them of God. The mother is God's agent to Christianize her family."

Then who is God's agent? The mother. Then God lays upon parents the responsibility of the children; he lays upon the Christian community the responsibility of those that are around them that are in darkness; he lays upon his church the responsibility of giving the light to those that are in darkness. Why do you suppose God has brought to this country people of every nationality in the world? It is that he might give them the truth through his people. And I verily believe that God selected the very land in which we live, these United States of America, that there might be laws made calculated to give a mold to the people here that would fit them to be missionaries to go to the world; and the very nature of the institutions, the laws, and the government itself, as it has been in the past, has brought people here from every land under heaven. It was here that the Lord saw fit to let the light of truth shine first; and unless we, in the fear of God, take the responsibility that God has placed on us, and discharge that responsibility in giving the truth to others, we will have a terrible account to settle in the day of judgment. We have reached a time when the Lord is becoming in earnest with us; and we who have believed the truth for thirty, forty, and almost fifty years, some of us, and can see the evidences as they come up at the present time of the truth going to earth's remotest bounds, we should be stirred more and more. We should feel that we can not rest until something is done, far beyond what has been done in the past.

Will God hear our prayers? Will God hear the prayers of mothers? Certainly he will. And he will clothe with power every person that he lays responsibility upon; he will help them to discharge that responsibility. It is not us; it is not what we can do; but Christ himself will clothe us with the power that will accomplish his work. Oh that God would stir our hearts more and more. I hope that before this Conference closes there will be a spirit to scatter as we have never had in the past. Begin to go outside; go somewhere and carry the light of truth beyond where we are. I do not believe it is in God's order that such large churches should be gathered together, so that they have no special influence outside. Why should not we scatter and give the light throughout the world? Why should not we go to the islands of the sea, even if we engage in some manual labor, and live in those foreign lands, and let the light shine out around us? While hearing to-day in a council about Mashonaland (South Africa), I was impressed with the thought that we should go in there and settle there, and live there, and live out the religion we profess. We have hardly struck the missionary spirit as God would have us.

I can hardly forbear mentioning one case that comes to my mind, of a young lady in India, about twenty-five years of age. I was told that she had been eighteen months without seeing any white face; had not seen a white face for eighteen months. I was anxious to converse with her. So I asked her about her going off and being gone this length of time. She said it was so. She said, "I established a school or a mission, and I was the only white person there, and I did not see a white face for eighteen months." "What did you do? How did you get at them to begin with?" I asked her. She said, "I simply went there first—it was in that portion of India where they did not have the caste—I went out in the field and bound up the grain with them, and I began to tell them the story. Then I said to them, You send me your children, and I will tell them this story, and they will go home and tell it to you. And they sent the children, and I would tell them the story, and they would tell their parents, and their parents would want to go." And so in that way she established the mission.

Brethren, we want some of that spirit; we want to go outside and plant the cross of Christ in the darkest places of this earth. May the Lord give us hearts to follow his counsel, and when we come up in the day of judgment God will accept us and we will be saved with an everlasting salvation.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Ps. 126:6.

STATE AGENTS' CONVENTION.—No. 12.

THE session of Wednesday was devoted chiefly to the consideration of the subject of delivering books.

Brother Devereaux regarded faith in God as one of the considerations of greatest importance in this work. If the Lord helps in taking the orders, we know he will help in delivering the books. It is for us to adopt and use the means and measures that are within our reach, to do all that is incumbent upon us, and then we may safely rely upon the Lord to give us success. If we exercise faith in God and the work, that will inspire us with confidence which will have its effect upon the people whom we meet. Faith will affect our very appearance, our language, and general bearing, and the result will be of the greatest benefit to the work. When a subscriber hesitates as I present the book for delivery, I know something is the matter, and I immediately remove the wrapper and proceed to re-canvass him for the book. I aim to awaken a renewed interest in and for the book. I depend largely upon the effects of this re-canvass to remove existing objections of whatever nature.

Brother Eastman of Texas, said that the first thing was to have the orders properly taken. If this is done the delivery will be a comparatively easy matter. Very much depends upon the mood in which the subscribers are left by the canvasser after having taken the order. They should be left in a state of satisfaction for having given the order, and an earnest expectation for the book. I would have them given to understand that they will receive a notification in due time, stating the time that the book will be delivered, and then I would be on time to fulfill my agreement. People will take advantage of any failure on the part of an agent, hence the necessity for him to be prompt in filling his agreements. Plan for a certain number of deliveries each day; arrange the work systematically.

Be prepared to work in all kinds of weather, storm or shine; have suitable protection for yourself and your books, so that stormy weather will not hinder the work. Show the people that you have confidence in them, and that you have no suspicion but what they will take and pay for their books. Be cordial and friendly. I advise that in all cases the agent look over the book with the people after delivering it to them,—in short, give a good exhibition of it, but not, of course, to occupy more time than is consistent.

Brother Haughey of Ohio, emphasized the necessity of the canvasser first giving himself and his services to the Lord without reserve. When this is done, we may reasonably expect the Lord to take and use us, and the work will succeed according to

his will. Two-thirds of the delivery of books should be virtually accomplished when the orders are taken. Never call anything an order that is doubtful. These partial promises to take a book, provided such and such conditions are met, are of little or no account.

As I receive a shipment of books, I compare the contents with my invoice to see that both agree. I then study my list of subscribers, and call to mind each individual subscriber—his appearance, situation, etc. I study their characteristics with care and prayer before proceeding to work. Subscribers should be left with a strong impression on their minds of the importance of studying the books they have purchased. Something should be said to them that will cause them to begin at once to study carefully and prayerfully. The canvasser should be filled with the love of souls just the same when delivering as when taking the orders.

F. W. Spies, of Pennsylvania said that delivering begins when the orders are taken. Create such a desire on the part of the subscribers that it will not abate, but will exist when the delivery of the book is made. Orders taken by the use of a complete copy of the book when canvassing are more sure of delivery than when a prospectus only is used. When opposition is found to exist, give the people a good thorough exhibition of the book, whereby they will be forcibly impressed with its merits. Be confident. If a subscriber does not have the money, get him to borrow it.

Brother Bliven from Washington State gave interesting accounts of the work in the West, and related some amusing incidents. He emphasized the necessity of keeping cheerful and good-natured; never get the blues, for if you do, somebody else will catch them from you. Have right impressions left on the minds of the people when the order is taken. Much can be accomplished by arousing curiosity. Be wide-awake and present a business air. Study to know your subscriber's characteristics, and then adapt your manner to his situation in such a way as to succeed with him.

Elder Miles emphasized some of the points brought out by previous speakers. He thought it very necessary that each canvasser should attend to the delivery of his own books. Two days' experience in delivering books will be more advantageous to him than two months of canvassing. He will thereby learn how orders should be taken. Labor to impress the people with the necessity of giving the books prompt and careful study. In cases where they have no money, get them to borrow it. It is not wise or best to threaten them with law or resort to that method to any extent whatever in order to secure payment for books. In cases of opposition,

go firmly forward with the work just as though nothing of the kind existed.

Elder Chadwick spoke of some of the circumstances that attend the work in foreign fields—the long distances to travel in South America, the means of transportation by coolies in the West Indies and Africa, etc.

Some valuable and very convenient arrangements for use in delivering books were shown to the convention, being designed and gotten up by Brother Frazee, of New York.

THURSDAY, FEBRUARY 16.

STATE AGENTS' CONVENTION.—No. 13.

THE session of the Convention for Thursday was occupied in listening to interesting remarks from Elder G. C. Tenney regarding India and the prospects in that country for the canvassing work. Of the total population of the country, only about 203,000 speak the English language, and not all of these can be regarded as probable purchasers of books. Some 90,000 belong to the English army, and it is reasonable to expect that some books could be sold to them. Considerable numbers of people of wealth and intelligence occupy positions in the civil service who are favorably situated to purchase books; and would probably do so if they were given suitable opportunities. There is quite a large population of "half castes" who generally read the English language, but as they are usually in rather poor circumstances financially, sales among them would necessarily be quite limited.

As soon as publications can be issued in the native languages of the country, work can undoubtedly be done in selling the same among the people; but because of the extreme poverty that is quite universal, and the very low wages paid for labor, the work in this direction cannot be expected to reach only very limited proportions. Elder Tenney is of the opinion that it is not worth while for more than six canvassers to be sent to that field. It is thought that they may be sent from Australia.

By special request Elder Tenney gave interesting particulars regarding the canvassing work in Australia.

The closing meeting of the Convention was held on Friday, at 7:30 A. M. Several questions were discussed in a somewhat informal manner, such as scattering deliveries of books, styles of binding, uniformity of prices on books, uniformity of discounts, etc. It seemed to be the almost unanimous sentiment of the delegates that there need not be more than four styles of binding, and very many

thought that three styles would be sufficient. The vote of the Convention was quite unanimous in favor of encouraging what may be called "solid" deliveries of books, and avoiding as far as consistent, occasional or scattering deliveries.

Brother Gibson, of the London branch of the Pacific Press, was present and exhibited before the Convention samples of the styles of binding that are done on our books in that city, which were much admired for beauty and excellence.

At 9:15 the Convention adjourned *sine die*.

FRIDAY, FEBRUARY 17.

GENERAL CONFERENCE PROCEEDINGS.

FIRST MEETING.

THE thirtieth session of the Seventh-day Adventist General Conference convened in the Tabernacle, at Battle Creek, Mich., at 10:00 o'clock, A. M., Feb. 17, 1893. Prayer was offered by Elder S. N. Haskell. There were present at the first meeting one hundred and fourteen delegates and alternates, of which the following is a list according to districts and conferences.

DISTRICT NUMBER ONE.

Atlantic — H. E. Robinson, C. P. Bollman.
Maine — J. B. Goodrich, T. S. Emery.
New England — Chas. L. Kellogg, W. L. Payne.
New York — S. H. Lane, A. E. Place, D. A. Ball.
Maritime Provinces — H. W. Cottrell.
Pennsylvania — I. N. Williams, E. J. Hibbard, J. G. Saunders.
Quebec — R. S. Owen.
Vermont — T. H. Purdon, Wm. Covert.
Virginia — F. M. Roberts.
West Virginia — D. C. Babcock.

DISTRICT NUMBER TWO.

Southern Mission — D. T. Shireman, C. M. Kinney.
Tennessee River — Chas. L. Boyd.

DISTRICT NUMBER THREE.

Illinois — O. J. Mason, E. A. Merrell, J. W. Bagby.
Indiana — F. D. Starr, J. M. Rees, V. Thompson, D. H. Oberholtzer.
Michigan — I. H. Evans, J. Fargo, F. I. Richardson, Wm. Ostrander, R. C. Horton, A. O. Burrill, E. Leland, H. C. Basney, S. M. Butler, J. O. Corliss, W. H. Falconer.
Ohio — Geo. A. Irwin, H. H. Burkholder, H. M. Mitchell, E. J. Van Horn.

DISTRICT NUMBER FOUR.

Iowa — C. A. Washburn, M. Larson, L. P. Jacobson, C. F. Stevens, J. M. Willoughby.

Minnesota — A. J. Breed, C. W. Flaiz, E. A. Curtis, J. J. Graf, N. W. Allee, John Hoffman.

Nebraska — W. B. White, John Gardiner, J. E. Jayne.

South Dakota — N. P. Nelson, N. W. Kauble, Valentine Leer.

Wisconsin — M. H. Brown, H. R. Johnson, J. W. Westphal, P. H. Cady, Alex Paton.

DISTRICT NUMBER FIVE.

Arkansas — C. Mc Reynolds.

Colorado — J. R. Palmer.

Kansas — C. A. Hall, S. S. Shrock, O. S. Ferren, S. C. Osborne, L. Dyo Chambers.

Missouri — W. S. Hyatt, A. E. Flowers.

Texas — W. S. Greer, W. W. Eastman.

DISTRICT NUMBER SIX.

California — S. N. Haskell, J. H. Durland, (Wm. Saunders, alternate), (C. H. Jones, alternate), M. C. Wilcox, N. C. McClure.

Montana — J. W. Watt.

North Pacific — W. W. Sharp, T. H. Starbuck.

Upper Columbia — R. S. Donnell, Greenville Holbrook, (W. W. Steward, alternate).

DISTRICT NUMBER SEVEN.

Australia — G. C. Tenney.

Great Britain — D. A. Robinson, J. I. Gibson.

Central Europe — L. R. Conradi, J. Erzenberger.

Scandinavia — Lewis Johnson.

South Africa — P. J. D. Wessels.

DELEGATES AT LARGE.

O. A. Olsen, J. N. Loughborough, R. A. Underwood, R. M. Kilgore, Uriah Smith, I. D. Van Horn, A. T. Jones, J. G. Matteson, C. Eldridge, A. R. Henry, H. Lindsay, L. McCoy, W. H. Wakeham, L. C. Chadwick, A. O. Tait, W. H. Edwards, F. L. Mead, W. A. Spicer, W. A. Colcord, E. E. Miles, A. F. Harrison, R. B. Craig, N. P. Dixon.

Following the roll call, the next thing in order, the Chairman said, was the reading of the minutes of the last session; but on account of their length, and the fact that they had been in print in the last Year Book, upon motion this was waived.

Opportunity for receiving new conferences was given, upon which a request from the South African Conference, signed by its president, Elder A. T. Robinson, was read by the secretary. Upon motion this conference was admitted. Brother Peter J. D. Wessels was called upon to make a few remarks in regard to the conference. He stated there were four organized churches in the conference, besides a number of companies, with 150 church members, and in all over 200 Sabbath keepers. He reported three church buildings, and a school which had just

been opened up the first of the present month, with its capacity for about seventy-five students, already crowded.

The brethren in Christiana, Norway, sent greetings to the General Conference by cablegram, the message being "Phil. 4:4, 7."

Preliminary to his address the President stated that the chief embarrassment under which he labored in giving his address was the fact that the work had enlarged so much of late that to give a mere passing notice to all the different points, features, and fields, connected with the work would require more time than circumstances would permit.

THE PRESIDENT'S ADDRESS.

ELDER O. A. OLSEN.

THROUGH the blessing of God we find ourselves once more assembled in General Conference. We note with pleasure the large attendance, and we are especially pleased to see such a large representation from foreign countries. This is of itself very significant, as it is a most tangible evidence of the spread of the truth of God among the nations of the world. We extend to all a most cordial welcome. Our only desire is that your expectations for a large blessing may be fully realized, and we are sure that this will be so, if we together seek the Lord with all the heart.

This will be in many respects a very important Conference. The list of delegates is larger than at any preceeding General Conference; the field represented is much more extensive than ever before; the doors open before us in foreign countries, where nothing has yet been done, and the demand for more laborers from countries already partially supplied, will surpass anything that has before been known in the history of this work; and last, but by no means of least importance, is the fulfillment of prophecy by which we know that we are entering upon the closing period of our work for the world, which makes it necessary for us to adopt most active and energetic measures for carrying forward the message which God has given us.

Since our last meeting we have received many evidences of divine care. Our ministry, and laborers generally, have been blessed with health and courage. We have also witnessed very rapid advancement in the work. The clamors for religious legislation have been continued with increased zeal. A number of important concessions have already been secured from the Government, over which the friends of that movement are very much elated.

The decision of Judge Hammond in the case of Brother R. M. King, and the decision of Judge Brewer of the United States Supreme Court declar-

ing this to be a "Christian Nation," and the action of Congress in closing the World's Fair on Sunday, are all very significant movements. It is impossible for any one who will take note of these things in the light of prophecy, to be mistaken as to the time in which we live. It will take but a few more steps in the direction that events have been going for the past year, to literally fulfill Rev. 13: 11-18. Several of our brethren have been thrown into prison in Tennessee, and have been forced to satisfy the fines imposed upon them for alleged violations of Sunday sacredness, by hard labor with criminals, on the streets. And it is not only in this country that we hear the clamor for religious legislation, and especially for more stringent Sunday laws, but it is becoming general throughout the civilized nations of the world, which shows that Rev. 13: 8 is also about to be fulfilled. All this is unmistakable evidence that we are fast approaching the final crisis.

While we see the events just referred to transpiring around us, we also note with much interest and satisfaction the remarkable manner in which the way is opening for the truth to go to the different nations of the world. It will be the duty of this Conference to provide for a large extension of the work; first, by liberal appropriations for increasing facilities at important points where the work has been established, and second, by providing for opening work in many new fields.

We will now notice more particularly several different branches of the work under general heads:—

THE HOME FIELD.

The work in the home field presents many encouraging features. Never before was the way so fully open to extend the truth of God as now. Many in the ministry, and in the other lines of work, are getting a better hold on God, and the spiritual interest in the churches is rising.

The interest in the foreign work is also increasing, as is shown by the last annual contribution to foreign missions, which was much larger than in any previous year.

The division of the General Conference territory in this country into districts, and placing a superintendent over each, is proving of much advantage. The most serious difficulty met, has been that several of the superintendents of districts, being presidents of local conferences, have been laden with the responsibilities of local work. The district superintendent should be free to give his whole attention to the work in his district. This point should be borne in mind in the General Conference and State Conference appointments.

The Ministerial Institutes, recommended by the last General Conference, were held, one in each

district, and in every case were a success. As a result, many individuals have been greatly benefited, and the work in general has received a new impetus. It is evident that a permanent and systematic arrangement for this class of work should be provided for the future. A recommendation in regard to this matter will be found under the head of "organization."

Camp-meetings.—We held in all, 54 camp-meetings during the past year. This included one or more meetings in every local conference in this country and in foreign countries. And as a result, hope, courage and faith are increasing in the hearts of our people.

City Work.—But little has been done toward reaching the people in our large cities. In some places a beginning has been made, but it is so small compared with what it should be, that it is scarcely worthy of mention. We are greatly behind our opportunities in this line of work. The Bible work in cities should be placed upon a broader basis. The plan should include efforts in behalf of the suffering and destitute. In every city there should be a large corps of efficient and well organized workers. No more needy fields can be found anywhere, than the large cities of our own country.

Work Among the Colored People.—The time has also come when we should do something for the colored people of the South. There are more than 7,000,000 of these people in the United States, for whom we have virtually done nothing. We would recommend that the Conference consider their claims upon us, and if thought best, make a department of that work, appointing some one to take the special oversight thereof, with sufficient help to give it character and insure success.

THE EDUCATIONAL WORK.

In connection with the growth of the work in other directions, the subject of education demands, and is receiving, much attention. Experience has demonstrated the great value of our denominational schools where the Bible is taught, and religious influences are thrown about the students. Since the last General Conference was held, Union College has been completed, and is now in its second year. This College has four departments; viz., English, German, Swedish, and Danish Norwegian. Each department is complete in itself. The enrollment the present year is nearly 550. Up to this time the entire cost has been \$161,000. Brother A. R. Henry, the business manager, will at the proper time present a complete report to the Conference, which makes it unnecessary to go into further particulars here.

The college which the last General Conference

voted to build at Walla Walla, Washington, has also been completed, at a cost of \$35,000. Various circumstances hindered the enterprise at the beginning, so that actual work on the buildings was not begun until March, 1892. We were under obligations to open the school in January, 1893; but it was found necessary to begin earlier; consequently the school was opened Dec. 7, 1892, with 101 students in attendance, and by the middle of January the attendance had increased to 156, and others have come in since. They are already crowded for room in some departments, and are asking for an addition to the building.

A small school has also been started in District No. 2, by Elder G. W. Colcord, which has at the present time an attendance of fifty. While these new schools have been opened and filled, we are glad to say that our older institutions are crowded to their utmost capacity. Battle Creek College has an enrollment of more than 725, and is badly crippled for want of room. Healdsburg College and South Lancaster Academy are both full to overflowing. At the present time there are more than double the number of children and youth in our denominational schools that there were two years ago. This is indeed very encouraging.

There is now a greater demand for further enlargement of the Battle Creek College, and this should be made the present year. There are also calls for other schools. Texas presents an earnest request, and from other parts of the South, appeals have been received for help in the same line.

Under this head we would also call attention to the importance of providing for a special course of study for those of more mature age, those who cannot take extended courses in one of our colleges. In this course the Bible should be the leading text book, but the English language, reading, and other rudimentary studies should also be taught. There will be scores and hundreds who will offer themselves to labor in the cause, but who will not be able to do efficient work without preparation. Such a course might also furnish an opportunity for the medical missionary class to receive instruction in the Bible. The medical missionary instruction could with propriety be connected with this course. Provision should be made for such a class to begin with the opening of the next school year at Battle Creek College. In time, it may be thought best to arrange for a like course in other schools also, but, for the present, we recommend such a course to be conducted only at Battle Creek, in connection with the College and Sanitarium.

Mention will be made of this branch of the work in Australia and Europe in connection with other references to the work in those countries.

The Educational Secretary will make a report, in which he will enlarge upon the work in all its phases, and to which report you are respectfully referred.

THE HEALTH WORK.

Light was given on the subject of health, and the attention of this people was called to the importance of health reform in the early history of the message. We were also shown that an institution should be established where the principles of healthful living might be represented and taught. In harmony with the light given, the Sanitarium at Battle Creek was founded, and has grown to its present proportions. It becomes the duty of this Conference to give this branch of the work its due share of attention. Experience proves that it is necessary to give credentials to ministers and missionary workers. Now, if physicians and others who are laboring in the medical missionary work, are to be recognized as public laborers, why should they not also be provided with proper credentials, that it may be known who are in full harmony in this line of work. We see no reason for the physician being more excusable for using the influence of the denomination for selfish purposes, than would be the minister.

The subject of medical missionary work is receiving more attention than ever before. We have only begun to realize the importance of the health work in connection with our missionary efforts. We have a large class of young men and women who are taking a thorough medical course at the Battle Creek Sanitarium and the Michigan University, preparatory to entering upon a life of missionary work, to which they are all pledged. The possibilities of accomplishing much good through this avenue are very great. We call attention to the subject, as one worthy of your careful consideration.

THE PUBLISHING WORK.

The publishing work during the past two years has fully kept pace with other branches of the message. During this time the General Conference Association has done considerable publishing, and we see no reason why this work in the hands of the Association should not continue to enlarge. The Association represents the denomination, and all its profits will go to advance the general work. The report of the Secretary will show what has been done.

Our book sales for the past two years have been the largest of any previous period of the same length. Much pains and care are being taken in the proper education of canvassers, which insures the continued success of this line of work, but it will be well to bear in mind that this branch of the work needs the constant support and co-operation of conference and tract society officers, ministers, and others in leading positions.

HOMES FOR ORPHANS, AND THE AGED AND INFIRM.

At the last General Conference action was taken to establish homes for the orphans, and for the aged and infirm. Though all seemed to endorse the enterprise, yet for months it was difficult to raise funds sufficient to justify beginning work on the buildings. At this juncture a lady, not connected with our people, stepped forward, and furnished thirty thousand dollars, to be used exclusively in building a home for orphans. Work on the building was begun at once, and it is now enclosed, and will soon be completed. Nothing has yet been done toward erecting a building for the aged and infirm. Such an institution is greatly needed, especially for the aged and infirm who have been laborers in the cause. But work for this class has not been wholly neglected; a cottage has been rented, where a few aged people are being cared for, and we trust that before another General Conference convenes, a suitable building will have been erected, and other necessary arrangements made to provide a comfortable home for this class of persons.

THE MISSIONARY WORK.

The number of our public laborers has always been far too small to meet the demands of our work. Even the strongest local conferences have not been able to reach but a small portion of the people in their territory through public laborers. It has been found necessary to have a systematic plan for the distribution of literature, followed by correspondence which would enlist a large number of workers who could otherwise do nothing. The Testimonies have repeatedly told us that literature on present truth should be circulated everywhere. Experience has shown that this line of work has accomplished most excellent results. The openings and the demands in this direction are greater now than ever before. Our literature should be placed in every family, and our pioneer paper, the *Signs of the Times*, should go, not only to our own country, but to English speaking people in every part of the world. Measures should be adopted to awaken a true missionary spirit in the hearts of our people, and then to direct their work, that it may be done in a systematic manner. The time has come when those who have been standing in the market place should go into the vineyard. State Tract Societies should give more attention to real missionary work, and to enlisting and educating workers.

REGIONS BEYOND.

In the past we have been wont to speak of other countries as foreign fields, but practically there is no such thing as a foreign field to the gospel in general, nor to the third angel's message in particular. "Go ye into all the world and preach the gospel to every

creature" is the original gospel commission; and the last message is to every "nation, kindred, tongue, and people." Lands and countries which have not yet been entered, are only "regions beyond." The Spirit of God is moving on the hearts of the people. The efforts which have been put forth in other lands have been blessed of God. Many new fields are open before us in all parts of the world. For lack of time we can only briefly mention some of them, although there is much which under other circumstances might be given.

British Provinces of North America.—The British Provinces of North America lying at our very doors, present an interesting field in which but little has yet been done. In Manitoba a number of people have begun to obey the truth from reading. In other portions of this great territory, something has already been done but as compared with what we ought to do, it is very little indeed. Ministerial help should be provided for this field.

Mexico.—On the other side of us is the Republic of Mexico, with a population of more than 10,000,000. So far we have practically done nothing in that country, but the way is open, and we recommend that definite measures be adopted at this Conference, for beginning work there at an early date.

West Indies and Central America.—A good work is in progress in these fields. Elder D. A. Ball spent more than a year laboring at different points with good success. One year ago last October, the Foreign Mission Board selected Brother and Sister Hutchins to send to the Bay Islands. They have been prospered in their work and are now asking for more help. We have with us Sister Harrison, from Jamaica, who pleads for help for that island. At Belize, in Central America, a company of believers has been raised up. As Elders Chadwick and Ball have already spoken quite fully in regard to the conditions of the work and its needs, we will not go into further particulars, but would suggest that at least one worker be selected to take charge of the canvassing work, and another to labor in the ministry.

South America.—Here we have a very large and important field. It will need no argument to convince those who are acquainted with the situation in South America, that we ought to arrange for an extensive work in that country. There is a small company of Sabbath-keepers in British Guiana, and quite a little company, and three canvassers in the Argentine Republic. The latter are calling loudly for help. The prospects for success are very encouraging. Friends in Iowa have donated a tent for South America. A book depository should be established in that field as it will be necessary to the success of the canvassing work. The English, Germans, French and Scandinavians are each quite

fully represented, and a laborer in each of these languages should be sent at once. They would have to learn the Spanish in that country, as we have no Spanish laborer to send. These are some of the present wants of the South American field, and we would recommend that they be supplied if possible.

Europe.—In Europe we have four organized conferences, and two missions. The most important center for our work there is London, the metropolis of the world. We have as yet had no organized conference in Great Britain, but during the last two years, rapid advancement has been made. The labors of a few ministers in the field have been blessed in leading souls into the truth, and the work of the colporters and canvassers has been very satisfactory. Since the last General Conference Elders J. S. Washburn and O. O. Farnsworth have been sent to that field, as has also Elder Waggoner, who now has the editorial management of the *Present Truth*. But the work still needs strengthening. The delegates from that field will call for an appropriation of one hundred thousand dollars for the British mission. This is a large sum, but if the funds could be spared it could be used to excellent advantage. London must become the center of our work, for the British possessions in all parts of the world, and also for many other countries in Europe, Asia, and Africa, and possibly the Spanish speaking countries of America. A strong work must be established there. A large building is needed for church, school and mission purposes. A liberal appropriation should be made for this very important field.

The next point in importance in Europe, in Hamburg, the center for the work in the German Empire, and the countries of Central and Southern Europe, and Russia. This is a field containing many millions of people. Good openings are seen in many places, and souls are embracing the truth. As in London, so in Hamburg, a building is needed for mission purposes, which could also be used for public worship. It will be necessary to provide for the education of workers near the fields where they are to labor. Investigations have shown that it will require from twenty-five to thirty thousand dollars to secure what is needed in Hamburg.

European Conferences.—The report of the Foreign Mission Secretary will show that there are in the Central European conference an increase of churches and laborers. A Bible school has been established in Switzerland. The colporter work has met many difficulties in this field, but it has accomplished much good. The publishing house at Basel continues to do a good work. More labor is called for in France, and many other places.

In northern Europe, we have three conferences, those of Sweden, Denmark, and Norway, with an in-

creased number of churches and believers, especially has this been the case in the last two years. The canvassing work is in a healthy condition. The Christiana publishing house is enlarging its quarters to meet the demands made upon it.

During the past year some effort has been made in Finland. Here the prospects for an extensive work are very encouraging. Elder O. Johnson, with two Bible workers, is now located at Helsingfors. Brother O. J. Olsen, one of the most experienced canvassers in Norway, is now on his way to Iceland, and the Farö Islands. It is interesting to see how the Northern Lights of the last message are streaming up.

The question of schools in Scandinavia should receive consideration by this Conference. Something has already been done, but there are still a large number of children and youth that ought to have the benefit of schools conducted as we have them in America. Poverty in that country is a great hindrance in the way of giving the young proper educational advantages.

Asia.—In this vast country, containing more than one half the population of the world, we have done practically nothing, yet there are a few scattered believers, and openings exist in many places. The field is so great that I hardly know what to suggest. But as the message is to go to every nation and kindred, and tongue, and people, we ought to plan for work there also.

India is first to present its claims. The brethren who have passed through this country, bring very favorable reports. The way seems to be open, and the field should be entered at once.

Also in China is the way open at several places. The interest of the Chinese in Chicago is worthy of special mention, and should receive consideration.

The way has also opened for the work in Jerusalem, and the prospects are that a mission could do much good in that city.

In this connection, reference might be made to the necessity of establishing a mission in Constantinople. This city is an important connecting link between Asia and Europe. It is a place where a mission ought to be established. We have already one or two brethren working there, and it would seem that the importance of the location would demand that a large work should be arranged for.

Much might be said of other Asiatic countries, as Syria, China, and Japan, but it will not be necessary, as it will be impossible for this General Conference to definitely plan for all the work which ought to be done, but the wants of this great field should not be ignored.

Africa.—Here is another great country, with a population of nearly 200,000,000. We are glad to

report successful beginnings in the Southern part of this country. Since the last General Conference the work there has made rapid progress. The only serious obstacle which has been met in this line is the difficulty of furnishing books promptly. The first visit of Brother E. M. Morrison to that field resulted in much good, to the canvassing work. A little more than a year ago, Elder A. T. Robinson and wife went there by recommendation of the Foreign Mission Board. Their presence and labors are highly appreciated. The brethren there have erected a building for a book depository and church, the lower story being used for the depository and business office, and the upper story, for the purpose of public worship. They have also erected a college at Claremont, known as Claremont Union College, at a cost of \$35,000. Four teachers were sent from this country, and school was to open the first of February of the present year. At a meeting held at Cape Town, last December, a conference was organized, called the South African Conference, with Elder A. T. Robinson, as President. This conference is represented here by Brother P. J. D. Wessels.

For several years the International Tract Society has been in correspondence with people in West Africa. This country was visited by Elder L. C. Chadwick on his missionary tour only a few months ago. His report shows that there are forty or more Sabbath-keepers living there. Here is a large field open for the proclamation of the truth, and help ought to be provided at once. It is rather remarkable that many of the natives are favorable to the Sabbath, for which reason their missionaries have found it difficult to impress upon them the sacredness of the first day of the week. It seems to us that the Conference will not do its duty without sending some one to take charge, and providing for aggressive work in that field.

Then what can we say in reference to the great interior of Africa? We know that the way is open for missionaries to go there, and that the field ought to be occupied, but having nothing definite to suggest I can only leave the matter with the Conference to take such action as may, to you, seem best.

Much more might be said concerning this great country and the opportunities it offers for missionaries, but in this brief address we must be satisfied with the mere mention of a few facts.

Oceania.—This island world presents another great and important field. Australia and New Zealand have been interesting fields for some time, and we have watched the advancement of the work there with much interest.

During the past year they have been favored in Australia, with the presence of Sister E. G. White, her son, Elder W. C. White, and others who have

gone there to labor. Much of the time since her arrival, Sister White has been greatly afflicted, so that it has been impossible for her to labor as she greatly desired, but of late she has improved much in health, and has visited several places with excellent results. A marked interest in education has been manifested in that field. A number of young people have come to this country and are now in attendance at the Battle Creek and Healdsburg Colleges, but it being inconsistent to depend upon their young people to come to America to be educated. The General Conference at its last session encouraged the opening of a school in Australia. Already one term has passed with very good results. But the work in that line has only begun. This Conference will be called upon to make provisions for the school there in the way of providing instructors, and by giving counsel in reference to the erection of buildings.

The Conference has already listened to an appeal from Sister White for help to build a church at Melbourne, which the brethren there are not able to manage alone. This request should receive attention and a proper appropriation should be made for this enterprise. Elder Tenney, who is here as a delegate from that field will present this matter at the proper time. An earnest request came from Australia for the labors of Elder E. W. Farnsworth, but the Foreign Mission Board did not feel free to send him, as he had been engaged to teach in Union College the present year, so we said to the brethren in Australia that we would refer the matter of his going to that country, to the General Conference for final action, therefore we ask that this body shall take this request into consideration, with others of like nature.

In reference to New Zealand, the work seems to be steadily progressing. During the last autumn, the Foreign Mission Board sent Elder G. A. Wilson and wife to that field. We have learned of their safe arrival, and hope they may prove a great blessing to the work.

THE MISSIONARY SHIP.

During the last session of the General Conference, we received information of the arrival of the missionary ship "Pitcairn," at Pitcairn Island. The ship left San Francisco the 20th of Oct. 1890, and arrived at Pitcairn island November 25. It visited many other islands, the particulars of which we cannot give here, but will add that after a cruise of one year, eleven months and eighteen days she returned to San Francisco, Oct. 9, 1892. The success of this first cruise of our missionary ship, is known to this entire body. If it had not been for the sad death of Captain Marsh, and Brother Tay, and the illness of

Elder Gates, it seems that it could not have been more satisfactory as regards results. The Lord has greatly blessed this undertaking. We see the signal blessing of the Lord at every advance step we have taken in the missionary work. It must be an indication for us to go forward. The good accomplished by this enterprise can never be known till the final day of reckoning. We are just in receipt of an interesting communication from Elder Reed, who was left at Tahiti, to establish the work. He now reports over forty keeping the Sabbath. One native minister has accepted present truth, and is engaged with him in the work. A brother by the name of Stewart, a merchant and mechanic, writes us a very interesting letter in reference to the work there and in the adjoining islands.

The "Pitcairn" was in port from Oct. 9, 1892, to Jan. 17 of the present year, when she left on her second voyage. While in port, she was refitted and put in excellent condition for sailing. She took on more missionaries, and will continue her work among the South Sea Islands. It has not yet been time to hear from her. We are glad to say that our missionary ship is a success in every particular. Much more has been accomplished than we at first anticipated. On account of feeble health Elder Gates remained at Pitcairn Island on the return trip to this country, but we are glad to say that when last heard from, his health was improving. He has been holding meetings at Pitcairn, and giving instruction to the young people. What he will be able to do in the future, we cannot, of course, tell at present. Our prayer is that he may be fully restored to health.

We have now briefly canvassed the field in a general way. Much more might have been said in reference to each country mentioned, and many countries might have been referred to which we have not mentioned at all; for our time will not permit of a lengthy communication on this point. The Foreign Mission Board has very faithfully watched the different interests of the foreign work. The tour of Elder Tenney in visiting several different countries on his way to this Conference brought us much information which will be valuable in arranging for the work in these fields. It is also well known to this body that since our last session Elder L. C. Chadwick has made an extended tour through Mexico, the West Indies, South America, and along the West Coast of Africa. The object of this visit was to secure information by which we could better plan for the work in these important fields, at this present Conference. We pray that the Lord may direct in our proceedings, giving us the ability to formulate the wisest plans, which, when put into execution, will bring honor to the Master.

FINANCES.

Before closing, it will be proper to say something in regard to our financial situation. You will see from the report of the secretary, that our receipts from all sources for the past two years have not been sufficient to meet the demands of the work. We are running behind at the rate of about ten thousand dollars per year. This has placed the General Conference Committee and Foreign Mission Board in a very embarrassing position. On the one hand we see the wants of the cause, and hear the appeals so earnestly made by hundreds and thousands who are stretching out their hands for help. Truly "the field is already white for the harvest." We have felt very desirous to respond to the many earnest entreaties for help; for our hearts were touched with pity for those who know not Christ and the power of his love. On the other hand, we have lacked the facilities with which to meet the demand made upon us.

What should we do? We have been in extreme perplexity. We have made oral appeals for help; we have written articles endeavoring to set before our people the true situation, and while some have responded liberally, the rank and file of our people have not. This is the reason for the embarrassment which we have mentioned. In order to meet the demands for the work of God at this time, necessary funds must be provided. Many are ready to loan the General Conference money at a moderate rate of interest, but we have taken about all in this way that it is prudent to carry. While it is a favor to receive money at a low rate of interest, yet, borrowed money is not of the value of donated money. That for which we give our note, whether at a small rate of interest or without interest, is not ours, and we must hold ourselves in readiness to pay it when due. Our brethren must not get the idea that they can do their duty simply by loaning money to the General Conference, with, or without interest. It is true we can use a limited amount of borrowed money with propriety, but we must look to our brethren for liberal free-will offerings.

There was never a time when a given amount of money accomplished more than at the present, but the work is so greatly enlarged, that five thousand dollars to-day is apparently less than was five dollars some years ago. When we take a look over the world, and begin to contemplate what is to be accomplished by the truth of God, we will see that we are only in the beginning of the work. It means a great deal that the earth is to be lightened with the glory of the last message.

It may be proper at this point to make a brief summary of the needs of different fields, and also of the suggestions we have made in our address: Be-

ginning with London, the work calls for liberal appropriation of funds, and it would seem that \$25,000 would be the smallest amount that would meet the wants for a suitable mission building. This would be in addition to the regular appropriation to that field.

The next city is Hamburg. It will hardly be possible to make the needed improvement there with an appropriation smaller than \$15,000. Then there is the call from Australia. Not having definite information in regard to the wants of that field, we are not prepared to suggest what should be done, but, perhaps \$10,000 should be set apart for the buildings which should be erected in that country, and probably more. These three important enterprises call for not less than \$50,000 dollars, and it should be kept in mind that this sum is required in addition to the regular appropriations for the maintenance of the work now being carried forward in those fields. Then comes up for consideration Mexico, South America, Western Africa, Interior Africa, the opening of the work in India, China, and Japan, and the establishment of missions at Jerusalem and Constantinople, besides the regular enlargement of the work in all the older fields.

You can thus form some idea of the large amount of means which will be called for. You can also readily see that \$100,000 would be a small sum to cover these appropriations, and to provide for the additional work which we have just mentioned. The regular appropriation will amount to \$60,000, and to meet the increasing wants of the different fields, \$40,000 more could be utilized to the best advantage, so we have here the sum of \$200,000 which will be needed the coming year. I have said nothing in reference to what should be done in the large cities of the United States, such as Chicago, New York, Philadelphia, San Francisco, and many others. Neither have I mentioned the much needed church building at the capital of our nation, Washington City. The work there demands the erection of a suitable building.

You can readily see, brethren, that \$100,000 could be applied to our city work, and then only a beginning would be made. We have long looked for the loud cry of the third angel's message. Let me tell you it means more than many of us have thought. It means the cultivation of the spirit of sacrifice. But we forbear. We have only mentioned these things incidentally, to show you how they are, and you can draw your conclusions as to what ought to be done. If the General Committee and Foreign Mission Board which you will elect are called upon to execute the plans and carry forward the work which may be recommended by this Conference, they will need the hearty support of all our people,

which support must not only be extended in sympathy and prayers, but also by liberal contributions.

ORGANIZATION.

It will be important at this Conference to consider the question of further organization. This is made necessary in order to meet the demands of our enlarging work. We would recommend that this Conference provide for District Conferences, formed of local conferences, composing the General Conference Districts in this country, and that the sessions of the said District Conferences be held in the alternate years between the sessions of the General Conference. This same plan should also be extended to the work in other lands. Conferences in such fields could be grouped into Districts, and granted their necessary prerogatives under the General Conference. These Conferences might hold meetings alternately with the General Conference, as before stated, and there should be full delegations composing the Districts, with representatives from the General Conference. Each District Conference would be expected to consider and plan for the work in its own District, at its sessions, and also to provide, by the election of delegates, for representation at the General Conference.

Another consideration which makes the organization of District Conferences necessary, is the requirements of our financial work. Proper provision must be made for the legal holding of property set apart for the use of the cause of God, and the legal transaction of such business as may be connected with the cause in its various departments. The General Conference Association, which has met the requirements in this direction for a few years, will be unable to do so in the future. It has already nearly reached its limits as to the holding of real estate, and should not be made to carry more responsibilities in that and other directions. Organizations designed to serve the purpose of the General Conference Association, should be organized in the Districts. These organizations would be amenable to the District Conferences, and on account of the direct connection which these conferences sustain to the General Conference, the work of said legal organizations would be connected with the work as a whole.

It may be proper in this connection to suggest that there should be formed a Seventh-day Adventist Benevolent Association, to take charge of the orphans and the aged requiring our care, and perhaps to hold the property of our hospitals and such other institutions that may be established in our large cities.

The Conference will appreciate that in this brief review that it has not been possible to do justice to the many important interests of the work. We have

only mentioned a few of the leading points which must necessarily receive consideration by this body. But from what has been said, there can be formed some idea of the greatness and vastness of the work with which we are connected. Never was there a people entrusted with greater responsibilities than this people; we trust that this will be fully appreciated.

In behalf of the General Conference Committee and the Foreign Mission Board, we thank our brethren for their kind forbearance during the last two years. While you have no doubt seen many imperfections in our work, we trust that we have in all things sought the glory of God and the advancement of his cause. We are privileged now to lay off the burden we have been carrying, placing it back on the General Conference assembled. May the Lord especially lead in all the deliberations of this Conference destined to make a new era in the advancement of the message. The delegates will be required to act upon many important matters. May the Lord especially help them at this time. The several Committees will be weighted with responsibility, and we exhort them to seek God most earnestly, that their suggestions and recommendations may bear the impress of the Divine.

COMMITTEES APPOINTED.

On Credentials—C. A. Hall, T. H. Purdon, R. S. Owen. Meet in north vestry.

On Nominations—C. H. Jones, I. H. Evans, D. A. Robinson, S. H. Lane, W. B. White, C. Mc Reynolds, R. S. Donnell. Meet in the room over the south west vestibule.

On Resolutions—W. W. Prescott, U. Smith, G. C. Tenney, J. H. Durland, L. C. Chadwick, A. Moon, W. H. Wakeham. Meet in the west end of the south vestry.

On Ministerial Credentials and Licenses—R. A. Underwood, R. M. Kilgore, H. E. Robinson, C. A. Washburn, W. S. Greer. Meet in the east end of south vestry.

On Auditing Conference Accounts—J. Fargo, G. A. Irwin, A. R. Henry, F. D. Starr, L. Mc Coy, H. Lindsay, in connection with General Conference Committee. Meet in General Conference committee room.

On Distribution of Labor—W. S. Hyatt, A. J. Breed, L. Johnson, P. J. D. Wessels, N. C. McClure, J. E. Graham, in connection with General Conference Committee. Meet in General Conference committee room.

On Finance—J. N. Loughborough, A. R. Henry, D. T. Jones, P. J. D. Wessels, C. H. Jones, G. Holbrook, I. N. Williams, H. Lindsay, J. Nelson. Meet in A. R. Henry's room.

On Education — W. W. Prescott, S. N. Haskell, J. G. Matteson, C. Eldridge, L. R. Conradi, N. P. Nelson, C. M. Kinney. Meet in the middle room of the east vestry.

On Judiciary — J. R. Palmer, D. C. Babcock, M. H. Brown, F. M. Roberts, O. J. Mason. Meet over northwest vestibule.

Pastoral Committee — I. D. Van Horn, C. L. Boyd, J. B. Goodrich. Meet in north vestry.

Committee to Submit Plans to Provide for the Growth of the Work. — A. R. Henry, J. H. Kellogg, C. Eldridge, H. Lindsay, D. A. Robinson, J. R. Eastman, in connection with the General Conference Committee. Meet in General Conference Committee room.

THE RELATION OF THE THIRD ANGEL'S MESSAGE TO MEDICAL MISSIONARY WORK.

ELDER W. H. WAKEHAM.

TECHNICALLY considered, the fourteenth chapter of Revelation verses 9-12, contains the third angel's message, but in fact, the third angel's message embraces the whole gospel, which embraces all revelation.

Rom. 1:16, 17: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth: to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written; the just shall live by faith."

The righteousness of God is his character. The revelation of God is the revelation of his character. All agencies which reveal God's character are gospel agencies. It is the studied object of Satan to misrepresent the character of God. It is the object of the gospel to reveal God to man in his true character.

The works of God in nature are intended to reveal God. Rom. 1:19, "Because that which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse." There is enough revealed in the visible works of God to reveal his existence, power, and glory to man, and thereby leave him without excuse. His works do not speak to man with human speech, but there is no place where their "voice is not heard" declaring the glory of God, and we do well to listen to the voice of God speaking to us through his works.

Job 12:7-10: "But ask now the beasts, and they shall teach thee; and the fowls of the air, and they

shall tell thee, or speak to the earth, and it shall teach thee, and the fishes of the sea, and they shall declare unto thee. Who knoweth not in all these that the hand of the Lord hath wrought this? In whose hand is the soul of every living thing, and the breath of all mankind."

Here we see that the study of natural history, geology, botany, and the other sciences which reveal God in nature, is a study of the gospel of Christ, and he who teaches these sciences may be preaching the gospel as truly as he who dispenses the written word.

Of all God's creations, man is the most wonderful. Ps. 139:14, "I will praise thee, for I am fearfully and wonderfully made: marvellous are thy works; and that my soul knoweth right well." The study of the human frame is the study of God. And he who teaches the laws of health as the laws of God is preaching the gospel. But don't think you must learn all these things before beginning to do medical missionary work. On this point there is a misapprehension. All may be medical missionaries, and work as medical missionaries, wherever they are.

Matt. 1:21: "And she shall bring forth a son, and thou shalt call his name Jesus, for he shall save his people from their sins." The work of the gospel is not only salvation from sin, but from the effects of sin. Any work which results in removing the effects of sin is a gospel work. Sin is the cause of all sickness and its resultant sorrows, and any agency which relieves the sick, and comforts the sorrowing is a gospel work, and those engaged in it are gospel workers. The work of health reform,—how to keep men from getting sick, is as good a work as to heal men when they get sick. The preaching of the laws of health is as much a part of the medical missionary work as going out and caring for the sick. We need not spend months and years in medical schools to learn to become medical missionaries. Study the Bible and the Testimonies. There is health in them. "My son attend to my words, . . . for they are health unto those that find them." Prov. 4:20, 22. The Word contains health for the physical man as well as for the spiritual man.

The following testimonies show the relation of the medical missionary work to the third angel's message:—

"The health reform, I was shown, is a part of the third angel's message, and is as closely connected with it as are the arm and hand with the human body. I saw that we as a people must make an advance move in this great work. Ministers and people must act in concert. God's people are not prepared for the loud cry of the third angel. They have a work to do for themselves which they should not leave for God to do for them." "In order to be fitted for translation, the people of God must know themselves. They must understand in regard to their own physical frames, that

they be able with the Psalmist to exclaim, 'I will praise thee, for I am fearfully and wonderfully made.'—*Vol. I, p. 486.*

"For years the Lord has been calling the attention of his people to the health reform. This is one of the great branches the work of preparation for the coming of the Son of man."

"The great subject of reform is to be agitated, and the public mind is to be stirred. Temperance in all things is to be connected with the message, to turn the people of God from their idolatry, their gluttony and their extravagance in dress and other things.

... There is nowhere to be found so great a cause of physical and moral degeneracy as a neglect of this important subject."—*Vol. 3, p. 61, 62.*

More recent testimonies, not only confirm this, but shows that medical missionary work is a living issue now, as the following shows:—

"I am much perplexed in regard to many matters concerning the education of men and women to become medical missionaries. I could wish that there were one hundred nurses in training where there is one. It ought to be thus. Both men and women can be so much more useful as medical missionaries than as missionaries without the medical education. I am more and more impressed with the fact that a more decided testimony must be borne upon this subject, that more efforts must be made to interest the proper persons, setting before them the advantages that every missionary will have in understanding how to treat those who are diseased in body, as well as to minister to sin-sick souls. This double ministration will give the laborer together with God access to homes, and will enable him to reach the higher classes of society. An intelligent knowledge of how to treat the sick upon hygienic principles will gain the confidence of many who otherwise would not be reached with the truth.

"As religious aggression subverts the liberties of our nation, those who would stand for freedom of conscience will be placed in unfavorable positions. For their own sake they should, while they have opportunity, become intelligent in regard to disease, its causes, prevention, and cure. And those who do this will find a field of labor anywhere. There will be suffering ones, plenty of them, who will need help, not only among those of our own faith, but largely among those who know not the truth.

"I have been surprised at being asked by physicians if I did not think it would be more pleasing to God for them to give up their medical practice and enter the ministry. I am prepared to answer such an inquirer, 'If you are a Christian and a competent physi-

cian, you are qualified to do tenfold more good as a missionary for God than if you were to go forth merely as a preacher of the word.' I would advise young men and women to give heed to this matter. Perilous times are before us as a people. The whole world will be involved in perplexity and distress; diseases of every kind will be upon the human family, and such ignorance as now prevails concerning the laws of health would result in great suffering and the loss of many lives that might be saved.

"While Satan is doing his utmost to take advantage of men's ignorance, and to lay the foundation of disease through improper treatment of the body, it is best for those who claim to be the sons and daughters of God to avail themselves while they can, of the opportunities now presented to gain a knowledge of the human system, and how it may be preserved in health.

"If we would elevate the moral standard in any country where we may be called to go, we must begin by correcting their physical habits.

"In almost every church there are young men and women who might receive education, either as nurses or physicians. They will never have a more favorable opportunity than now. I would urge that this subject be considered prayerfully, that special efforts be made to select those youths that give promise of usefulness and moral strength. Let these receive education at our Sanitarium at Battle Creek, to go out as missionaries wherever the Lord may call them to labor.

"Workers are needed now. The very many who might work, but who do not seek to obtain knowledge that they may impart it are not the ones who will receive the benediction from him who has purchased man at an infinite cost: 'Well done, good and faithful servant.'"—*Extracts from a letter from Sister White, dated Sept. 16, 1892.*

ERRATA TO GENERAL CONFERENCE PROGRAM.

THE following corrections to the Program for the General Conference are hereby announced: Wednesday, February 22, Elder L. Johnson is to occupy the first hour instead of Elder C. M. Kinney, as indicated; Thursday, February 23, Elder C. M. Kinney, instead of Prof. W. W. Prescott, as published; Wednesday, March 1, F. L. Mead instead of Elder D. A. Robinson.

1. The first part of the document discusses the importance of maintaining accurate records of all transactions. It emphasizes that proper record-keeping is essential for the integrity of the financial system and for the ability to detect and prevent fraud.

2. The second part of the document outlines the specific requirements for record-keeping, including the need to maintain separate accounts for each transaction and to ensure that all records are properly indexed and filed.

3. The third part of the document discusses the importance of regular audits and reviews of the records. It states that audits are necessary to ensure that the records are accurate and to identify any potential areas of concern.

4. The fourth part of the document discusses the importance of training and education for all personnel involved in the record-keeping process. It states that personnel must be properly trained and educated to ensure that they are able to maintain accurate records.

5. The fifth part of the document discusses the importance of maintaining the confidentiality of the records. It states that all records must be kept secure and that access to the records must be restricted to authorized personnel only.

6. The sixth part of the document discusses the importance of maintaining the integrity of the records. It states that all records must be kept in their original form and that any changes or alterations must be properly documented.

7. The seventh part of the document discusses the importance of maintaining the accuracy of the records. It states that all records must be kept up-to-date and that any errors or omissions must be corrected as soon as possible.

8. The eighth part of the document discusses the importance of maintaining the completeness of the records. It states that all records must be kept in their entirety and that no part of the records should be lost or destroyed.

9. The ninth part of the document discusses the importance of maintaining the consistency of the records. It states that all records must be kept in a consistent format and that any changes to the format must be properly documented.

10. The tenth part of the document discusses the importance of maintaining the security of the records. It states that all records must be kept in a secure location and that access to the records must be restricted to authorized personnel only.

11. The eleventh part of the document discusses the importance of maintaining the availability of the records. It states that all records must be kept in a location that is easily accessible and that they must be available for review at any time.

12. The twelfth part of the document discusses the importance of maintaining the reliability of the records. It states that all records must be kept in a reliable format and that any changes to the format must be properly documented.

13. The thirteenth part of the document discusses the importance of maintaining the validity of the records. It states that all records must be kept in a valid format and that any changes to the format must be properly documented.

14. The fourteenth part of the document discusses the importance of maintaining the accuracy of the records. It states that all records must be kept up-to-date and that any errors or omissions must be corrected as soon as possible.

15. The fifteenth part of the document discusses the importance of maintaining the completeness of the records. It states that all records must be kept in their entirety and that no part of the records should be lost or destroyed.