

WCWLB#5-A

[#5-A – WCW – 124]

Onslow Street, Greenville

12th, September 1894

Dear Brother Reekie,

Yours of yesterdays date to hand this p.m. As far as I am acquainted with Bro. White's plans in respect to "Brettville" they are these: - To have portion of the land cleared and broken up ready for planting some experimental crops, to put the fences in repair and then wait until our coming camp-meeting and select some practical men to view the land and report upon it to the Conference and upon their report to base their ultimate decision. As to Mrs. Brown's purchase, Bro. Laurence has been instructed to interview her and endeavor to get her to cancel the contract and place the land under offer to Laurence until the end of the year, paying her a sum up to ten pounds, and if she will not agree to that then to let the matter go on to completion.

This is all I know of the matter at present, and if any difficulty should arise between Laurence and Mrs. Brown, he is to let me know at once and I am to consult with you in the matter as to what steps to be taken.

Stewart returned yesterday and is very much pleased with what he has seen. He is delighted with the land and district, and is, so I have been told, prepared to take some hundreds of acres for the very worst of the land.

If we get many such experts as that to report on the place there should not be much difficulty in arriving at a decision with regard to the future steps to be taken.

If I might offer a suggestion regarding the brother who has come to view the land, I would say, let him also go down and see it for himself and give you his opinion of the suitability of the soil for agriculture, these reports are of great value to us in enabling to form a decision from a practical man's view. You will probably see Stewart tomorrow, as he is returning to Melbourne this week, and told me he wished to see you before he returned.

Can you tell me where I can get my gold pen looked to? I bent one of the nibs the other day and I cannot get it right. It inconveniences me very much and I shall be glad to get it rectified if possible and I know you are more likely to know as to these things than anyone else and shall feel obliged if you will let me know. Please to remember also to send my Reviews and heralds to Parramatta Secy. in future.

Yours sincerely in the work,

From Mackenzie and Caldwell

[#5-A – WCW – 125]

Prospect Road, Granville, N.S.W.

23 September 1894

Eld. W.C. White

Bible School, George's Terrace, St. Kilda Rd.

Melbourne, Vic: -

Page 1 of 2

My dear Brother: -

Yours of 18th only reached me yesterday and I was very pleased to receive it. I should have written you oftener, but thought you would be too busy to care to read my letters and again I thought you might deem it a waste of time on my part in writing you without instructions. I should have sent you the copies of the Mead letters some days ago but was not quite sure if you wanted them in Melbourne or Sydney. Anyway I enclose them to you now. I got a letter from Laurence late Friday afternoon and I send you copy of same. I gather from it that Mrs. Brown does not cancel the contract in fact, but she does so in the letter because he says it can lay over till the end of the year unless she finds a buyer at a higher figure in the meantime.

I interpret his letter in this way. If we do not pay the £20 to have the land formally placed under offer till the end of December she will be free to obtain a buyer for the land at any time for a higher price, but if at the end of the year she has not sold it then we are free to buy it at the same price as at present. The other conditions are I think very reasonable and the only point to consider is whether it is worth our while to pay so much money for a privilege which in the end may not be a privilege at all, or in other words she may be very glad to sell to us then at the same price if we require the land.

I propose to see Reekie tomorrow and suggest that the matter be allowed to remain in abeyance till the end of the year and let us run the risk of being able to obtain the land then if we need it.

Laurence was delayed in getting over to Mrs. Brown through the visit of Bro. Stewart, who you will remember went down there just before. Bro. Collins came up on Tuesday last and stayed a night at your house and went on to Sydney on Wednesday when he was to arrange about doing some colporteur work around Leichardt. I have not seen or heard of him since.

On Monday last Bro. McCullagh moved down to Ashfield and I went down there to give him a hand to get things straight at your mother's desire. I took Dr. Kellogg down with me to show him the location and I have been helping to get out the Quarterly reports for the Conference for Bro. McCullagh, a copy of which I send you.

I have been doing some bookkeeping for Sr. Campbell and I am making copies of Bro. Holser's letter.

I have been giving some considerable attention to my shorthand during the week, but I have not troubled Sr. Campbell for a lesson [page break]

[#5-A – WCW – 126]

Prospect Road, Granville, N.S.W.

23 September 1894

Eld. W.C. White

Bible School, George's Terrace, St. Kilda Rd.

Melbourne, Vic: -

Page 2 of 2

as I know that she has been busy with other things, but we have just finished a lesson and I am gratified to find that I am so well grounded in what I have learned and as I have sought the blessing of the Lord on my studies I am sure that he will answer my prayer as it is for the purpose of using those talents that He has blessed me with in His service that I desire to acquire the mastery over it. I am devoting all the spare time that I have to it, that is, I write at night after I have done my other work and I get up early and have an hour before breakfast at it. Bro. Israel has just arrived here having reached Sydney on Friday and spent Sabbath with Bro. McCullagh. He is now with your mother, he is very much pleased with the campground and says it is the best we have had.

I am very pleased to learn that you have had good meetings in the convention and that you are of good courage, may the Lord bless you all abundantly.

I have seen Grimwood again about Rowlands matter and he tells me that the matter between him and his mortgagee is as far off being settled as ever. It may yet be necessary to place the matter in the hands of Abbot and Allen to get the deed and I would suggest that you get the mind of the Echo Board whilst you are there so that we may be prepared for any emergency.

Your mother and Dr. Kellogg went out to Prospect yesterday morning and in the afternoon the Dr. took the service in Parramatta. He also takes the Missionary meeting here tonight.

We are all well and of great courage. I feel that the Lord has blessed me greatly and is leading me where he would have me, I thank him for his great love and mercy to me and mine.

I don't know of any further items of news to send you at present but shall be very pleased to see you back again.

Yours sincerely in the work,

A.G. Mackenzie

P.S. I forgot to mention that the "Brother William" is in Sydney and I prepare to go on board of his ____ while I am in town.

A.G.M.

[#5-A – WCW – 127]

Prospect Road, Granville

24 September, 1894

Mr. L.N. Laurence

Coorumbung

Dear Brother,

Your letter of 20th inst. duly to hand. I don't know that I quite understand what Mrs. Brown has agreed to, but interpretation of your letter is this,,: That Mrs. Brown is willing to cancel the contract made with you and let us go free, or in other words will let us cry off the bargain. If we wish to keep the present contract open till Dec. 31 we must pay her the sum of £20 and if we do not care to do that we must run the risk of being able to purchase the land at any time between this and the end of the year at the same price and on the terms that she now proposes. But suppose that we do not buy the land at all, will she then forgo her right to compel us to complete the contract by simply forfeiting the £2 we have paid? If this is the correct interpretation of her terms, the best thing to do is to remain open until such time as Bro. White returns from Melbourne, as we cannot be injured by the delay. I scarcely think that we should be disposed to pay Mrs. Brown such a large sum as £20 for the privilege of getting the land under offer till the end of the year for fear of any buyer coming in and purchasing the land at an advanced figure I have seen Bro. Reekie this morning on the subject and we think that you might write to Mrs. Brown and tell her that under the circumstances we will run the risk of any purchaser coming in and buying the land and that if we should desire to purchase it between this and the end of the year we will be agreeable to accept the terms she now proposes. I have sent a copy of your letter on to Bro. White and I hope that he will return by the end of the week.

Please let me know if any fresh difficulty arises in the matter, and it would be well if you could, in writing to Mrs. Brown, write in such a way as to get her to place on paper what you have communicated to me.

I had a letter from Bro. White in which he tells me that they have had good meetings at the Melbourne convention.

Bro. Israel has just come over to arrange about our camp-meeting, I am looking forward with great interest to it, and hope to see manifested here the same desire on the part of our people and the outside public to know of the truths of God and His word.

Yours sincerely in the hope,

K.G. Mackenzie

[#5-A – WCW – 128]

Prospect Road, Granville

27th, September 1894

Eld. W.C. White

Melbourne

My dear Brother,

I am pleased to avail myself of the opportunity of your mother writing to you to enclose a few lines, although I have very little news to impart beyond what I expect your mother will have already told you. You will be sorry to learn that Sr. Perdue is dead and is to be buried today. In one sense it is a happy release for her and should be a relief to her relations considering what she has had to suffer for so many months.

Dr. Kellogg went out to Kellyville yesterday and will remain there till next Monday.

Bro. Israel is with Bro. McCullagh at Ashfield arranging for the camp-meeting, but they were both up here last evening and took part in our weekly prayer meeting.

I have been employed assisting anything and everything in which my help was or could be made available, I have done some writing for the Dr. and I am pushing the shorthand as much as Sr. Campbell can assist me, I think that I am making fair progress, at least Sr. Campbell can assist me, I think that I am making fair progress, at least Sr. Campbell expresses herself as being pleased, but then there may be just the smallest amount of sugar in that. I hope not, however, for I am very anxious indeed to make myself proficient in that as well as the typewriting.

I am at present moment using your "Smith" which I brought home last Monday when in town.

I did not go on board of the "John Williams" as I was informed by the Dr. that she was in dock, but he afterwards told me I could have seen her as he had made a mistake. He tells me however that he has got a photograph of her and all particulars concerning her dimensions, etc. I saw Bro. Reekie on Monday whilst in Sydney and counseled with him relative to Bro. Laurence's letter, which he also thought was ambiguous but after due deliberation we decided that I should write to Laurence and tell him to write to Mrs. Brown and tell her that it was decided to allow matters to remain in abeyance and to take our chance of being able to purchase the land later on if required. I could not see what else could be done as our time to complete the contract was up on the 25th and we had only one day in which to decide and further more than that I don't think that there is any probability of her finding a purchaser for the land at any increased price. As the time has come to send the mail along I will close with the hope that you will be able to get away on Sunday. With best wishes for you.

I am your sincere Bro in the work,

A.G. Mackenzie

[#5-A – WCW – 129]

Norfolk Villa, Prospect Road, Granville, N.S.W.

Elder D. Steed

Palmerston North, New Zealand

Dear Brother,

On my return from Melbourne I found your short letter of Sept. 18 in which you speak of Eld. Wilsons return and wherein you request me to send you your letter of May 23. This I do with pleasure, asking you to return it to me as soon as convenient.

As I read it over now in the light of what Eld. Wilson told me about the work in Wellington it impresses me somewhat differently than at first reading, Eld. Wilson supposed that I had been informed of the offence given by the manner in which Dr. Kellogg conducted his review. It so happens that no one had told me a word about it, therefore some statements which referred to this were supposed by me to apply to the general work and influence of the meeting.

We rejoice at the prosperity of the work in New Zealand and especially at the progress in Palmerston.

Please give me free criticism of our circular letter "The Church Visitor" and feel free to contribute something for the next number.

We are now in active preparation for our camp-meeting and today Prof. Rousseau and about twenty of the school family arrives here to take part in that meeting. In about another week we shall probably have about 20 or 30 more from Victoria to join with us in the camp.

The location is a good one at Ashfield facing the Parramatta Road and is well sheltered with trees. There is also a large stone rise on the ground which is at present partly occupied by Eld. McCullagh, Eld. Daniells and Israel. We look forward with hope to having a large interest manifested here and that the Lord will open up the way for many to embrace the truth.

If you will write me a letter of news giving me all the entailing arrangement you can about the work in New Zealand I will pass it round all your friends during camp-meeting.

I have to hasten away to meet the brethren from Melbourne and I understand that Bro. Mackenzie is also writing to you, I will leave him to fill up all the little items of news which you will feel interested in.

Yours sincerely in the work,

W.C. White A.G.M.

[#5-A – WCW – 130]

Norfolk Villa, Prospect Road, Granville, N.S.W.

13th, October 1894

Mr. George Rose

Echo Publishing Co., North Fitzroy, Vic.

My dear Brother,

Your letter of Sept. 20 was handed to me in Melbourne but I did not open it until I reached this place otherwise I should have spoken to you about it before leaving.

I sincerely regret the turn in our business which makes strict economy and retrenchment necessary. I do not think we shall be warranted in employing two men in the office work of the Subscription Book Department.

I have hoped that you would see your way to enter the canvassing field and I suggest that you talk with Bro. Michaels about it. He thinks that some parts of S. Australia are in fair condition for work.

Would it not be a blessing to Walter and the other members of your family for you to rent a place in the country where Walter would be away from the city influences and where he could, by gardening, provide the family with much of its living. Please think of this and talk with Bro. Smith about it.

Yours in great haste,

W.C. White

A.G.M.

[#5-A – WCW – 131]

Norfolk Villa, Prospect Road, Granville, N.S.W.

13th October, 1894

Eld. G.B. Starr

Rockhampton

My dear Brother,

Your short but welcome letter of Sept. 25 is at hand. We are glad that the interest is such that you cannot spare the tent. There are two marquees in Sydney each about 36 x 53 feet, one of which we shall probably buy.

Your order for 300 copies of Sentinel No. 2 has been passed to Bro. Reekie. Number two has an illustrated article which we think will facilitate its sale.

We have hoped that you might have been able to organize the Rockhampton Church and send delegates to the Conference. If this is not done, send best representative men to the meeting and we will give them a chance to speak but not to vote.

What do you think of the Church Visitor? Please contribute something for No. 2.

I will send with this copies of some letters which you will appreciate.

Tell Bro. Hickox I have his good letters and will try to answer soon. Must now close and hasten to Sydney to meet Rousseau and 20 of the school family.

Yours in haste,

W.C. White

A.G.M.

[#5-A – WCW – 132]

Norfolk Villa, Prospect Road, Granville, N.S.W.

5th October, 1894

C.P. Michaels

Echo Publishing Co.

North Fitzroy, Vic: -

My Dear Brother,

Yours of Sept. 28 is just at hand and read with interest. As I shall see you so soon I need not enter into details; my object in writing this is to remind you that our workers meeting commences Oct. 9 and that we need your presence and assistance from that time forward.

I am sorry that our plans to release Whittle from the Northern Queensland trip have failed. It is also possible that Crothers will be late to the meeting; therefore please come prepared for any emergency.

Preparations are progressing finely.

Yours in haste,

W.C. White

A.G.M.

EXPERIENCES IN TURKEY AND ASIA

By Eld. H.P. Holser

Reported by Wilton Smith

When our people received the Third Angel's Message, they saw that it was a message to go to all the world, but in sending out workers to one field and another, Turkey seems to have been almost overlooked. But the Lord did not forget it.

Brother Anthony, a Greek, had gone to California and attended one of our camp-meetings and there received the truth. He is a shoe-maker and had a small store and as soon as he received the truth he had a burning desire to carry it to his countrymen.

Even whilst at camp-meeting he promised the Lord that if he would send him a buyer for his shop he would go home and circulate the truth in Turkey.

Scarce had he returned to his native village when he found a buyer. Almost the first man he met was the one who wanted to buy him out, and soon he was on his way to Turkey. He could understand only a little English, so he had but an imperfect knowledge of the truth.

His home is on the Black Sea on his way home he stopped in Constantinople and went into one of the Protestant churches supposing that everybody would be as glad to hear about the message as he was. He began at once to talk it in the church, but he soon found out the difference. They set him outside, but he simply stood there and proclaimed the truth.

For that they put him in prison as a disturber of the peace and as is customary among the Turks when they get a man they do not let him go as long as there is any prospect of getting any money from him; and so they kept him in prison until they had squeezed out all the money he had. Then as he had no money to go further with, he had to work at his trade for a living and in order to get work and keep the Sabbath he worked for half price.

But still while doing this he was able to do missionary work, an illustration of what can be done when one's heart is burning with zeal for the Lord. The result of his work was that several received the truth. One of them was a young man that had been in school several years at Fintab and after he graduated he went to Constantinople and there received the truth and went to Basle.

Some of you have seen him; it was Brother Baharian.

After spending eighteen months with us he returned to Constantinople and from the beginning the Lord blessed his work in that city. In the very first meeting that he held there was a young Greek present [page break]

EXPERIENCES IN TURKEY AND ASIA

By Eld. H.P. Holser

Reported by Wilton Smith

and he continued to go every Sunday, but he said nothing. All the other Greeks disputed very much. They were very much as they were in Paul's day, noted for their disputation, for the disposition to discuss and dispute. But this young man kept quiet and by and by embraced the truth and then he asked the brethren if they had ever heard him dispute against the truth and they said No. He then explained the reason. He said the first time he went into that meeting the spirit of the Lord impressed him that that young man had the truth, listen to him and do not dispute what he says. So he followed that instruction and kept quiet and listened until he received the truth. And he received it with his whole heart.

He had been a zealous Greek Catholic before and prayed before his image every day. He had an expensive image and as soon as he received the truth he broke that to pieces.

Before he began to keep the Sabbath, he heard about tithing and as soon as he heard it he began to pay. And so every truth that he saw in the Bible he began to obey just as soon as he heard it. That is one illustration in many of how they come right into the truth and take hold of it in all its parts.

There was another young man, a Greek sculptor, who was very worldly. He was very deeply sunken in sin, so that he had become a terror to his family. He would hardly ever go home evenings, but would stay out and use the money that he had earned in drinking. His wife feared to see him come home because he was so rough. This man was induced to go to one of the meetings and soon received the truth. He was so thoroughly converted that he at once left off his drink and his tobacco and all of his ungodly companions and was entirely changed in his life. Even his figure, his person, changed in a short time and in his family he is now a blessing. He is kind with his wife and children. It was my privilege to stop there one night with them and it did my heart good to see how they rejoiced together. His wife cannot praise the Lord enough for the wonderful change in the man.

Now this man's brother was still worse than he had been and as soon as the brother embraced the truth he induced the other one to go also to the meetings. When he went he heard about the fact that the end of the world is near, so he went to the saloon and gathered his companions together and said, see here, they say that the end of the world is near and so it is probable we have but a little time in which to carouse; therefore let us make the most of our time, let us drink and be merry.

That was the sense in which he was impressed at first, but his brother succeeded in getting him to go again to the meeting and soon he became interested and so deeply that he could hardly wait from Sunday to Sunday and in time he was soundly converted and a changed man.

He was sort of ring-leader of the roughs, and a terror among them, and he said himself that there was no sin of which he had not been guilty. That was saying a good deal, yet that man was entirely changed, and they say he has become as calm and peaceable as a dove. And he has also changed in his personal appearance so that those that knew him before would not recognize him now.

I will mention one more case to show how thoroughly the work goes on there. [page break]

EXPERIENCES IN TURKEY AND ASIA

By Eld. H.P. Holser

Reported by Wilton Smith

A young man, also a Greek Catholic, was induced to go to the meeting but at the close of the meeting he disputed everything that he had heard and said he would not go anymore. But the next time of meeting he was crossing the street oh which our house is located and a voice said to him, "turn down that street," and he said "No, I will not." But after withstanding the voice for a time, the voice kept pressing harder, until he walked down the street till he came before the door, and there the voice again said, "enter this house." Again he resisted and said, "I will not enter that house," but he was pressed harder and harder until he did go in. But at the close of the meeting he disputed all that he had heard again, and this experience he had many times. This is an important lesson for us in the missionary work. All that the brethren saw of him was opposition to the truth and yet the Spirit of the Lord was working in a most marked manner upon his heart. So we can never judge by appearances. It is our business to sow the seed and leave the results with the Lord. In course of time this young man accepted the truth, and then he left Constantinople for the interior of Asia Minor. He went through Angora as far as Caesarea and there he has continued working until the present time. This is nearly as far east as Palestine. The last time we heard of him, he had quite a good interest there. He was holding meetings and some twenty were attending his Bible readings. There are illustrations of individual cases showing how they came into the truth.

There are now 12 churches in number located in the city and the case of nearly every one is as remarkable as those I have mentioned. The Lord is working there in a very decided manner. The people come and hear the truth and then they go out and spread it in their little districts. Thus far from the little work that has been done in Constantinople it has already spread over a large field. I have met no people who embrace the truth so whole-heartedly as these. They have embraced every feature of the message and live it out in their daily lives.

This is the last church organized in our field. The organization took place in March and now there are 20 members. I went there expecting to give them instruction in the message, as they were all young in the truth, but I could learn from them; and I felt in my heart that I really needed to stay here in Switzerland and give instruction more than there, because there is not a church in our field that is so far advanced as that church. Now I will mention a few facts, and you can judge whether it is so or not.

There is no part of our field where it is so difficult to earn a living as there, and yet these persons with scarcely an exception are paying tithes, they maintain their missionary work. They have their collections publishing tracts in their language; they have also donated for the support of the missionary ship Pitcairn, and they have collected a neat sum toward the support of the Orphan's Home in Battle Creek. Further, they have their own poor fund, and they have not only helped their own poor, but have helped the poor outside of our denomination. That is the first time I have met that in our churches. The Lord is blessing them, and they are prospering better than ever in their temporal affairs. So as a young church, in difficulties as they are, in difficulties as they are, they are in all these respects up to what the Lord's word requires.

And what is true of them in financial matters is also true in [page break]

EXPERIENCES IN TURKEY AND ASIA

By Eld. H.P. Holser

Reported by Wilton Smith

respect to all parts of the message. They have so far given 6500 piaster's for support of the work. That would be the same about 300 francs.

I stated that their work is spreading from the city into the country. From a village in Accomedia, ancient Bythina, there was a cook in the family of a Baptist minister who came to Constantinople. Most of the cooks are men. This one attended one of our meetings and received the truth. When he went home he began to talk to his master, the minister, about keeping the Sabbath, but he opposed it very strongly. This Baptist minister had been in America and knew about our people. He used all the Sunday arguments to turn him from the Sabbath, but the conviction grew till he decided he must keep it. And when he took his stand the minister discharged him and drove him out; and he not only drove him out of his house, but he drove him out of the village. The people there are easily stirred up and the minister took advantage of this fact to stir up the people against him until it got so warm he could not stay there and he had to leave.

He is an umbrella-maker by trade, so he took his case of tools and went from village to village around Accomedia to repair umbrellas, and so make a living. But while doing so his first object was to teach the truth and through his work all around in these villages the truth was spread. The Baptist minister drove him out, but the Lord sent him out to preach the truth.

He soon let Brother Baharian know of the interest and Brother Baharian went down to help him, and soon a number accepted the truth.

One of the first of these was an old gentleman that was one of the first Protestants in Turkey. When he first embraced Protestantism he endured persecution. Later on the Baptists came and he accepted baptism, and was again persecuted. And when the Sabbath came he accepted that and now he is persecuted again. While we were there we witnessed some of his persecution. we held meetings in his house, and on Sunday the Protestant and Catholic young people gathered around the house, and during one of our meetings they stoned it and broke in many windows. There was hardly a whole window left in the house. Nearly every Sunday they collected around his house and they cried out, "Sunday is our day. Why do you work on our day?" And then they answered it with a shower of stones. I took particular pains to notice the old gentleman's countenance when they were stoning the house to see what effect it had on him, but he was not wringing his hands in fear and anguish, but his countenance was lighted up with joy. I asked him if he did not fear for his place. "Oh no," he said, "My house is insured. When I gave myself to the Lord I gave him my house also and it is insured. When I gave myself to the Lord I gave him my house also and I have nothing to lose. If the Lord lets them take it or destroy it, it is alright; I am satisfied with whatever he is pleased to send." It was real refreshing to see the old gentleman right in the midst of danger with that feeling.

When Brother Baharian first visited that village they went from there to another village and began meetings in a restaurant. During the Bible reading a man arose and said, "The Bible says that in the last days false prophets will come and you are one of the," then he sat down and Brother Baharian finished his reading. But before the end of the reading [page break]

EXPERIENCES IN TURKEY AND ASIA

By Eld. H.P. Holser

Reported by Wilton Smith

that man's heart was touched and he arose again and said, "I am mistaken, and I want to take back what I said. I was wrong, I believe this man has the truth." He then invited Brother Baharian and his friends home and there they continued holding meetings at his home and the man and his daughter embraced the truth; but the wife was very much opposed. When the people came to the meeting she would stand without the door and send them back. She told them there was nothing for them there but false doctrines taught and they should go away. And then she went further, traveling around the village and stirring up the people and told them that this false teacher had stolen her husband and daughter and he would steal their husbands and daughters and that they must get him out of the village. She stirred up the people so that they collected around the house and stoned it. The people there have not forgotten that ancient practice of stoning. So Brother Baharian left the village for a time, but after it grew quiet he returned and the interest this time grew larger than ever, until he said he believed many would have accepted the truth had it not been for the severe opposition. Finally they gathered around the house again and stoned it; and they continued their uproar until about 9 o'clock Sabbath evening. Then they thought it was all over and the next morning the brethren came to the house to have further Bible study, but while they were thus engaged, the crowd assembled again. The brethren barricaded the door so they could not get in. Then they began digging a hole through the side of the wall of the house. Many of the buildings there are made of stone. The crowd kept assembling until about everyone in the village was around the house, more than a thousand were assembled.

They were shouting and throwing dust in the air and soon had the hole in the wall large enough to enter. At that time the brethren said to Brother Baharian it was time to go so they opened the door and went out into the street among the crowd. They did not know, of course, what might happen the next minute, but they went out trusting in God, and not a hand was laid upon them. They went out to the mayor of the city, the crowd around them all the time in an uproar, but they were uninjured and were sent away from the village under an escort of horsemen and soldiers. The mayor said he could not protect them as everybody in the village was against them, and the only thing they could do was to leave the village.

Quite a number came from this village to our meetings, and they say the interest continues in this village, and others are accepting the truth there. Three were baptized while I was there and now we have seven baptized members in that village.

Our work has extended almost as far east as Nicea, where the famous council was held in which Constantine presided. This is the province to which the Apostle Paul wanted to go to when he was at Troas. But the spirit forbade him to go into Bythia, and then he saw this man in vision in Macedonia, calling him to come over and help them. So the truth is getting into the field where the gospel was first introduced.

There are many villages in this district, both Bro. Baharian and Bro. Anthony have been there and they were also imprisoned once or twice besides being stoned twice, and yet the work is extending all the time. [page break]

EXPERIENCES IN TURKEY AND ASIA

By Eld. H.P. Holser

Reported by Wilton Smith

When we returned to Constantinople from our visit here, we held another meeting in the city and then a man was present from the village in this vicinity. Brother Baharian had been there eleven days and during that time some interest was stirred up and it continued. The man in our meeting from this village said they were now meeting every Sabbath in that village and 20 persons lay aside their work and come together every Sabbath for Bible study. And all the connection they ever had with us was more help to come to their village.

There was an interest down in Cilicia and also in Aleppo and to reach these places we have to go by steamer, connecting the Black Sea with the Sea of Propontis or Marmora in the Straits of Bosphorus and Constantinople is just at the entrance to the Sea of Marmora. Here we took the steamer, passed through the Propontis and then through the Straits of Dardanelles. At this point they are strongly fortified on both sides and here is supposed to be the site of ancient Troy. As soon as we enter the Aegean Sea and Grecian Archipelago we can see the island of Samothracia. That is the one which Paul mentions as having passed on his way from Troas to Macedonia.

As we passed down we were all the time in sight of the coast so we could see the site of Troas very well and then the point around which the apostle sailed while Paul walked across. That is where the famous Sunday meeting was held. The usual course is to pass around the island by Mitylene and then up to Smyrna. I cannot talk about Smyrna today for want of time, except to say that we have some correspondence there, so what they are beginning to learn about the truth.

From here the steamer passes around near the coast. This line on the map represents where the apostles went on their missionary trip.

The steamships now take the same course and we pass through between Samos and the land which is a very narrow strait. That is where Trogyllium, also mentioned by the apostle, is located. After passing here he soon arrived at Mitylene where he met the elders whom he had called from Ephesus. There is now a railroad from Smyrna.

As soon as we passed out from Samos we could see in the distance Patmos; and for two or three hours we could see the island very distinctly. It is quite high and evidently a rocky bluff. It is about forty kilometers in circumference, or about 25 miles.

There are about 4000 inhabitants upon it now, and there is a Greek monastery over the spot where it claimed the apostle had his vision, but of course that is not authenticated; only we know that the apostle was here upon this island. It has always retained the name of Patmos. I had always supposed that it seemed that it was so far away from the coast that they mainland could not be seen; but the mainland can be plainly seen from Patmos.

You remember the apostle addressed his epistles to the seven churches of Asia. Asia did not then mean the continent to which the name today applies, but it was a Roman province extending along this coast and these seven churches were here so the apostle John could look over and see the province in which they were while he was addressing them. And it was refreshing to think that these messages which he saw from Patmos are now going in fulfillment there. He saw the proclamation in [page break]

EXPERIENCES IN TURKEY AND ASIA

By Eld. H.P. Holser

Reported by Wilton Smith

heaven; we see its fulfillment taking place on earth. We passed on down between islands and around Cyprus and came to Cilicia.

There is no harbor here and it is necessary to take a small boat and row to shore from the steamer. We had hardly got through the waves before we fell into the hands of the Turks. Having lost all my books except the Bible in coming into Turkey, I thought this time I would be a little more careful and put my Bible and papers in my pocket. But just as soon as we stepped out of the boat we were met by a policeman who began to examine our persons. They searched several others before they came to us, so we had a chance to see how it went.

They searched every pocket and took every scrap of paper to be found, even as large as a postage stamp, if it only had something written on it. When they got done with the pockets then they began to feel down the limbs to the shoes; so when they got through they had everything printed or written we had about us, our private letters and all. We tried to secure our Bibles at once, as we told them it was well known in Turkey what that was and it was allowed; and after some time we succeeded in getting them back; but they kept all other papers to examine. From here we had to go to another place where our baggage was taken to be examined again. We protested, but they kept on and took our Bibles again and we tried again to get them back but failed. They promised, however, to take them to the officer and have them examined before we should take the train in the evening' but we had to go off without them and do our work in Cilicia without Bibles. We had a little foretaste of what we may experience in other places at some time. We had to preach from memory; and so it was an admonition to get every word of God in our hearts so as to be prepared for such occasions.

There is a small railway in Cilicia running from the coast up to Adonek, which is the home of Brother Baharian. This is the first time he has been home since he embraced the truth years ago, and it was a very joyful meeting I can assure you. While there we held meetings almost continually. His friends kept coming in from morning till night. But a few moments were devoted to usual visiting and then we began with our Bibles. One company would stay about an hour and then they would go and give place to another and so it continued all day and evening and this was so in most of the places we went.

We didn't have to go out to get the people to come in and almost press them to come as here, but we simply went into a house and sat down and began to teach and the people came and went and heard and we had more than we could do. And although we only stayed here a short time I think we did more than is usually done in two weeks in ordinary places. I might relate to you some of our experiences in Adonek, but time forbids. There are quite a number interested there and some are taking hold.

On the way we had to pass through Tarsus, the home of Paul. We spent the day there. The ancient city is nearly all destroyed, very little being left. The population is now between 15,000 and 20,000. At present there is a school there called St. Paul's Institute. It is established for all denominations and is maintained by American donations and it now has some 72 students. Brother Baharian held meetings there and found many [page break]

EXPERIENCES IN TURKEY AND ASIA

By Eld. H.P. Holser

Reported by Wilton Smith

interested. He regrets very much that he cannot remain in Tarsus and work. I might tell you many things about Tarsus and its vicinity but I cannot on account of time. I will mention but one and that is the trade of St. Paul.

Do you remember what his trade was? The German translation says carpet maker, and others say tent maker. We had a chance to see the work done just as he did it and both these statements are true, that he was a tent maker and a carpet maker. I brought with me a small piece of the cloth. It is made of black goat's hair, and is used by the wandering tribes there for tents. It is also used rugs on the floor; but one of the most common uses is for strong sacks. So those people know what the expression in Rev. 6 means where it says that the sun became as black as sackcloth of hair. You see it is not jet black, but sort of a gray black; and I presume the sun has more of that appearance than a jet black appearance. These threads of which it is made are twisted by hand from the hair and then when the threads are thus twisted they are woven in the usual way into cloth. This is one thing that is maintained just as it was anciently and that is true of most customs and habits of life. So that one associating with the people there in common life, learns the meanings of many scripture expressions better than before.

While we were in Adonek it was quite cold and they brought in means of warming the room. They have no stoves but they brought in a brazier full of coals so we could warm ourselves around the coals just as Peter did. They build their fire out in the court and then bring it into the room when it has done smoking. Also the manner of eating is the same as anciently. We simply had a large waiter or platter in the middle of the room set upon a stool raising it about a foot from the floor. Then we would sit on the floor around it. They bring the food in on a large dish and set it on this platter and then we would all eat from the same dish. They have a kind of bread mad in wafers as thick as thin cardboard. It is baked hard and it will keep from one year to another. They are in pieces perhaps a yard in diameter and when they wish to eat these they sprinkle them with water. Then they are folded up just like a clout and brought on the table and when anyone wishes a piece he just takes hold and tears it off then wads it up in a sort of scoop fashion, or spoon, and then dips it into the common dish and eats spoon and all. And that reminds one of Christ's expression about dipping the sop with him in the dish. They say that is the way Christ ate and I suppose it is.

Again they have no chairs. Usually there is a canopy or sofa in the room and the guests sat upon that while the others usually sat upon the floor on rugs tailor fashion. So it is literally so that when teaching the Bible they were sitting at the feet of the teacher. It was literally accomplished then, and it is even so today. A meeting there seems very different from what it does here. It is the custom there to take off the shoes and leave them at the door, and leave the cap on. It is our custom to keep on the shoes and take the hat off but there is just the reverse. Of course it does not seem at all strange to them as they know no other way. You will see many little things of that kind that will remind you of Bible expressions and we cannot understand fully all these [page break]

EXPERIENCES IN TURKEY AND ASIA

By Eld. H.P. Holser

Reported by Wilton Smith

expressions if we are not acquainted with their mode of life in the East.

From here we went across the straits to Isis which is now called Alexandretta, we intended to go to Aleppo in the interior and that was a three day's journey on horseback. As soon as we landed we took our goods to a hotel to leave while we hunted up horses; but it did not seem to be the right place for us. We said, "let us go to another." So we went and found another hotel, and as soon as we came a man asked if we were not so and so and we said we were and wondered how he knew of our coming. "Why," he said, "there is a man looking for you." We asked who it was and found out that it was Aleppo that we were going to see and he was right there in that very hotel where we had gone. Well I tell you it was a joyous meeting. We felt as though the Lord had directed our steps to just the right place. He was just about to leave that day as he had been waiting several days. He related to us many interesting experiences he had had since embracing the truth. He received it through reading. he was what we call a general agent over the colporteurs in that district and in his work he traveled all over the country from sea to the River Euphrates. In his work since he had received the truth, He had everywhere published the Sabbath.

You remember in this district is Ophir, or ancient Ur. These people here claimed that that was the Ur of Abraham, so that we could feel that at least the faith of Abraham was returning to the home of Abraham.

We traveled with this colporteur into the country and visited some of the people and we found many interested ones and had an interesting experience here and could also see how the Lord worked to protect. From this village we went down to Antioch. That is where the Christians went when they were persecuted in Jerusalem and that is where they were first called Christians. Several began to keep the Sabbath while we were there and some have begun since so now at Isis, or Alexandretta, and Aleppo, there are some eight Sabbath-keepers. This colporteur continues to work on his own expense and the prospects are that he will accomplish a good work. So at present we have five centres where there is an interest in Turkey. In Constantinople is a good interest, also in Bythina and Caesarea, in Cilicia and in Aleppo; and if there were a dozen workers there would be work for them all.

The Foreign Mission Board is sustaining Bro. Anthony and Bro. Baharian but there is now this umbrella-maker working here in this vicinity and there is one working in Caesarea and another in Aleppo, all on their own account so you can see how the lord is working in this field. He is sending the truth and awakening native laborers. It is the most encouraging visit of my life, and I believe that a great work will yet be accomplished. There were difficulties in every district where I was, but the people took right hold of the truth in spite of those difficulties. In my very first visit to Alexandretta we were speaking of the bitter persecutions that are coming to those who accept this message. The Spirit of the Lord led right into it. Here we are afraid to speak about that until we feel that the people have got somewhat strengthened in the truth. But one man there said he was going to keep the Sabbath the first meeting we had and then we proceeded to show him what that meant and asked him if he was ready to meet all such persecutions as that. "Yes," he said, "I have [page break]

[#5-A – WCW – 142]

Page 6 of 10

EXPERIENCES IN TURKEY AND ASIA

By Eld. H.P. Holser

Reported by Wilton Smith

already entered that in my account.”

And that is the Spirit of our people there. When they learn it is God’s work, that is enough, that is final. And if we were so here how many Sabbath-keepers would we have? I rejoice that the Lord is doing a work there and if we have the same spirit to accept the work he will do the same for us here.

[#5-A – WCW – 143]

No. 3 Folio 1.

MINUTES OF THE UNION CONFERENCE COMMITTEE

From November 10 to 1894

HELD at AHSFIELD, N.S.W.

TWENTY-NINTH MEETING

Members present: - W.C. White, A.G. Daniells, L.J. Rousseau, S. McCullagh, and H. Muckersy. Also by invitation Brn. W.M. Crothers, J.M. Cole, C.P. Michaels, and the Ministers of the Australian conference.

An open meeting was held for the consideration of the Religious Liberty work. Meeting was opened by prayer by Eld. S. McCullagh.

The Field Secretary, W.A. Colcord, gave a verbal report of the work during the year. Most of the work accomplished has been the publishing of the principles of Religious Liberty. Besides this some public meetings have been held in different Colonies, principally in New South Wales, Victoria and South Australia.

The Field Secretary has been assisted in his work by the Corresponding Secretaries for different Colonies as follows: - G.B. Starr, Queensland, S. McCullagh, N.S.W., W.A. Colcord, Victoria, A.G. Daniells, South and West Australia. W.L.H. Baker, Tasmania, and G.T. Wilson, New Zealand.

W.C. White outlined the work of the Corresponding Secretaries. They should watch the action of Parliament in their respective Colonies. Men should be invited to read closely the daily papers and forward to the District or Corresponding Secretaries any clippings that they think have an important bearing on Religion and the State.

Meeting adjourned to call of Chair.

W.C. White, President.

L.J. Rousseau, Secretary.

No. 3. Folio 2.

THIRTIETH MEETING.

Nov. 14. Held at Ashfield, N.S.W.

Members present: - W.C. White, A.G. Daniells, L.J. Rousseau, S. McCullagh. Also by invitation Brn. J.O. Corliss, M.G. Kellogg, J.M. Cole, W.L.H. Baker, W.H. Salisbury, C.P. Michaels, W.M. Crothers, and others.

This was an open meeting held for the consideration of the distribution of laborers. Meeting was opened by a season of prayer.

Voted that we request the New Zealand Conference Committee to consider the advisability of holding their camp-meeting in 1895.

After considerable discussion over a proposition for making W.M. Crothers District Canvassing Agent for all Australasia, it was voted that the chair appoint two others to act with himself in drawing up a resolution to be presented to the Foreign Mission Board and to the New Zealand Conference Committee, requesting this change. The chair appointed L.J. Rousseau and C.P. Michaels.

Voted that the request of Eld. J.M. Cole regarding Norfolk and Lord How's Islands be referred to a committee composed of L.J. Rousseau, Dr. M.G. Kellogg, and W.L.H. Baker for careful consideration and recommendation.

The chairman requested Jesse Pallant to read a paper on New Caledonia. The condition of this Island is not very promising for immediate missionary work. No action was taken.

The needs of Lord Howe's Island were presented by J.M. Cole and others. It was suggested that a young man and his wife be recommended to move this Island.

Norfolk Island was also considered and it was suggested that two families be sent to make this island their permanent home.

Adjourned till nine o'clock, Nov. 15.

W.C. White, President.

[#5-A – WCW – 145]

No. 3. Folio 3.

THIRTY-FIRST MEETING

Nov. 15th, 1894.

Held at Ashfield, N.S.W.

Members present: - W.C. White, A.G. Daniells, L.J. Rousseau, and S. McCullagh. Also by invitation J.O. Corliss, W.M. Crothers, J.M. Cole, W.D. Salisbury, C.P. Michaels, and Dr. M.G. Kellogg. Prayer by Eld. Cole.

Minutes of preceding meeting read and approved.

The committee on Lord Howe and Norfolk Islands presented the following report: -

WHEREAS, Eld. J.M. Cole has petitioned that the work on Norfolk and Lord How's Islands be placed under the supervision of the Executive Committee of the Australasian Union Conference and,

WHEREAS, These Islands are so remote from the headquarters of the S.D.A. Foreign Mission Board that several months are required for communication and,

WHEREAS, It is our conviction that it would be to the interest of the cause to have the work in these fields directed by the Union Conference Committee, therefore,

RESOLVED, That we recommend that two families be selected for Norfolk Island and that Eld. Cole remain in Norfolk only so long as is necessary to get them initiated in their work.

RESOLVED, That we suggest Bro. S.T. Belden and wife as one of the families for Norfolk and that another family for Norfolk and also family for Lord Howe's Island be selected by Eld. Cole with the approval of the Union Conference Committee.

The report was freely discussed and unanimously adopted.

Adjourned to call of chair.

W.C. White, President.

L.J. Rousseau, Secretary.

No. 3. Folio 4.

THIRTY-SECOND MEETING

Nov. 15. 7 P.M. 1894

Held at Ashfield, N.S.W.

Members present: - W.C. White, A.G. Daniells, and L.J. Rousseau. Also by invitation, Dr. M.G. Kellogg, M.C. Israel, W.L.H. Baker, J.M. Cole, W.M. Crothers, and C.P. Michaels.

Meeting was opened with a season of prayer.

Minutes read and approved.

Your committee finds that in Queensland there are thousands of natives of the islands of Melanesia working on the sugar plantations, many of whom have learned to speak and read the English language, and have capacity and desire for more culture and education and that there is mixed population Thursday Island and at Port Darwin representing many nationalities.

Further to the Northwest we find that Java has a population of 16,000,000; Sumatra 4,000,000; Borneo 3,000,000; Celebes 3,500,000. In these islands there is a large Dutch speaking population and several thousands who speak the English language. Further north in the Philippine Islands there are 7,500,000 natives and among them many Spanish, English, and Dutch settlers.

We also find that Batavia at the Northwest end of Java, Singapore at the Southern extremity of the Malay Peninsula, and Manila in the Philippine are important commercial centres of more than 100,000 inhabitants each. In Batavia there are thousands who speak the Dutch and English languages. In Singapore several thousand who speak the English. And in Manila many speaking Spanish, Dutch, and English. In each of these ports scores of vessels can be found at any time and often in Singapore and Batavia there are hundreds lying at anchor.

In view of these facts your committee recommended that two men be selected by the Union Conference Committee and that plans be submitted to the Foreign Mission Board for them to make an extended tour of the countries named and of such adjacent isles as they think best, for the purpose of carrying the glorious gospel of Christ to as many as possible and also of becoming acquainted with the opportunities for missionary effort, so that other workers may be encouraged to enter the fields that are most in need of help.

Your committee suggests that one of the persons selected for this [page break]

No. 3. Folio 4.

THIRTY-SECOND MEETING

work should be an experienced canvasser who is able to engage in evangelistic work; and that the other be a medical missionary.

We recommend that these brethren make a careful study of the condition and capabilities of the Islanders in Queensland with a view to their enlightenment and especially to ascertain what openings there are for teachers to work among them and what prospects for their conversion and for the training of some to carry the gospel to their island homes.

During the entire trip and especially from Thursday Islands onward we recommend an earnest effort be made to sell our religious and health books to the English people and to the Dutch, Spanish, German, and French readers and also to the Chinese and Japanese as far as we have books in these languages.

We would further recommend that diligent study be given to the finding of openings for self-supporting missionaries and that special attention be given in the East Indies to the openings for canvassers from South Africa who speak both the Dutch and English languages.

J.O. Corliss

Dr. M.G. Kellogg

J.M. Cole

C.P. Michaels

W.M. Crothers

After a free discussion the report was unanimously adopted.

Report of committee appointed to make recommendations regarding a District Canvassing Agent for Australasia.

Your committee finds that the canvassing work of Australasia is surrounded with many difficulties and that the best of management will be required to maintain it as a self supporting missionary enterprise. The territory is extensive. It is sparsely settled and much varied in its condition. All these circumstances and the results of the great financial depression demand an extraordinary amount of study and discretion, in the working of the field. And it is our opinion that the demand for increased ability in the canvassers and skillful management on the part of the Field Agents will increase as the work advances.

Your committee believes that the interests of the cause would be forwarded by the appointment of a District Canvassing Agent who shall have general supervision of the canvassing work in all the fields under the care of the Australasian Union Conference. The District Agent should conduct canvassers conventions and training classes in various parts of the field; he should train company leaders, and advise colonial agents, and he should make a diligent study of unoccupied territory that new fields may be opened as soon as possible.

It is the judgment of your committee that it would be for the interests of the general cause in Australasia for Bro. W.M. Crothers of New Zealand to be appointed to this work. It is our opinion that his broad and varied experience in the canvassing work has prepared him with the blessing of God to work most effectively for the Master in the broad field mentioned above.

No. 3. Folio 5.

Your committee finds that the circumstances of the New Zealand Tract Society are such as to make its managers very unwilling that Bro. Crothers should leave that field, and that in view of this feeling a petition has been sent to the Foreign Mission Board asking for Bro. E.M. Morrison and family to be sent to this field to take supervision of the canvassing work in Australia.

Your committee finds that there are some grave objections to this plan of operation among which are 1. The large expense of bringing Bro. Morrison and his family to Australia. 2. The conviction that New Zealand as a canvassing field is too limited to absorb the rare experience of Bro. Crothers. 3. Our belief that it would be for the best interests in all parts of Australasia for him to act as District Agent. 4. Our belief that there are men in Australasia who after working for a few months with Bro. Crothers could carry forward the work in New Zealand with his advice and assistance to the entire satisfaction of the brethren and the canvassers in that colony.

In view of all these considerations, we request our Brn. in New Zealand and the Foreign Mission Board to carefully study the matter in all its bearings and to give their support to the following propositions:

1. That W.M. Crothers be appointed District Canvassing Agent for Australasia and all mission fields under the supervision of the Union Conference Committee.

2. That Thomas Whittle go to New Zealand to work with W.M. Crothers with a view to his taking the work of Field Agent in that Colony.

: W.C. White

Committee : C.P. Michaels

: L.J. Rousseau

After a careful consideration the report was unanimously adopted.

Meeting adjourned to the call of the chair.

W.C. White, President

L.J. Rousseau, Secretary

[#5-A – WCW – 149]

Blank Page

EXTRACT from letter of Eld. O.A. Olsen

Frederickshavn, Denmark, Sept. 23, 1894

Eld. W.C. White

Granville, N.S.W. Australia

Page 1 of 4

Very Dear Brother: -

Your good letter of August 3 and a copy of your letter to the F.M.B. of the same date are both received. Many thanks. You will see by the heading of this letter that I am still in Europe and this will account for your not getting a more prompt reply. Former letters have given you the reasons for the lengthening out of my stay in these countries.

Our institute here is progressing with good interest and I am satisfied that it will result in great benefit and blessing to the work in these countries. As I have written you before, Dr. Waggoner is conducting two hours of Bible study in the forenoon. He has taken a slightly different course here than what has been taken in any of our former Institutes. Before the lessons began I had a little talk with him raising some questions about his plans for the work and from the first I have been very much pleased with the manner in which he has conducted the study. He began with the first chapter of the Gospel of John. This book was taken because it was simple and easy and could readily be understood and remembered. He started at the beginning and had the class read a few verses, then members reading a verse a piece as far as they went. Then he stopped and asked questions on what they had been reading till all the thought of passage had been reproduced by the class. Then a few more verses were read in the same way and so on till they got through the next chapter which was not till the next day. By the time they had gone through the chapter in that way, of course the whole class had become very familiar with that portion of scripture. When they came to the close of the chapter, he stopped and asked them questions on the whole chapter and summed up its contents. In this way he has gone through the book. Many in the class were a little disappointed in the manner in which the study was conducted because there was nothing in it calculated to work powerfully upon their feelings. It was getting hold of the word of God in a natural and simple way. I expected that this feeling would arise but I was very anxious that the Institute should be conducted in such a way that its results would be permanent.

And now as the work has progressed the interest has continued to increase and now that they have finished the book of John each member of the class can give the subject matter of each chapter from the first to the last. You can see at once what an advantage such a knowledge of the scriptures is to every worker and every believer.

Well I am now finishing up my work here preparatory to leaving the place next Wednesday and hastening to America as fast as I can. [page break]

EXTRACT from letter of Eld. O.A. Olsen

Frederickshavn, Denmark, Sept. 23, 1894

Eld. W.C. White

Granville, N.S.W. Australia

Page 2 of 4

I shall stop a few days in London and then, as I have written before, sail from Liverpool on the 3rd of October.

Your letters to me and the F.M.B. are very interesting and the different points in they are clearly set forth. I am sorry that I am not at Battle Creek to assist in talking these things up at the present time. You write of waiting for several things to be decided on which we talked when I was in Australia. I think I have in former letters given you information of how I have been situated and how many things have not been done that ought to have received attention. Immediately on my return to America I shall now follow up these matters and do what has not already been done in regard to them. I hope that the Board will take action on some of these matters; still I have fears that they will leave things largely till my return so as to get the benefit of the personal observations I made while in Australia. This will thus have a tendency to delay matters, for which I am sorry.

I am glad to know that the Echo Office is getting on so well under the circumstances. While there is a lose of nearly \$200 for half the year, as you write, still that is considerably less than it might have been under all the circumstances. I am glad to learn that Bro. Salisbury's management of the manufacturing department is proving so efficient. How important it is that men of knowledge and experience should occupy such places.

I read with interest what you say about the Australian Tract Society, the Echo Publishing Company and their relations, the dividing up the territory for work, etc., the hopes and prospects you had with reference to the same when it was done and the results of the financial crises came on soon after. I don't know that there is anything to regret in all this. The object of the move was the furtherance of the vicinity of Sydney. Whether the difficulties would have been just as great if such a change and division had not been made is an open question. On the whole it seems to me that the best that could be done has been done and we certainly have reason to rejoice over the fact that so many precious souls are come to the knowledge of the truth. It is indeed very evident that the present time in Australia, in spite of financial embarrassments and many other difficulties, is favorable for bringing the truth before the people. As you say, many are now in a state of mind to soberly consider these things while in the time of prosperity they did not give a moments thought to the subject of religion.

The resolutions passed by your semi-annual meeting I note with interest especially the one requesting the General Conference Association to make the Echo Publishing Company a general depository for its works for all Australia. I hardly dare to express my mind in anticipation of what the Gen. Conf. Asso. will do in this matter.

Your suggestion for the Gen. Conf. Asso. to take over the depository or take the whole business of the Echo Company and manage it as it does its work in London is one that I have thought of considerable. I can readily see that it would simply some matters for the Gen. Conf. to do [page break]

EXTRACT from letter of Eld. O.A. Olsen

Frederickshavn, Denmark, Sept. 23, 1894

Eld. W.C. White

Granville, N.S.W. Australia

Page 3 of 4

that. But whether such a step would really be for the good of the work is another question. You remember the difficulties we met in London in various ways when the publishing work was carried on by the Pacific Press Publishing Company, and the missionary work by the General Conference. Since the General Conference has taken charge of both the book and publishing work there as well as the missionary work, the situation has become much more simplified and satisfactory as far as management is concerned. But London is quite near to the headquarters of our work that is much nearer than Australia. Yet if the Gen. Conf. Asso. should take favorable action on the proposition you have made and place an agent in Australia and make the Union Conference Committee a sort of Board of Counselors it would simplify many matters and it would place the work in some respects on a good basis. What the disadvantages would be for the Australasian colonies I do not really know. If it should in any way have the effect of separating the sympathies of our brethren in those colonies from the work so that they would not feel that it was their own so much as now then I should not want to have it done because that would not be for the best interests of the work there. But I will not write further now. I will give all these matters careful consideration, then on my return to America I shall bring them before the General Conference Asso. and F.M.B. if they shall not already have been acted upon.

You also make the suggestion of establishing bookshops in all the colonial capitals. Something like this will have been done sooner or later. But in that matter we cannot advance any faster than we can find properly instructed persons to take charge of such shops. It is very natural and proper to have, as you say a center of work for each colony at the colonial capital. That would be on the same plan as we have it here in the Scandinavian countries. The publishing house is in Christiania but there are branches of the same in Sweden, Denmark, and lately also in Finland, in each country being located in the capital city. So the work in each country centers on its capital. This helps work materially in many ways. The territories of these countries is no larger than Australasia; so as the work advances I can see the best of reasons for a move in this direction rather than to center everything in one or two places. The only difficulty in the matter is to plan and arrange it in such a way that unity and efficiency of the work may be preserved so that it can be carried forward with strength and success. The important thing is, as we have experienced in our work elsewhere, to find the proper persons to manage such enterprises. Otherwise they are likely to be so expensive that the outlay is larger than the value received.

Then I see you submit still another plan, -- that of the Tract Society taking the book business from the Echo Office, carrying the stock, importing, doing all the business; while the Echo Company would sustain the relation of printers to the Tract Society and the Union Conference. You ask what I think of this. I hardly know what to answer. The Echo Office, as you state in another paragraph, has been arranged to carry a large stack of books. Then it seems to me that if the plan proposed should be carried through, the Tract Society ought to be moved into the Echo Office, [page break]

[#5-A – WCW – 153]

EXTRACT from letter of Eld. O.A. Olsen

Frederickshavn, Denmark, Sept. 23, 1894

Eld. W.C. White

Granville, N.S.W. Australia

Page 4 of 4

and utilize room which was intended to serve for the large stock of books. All I can say now is that I will think about the matter. I do not wish to make the impression that I think it utterly impracticable. I do not.

Your suggestion to place Australasia under one general management in the canvassing work I think is a good one. As for Bro. Morrison, I have before stated that if the brethren over there who have an understanding in that matter are unanimous in asking for us to come, I think he can come. I think that as a general agent, Morrison would be far in advance from anything I saw over there. I am very glad that Bro. Crothers is working in so well. Whether Bro. Morrison could be everything that Bro. Crothers is I don't know. But I certainly think that he would make every effort to meet the needs of the work. -----

A.G.M.

[#5-A – WCW – 154]

Battle Creek, Mich. Nov. 5, 1894

Mrs. E.G. White

c/o Bible Echo Pub. Co. North Fitzroy, Melbourne, Australia

Page 1 of 3

Dear Sister: -

I was glad to receive from you a few days ago an article for the Medical Missionary. Anything from your pen upon the subjects with which the Medical Missionary chiefly deals counts ten times as much as anyone else could write. The interest in Medical Missionary work is still growing. The thing that most troubles us now is that there are many who are anxious to take up the work but who have not a proper preparation for it and whose rearing has been such that they are not qualified for it slack, indolent, irresponsible, incompetent. The proportion of those who offer themselves for Medical Missionary work who are persons of ability and good sense mentally and morally qualified for the work is sadly small, so when we come to look for a person to send away on a responsible errand, a person who has thoroughness, the ability, the tact, the knowledge, and the training; it is really distressing to see so few of that kind of persons in our ranks; and we scarcely send out a single worker that we do not see them go out with fear and trembling and wait with great anxiety for the report of their work.

If these persons went out as independent nurses to act for themselves and on their own responsibility, we should have less anxiety; but when we know that the world will hold us and the cause responsible for their course and justly so we tremble. One of the most annoying things we have had to deal with in our whole work is the weeding out of incompetent persons whose experience proves to be unqualified for the work. Persons who are dilatory and lack snap and energy seem to take naturally to this kind of work as an easy means of getting a livelihood. The dislike of vigorous work on the farm, and such work as canvassing in which their success depends upon their own individual exertion is one motive which turns the attention of individuals to this work.

When they come to be tested and tried some of them fail nearly every time, and when we undertake to drop them out of the class they feel very much hurt and their friends join with them in sympathy. We never drop a person out of the class without making some enemies and there is nothing we dread so much to do as this; but we have gotten to a point where the classes are much larger than they ought to be.

We have a much larger number of students than we can furnish work for; for example our present family at the Sanitarium is 417, this number includes all our employees, all who are reporting time to the business office. We have 275 patients so you see we have 142 more helpers than patients. It is impossible to get ahead financially under such circumstances, hence we must be more critical in the selection of students than formerly, and more exacting with reference to their requirements. This will give those who are best qualified the opportunities which

[page break]

[#5-A – WCW – 155]

Battle Creek, Mich. Nov. 5, 1894

Mrs. E.G. White

c/o Bible Echo Pub. Co. North Fitzroy, Melbourne, Australia

Page 2 of 3

the Sanitarium affords them.

I am glad to report that our work is encouraging. We have many obstacles, and some insurmountable, but the work is progressing. There is a good spiritual interest among our workers. We have noon meetings daily. Every other day all the helpers meet together in the large parlor in the new dormitory for a prayer meeting or a prayer and social meeting. On the alternate days the helpers meet in sections, for example the young lady nurses who are in charge of patients meet together and talk over their cases and the best means of helping them mentally, morally, and spiritually. This gives one in charge of the nurses an opportunity to judge the condition of the nurses as well as the condition of the patients and an earnest effort is made to keep all alive to their work.

Every noon at the hospital we have a meeting for the hospital patients and prayers for the sick. The number of our surgical patients has become so great we always have a good attendance at these meetings of persons who are interested. Our patients all understand it is our custom to have prayers before operations and they know of this hour of prayer for the sick each day and it is not an uncommon thing for our aristocratic patients to send in a request for prayers especially those who are going to have operations. The patients recognize the entire change in the atmosphere of the place which has occurred within the last few years. I am sure we have gained much in this respect. Patients are constantly coming into the truth, and I am sure that most of those who go away carry little prejudice with them.

As our missionary work is starting in various places we have been sending our efficient workers some in Christian Help Work and some to aide new institutions just starting. We shall soon have small sanitariums started at College View, Boulder, and Portland, in addition to our work in Chicago and Guadalajara, Mexico.

The work started at Guadalajara as a medical mission has developed quite considerable proportions as a Sanitarium. I have secured enough patrons to fill them up during the winter and to fill another house besides, which they have hired for the purpose. They will be at no additional expense whatever for medical assistance in caring for these patients as the medical help they now have can do the work as well as not, so outside of the house-rent, which is very low, and the expense of board, it will be clear profit and I hope with what the mission there is now earning in the care of the wealthy Mexicans and Americans, it will make the mission entirely self-supporting. The mission is now nearly self-sustaining. Their earnings sometimes amount to \$200.00 a month and are never less than \$150.00. This is our first attempt to found a Medical Mission in a foreign land, and I feel greatly encouraged by the result, as I trust it will be the means of encouraging our brethren to take up this line of work elsewhere.

The plan for the work at College View, Boulder, and Portland is for the General Conference to regulate salaries and take the general financial control of the enterprise, the Medical Missionary Board giving the [page break]

[#5-A – WCW – 156]

Battle Creek, Mich. Nov. 5, 1894

Mrs. E.G. White

c/o Bible Echo Pub. Co. North Fitzroy, Melbourne, Australia

Page 3 of 3

medical direction and furnishing the help and the local managers having the aid of a local Advisory Committee. This will put the work on a basis which will enable it to give all the assistance to the local conference work possible, and at the same time will save it from the errors which might be made by inexperienced Conference authorities whose well-meant efforts might prove disastrous in consequence of their lack of opportunity to gain experience in this certain line of work. This plan will save the Conference from having the financial burden and will greatly modify the management and I think will meet the minds of the local Conference authorities.

Our work in Chicago is gaining in some respects. It has become recognized as an established Institution in the city and has the approval of all classes. Several of the leading Physicians of Chicago have become our friends. A couple of weeks ago I received an invitation to address the Practitioner's Club of Chicago, a club made up of the leading and most popular physicians of the city. The subject assigned me was "Materialism in the Medical Profession" which gave me an excellent opportunity to present them some serious thoughts on the subject of what a physician ought to be and of his opportunities and to make an appeal for religion. I disarmed their prejudice by showing the absurdity of the neglect of the body which characterized the superstitions and false notions of the nature of man possessed by the Catholic Church and then showed them that there is rational materialism which is in entire accord with the Bible and with true religion and wholesome ideas concerning the unity of man.

I made my appeal to them on behalf of sobriety, temperance, and religion while standing at the head of a large banquet hall, the air of which was blue with tobacco smoke. Stretching down before me were the long tables lined with men drinking and smoking, every plate supplied with at least two kinds of wine, almost a continuous line of fire appeared down the side of each table from the burning cigars and cigarettes. I expected to be hooted at and hissed, but instead my paper was greeted with long, continued, and most vigorous applause. I was astonished beyond measure and no little gratified. Experience brought to my mind the thought which had not occurred to me before, namely that physicians as a class recognize and respect a high ideal with reference to conduct; although they themselves fall short of it.

The president of the Society insisted on my coming to dine with him the next Sunday which was the last evening. I did so and spent a very pleasant and profitable evening. He enquired particularly about our work and became greatly interested in it, and will send us two patients this week. I have heretofore been very little acquainted with the physicians in Chicago, having been waiting for a favorable opportunity to meet them, which seems to have been thus providentially afforded.

I go in a couple of weeks to give an address before the Mississippi Valley Medical Association, next to the largest medical association in the United States, which holds its annual meeting this year at Hot Springs, Arkansas. I shall simply call there on my way to Colorado to get the work started there.

Very sincerely yours,

sgd. J.H. Kellogg

A.G.M.

[#5-A – WCW – 157]

Page 1 of 5

EXTRACTS FROM LETTERS OF ELD. A.J. READ & CAPT. GRAHAM.

Papeote, Tahiti

Oct. 11, 1894

Dear Brother White: -

Your note of Sept. 3 from Granville with accompanying copies were waiting for us on our return from our island trip with the Pitcairn, and we hasten to reply though it must be briefly as we have a weeks writing to do in two days.

Here is a brief outline of our trip: - Left Tahiti, Aug. 22, arrived at Huahine Aug. 25. Left Huahine Sept. 3, arrived at Rurutu the 11th, where I had to be not only interpreter but also to expound their laws for the natives (my first appearance as a lawyer, but we won both cases to the entire satisfaction of all). When I gave myself up to the mission work to be "ready for either" I knew that it might include the possibility the practice of medicine, but law is to me quite a new consideration.

The Rurutuans are among the most industrious of all the islanders under French control. We left Bro. R.G. Stringer and wife with Sr. Sarah Young of Pitcairn as self-supporting missionaries at Rurutu.

Left Rurutu Sept. 20 and arrived at Raratonga the 27th. These people you will remember were anxious for a doctor when Dr. Kellogg was there on the last trip; they renewed their petition with such earnestness that it seemed quite clear to all that as there were no government restrictions it was the place for the Dr. to stop and especially as there was an opening for a school which unless filled by Mrs. Caldwell at once would in three weeks time be filled by the Roman Catholics who were about to start a mission there; so we left not only the Owen family, who [page break]

EXTRACTS FROM LETTERS OF ELD. A.J. READ & CAPT. GRAHAM.

Papeote, Tahiti

were destined for Raratonga but also Dr. Caldwell and family in order to occupy this important field. The resident missionary was very friendly to us and gave us the use of his church and pulpit from which we addressed his congregation both the English and the native. He assured us that he recognized us as brethren but it was evident to some of us that our settling among them was a cause of a little uneasiness to him; we trust that when he becomes a little better acquainted with the doctor and his work and when he finds him in the efficient help in repulsing the inroads of the Catholics, he will feel more appreciative and perhaps investigate the truth for himself.

Leaving Raratonga Oct. 18 we reached our home at Tahiti the 30th.

Through the death of our landlady, our home has changed hands but we have the assurance that we shall not be disturbed for a year at least. We are so well located for our press and all that we should much regret having to move now. -----

Papeote, Aug. 14, 1894

The good ship Pitcairn with her precious cargo arrived last Sunday.

We were all cheered to look into the faces of some of God's spiritual children again, for it is a privilege seldom enjoyed in these dark lands of vice, crime, and indifference.

Our Master is still leading onward in the work here, though we can expect no easy victory, blessed be his name, we do expect a sure one even though it be at the end of a long and hard struggle. The arch-angel is binding the mass of these people in a thralldom of vice and crime which is appalling; his victims multiply daily; we have to be up early and get [page break]

[#5-A – WCW – 159]

Page 3 of 5

EXTRACTS FROM LETTERS OF ELD. A.J. READ & CAPT. GRAHAM.

Papeote, Tahiti

to work in order to get ahead of the devil's agency, the rum mill which is just within hearing of our house; and when we remember that there are over twenty five of them on this island working early and late to grind out their hellish potions, we feel like working night and day, but when we realize that they are supplemented by hundreds of other agencies, public and private, open and secret, attacking these poor ignorant people, we would be utterly overwhelmed were it not were it not that we have confidence that they that be for us are more than they that be against us, and that though the hosts of sin would overwhelm us in our own strength, yet our mighty Leader has fought the battles before us and knows no defeat; in him we know that we shall conquer.

Signed,

A.J. Read

Papeote, Tahiti

Nov. 1, 1894

Dear Brother: -

We reached this port Oct. 30 after twelve days sail from Raratonga. The winds were squally and ahead, and at times the sea was quite high, so that the vessel at times would dive her jib-boom into the water, and the spray would fly all over her, but the weather and the water are warm so we do not mind a little salt spray. As we had but two passengers, Brother and Sr. Read, there was not so much sea-sickness as at times, but the quality was about the same. We are now lying in the quiet harbor at Papeote and to see the Pitcairn now one would not think [page break]

EXTRACTS FROM LETTERS OF ELD. A.J. READ & CAPT. GRAHAM.

Papeote, Tahiti

that she could behave so badly.

We got into the harbor at 9 a.m. and by the time we had let our anchor go we saw Brother Chapman on the shore, so we lowered the small boat and sent it in for him. He has been here long enough to know how much we appreciate getting our mail at the earliest possible moment after weeks of waiting. The most of us got mail, but some did not, and how hard it is to say as they eagerly ask “Is there any for me?” “No, no letter for you this time.”

You remember I wrote you when here that the Governor had requested us to defer our visit to Raiatea, or rather that it should not be pleasing to him if we should go there. We desired very much to go to Raiatea to land the freight we had for Brother Cady and Wellman, so I could not be satisfied till we had called on the Governor.

The afternoon we reached here Bro. Read and I went to see the governor again. He received us very kindly and asked about our cruise and where we had been. That gave me an opportunity to say just what I wanted to. I told him that we had been to Huahine, Rurutu, and Raratonga. That we had been nearly two weeks on the way from Raratonga and that on the way we came by Raiatea, and though we had freight for that place and desired to call there I would not do so without first conferring with him.

He seemed to be pleased to know that we had regarded his request, and said, “Uteroa is an open port and you have a right to go there if you wish,” I replied, “Yes, sir I know that we have a commercial right to go there, and will be pleased to do so with your permission.” He then said, [page break]

EXTRACTS FROM LETTERS OF ELD. A.J. READ & CAPT. GRAHAM.

Papeote, Tahiti

“You have my permission to go to Uteroa and do as you wish there and I will write a letter to the resident for you or about your visit there.” He then said, “Please do not go to Avora, the native village.” We assured him that we would not. As the governor cannot speak English we had of course to speak through an interpreter.

The Lord has truly blessed in giving us favor with the authorities and though we know that the French Missionaries are doing all they can to prejudice the Governor against us I think that he begins to see that we are not so bad as represented to be.

Being in favor with the authorities here means much more than in the United States. There are many regulations regarding governmental matters and the officials seem to have it in their power to enforce them or not as they feel towards an individual.

Now that the ways is clear for us to go to Raiatea we expect to go there about the 6th, and will take Bro. Wellman and wife and Sr. White. We shall probably remain there about a week and then start for San Francisco. If we get started when we expect to we may be there as soon as the mail boat but will send letters by the regular line, so that if we should be delayed, you may know of our present movements.

The weather here is quite warm but we all stand it will. The crew are in very good health and good spirits.

With Christian love I am,

Your Brother in Christ

(signed) John E. Graham.

A.G.M.

[#5-A – WCW – 162]

Ormondville, H.B.

Dec. 11, 1894

Page 1 of 3

My Dear Sr. Tuxford, -

I begin to realize that it has been a long time since I left you at the station, and we begin to wish to hear from home. I hope that you are all feeling better, and that Anna has decided to stay with you at least until camp-meeting. We had a very pleasant and I believe profitable time in Palmerston and came on to this place yesterday. We received our American mail on Sabbath and were very glad to get all the letters that we got, but my letter from home was missing again, but we heard from home through others so it was not sickness that hindered. We had a good letter from Eld. Olsen and he wished to be remembered to you; said that he would write more fully about the money donated to the Wellington Mission after the committee had met, so we had no direct answer to the questions asked, but he says that he is much interested in the work in New Zealand and will do all that he can for its interests.

I suppose that Bro. Crothers has written to you something of the experience that they had in Wanganui and how that after all the trial that they passed through that the Lord softened their hearts and they confessed how wrong they had done and wished to be forgiven. This has relieved my husband very much and we hope that they will from this on, though they have had to dismiss them from the work, walk more carefully before the Lord and the world. [page break]

[#5-A – WCW – 163]

Ormondville, H.B.

Dec. 11, 1894

Page 2 of 3

I visited Sr. Browns daughter, Mrs. Perry, who lives at Fielding and had a good time talking with them re: the truth, and found them very anxious to learn and a desire to walk in the light. I found that they have a Sabbath School and Bible reading every Sabbath, so we will have another family school to add to the list, and I hope in time that others will join them.

We had a pleasant time with Bro. and Sr. Steed and family at whose house we stopped while in Palmerston. We had a better opportunity to get acquainted than we had before. Six were baptized, which will make 25 members to the church and they have a nice Sabbath School of 42 members and others who are becoming interested. They have a neat little hall for meeting and S.S. and Sunday night meetings.

I hope that Sr. Norton and the others are of good courage and growing in the truth and that others will be brought in. We have felt anxious about Miss Beard since we visited her and feel that now is her time to come out boldly for the truth. The Lord is giving her a chance to redeem the time and she should make an effort to improve it. It would be good for you to see her again when you can get the time, for she met you before and knows that you have persevered through what caused her to falter and you could no doubt help her. She told us that they had no excuse for leaving the church and she knew that it was Satan's work all the way through. Her heart seems tender and now is the time to help her before she settles back in a careless state.

We are at Sr. Redwards and find them all well but Sr. R. who has a bad cold and the earsypiles.
[page break]

[#5-A – WCW – 164]

Ormondville, H.B.

Dec. 11, 1894

Page 3 of 3

We will stay here this week and go on to Hastings and stay with them as long as we can before we go on to Gisbourne.

Bro. J. Wood was thrown from his trap on their way to meeting last Sabbath and was hurt quite badly, though he came on to the meeting. We have not seen him yet, but hear that he was considerably bruised.

The children are making lots of noise and I don't think that this letter will be very readable in composition, but we must get used to a noise again. We are both as well as usual and the atmosphere is not so chilling as it was when we came here before. And the painful duties to perform that we had before us then. I trust that you will pray for us often that we may have grace for every day as it comes, for we little know what we may have to meet as we go to the different churches.

As ever,

Yours in the love of Jesus,

Mrs. G.T. Wilson

Please give our love to you church and all the households, also Sr. Norton and Sr. Smythe, and Sr. McLummin.

[#5-A – WCW – 165]

EXTRACTS from Letters of Eld. D.T. Jones

Guadalajara, Mexico

September 5, 1894

Elder F.M. Wilcox

Secretary, Foreign Mission Board

Battle Creek, Michigan

Page 1 of 3

My Dear Brother: -

I feel that Board has been very liberal with us here in Mexico. While there are many other things that we could use, and some things we could use to advantage, yet we can get along very well with what we have, with the exception that we must have more come. We are having a very good run of a good class of people who are able to pay for their treatment; but we cannot crowd them in with the charity patients.

I must tell you about the Endowed Bed (The Ann Stanley Bed, which is the only one we have at present.) After the patient left of whom I wrote you before, it was only empty a few days when a woman came to the house for treatment who was so sick that she had to be brought on a burro, one man leading the animal and the other holding her on. Like the woman in sacred history she had spent all her living on physicians and still was growing worse all the time. She said she was not able to pay anything for treatment. Her case was such that nothing could be done for her unless she could be kept in the house so we took her in and put her in the endowed bed. Though she could not walk a step when she came, in a few weeks she was able to walk home. She seemed very grateful for the help she received. Soon another poor woman came who also made a good recovery; then a third had an operation for dropsy, and also made a good recovery, and [page break]

[#5-A – WCW – 166]

EXTRACTS from Letters of Eld. D.T. Jones

Guadalajara, Mexico

September 5, 1894

Elder F.M. Wilcox

Secretary, Foreign Mission Board

Battle Creek, Michigan

Page 2 of 3

now a poor man has the bed who was very sick but is beginning to improve. We shall be glad when we are able to take care of more of these poor people.

For the last two months our earnings have been about \$200.00 per month, but not all of it has been collected, yet we consider it good. The circumstances of some parties was such that they could not pay at present, but we thought it better to take them even if we should have to wait for the pay, as they were persons of good connection and some influence. We have gone on the plan that it is better to have people of good reputation come and give them treatment and build up a reputation for our mission then to turn them away because they cannot pay down.

It is really a surprise to me and I attribute it all to the special favor of the Lord, and not to any wise plans or management that we are getting in favor with the best class of people in the city. The mother of the Lieutenant-Governor is taking treatment; also the daughter of General Gutierrea, a retired army general. These are considered among the very first families in the city. Our intercourse with them is not simply a professional one, but they seem to enjoy coming to our house and having us go to theirs. A few days ago a sister of the Lieutenant-Governor died very suddenly. On such occasions their etiquette is to send out written or printed invitations to their special friends to visit the family and for the men to accompany the remains to the cemetery. On the occasion referred to, we received invitations.

During the month of August the average daily attendance was a little over forty. The other missionaries here and those who visit the city [page break]

[#5-A – WCW – 167]

EXTRACTS from Letters of Eld. D.T. Jones

Guadalajara, Mexico

September 5, 1894

Elder F.M. Wilcox

Secretary, Foreign Mission Board

Battle Creek, Michigan

Page 3 of 3

are very much surprised at the way we get hold of the people, but they do not seem to be jealous. They seem rather to take the position that in helping ourselves we are helping them by breaking down prejudice. The Baptists are holding an association in this city at the present time. Their missionaries are here from the different parts of the Republic. We attend their services evenings. Yesterday one of their leading missionaries took dinner with us and seemed much interested in our work. We shall invite others before the association is over.

The Lord is giving us some success in reaching the people; but we do not feel elated over it. Like Cyrus, who never rejoiced over a victory for fear of defeat in the next battle, we live in constant fear that Satan will bring about something to turn the tide of favor against us. But we shall use our best endeavor to work in such a way that we can have the presence of God and angels with us to preserve us from the snares and wiles of Satan.

I am very sincerely,

Your humble servant,

D.T. Jones

A.G.M.

[#5-A – WCW – 168]

San Cristobal Prov. Sate Fe, Argentine Republic

Sept. 24, 1894

F.M. Wilcox

Battle Creek, Mich.

Page 1 of 2

Dear Brother: -

About a month has passed since my last letter to you, so I will now report again. I spent about one week at Buenos Aires and held a few meetings with the brethren there. One family will be prepared to be baptized when I return. There will be about fifteen or twenty to unite in a church organization.

Starting Aug. 26 I took a trip to Crespo in the province of Euter Rios. It was cold on the boat, especially at night. There were no blankets on the boat and I took a severe cold. It resulted in the la grippe, yet the Lord gave me strength to continue my work. There was no one to meet me at Diamentas and remained all night in the hotel.

The brethren to whom I wrote had not received my letter. The next day I found a farmer who said he would take me to his place and I could stay there all night and from there it was not very far to where I wanted to go. By this experience I learned how many of the farmers live. They build little houses of dirt of two rooms. One is to cook in, and the other for dining and sleeping purposes.

They put me in the kitchen part to sleep. There are no floors, so they put a few old coats on the ground and an old blanket for covering. I would have slept very well if it had not been for the fleas who made a big attack on me. While I was fighting these little creatures a cat jumped on me from a perch nearby. It was too hot in bed and too cold out of it.

The next day a man took me over to where our people live. A company of 27 were united in covenant relation, keeping the Sabbath. Satan has succeeded in dividing them a little. In the preaching of the word the spirit of love came among them and differences were removed. The neighbors became interested and at the end of the third week five others united so that the church now numbers forty one.

Eleven or twelve others commenced to keep the Sabbath. Some of these will soon unite with the church. One man came fifteen miles to stay with us over the Sabbath and Sunday. He decided to keep the Sabbath and invited me over to visit their village and talk the truth to them.

We visited one village and held meeting with them all day. I spoke for times to them because they desired it. They would sit down after meeting, sing and pray and then wait for more of the word of life. We continued that way in the open air under the hot sun until we had to leave to meet our appointment in the old place in the evening.

The meetings among our people were nearly the same. We would commence meetings at seven o'clock and continue until ten or eleven o'clock at [page break]

[#5-A – WCW – 169]

San Cristobal Prov. Sate Fe, Argentine Republic

Sept. 24, 1894

F.M. Wilcox

Battle Creek, Mich.

Page 2 of 2

night. The first week I had rather been in bed than up, but the work was so urgent that we continued work and I got well, very likely faster than if I had given up.

I am now in San Cristobal. Here are eleven who will be baptized today. They are Germans. I will organize them into a church but will not ordain any elder at present. They will elect a leader, a treasurer, and a clerk. Then they will have a Sabbath School which will be regulated before I leave. These are earnest souls. They are too far away to unite with the church at Crespo.

There are not many Germans at San Cristobal. It is a French city. Our brethren live in the country. They consist of two families. They are from Switzerland; the smaller family of these are from Germany. Those in Eutro Reos are from Russia.

We ought to have a Spanish and French laborer. A medical missionary would do a good work in Buenos Aires. It would help the work so much all through the country. If we could establish a kind of school or mission and give instructions to some persons from each company of Sabbath-keepers and our colporteurs and canvassers and have a canvassing class in connection with it; we have young men who are devoted and would make good canvassers with a little instruction. The medical work would reach outsiders in Buenos Aires and so would push the work in every direction. The cooking department is really a necessity. How much there is to do.

Your brother in Christ,

F.H. Westphal

A.G.M.

[#5-A – WCW – 170]

Norfolk Villa, Prospect St., Granville, N.S.W.

May 13, 1895

Ella May White

Page 1 of 2

My Dear Mary, -

Well, we are on land now in Australia. We reached here Tuesday afternoon April 30th. The steamer made the trip between New Zealand and Australia in three days and some hours. We had a very pleasant voyage as far as New Zealand, but oh! after that was awful.

This is what I wrote in my diary the first and second days of the voyage. April 6. "Today we start on a long voyage across the Pacific to Australia. We must leave behind many dear friends, but God will help us to find other ones whom we will love. Now I sit taking my last look at America. I wonder when I will see it again."

April 7. "It is evening now. It has not been very rough, but all of our party were sick except Brother Gates and his two little girls. The ship had hardly passed the Golden Gate yesterday before we were giving the sharks a good dinner. But they had it second handed."

Yesterday Brother Gates came to me and said, "Ella, there is nothing in this to make anyone sick, is there?" "No," said I. "I have not been sick yet and I do not think I shall be." "No," he said. "You are standing very well." But pride comes before a fall. About ten minutes after, I lost part of my dinner in the ocean. About half an hour after, I lost the remainder. Mabel was very sick too, and I think she was worse off than I.

The following is what I wrote after we stopped at Honolulu. April 19. "Today we stopped at Honolulu. It is a beautiful place. I would like to live there very much. It was rainy when we stopped there. When we awoke about six o'clock in the morning we saw land stretched out before us. About eight o'clock we reached land. As soon as the boat was in many native boys cam out and swam around it calling for nickels and dimes. People would throw them out into the water and the boys would dive for them. As soon as they caught them they would put them in their mouths and cry for more nickels and dimes. We went on shore, and although it was Sabbath, Mr. Palmer got a little fruit, because we needed it so much. We took a horse car and went up to the city about a mile to see a lady who was acquainted with Grandma. We stayed there a little while and had a good breakfast and then took the car again and went back to the steamer. The band was at the wharf and just before the ship left it played some American and British national airs. Oh how nice America, The Star Spangled Banner, other old songs did sound. But we slowly moved away. And tonight we are out on the wide Ocean. And do not expect to see land for a week."

About two days after we left Honolulu we saw some flying fish, sometimes we would see them in schools of thirty or forty. They are beautiful creatures. Most of them were white but very few were gray. [page break]

[#5-A – WCW – 171]

Norfolk Villa, Prospect St., Granville, N.S.W.

May 13, 1895

Ella May White

Page 2 of 2

There are sea gulls following the ship all the time and from New Zealand there were a few albatrosses. The very next night after we left New Zealand we had quite a rough time. The steamer rolled from side to side, the waves came up and washed over the upper deck and the wind blew very hard. It was so rough that for a while every time the ship rolled one end of the piano was lifted one or two feet off the floor and came down with a bang. That night our cabin was a sad looking sight. We had just got our things and were keeping house nicely. We had a can of strawberries on the floor, two valises, a basket, a handbag, and a box of crackers were under one berth and a trunk and our stockings and shoes under another berth. When the ship rolled these things kept chasing each other on the floor. The trunk hit against the can of strawberries and smashed them all to pieces. Then the trunk, the cracker box, the valises, and the basket kept sliding from one side of the cabin to the other side, over the stockings and shoes and glass when the ship rolled. They did good work at grinding the glass up and wearing out our stockings. Things were in a fine fix by morning. We did not dare to get out of our berths until the glass was cleared up.

On the ship we had received rather peculiar ideas of Australia. I thought from what we had to eat that most of the people over here had three or four kinds of meat three times a day and ate it with pitch forks and butcher knives and their pudding about as heavy as lead were eaten with scoop shovels and the soup was more like dishwater than anything else and the porridge nice enough for chickens. That is the kind of feed we got on the ship. But I find we have not happened to get in the right place of Australia to get such kind of food. Mabel and I were made lots of fun of because it took us longer than fifteen minutes to cram our food down, while most people ate in ten. And with all I do not think I will be a sailor, but we lived through it and now we are happy to be once more on terra firma.

I think Granville is a very nice and pretty place. Sydney Harbor is very beautiful. The most beautiful harbor I ever saw. Honolulu has a beautiful harbor, but it is not as beautiful as Sydney. It was raining when we got to New Zealand and the city looked quite grim, and I did not think I would like to live there very well. When we got here we received a letter from Papa. He was away then and we have not seen him yet. Papa and Mama and grandma were all away at a convention. We expect them in a week. If things happen as they were planned we had a new mama last Thursday night and I have seen a large picture of her. Oh she looks so loving and good. I know we shall love her. When they get home there is going to be a reception for them in this house, and then we will give our presents. The fire opal which I have brought on the train Brother Caldwell has made into a pin and we will give it to her. It was set in silver and looks very pretty. It was more than Mabel or I could afford. Mabel is going to give Papa a moustache cup and I am hoping to give him a writing case. And Mabel is going to make Mama a pin cushion of either pink satin or green velvet. Mabel is going to knit Grandma some wristlets. I have not decided what I will get her.

Ella May White

[#5-A – WCW – 172]

Norfolk Villa, Prospect St. Granville, N.S.W.

May 17, '95

It is Friday afternoon and I am now going to finish up the letters I wrote to you five days ago. I had not time to finish them up then.

I am knitting Papa and Mama both a pair of slippers. Mabel is going to knit Grandma some wristlets. I will get her a slipper case. I expect that there will be a great many presents, but cannot stop to name them all. We are waiting patiently for them to come home.

Two weeks ago last Thursday we went down the Parramatta Riv. to Sydney. First we visited the botanical gardens, then the art gallery, then the zoological gardens and then came home. We had a very pleasant day. I think the botanical gardens are very beautiful. They had most every kind of flower I can think of. The art gallery was nice too, but I think the zoo was the nicest of all. There was most every kind of animal there from an elephant to a little white rat. We take a ride in the buggy most every day. There are beautiful flowers growing all around the house all winter long.

It is Sabbath in about one hour and we must have our letters sent off soon. The Sabbath School we now are attending is a very small one, having ninety to one hundred attendance. They are mostly all people who have just come into the truth as the church is only about three years old. None of them in the class I am in get their lessons but Edith (the little girl that is in grandma's family.) There are only twelve in the family. It seems like a hotel. There are two children staying here now. Nellie, the youngest, is ten years old and Nettie is thirteen. I am very busy and have not time to write more. Must close now and write more next time. Miss Campbell is writing for me, but I am learning how and soon will write myself.

Goodbye.

Your loving little friend,

Ella

[#5-A – WCW – 173]

Auckland, N.Z.

July, 21st, 1895

Eld. W.C. White

Granville, N.S.W.

Dear Brother: -

I thought that you might be interested to know further of our plans and work here and so will write you a few words and will also enclose a letter which Eld. Gates sent by me thinking that I might go directly to Sydney. There may be nothing special in it but I thought I would not delay it so long as to bring it.

We are comfortably quartered at the home of Bro. Steed and are enjoying our stay with this family very much. They are very pleasant, sociable people and make us feel very much at home. We are also pleasantly surprised to be provided with such palatable and healthful food. I did not expect this in the colonies and take this as the result of some of the good work which has been done by the others since the truth found a place here.

Thursday, the next day after our arrival, we looked about Auckland and the suburbs and gained a very good idea of the look of things in this immediate vicinity. Friday evening we began our meetings at the Epsom Read Church and had a good attendance. Yesterday (Sabbath) forenoon I spoke at the church at Surrey Hills and again at Epsom in the afternoon. This afternoon and evening I am to speak at Epsom and tomorrow afternoon and evening at Surrey Hills again. I am glad of the opportunity to meet these brethren and sisters and to do what I can to encourage them and to help the work. You know so much of the general situation here that you do not need to be told the reason why the attendance is small at the Surrey Hills meetings. At Epsom meetings the company has numbered from 75 to 100 and the brethren look for a full house this evening and possibly this afternoon. We have been interested and encouraged to see that some were attending who have never been before. The man who donated the pulpit has never been inside a church until yesterday afternoon. One man attended our Friday evening meeting who had not been inside a house of worship before for ten years.

We go to Napier Tuesday and hold a meeting at Gisbourne on the way before leaving N.Z. we shall meet with most of the churches and hold a council with the committee as suggested in your letter. I hope some good may be done and am sure that it will be a great benefit to me to learn more of the circumstances under which the work is carried forward in those fields. We hope that Bro. Hickox's little girl has arrived alright and that our plan to send her forward commended itself to you as the best thing.

Expecting to see you in due time and with kind regards to all the friends and workers, I remain,

Yours in the work,

N.A. Prescott

[#5-A – WCW – 174]

First Page of Letter Missing

Page 2 of 5

The California memories of that most eventful year, 1850, crowd on me San Francisco was with the exception of a dozen houses, a city of tents. The winter, or wet season, of that year was unusually severe, both in the volume of the rainfall and the fury of the gale. Sometimes during the darkness of night tents were swept to the ground, exposing their dwellers and all their effects to the blasts of the merciless tempests.

In the latter end of that year of desolation and death the darkness was deepened by a visitation of Asiatic cholera, which according to the death-roll publisher, carried off two hundred and fifty men in San Francisco and eight hundred in Sacramento City.

In those days there came a man to that coast who seemed to belong to the old prophetic age. He was a friend indeed to all in need. He had nothing but the clothes he wore, he was a hard worker, out worked for nothing, yet he lacked nothing, and nothing was really needed of human resources by any sufferer in the city that he was not ready promptly to supply.

As quickly as a vulture could scent a carcass that strange man would find every sick person in town and minister to his needs whether of soul or body. If he needed a blanket the stranger who was soon known to everybody went at once to some merchant who had blankets to sell and procured the gift of one for the needy man; so for the need of any article of clothing or even a bowl of soup he would bring it hot from the galley of some soup-maker. He was soon known as a direct express almoner, working most efficiently along the lines of human demand and supply.

His appearance impressed me profoundly at first sight. It was one Sabbath morning after preaching in my little church on Powell Street that I was met at the door by a tall man wearing a well-worn suit of gray jeans and a slouch white wool hat with broad brim. He was lean and bony, he was sallow from exposure to the sun, and his features were strikingly expressive of love, sympathy, patience, and cheerfulness. He grasped my hand and held it and wept as though he had met a long-absent brother.

I took him home with me and heard his story. He was a native of central New York State. He was then about thirty five years old and had been devoted to the work of God among the poor, quietly, unofficially, and without pay, from his youth. He had spent many years instructing the Indians in the far West, and was recognized and honored as a chief among them. Once when his tribe was overwhelmed and driven from their homes by a more powerful war tribe, the white chief refused to run, but hastened to meet the advancing warriors, and commanded a hearing and dissuaded them from the further execution of their murderous purpose.

He had great sympathy for the suffering slaves of the South and cried to God for the overthrow of slavery. He had spent much of his time for the relief of the blacks in our large cities. When overworked in sick rooms he would plant and cultivate a field of corn and thus recover strength and acquire independent means of subsistence.

During the year 1894 and the beginning of 1850 he was laboring among the sick and needy people, white and colored, of Washington, D.C. One night while thus engaged at the Capital, the Lord in a vision showed him San Francisco. The city of tents was mapped out before him in minute detail. He noted its topography, its few houses and many tents, and saw [page break]

[Third page of letter is missing.]

[#5-A – WCW – 175]

Missing Page

[#5-A – WCW – 176]

Missing Page

First Page of Letter Missing

Page 4 of 5

I saw all of the sick men as they lay in their tents and in the hospital, and ____ young men busily engaged in ministering to them all and the Lord said, "Alfred, arise, go to San Francisco and help that man in his work." Next morning I arose and went by early train to New York and took passage for San Francisco. "I spent," said he, "many weeks among the sick and dying at the Isthmus of Panama, and thence got passage in a Pacific steamer which anchored in San Francisco harbor this morning. From the deck of the ship I recognized the city just as I saw it in vision thousands of miles away. I knew that my man, from his appearance, was a Gospel minister and set out at once, as soon as I got ashore, to find him in some pulpit in the city. I went to four chapels before I reached yours and waited till the minister of each came in and I said of each as he entered his pulpit, no, he is not the man I seek. It was late when I reached your chapel. You were well on in your discourse. The house being crowded I stood at the door and said, that is the man whom God showed me in my vision away in Washington City. This is my apology for the unceremonious hearty greeting I gave you as you came out of the door at the close of the service."

That was my friend, Alfred Roberts, the most unselfish man I ever knew. Day and night he ministered to the sick and dying of that city for months, as only he could.

Then he went to Sacramento City and devoted many months extending into the spring of 1851 doing everything within the possibilities of human agencies for the relief of the cholera patients in the first and second visitation of that plague known in California.

In that campaign Roberts broke down his health and returned to San Francisco, a helpless wreck of his former standard of noble manhood. I gave him shelter and all the help he was willing to receive and nursed him till he was able to walk around at will. Then he said "My work in California is done." so two members of my church, B.L. Rose and J.R. Read bought for him a first class passage to New York for three hundred dollars, and he bade us a final farewell.

After his departure I heard nothing from him for nearly three years when I received a letter from his own hand, written in Jerusalem, Palestine. In that letter he gave me an outline of his labors during the intervening years. He said he returned to his old field of labor in Washington, but suffering the disability of poor health he devoted some time to manual labor on a farm in his native state and recovered the full strength of his former years.

Then he went to England and spent a few months in London among the sick and destitute folk. He then went to Italy and beside the bodily ____ care to many, he distributed among the common people a thousand _____ and testaments. As such labors were not tolerated in those _____ and greatly annoyed by the ____ out the Lord was with him and delivered him from the hands of his oppressors.

Then he went to Jerusalem where he was still laboring among the [page break]

[#5-A – WCW – 178]

First Page of Letter Missing

Page 5 of 5

When I visited Jerusalem in the Spring of 1893 I made the acquaintance of Bishop Gobat, resident Bishop there under the joint auspices of England and Prussia. He was a genial, common, inactive man of God and had a son-in-law then, the Protestant Missionary of Nazareth, whose service one bright Sabbath morning I attended in that renowned city of Mary, Joseph, and Jesus.

Bishop Gobat gave me a detailed account of the labors of “that remarkable man,” Alfred Roberts in Jerusalem. Besides relieving the sick he spent much of his time in the instruction of Mohammedan pilgrims.

The Bishop said, “Roberts knew no language outside of his mother tongue but he came frequently to our book depository and got us to select the most interesting and instructive portions of the Arabic Bible and other books and mark the pages with the beginning and ending of each stirring portions and went with these tracts for distribution, he knew the import of every tract. He had such a remarkable insight into the character of men by a glance of his eye that in a crowd of a thousand Turkish pilgrims he would select his orator for the occasion and enlist him and show him what to read and proclaim to the people and so day by day he had great crowds of attentive listeners to the Word of God. He finally worked himself down and it was clearly manifested that his constitution was broken and his work was done. We all loved him as a man of God and a brother in Christ and I fitted up for him a comfortable room in our college building at Mt. Zion and my own daughters waited on him daily, in cheerful sympathy of him during a lingering illness of two years, when he died in peace we buried him on Mt. Zion but a few yards away from the tomb of King David.

I afterwards wept over his grave among the crowding memories of the past and thought of the coming resurrection glory when Alfred Roberts and King David will both respond to the same call of the Son of Man and together ascend from the heights of Mt. Zion to meet the Lord in the air and each alike receive a crown of glory.

Wm. Taylor

Extracts from Minutes of Meeting of General Conference Committee

Held at Battle Creek, April 2 to May 2, 1895

-----000000000000000000-----

Fourteenth Meeting

By request, Bro. A.R. Henry made report with reference to the recent visit of himself and Prof. Prescott to the industrial school at Keene, Texas. Favorable impression made. Soil of school land excellent and easily cultivated, and all things considered an extraordinary selection of land. Thrift and enterprise have so far marked the undertaking. Prof. Hughes giving good satisfaction, but has too much to do. He and his wife are well adapted to the positions they now fill. Excellent order in the home. The offer of the General Conference Association has been accepted, it being understood that the streets of Keene were to be duly arranged and to be fifty feet in width around the campus, fifty feet in width running out from center of campus, and forty feet running out from corners of same. No action taken.

Prof. Prescott reported particulars of a late visit with Prof. Taggart of Harriman, Tenn. The school he is conducting has about 250 or 300 students, and doing about the same class of general work as done at Battle Creek College. Advised that no change be arranged by the committee for labor of Prof. Taggart for the present. With this sentiment the committee agreed.

Elder Olsen read a letter from Dr. J.E. Caldwell of Raratonga asking for teachers for the Island work of the Pacific. Some suggestions were made looking to an effort in the direction of supplying the demand but no definite action was recommended.

Fifteenth Meeting

Moved by Prof. Prescott and seconded by Elder Morrison. That on account of the requirements for a teacher of Pitcairn Island correspondence be opened with Bro. N.W. Lawrence with a view to arranging with him and his wife to go to Pitcairn to take charge of the school at that place. Carried.

Voted, That the selection of a location of a field of labor for Geo. O. Wellman in the Pacific Island field be left with Elder J.E. Graham, Captain of the "Pitcairn".

Voted, That Eld. H.F. Graf be granted credentials from the General Conference.

The matters of interest [page break]

Extracts from Minutes of Meeting of General Conference Committee

-----0000000000000000-----

in connection with Union College for the benefit of the students attending that school received attention. It was—

Voted. That this committee recommend that Bro. Joseph Sutherland advise with Elder W.B. White and other leading men acquainted with the soil and its production around College View with a view to introducing such lines of farming in connection with Union College as can be carried on without employing expensive machinery and which will at the same time furnish the largest amount of work and products to the acre.

Seventeenth Meeting. May 2.

Pro. Prescott made a report for the Committee of education, substantially as follows:--

1. that no changes are recommended in the heads of faculties of any of our educational institutions.
2. That Prof. N.B. Miller and wife be recommended to connect with Walla Walla College, he to act as a Bible instructor, and Mrs. Miller to connect with the school work in such capacity as circumstances may indicate would be advisable.
3. That definite arrangements for a South African College be made later.

Moved by Elder Durland and seconded by Elder Loughborough. That the report of the committee be adopted. Carried.

Prof. Prescott also made partial report on arrangements for General Conference Bible Schools for the coming year: --

1. That arrangements be made for a Bible School in District No. 2 in accordance with the requirements of circumstances to continue three months and that the time and place for the school be selected later.
2. That the provision made in connection with Walla Walla and Healdsburg Colleges the coming winter for those desiring special instruction in Bible study in Dist. No. 6, it being expected that the Superintendent of the District would take special interest in securing at these schools the attendance of those who should receive such instruction.

Moved by Elder Holser and seconded by Elder Durland. That the report on Bible Schools be adopted. Carried.

Elder Durland asked for suggestions with reference to raising funds for foreign missions at our camp-meetings the coming season.

Elder Olsen explained that the matter was of great importance. Our work is extending in all directions. Our laborers are increasing [page break]

Extracts from Minutes of Meeting of General Conference Committee

-----0000000000000000-----

rapidly in number. At the last audit of the committee over two hundred personal accounts were considered and perhaps \$100,000.00 were paid out in compensation of labor. Perhaps an additional one hundred laborers will be added during the present biennial term. The development of laborers is becoming a very important consideration. Laborers are needed both for the home and foreign work and in consideration of this question it is well to keep before the people the relation that the medical and educational departments sustain to our other denominational work. The people should be made familiar with the movements of our missionaries. They ought to be well instructed in regards to plans for extending our work. Educate from the beginning of the meeting to large views concerning our missionary operations with the endeavor to have the people appreciate their responsibilities with reference to supporting the work. All our members, ministers, workers, etc. are pledged to the idea of carrying the third angels message to the ends of the earth. The ideas of the people must not be permitted to become narrowed down to their own local interests, etc., etc.

Eighteenth Meeting

The question of furnishing family tents for tent companies laboring in the General Conference mission fields received brief consideration.

It was moved by Elder Morrison and seconded by Elder Holser that it be the policy of the General Conference to furnish each tent company laboring in General Conference territory with a family tent of the following dimensions: fourteen by six, five foot wall with a fly. Carried.

The committee appointed to make suggestions concerning the week of prayer for 1895 would submit the following: --

- a. That the time be December 21-29 inclusive and that the donations be received on the last Sunday, the 29th.
- b. That the following subjects be presented, one for each day, by the person's named: --
 1. Introductory. The General Situation and the propriety of such a season. O.A. Olsen.
 2. Notes from the Field. F.M. Wilcox.
 3. Entire consecration; what is it and how is it manifested?
 4. The privileges and responsibilities of the church, Christ manifested through it.
 5. The relation of the church to civil government. E.J. Waggoner
 6. The Duties of the Church as expressed in Isa. 58, etc.
 7. The Education and Preparation of Workers to meet the Developments of the message. W.W. Prescott.
 8. Reading by Sister White. Subject left to her option.

O.A. Olsen

Extracts from Minutes of Meeting of F.M.B.

March 29, 1895

o/

26. That while it is desirable to have the right kind of families settle in Zambesia to live out and further the interests of the truth, no special recommendations will be given to any persons expect such as may be sent out under the direction of the Board.

27. That the Superintendent acting in harmony with the advice of the physician will be expected to see that the proper medical and sanitary regulations are observed both while the company is en route, and after the mission is established.

These propositions with a few slight amendments were adopted as presented above.

The question was raised as to the amount of means to be invested in the enterprise for the first year. After some consideration it was,

Voted, That five thousand dollars be the limit of the expenses for the first year; this to include the wages paid to laborers, but not the expense connected with the purchase of the land, in case it should be deemed necessary to secure it in this way. It was understood that this appropriation was up to the time up to June 30, 1896.

Voted, That Dr. J.H. Kellogg be requested to furnish a set of rules and regulations for the sanitary direction of the party.

Voted, That the Sanitarium be requested to furnish at cost one-half tone of health foods for the Zambesia mission enterprise.

THE WORK IN AUSTRALASIA

This meeting was called to consider the work in Australasia in order that by the next mail steamer some answer might be returned to certain propositions submitted by the Australasian Union Conference. At a combined meeting of the Committee on Finance and the Committee on Plans and Appointments held March 27, these propositions had been considered. The report of this combined Committee was made in the following recommendations to the Foreign Mission Board: --

1. That the Foreign Mission Board continue the support of the work in Queensland for the next General Conference Term on the same basis as the work has gone forward during the last two years.

[page break]

Extracts from Minutes of Meeting of F.M.B.

March 29, 1895

o/

ORDERS FOR MEDICAL SUPPLIES.

4. That all orders to the Foreign Mission Board for medical supplies from medical missionaries in organized foreign fields be made through the local organization and not direct from the individual to the Board.

SUPPLIES FOR MISSIONARIES AND NURSES.

5. That Dr. J.H. Kellogg be requested to furnish a detailed estimate of the list of supplies needed by a missionary physician, also a list of articles required by a missionary nurse this to be made the basis for the outfits to be furnished to such workers in the future.

O.O. FARNSWORTH TO THIS COUNTRY.

6. That the Board express its willingness for Elder O.O. Farnsworth to return to this country from England.

APPOINTMENTS OF MISSION BOARDS.

7. That the following Mission Boards be appointed: --

BRITISH.

D.A. Robinson, J.S. Washburn, W.A. Spicer, Isaac Bell, E. Piedue.

CENTRAL EUROPE.

H. Revilly, L.R. Conradi, J. Erzenberger, Leon Teiche, J. Curdy.

GERMAN.

L.R. Conradi, F.W. Spies, Wm. Flech, and that these three in counsel with the Superintendent choose the other two.

RUSSIAN.

L.R. Conradi, Conrad Laubhan, J. Loeback, Jacob Kein, and Gerhardt Isaac.

TRIP OF PROF. W.W. PRESCOTT.

8. That the Educational Secretary in his contemplated trip round the world, be recommended to visit Honolulu, Australasian South and Interior Africa, and Europe, in the order named, spending such time and visiting such places as in counsel with the local workers his judgment may dictate. [page break]

Extracts from Minutes of Meeting of F.M.B.

March 29, 1895

o/

This places the Echo Publishing Co. in very much the same relation to the General Conference Association as is now sustained between the publishing work in Christiana, Norway, and the Association. They have at Christiana a local Board of Management which is elected every year. The same is true with reference to your company. At Christiana the regular routine of business is carried forward without instructions from the Association; but they never undertake enlargement of the work or investment of means in the way of building or of buying any machinery without consulting the General Conference Association and obtaining its consent. In this way the General Conference Association has general supervision of the work and from time to time gives such instruction and direction in the shaping of the general work of the Company as circumstances may indicate to be for the best. This arrangement we think the proper one to be sustained and thus far it has worked very satisfactorily indeed.

Now if such an arrangement should be recognized by the Echo Publishing Company, we do not see that any different relations would need to be sustained. With the recognition of such an arrangement, of course the General Conference Association would naturally expect that the managers of the Echo Publishing Company would carefully and faithfully look after and push forward the work for which the Company was organized.

Heretofore the General Conference Associations stock has not been represented in your regular stock holders meeting. In order that that may be done, we shall be pleased to receive blank proxies to be filled out here and sent back. We shall also be glad to receive full information with reference to the workings of the institution, so that as far as possible we may be fully acquainted with the situation and the needs of the work.

This expression of opinion was adopted as the sense of the Board.

[#5-A – WCW – 191]

On the Train to Adelaide

Aug. 21, 1895

Eld. W.C. White

Granville, N.S.W.

Page 1 of 3

My Dear Brother: -

Yesterday I received two letters (under one cover) from you and wrote a short one in reply. I was much interested in what you wrote and shall try while en route to Adelaide to give you some information respecting our movements and decisions with reference to some of the points you refer to.

I note what you say about the difficulties we shall meet in our endeavors to take care of the young Mohammedan, but still I feel that we should make an extra effort in this case. I have today written to Bro. Reekie stating that you are willing to do all you can at the school and that he will receive full information from you and Eld. Rousseau as to what he should do. Thus I leave the matter with others.

The campground. I think I have told you that we shall not be able to secure the ground near the Northote Station. I felt a degree of relief when I learned this for I did not feel that it was the place for us. As soon as we found that we could not have that place we turned our attention to other suburbs. I added Michaels to the locating com. and asked him to look around St. Kilda, Malvern, Hawthorn, etc. Eld. Israel Capt. Muckersy, and Bro. Michaels are all at work in those parts and when I came away had found some places which they thought would suit us well if they could secure them. My last change to the Con. was to press forward with their work so that this matter shall not stand in the way of other lines. We are praying that the Lord will surely lead us in this matter.

Camp-meeting Echo. Monday forenoon I had a long council with Brn. Colcord, Smith, Israel, Palmer, Michaels, Faulkhead, and Sisters Buchannan, Ingels, and Graham. We discussed many features of the camp-meeting and decided some important matters. It was voted to print a camp-meeting edition of the Echo- 10,000 copies in addition to the regular issue. This is to be dated Sept. 30, but to come out one week earlier so that the people can be at work with it. A good deal of attention was given to the matter of illustrations. We examined the campground outs taken at Sydney, also a nice one which we have in the Review and Herald book of outs. We can get a zine etching of the last mentioned for about 25/- It was decided to do this and have it put on the cover. The matter and illustrations for the body of the paper were referred to the Editorial committee. Colcord and I had some talk together and agreed to give the matter study and write out our impressions for other members and yourself to examine and criticize. You speak of making several numbers specials about the time of the camp-meeting. We have talked this over and had thought of using the cuts of the Review and Signs office and Sanitarium, which we have. Also some others. I would especially request you to give [page break]

[#5-A – WCW – 192]

On the Train to Adelaide

Aug. 21, 1895

Eld. W.C. White

Granville, N.S.W.

Page 2 of 3

thought to the matter and the illustrations which these special numbers should contain and write us freely and definitely at an early date. We can manage to do something in this line during the meeting providing we make good preparations beforehand. But if we do not make these preparations we shall find ourselves in great perplexity if we undertake to fix the numbers up while the meeting is in session. I hardly understand your plan therefore should be glad to have full details as you can give. I may add that I have requested Bro. Colcord not to use any more cuts of our institutions until we have fixed up the camp-meeting numbers. Am sorry he has used so many lately.

Tents. Before your letter came I had talked with Bro. Israel about the supply of family tents and had advised him to send to N.Z. for all of theirs. With these I think we can manage to accommodate all who come. The only tents we have at our command this year are the two in Sydney. One is the old tent used for the large services in our previous camp-meetings and the other one is a new one that has not yet been used. Do you think we shall need more? If so, for what particular purpose?

Dining Tent. From last years experience, from what I have read in the Review, and from what Bro. Palmer tells me, I am of the opinion that we can do better this year than to run a dining tent. I suggest that we urge our people to bring their dishes that we run a cooking department and sell food to the people from the kitchen and let them carry it to their tents, set their tables, and wash their dishes. In the morning we can provide porridge, soup, and hot water and coffee. At noon we can provide hot milk, soups, etc. All these things can be sold at a proper rate by measure. From the grocery we can furnish bread, groceries, fruit, etc. If the people wait on themselves their board will cost less, and it will save us a great amount of work and worry. Will you think of this and advise me? You will have an opportunity to counsel with Prof. Prescott. At our large committee meeting the other day we appointed James Smith, C.O. Michaels, and E.R. Palmer a committee to look into this question and make recommendations re a dining tent and the cooking department. I think the most of those present were in favor of the suggestions I made as to abolishing the dining tent business.

Committees. At the council meeting referred to, we talked over various committees that we shall need and agreed on the chairmen or superintendents of some of them. I will send you a list of these. Since the meeting I have had a little time to think over these and am of the opinion that we shall probably change some of them. This will be so if we send Michaels over to Sydney to work during the camp-meeting. I will try to enclose a larger and corrected list with the ones we agreed on the other day. Please look things over and give me counsel.

Sydney Interests and the Camp-Meeting. I note what you say of the good work being done in Sydney, and of the importance of following up the interests after the present public efforts have closed. I shall be glad to cooperate in any way that is best to keep the work moving. I most sincerely hope, though, that it will not be necessary to send Bro. Michaels over to superintend. The first, most important, and only reason [page break]

[#5-A – WCW – 193]

On the Train to Adelaide

Aug. 21, 1895

Eld. W.C. White

Granville, N.S.W.

Page 3 of 3

I will give at this time is his great need he may get at the c.m. I have been disappointed of late with the tendency Bro. M. has shown. He is beginning to talk and act about the periodic work just as he did about the subscription book work. He listens to every complaint the people make, changes his policy (if he can be credited with having a policy) every few days and opposes every suggestion we make for aggressive work. I have been thoroughly sickened and nearly disheartened with him since his return to Melbourne. He sees little else than bug-bears in the way of every advance move we try to inaugurate. He has lost all confidence in the plan of trying to work the Echo and the Sentinel at the same time. He took such a gloomy view of the Sentinel work in a recent meeting of the Publishing Com. that we had to appoint Brn. Israel and Palmer on a committee with him to work up the Sentinel plan in Melbourne. He not only talks "we can't, we can't" about the Sentinel but about advance moves all along the line. I do not think that I have stated the case worse than it is. If he keeps on this way his periodical works will fizzle out. When he first started in with this line he was courageous. I am satisfied that he needs to be at our meetings and get help. I hope you will think of this very carefully before you fully decide to send him to Sydney. I would not allow the help he would be in some ways on the campground to stand in the way of his going to Sydney.

I shall be very sorry if Byron cannot come over here and superintend the grocery. I have canvassed the ground over and over again, but have not yet been able to find a person that will be able to do the buying as it should be done. We can get Wilson and Rowe of Ballarat to help, but they are not the right kind of men to trust with so much money. I suggested their names in the com. but they said no.

Bro. Collins needs the benefits of the c.m. and I sincerely hope that you can arrange the work there so as to let him come over.

I am glad that you advised Eld. hare to stay longer in Tas. than I had planned. He may see his way clear to run over to the camp-meeting just as it begins.

I wish that we could have a talk about the attendance that we should try to secure at this meeting. There are some reasons why I feel we should work up a good attendance. Prof. Prescott's presence, the meetings of the Union Conf., and the presence of the N.Z. delegates; the division of the territory and the organization of the N.S.W. Conf. and the influence we desire that this meeting shall have on Melbourne are some of the reasons it seems to me why we should make this last general meeting a large one. It is probable that Cooks excursions will run about right in Oct. to take all who wish to travel cheap by rail from both Sydney and Adelaide. As you know the Sydney attendance will greatly affect the size of the meeting. What say you to this?

Well, the train wobbles about so badly I can hardly manage this machine, so I will close with this. I am very tired, but I have so much writing on hand that I must push it through somehow.

Give me help on those points.

Faithfully,

A.G. Daniells

[#5-A – WCW – 194] – 9#5-A – WCW – 199] Missing Pages

[#5-A – WCW – 200]

Extracts from a letter written by Bro. Charles D. Baron

Lord Howe Island

to W.C. White

Page 1 of 2

“Your kind letters, welcome provisions, and long-looked-for building material came to hand just three weeks ago. Week after week kept passing by, and no vessel arrived so that we were becoming quite anxious about the safety of Capt. Garth and his lost vessel; but after eleven weeks the spell was broken. The most of the folks here were getting very short of almost everything but what worried the men-folks most of all was that they would have to do without their pipes. We ourselves had run out of everything, but we were able to borrow a bag of flour from Mr. Thompson’s and in one way and another, we wanted no necessary thing, praise the Lord.

“When we received our letters from you and found out what you had sent us, our hearts felt full of gratitude to the brethren for their being so willing to expend so much of the precious means out of the Lord’s treasury upon such unworthy laborers as we are and we feel more determined to press forward in the work and deserve the confidence placed in us. Old Mrs. Field was highly delighted with her cloak and thanks you very much for it and we thank you also for the warm blankets and strong boots that came so unexpectedly. Since the material came, I have spent sometime working on our little home and we are hoping to move in sometime this week, as I have the roof, sides, and floor fix, the windows made, and have only now to make one door and build the galvanized iron chimney, and our two rooms will be almost ready.

“Since I last wrote, I have had my hands full of work, for I promised Mr. Dingham here to give him a hand with a large house he was intending to remove from one part of the island to another. I let the children have a couple of weeks holiday so that I could work and after that I used to give a hand in the afternoon after school. That took up just about a month of my time. I did not get any monetary remuneration for my work but I have got quite a good deal of timber from Mr. D., and he carted all my timber and things up from the beach.

“Almost immediately after I had finished with Mr. D. we were detained a couple of days at Capt. Nichols’ house through very bad weather, and as he was just beginning to start to line and panel some of his rooms I offered to give him a little assistance as they have been very kind to us. So I started in, with the result that I have earned £5-0-0 and the probability of earning some more in the future. They gave me only ten shillings in cash, and an order for £3-1-0 on their agent in Sydney and the remaining pound they still owe me which I expect to take out in timber. I will enclose 10/- in this letter for our tithe, as I do not know the address of the treasurer of the Sydney Church. Should the Lord open up the way for us to earn some more money in the next few months we will try to send you the cost of our next half-year’s order of provisions, so that we shall be entirely self-supporting. I think as we get more settled down here I shall be able to earn some money by the things I can make in the furniture line and [page break]

[#5-A – WCW – 201]

Extracts from a letter written by Bro. Charles D. Baron

Lord Howe Island

to W.C. White

Page 2 of 2

good, and so we had the ten shillings as well as the chain. We have had stamps given us by the post mistress, and a pair of boots for the boy, with several lots of material to make him up little suits of clothes. We had a nice large tin of cabin biscuits given to us the other week by Mr. Thompson's son. And so we get along fine for the Lord knows our very need.

"Since last writing you we have had exceptionally wet and cold weather week after week, and this has delayed our Bible work some on Sunday. Since the arrival of the "Aladdin" we have been visited with an epidemic of influenza which has completely paralyzed most everything in the way of work here since its unwelcome arrival. Many of the people here are very weak and ailing yet, but so far no cases have been fatal. We find our little stock of oatmeal, sago, and cornflower very resourceful for the sick, as so few of the residents keep such things and so are so grateful for a little. We have tried in several cases to give water treatment and although we might have wished for better results, still we can see it has done good. So far, we are thankful to say, we have escaped this malady.

"On Friday last we had an addition of ten adults to the island's population by the foundering of the brigantine "Zeno" bound from New Castle to Wellington, within a few miles of the island. They were exceptionally fortunate in being able to make here in fine weather as they all might have found a watery grave. The folk who are boarding they find it very hard to find food for them in any variety as there is a great scarcity of anything in the vegetable line to be had. Potatoes are at a premium.

"I have no thirteen day scholars in the school and fifteen in the Sunday school. There are only three girls, one about fourteen and the others about six years of age. When you go to Melbourne, if you have time and are able to procure some of the old lesson books we used to use in Sabbath School for the children, we should be glad for they would be very helpful to us in the Sunday-School. I feel it is the great privilege to have the day school as in this way I come in close contact with each pupil and it gives me more influence over the young folks than if I had them only one hour a week. Several of the scholars felt loath to take a holiday as they said they wanted to get on. I must now close. With best Christian love to all our brethren and sisters in Christ."

Extracts of Letter

In a letter written Aug. 28, 1895 Bro. C.J. Anderson writes as follows of Bro. Alfred Nobbs, former school teacher on Norfolk Island, but who has lately lost his position on account of the prejudice of some toward the truth.

“In a recent meeting concerning this school matter, some of the objections raised against Brother Nobbs were that he left the Church of England, went to the Methodist Church, left them, and went to the Seventh-day Adventists; and the influence of such a man is not good in the school. So he seems to have been turned out solely on account by the Mission here, for the natives and doubt he is being turned out into a greater field of usefulness for the Master. We are on good terms with the people and it is interesting to note how kind some are to us who even helped to vote Brother Nobbs out of his position.”

Bro. Alfred Nobbs, after expressing his appreciation of the writings of Mrs. E.G. White, of the late General Conference Bulletins, and of some of our other publications writes: -

“Perhaps you will regret to learn that the enemies of the truth have succeeded in turning me out of the school and perhaps wish it to have been otherwise; but I am persuaded now that it is the Lord’s will that I may not in any way be hampered in carrying forward the message for this age. While I was in the school, I felt that I was under a certain amount of restriction, but now I feel free to speak my mind to all I may come in contact with.

“The loss of Brother and Sister Cole was keenly felt by us all but we are learning that it is for the best that he should be removed from us. We were becoming too dependent upon him and were in danger of relying upon the arm of the flesh. We who are left to look after the little flock though so different in our general makeup, I am pleased to say are working harmoniously together, each one at his or her post of duty. Bro. Belden is our S.S. Superintendent and is a competent man for the office and an excellent teacher. Our Sabbath School is well pointed with good teachers therefore we may look forward to seeing good results from their labors. Brother Anderson and I attend to the setting forth of the word, alternately taking the morning and evening services between us.

We are all very much pleased to hear of the forward movement in Coorumbung. It is my earnest prayer that God will bless and prosper it greatly for the better qualifying of workers, and thereby help to hasten the final consummation of all things. It is also a source of great joy and comfort to hear of the onward spreading of the truth in all parts of the world. Surely the end hasteneth greatly. I have a longing to attend your conference and camp-meeting in order to better qualify myself for the work. I want to be an efficient worker, that whatever work I am called to do, or wherever I may be sent, I may glorify him who has called me out of the darkness into his marvelous light. Also I desire to come in order that we may be able to talk matters over in connection with the working of the church here and also the adjacent islands to the work of the [page break]

Extracts of Letter

house building.

“We had a rather peculiar experience about three months ago, when the S.S. Victoria arrived rather unexpectedly from Sydney, with a man and his wife and eight children, who were coming to settle here. In the Lands Office in Sydney where he had inquired about settling here they told him that he was at perfect liberty to settle on any land that was not fenced in or under cultivation. When I went to the steamer with a number of the people of the island we found out about this man going to settle and the way some of the men folks here began to threaten what they would do when they heard of the new arrivals, would disgust one at the idea of such selfishness being in anyone’s heart to hinder another fellow being from gaining an honest living for himself and family. When the man landed on the beach with his large family of little ones there was not a soul to go and welcome them. My wife went up Mrs. Searl and spoke to her, and I gave Mr. Searl a hand with his things into the boat shed off the beach. The afternoon was very windy and cold and all the folks went away and left the family on the beach to do as best as they could. We were at our wits end to know what to do for them as we were only in our home as it were on sufferance; but at last we managed to get them fixed up with us, where they stayed for about a couple of weeks until they made arrangements for a place at the other end of the island.

“We felt by taking these people we were doing just what Christ would do, but we felt on the other hand we were working against the islanders, and would lose their help and friendship. We did for a little while feel that there was a coolness, but it has worn completely away now. Many were ashamed by their conduct when they found the Searls under our care, and tired to atone and apologize, but we could see through it all. Mr. Searl is now interested in the truth and he told me he could never have listened to my preaching out of the Bible if we had treated them as the others did when they first arrived.

“Since our cash ran out, which must be four months ago, we have been able to get our milk for nothing by having the milk after it has been skimmed; and so now we are under no expense whatever here for articles of food, unless now and again we indulge in half a pound of butter, which costs us six pence, and which we enjoy as quite a treat.

“You would be surprised to know of the different things that have been given us from one and another. One day Mrs. Baron went down to see Capt. Nichols to buy a few yards of Denham and she came home with a dozen yards for nothing, and the same lady has just brought us from Sydney a large bottle of salad oil and some baking powder, which she would not think of taking the money for.

“Sometime ago we sold a small piece of gold chain and a locket for ten shillings as we did not want it but needed the money; and what as our surprise one evening upon returning home from a visit to the Nichols to find a letter placed in my hand by Capt. N. containing the gold chain and a short note asking us to accept the gift with the wish that we may never have the need to part with the memento of our childhood.

[#5-A –WCW – 204]

Extract from a letter from Eld. H.C. Porter, camp-ground, Newark, Del.

Page 1 of 3

“The work in this country seems to be progressing quite rapidly. In district No. 1 we have the most encouraging outlook there has been for many years. The city work is open everywhere, and demands from all our large cities for earnest workers are so pressing that we cannot supply one tithe of the demands.

“South Lancaster Academy has improved its financial condition quite materially. We have raised \$20,000 on the indebtedness and built a dormitory and an addition to the academy at an expense of upwards of \$15,000.00 for which the cash has actually been donated and paid in or very nearly all of it and the rest will come soon. I think the academy is now in shape to meet all its running expenses and pay the interest on the remaining part of its indebtedness so that I am calmly of the opinion from this time on the academy will begin to gain a little even financially rather than lose. It has taken a long and a strong pull all together in this district to accomplish it. But the end has finally been reached and we hope the academy is permanently on its feet. Personally I am considerably interested in it, for it has received some of the best years of my life and worn out some of the best energies of my bones and brain and muscles, in the desperate struggle through which it has been passing; but the Lord has greatly blessed and favored the advance steps that have been taken and all the people in the District are of good courage with the reference to the enterprise.

“I am glad you are so soon to have a school in Australia. There is no question but what you sadly need it. I do hope it will not have to be started so heavily in debt as this one was, for it is exceedingly trying to run a school when it is overloaded with debt.

“The interest in the home and foreign missionary work in this District is on the increase. The last couple of years have been a very trying time financially on account of the stringency in the money market, and the failure of banks and business firms and the shutting down of many shops and factories; but this state of things is now reviving. We are entering another situation however, which seems to be of special interest. There seems to be an unusual spirit of intolerance settling down in many places so that our brethren are beginning to be watched and placed under arrest, thrown into the chain gang, and thrust into prisons without being allowed even a bed upon which to sleep.

“One Brother Faust of Baltimore was thrown into jail. Elder Ballou went after midnight with quilts for a bed for him, but the jailer refused to allow the prisoner the privilege of such accommodations and harshly turned Elder Ballou away. Brother Faust was compelled to either stand or lie on a board about a foot wide with no covering or mattress of any kind. He was suffering with rheumatism very badly at the time, but this seemed not to touch the heart of the unjust justice in the least. It was learned later that the justice had exceeded his authority [page break]

Extract from a letter from Eld. H.C. Porter, camp-ground, Newark, Del.

Page 2 of 3

in the case and it was unjust imprisonment as no one but the Grand Jury had jurisdiction in such cases and hence he was removed from jail the next day. His case is now pending and will come up at the next sitting of the Grand Jury I presume. The cases of our brethren in Tennessee are equally unjust and the Chicago brethren are beginning to experience the same kind of treatment so that the work of persecution is settling down and rapidly spreading until we have but little to hope for of good times to come in that direction. The most encouraging feature of it all is that while this state of things exists in place of it frightening the brethren from the truth it has the effect to draw them nearer to Christ and through them others are being won to the truth.

“We have here on this campground quite an interesting case of a Methodist minister from Baltimore of more than ordinary ability who was stirred by the persecution of Brother Faust and though somewhat prejudiced began to attend meetings in progress in that city and became somewhat interested in the truth. His sympathies were for the people who were being persecuted and he was willing to learn more of what they believed. He seems to be a devoted, honest, God-fearing man and he conducts himself with quite a good sense of propriety. He spoke last Monday afternoon on the Second Coming of the Lord, and I confess that it was one of the most able and stirring discourses on this subject that I have listened to for a long time. He has now fully decided to take his place with us as a people I understand, and we have hopes that he will prove an efficient laborer and a valuable acquisition to the cause.

“With these there are two other cases of special interest that have recently come to my notice, which, although I cannot say what I think of them in full, nevertheless they indicate to me that we are standing on the eve of great events that are soon to be experienced in the closing work of the message.

“One is the case of a boy thirteen years of age in Indianapolis, Ind. who was engaged in selling papers on the street, but said that the Lord came to him in the night and told him he must preach to the people and tell them that the coming of Christ was very near and that they must get ready. He was not an Adventist. He was so troubled about the matter that he told his widowed mother of it and finally he decided to hire a hall and do as the Lord had bidden him. The advertisement was circulated and a large crowd of people came to hear and Sister William Covert says that the elder of her church who attended said he spoke with great power and read from the Scriptures in the clearest manner the passage that clearly shows that we are living in the very closing sands of time.

“Later he came to his mother one day, and told her that he should sell no more papers on the seventh day, for the Lord had told him that the seventh day was the Sabbath, and he must tell the people so and on it they should not do any work; and he said he proposed to tell the people what the Lord had shown. I of course cannot say what the outcome of this case will be. This is all I know of it, but it indicates [page break]

[#5-A – WCW – 206]

Extract from a letter from Eld. H.C. Porter, camp-ground, Newark, Del.

Page 3 of 3

to me that we are come near to the time when we may expect to see the work go in the fullness of power. A letter from Elder Starr states that it is truly a remarkable case, but that influences are being brought to bear upon the young man to prevent his bringing the Sabbath question to the attention of the people.

“Another case taken from the clipping of a newspaper is about as follows: - A young girl in South Carolina, nine years old, uneducated, began to labor for some of her colored friends. They were converted and later others came in, and she labored for them and they were converted. Quite an interest was created in this way to hear her, and she began to speak to the people more generally. Finally the white people wanted to come in and crowds of as high as two hundred white people began to attend the meeting. It seems to me this solves the color line problem. When the message goes in fullness of its power that question will be swept into oblivion on the part of sincere speakers after truth.

“These are some of the indications that our work is soon to take on another phase. It seems to me that our people are slow to appreciate the rapidity with which the Lord is pressing his work, and unless they speedily awake we shall see many of them left behind as the work proceeds under the demonstration and power of the Holy Spirit.

“In our meetings throughout this District more emphasis has been placed upon the importance of our people all engaging in the missionary work, and everyone doing to the utmost of his ability. The work entrusted to us by our Heavenly Father in his commission is to every man a work according to his several abilities. This has a very reviving effect upon the hearts of the people generally, and I am very sure it will have much to do toward arousing them to the importance of keeping pace with the advancement of the message.”

R.G. Panter

EDUCATION

W.W. Prescott

Page 1 of 5

The question has been asked by some, “Why do we need to have separate schools to educate our children and youth? Are there not schools enough?” If I should ask you why it is necessary for us to establish churches or to have different ministers, would you have any hesitation in replying? Are there not ministers enough in the world? Are there not denominations and meetings enough? “Why,” you say, “they are not teaching the truth; that is why it is necessary to have a separate organization, separate ministers, separate meetings.” That same principle underlies the other question. There are schools, but we cannot get what we want from these schools.

True religion should enter into all our life experience. It is not something simply for the Sabbath day or for the church building. The principles of our religion are to enter into everything we do and say. The only object of a Christian should be to live a Christian life, the life of Christ, and this life should control all he does or says.

We separate from others because we do not believe that they are following the teachings of God’s word. Christ should be the center in education as much as in religion. That is to say education is simply a part of our religious life. But if we allow the enemy to dictate to us the principles of education, we are simply giving place to him and he will poison our life experience.

Then the first thing I would lay down as a reason why we should have separate schools is that the true knowledge of God in Jesus Christ is the foundation principle in education. That is the one thing we ought to be seeking after for ourselves and for our children. Let us read several texts on this subject:

“1 Cor. 2:2. That principle belongs in the school as much as anywhere else. I do not mean by this that we are to have a weak, namby pamby education, nor do I narrow down education to the idea of going to meeting. Paul in his letter to the Colossians says: “That their heart might be comforted, knit together in love, and unto all riches of the full understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ; in whom are hid all the treasures of wisdom and knowledge.” Do you want the treasure of wisdom? Where are they? Do you need any wisdom and knowledge and wisdom that are not found in Jesus Christ? There was a couple once that wanted the wisdom and knowledge not found in Christ. Did they obtain them? Yes; they did, and what was the consequence? All the experience of sin and woe that the world has seen. It was by partaking of the tree of knowledge of good and evil that all the evil came into the world. It is by partaking of the tree of good that we are to get to the place whence Adam fell. It was by a tree that evil came into the world. It is by a tree that good is to come back because He “bares our sins in his own body on the tree. [page break]

EDUCATION

W.W. Prescott

Page 2 of 5

It is by the knowledge of this tree alone that we can be saved. Read 2 Pet. 1:2 and John 17:3. This is the wisdom that we need. In Proverbs 3: 18 we read that wisdom “is a tree of life to them that lay hold upon her.” Christ is spoken of under the name of wisdom. And is he not the tree of life as well as the tree of knowledge? In partaking of him we have life as well as knowledge.

But this education of God in Christ which is the foundation of all true education, cannot be obtained apart from the experience of the life of God in Jesus Christ. We cannot study this knowledge of God in Christ simply as a head knowledge, and obtain it. It can be obtained only through life experience. There are lines of study in which we can obtain a knowledge simply as a statement of fact. We may study some of the sciences in this way, and they may not have anything to do with the practical things of life. There are other things that we cannot study into as a theory. For instance, you believe that protection is better for these colonies than free trade. You can have your reasons for this belief simply as a head knowledge; but you cannot enter into the knowledge of the life of Christ except through the life of Christ. We cannot separate any of the attributes of God as found in Jesus Christ from the life itself. The only way we can know the righteousness of Christ is to have that righteousness. This may be illustrated in this way: Here is one who has never tasted salt, and I try to explain to him how it tastes. I can tell him how food tastes without it, but can I explain to him in words what it is? I cannot. But when I let him taste it he at once understands what it is.

So with the knowledge of Christ, you cannot simply give it to anyone simply by telling him about it; and he cannot get it or understand it simply by what is in words. It is impossible to put it into words, because it is experience itself, and can be known only as experience. The knowledge of God in Jesus Christ is the very life of Christ. How can one who has life define it? It has been the study of the centuries to explain what life is. You and I know we have it but we cannot explain it. Life is the working of God, we cannot explain it, but we can experience it.

Now let us come to the practical application of this question with references to the schoolwork. Why must we have separate schools? This is the answer: In order to impart true knowledge. What is the knowledge which we need to have for ourselves and our children? The knowledge that being true will always remain. Suppose it were possible for us to spend our lifetime studying things that are not so, and yet enter into the kingdom of God where all is true; all that we have spent our life to gain would have to be thrown away. True knowledge is that which will go with us through eternity. From this standpoint obtaining an education is simply beginning to live the life of Christ, beginning to learn those things that will be but the foundation of our experience through eternity.

How many have ever thought of the idea that sin is simply falsehood? A sinner is a liar. To be at variance with Christ is to be a sinner. And our life, when it is contrary to Christ, is but a lie. For if we fill our hearts with things that are not true, we make our [page break]

EDUCATION

W.W. Prescott

Page 3 of 5

lives false. This is why it is important that the truth and the truth only should be taught, - only the truth and that as it is in Jesus in whom are hid all the treasures of wisdom and knowledge. This truth is revealed in the Bible more clearly than anywhere else. What then should be the foundation of our education and the test as to its truth? The word of God.

Who alone can teach the truth? Can we expect a man to teach God's word who does not know and believe the truth? Certainly not. The Christian alone is qualified to be a true teacher. "Teacher" was the title applied continually to Christ and it was applied more frequently than is brought out in our version; for when they said to him "Master" they were addressing him as "teacher". He only can be a true teacher who has Jesus Christ dwelling in him. Can we afford, then, to place our children and youth under the instruction of those who do not know Jesus Christ? Can we afford to place them where all kinds of seed will be sown in their minds?

"The fear of the Lord is the beginning of knowledge," or as in the margin, "The fear of the Lord is the principal part of knowledge." Prov. 1 :7. It is a beginning that goes through to the end. Do you know the Bible definition of "the fear of the Lord"? Prov. 8:13. "The fear of the Lord is to hate evil." Then the "principal part" of knowledge is to "hate evil". And where do we learn about hating evil and the fear of the Lord? Is it not in the Bible? "Thus saith the Lord," Jer. 9:23,24. This is just as much a command of the Lord as "Remember the Sabbath day." But how are we to know that the Lord exercises loving kindness except by experiencing it? This is the kind of knowledge Paul wrote about when he said, "God forbid that I should glory, save in the cross of our Lord Jesus Christ." The knowledge of God, not the knowledge about God is what we are to glory in. This will not be self-glorification, but glorying in Christ. "Not to us, O Lord, not unto us, but unto they name give glory."

Why should we send our young people to schools of our own? In order that they may obtain the right kind of knowledge. Can they obtain that knowledge through those who do not have it? Can we afford to keep that knowledge away from them? What was the Lord's word on this when he himself directed the instruction of his people? Deut. 6: 6-9. Would you not today be willing to exchange the knowledge gained in the schools for a better knowledge of the Bible? After we have by experience found out these things shall we neglect to teach our children that which is of real value? "Thou shalt teach them diligently unto thy children." The topic of conversation in the homes of the Israelites was to be the teaching of God. It was not to be the neighborhood gossip, it was not even to be about things which in themselves are well enough, but the word of God.

In the schools today the young children are getting the idea that the days mentioned in Genesis mean an infinite period of time and more than this that the whole book of Genesis is a fable; and the gospel is contained in the first chapter of Genesis. [page break]

EDUCATION

W.W. Prescott

Page 4 of 5

Satan has undermined the institution of the Sabbath by leading people to disbelieve that chapter. Very much of the religious teaching of today is worse than no teaching at all, because under a pretense of teaching the teachers are undermining faith in the word of God. Go into the public schools and you will find that the students have very queer ideas concerning the word of God, and one of them is that the Bible has got to be changed over and fixed up to meet the demands of science.

And what one word stands as the basis of science teaching ordinarily? Evolution; and instead of God's written word being made the test in the teaching concerning this created world, the created world is made the basis of interpreting God's word. God has written on every leaf of the forest, on every stone of the mountain, on the sun, moon, and stars, that God is love. That means a great deal more than the simple words convey. But suppose that I have never heard of the Bible; shall I be able to read on the leaf of nature that God is love? If I were to read anything I would read that God is power. But without the aid of his written word how would I know what God has written on that leaf? Suppose I turn to the leaf of a flower and try to study out what he has written. Having determined what it is I bring it to the Bible. I have decided what he has written and through this leaf of nature I read his written word. And I read there that the days mentioned in Genesis were infinite periods of time. Reading on the leaf changed to meet what I think. That is the way the Bible is being read now. What interpretation are we to take? Am I to interpret what God says in his word by what I have determined that he says? Or take the Bible as it reads and know that it is so because it says so? That is the difference between teaching the Bible in the light of science and teaching science in the light of the Bible.

I do not think that half of the parents really know what their children are being taught in the schools. The seeds of unbelief are being sown in their minds. And once sown it seems impossible to get those seeds out. They strike their roots down and by and by when the simple, plain teaching of the word of God is brought home to the mind, those seeds of unbelief come up in opposition and the word of God is conquered in that soul.

We ought to have schools where the Bible is taught not as the theories of men but simply as the word of God. The Bible should be made the chief and first textbook in itself as being the way to salvation. Then with reference to science and history the Bible should be the test as to whether they are true or not. And when the Bible says anything that settles it. We have many different branches of science, we speak of physiology, zoology, biology, chemistry, and all the other ologies and onomies, but all our study should be as a revelation of the character of God.

How many of you ever made a study of God's word to see the lessons he has connected with everything around us? The grass we tread upon, what lesson does it teach us? "If God so clothed the grass of the [page break]

EDUCATION

W.W. Prescott

Page 5 of 5

field, which today is and tomorrow is cast into the oven, shall he not he much more clothe you, O ye of little faith?" And the trees? "That they might be called trees of righteousness." The sunshine of what does it teach us? The river- "O that thou had hearkened to my commandment! Then hadst thy peace been has a river." The clouds? – "Behold he cometh with clouds." The birds flying in the air? – What should they remind us of? God's love and care for us. The lilies? – "Consider the lilies of the field how they grow; they toil not, neither do they spin and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these."

Why should we have separate schools? To teach these very things we are talking about. Would you not like to go to school where these things are taught? And how would it do to study them at home? A true knowledge of God's word is worth everything to us and our children. We ought to have schools where the Bible shall be placed in its proper place in education, where it shall be the leading thing taught. We ought to have schools where the leading topics shall be the third angel's message. If you decide to have your children prepared for the kingdom of God and yet have them taught nothing but the things of the kingdom of this world what will be the result? It is just as much the height of foolishness to expect that your children will grow up into the things of God when they are taught nothing but the things of this world as it would be to expect your son to become a practical physician by attending a school of law. If you want your children to go to the kingdom of God, we must have schools to teach the things of the kingdom. If it is impossible to send them to such a school do not thing think that they must grow up in ignorance of these things. Teach them at home. Be a learner in the school of Christ in order to teach your children the things of Christ. If it is possible for you to send your children where they can be properly educated do it; a good many times it is possible when we do not think so. If you have no children to send, help someone who has children and cannot send them. It is of as much importance to us, to our children, and to our work that we should have schools as that we should have churches. But whether we are young or old, at home or school, in order to learn these things we must have faith in Jesus Christ.

I want to bring your minds a little word that came to me the other day, answering a question that has been in my mind for years. Luke 11:52. I have asked myself for years "What is that key of knowledge? For faith working by love is the key of knowledge, and he that loveth knoweth God." The treasures that are hidden in Christ must be unlocked; faith unlocks those treasures. I would place the studies to be taken up in this order: the Bible as the chief corner stone; the history of men and nations; the interpretation of prophecy as see in the world; science as the revelation of God in nature; our own English language as a means of expressing to others what God has given to us. [page break]

CHRIST our EXAMPLE

W.W. Prescott

Page 1 of 13

Matt. 11:28-30

I wish especially to call attention to these words: “take my yoke upon you and learn of me.” Everybody knows that Christ is our example in the Christian life. There are a good many who desire to imitate the example of Christ, a great many who do not know how, and the purpose of this study will be if possible, to help someone to know how to imitate the example of Christ. There is no teaching of the scripture more plain than that everyone should be like Christ and the promise is that while the disciple is not above his teacher, yet everyone who is perfected shall be as his teacher.

We are to imitate the example of Christ in living in God and with God and for God. How shall we live as did Christ, in God, with God, and for God? Christ was the very revelation of God, the life of God in the earth. Zech. 6:12. Christ is here spoken of as the BRANCH, and he was the BRANCH of God, but his root was in heaven and in being the branch of God to this world, he is in another sense the arm of God. God was in heaven, but he was reaching down in Jesus Christ to get hold of the world. As the Branch, Christ grew in order to be something visible in this world. God is in clouds and darkness, but he wanted to reveal himself to a world that had been cut off by sin so Christ came as a BRANCH of himself.

You know that the roots of a tree are hidden underneath, but they are the secret sources of life and that which appears, which we [page break]

CHRIST our EXAMPLE

W.W. Prescott

Page 2 of 13

call the tree, is after all but the roots which come up in sight. Christ was the Branch to the world, but the root was hidden in God and he was made manifest that the world might see what God is. Christ's life when he was here in the flesh, was in God and he depended just as much for life for his service here as we are obliged to depend on God. He, be sure, had life, "for as the Father hath life in himself, even so hath he given the Son to have life in himself," but when he came here to be the revelation of God to the world and an example to humanity, he put himself in the very place of humanity, and as humanity was weak he became weak for humanity's sake. As humanity was dependent wholly upon a power outside of itself, so he became depended. And he said, "As the living Father hath sent me, and I live by the Father, so he that eateth me shall live by me." He took that place of dependence, that position of weakness, in order that he might pass through the experience of those whom he came to save; his life was hid in God, and he depended wholly upon God and upon the ministering angels.

Do not think that the life of Jesus Christ here was a life of ease because he was the divine Son of God. He was the divine Son of God but he veiled that divinity. Behold the wondrous condescension of God in Jesus Christ. Although he had power yet he laid it down and became dependent. This is stated in the scriptures. The Gospel of John is the great gospel of life. We turn to it when we want to learn about life. In this gospel Christ says, "If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works; that ye may know and believe that the Father is in me and I in him."
[page break]

CHRIST our EXAMPLE

W.W. Prescott

Page 3 of 13

While it is true that Jesus Christ is divinity veiled in humanity, it is also true that he was humanity enshrined in divinity. In his humanity he hung himself upon his Father for help, for strength, for all that he needed as humanity; in his divinity the Father dwelt in him, and worked through him. He was divinity in humanity, the roots reaching to heaven, but he was humanity enshrined in divinity. So he says in John 14:10. And he asked for his disciples “That they all may be one, as thou, Father, art in me and I in thee.” Christ was the union of the divine and the human, which is the perfection of humanity, because of divinity working in and through humanity.

John 1:18. Notice the statement: It does not say, “which came from the bosom of the Father,” but “which is in the bosom of the Father.” There was that union between Christ and his Father that where Christ was there the Father was. And he was in the bosom of the Father while here upon earth, his life hid in God for our sakes.

Now we will notice Christ’s life with God; that is to say, his communion with God, his fellowship with God. While his life was with God. It must also flow out through humanity and Christ by putting himself in the position of humanity, puts himself in the place of the empty vine, that must be filled from the Father. He put himself in the position where, but his communion with God, he received from God what he gave to the world. In his last prayer, he said, “For I have given unto them the world which thou gavest me.” “And the glory which thou gavest me, I have given them.” He stood between God and man to receive from God his divine side, to hand out on his human side, and to make a complete connection between the divine and the human. But in putting himself [page break]

CHRIST our EXAMPLE

W.W. Prescott

Page 4 of 13

there, he subjected himself to the same conditions that we find in us. He had nothing in himself, he emptied himself, and became a channel of blessing and life and power and light and glory to man. What he brought to the world he brought because the Father gave it to him and he must needs go to the Father to get what the Father would have him give to the world because of his dependence.

So we find Christ going often to the Father for communion seeking from him strength. “In the morning, rising up a great while before day, he went out and departed into a solitary place, and there prayed.” Why? – Because he had a day before him of revealing the Father, a day before him of giving God to the people, and he must needs rise a great while before day and go to the Father and in fellowship with him, in communion with him, he must receive from him what he was to give to the people.

Luke 1:21,22. The heavens were opened to Jesus Christ when he prayed; the heavens will be opened to us when we pray. Luke 8:22-29.

“And it came to pass about an eight days after these sayings,- Jesus prayed more than a short prayer that night.” He prayed his short prayers in public; but when he went to commune with God in the night seasons, then it was that he poured out his soul before God, reaching out in his weakness, and clinging to God, not simply for himself, but for our sakes, for all the people, that he might grasp divine power; and it was while he was praying that the fashion of his countenance was altered. It was when Moses was in the presence of God that his face [page break]

CHRIST our EXAMPLE

W.W. Prescott

Page 5 of 13

shone with glory, so that when he came out, the people could not stand before him. It was when Jesus Christ, as our representative, prayed that night on the mountain till his disciples fell asleep and the dews of the night fell on him, that the heavens were opened to him. It is in our communion with God that glory rests upon us and our filthy garments are changed to the white robes of Christ's righteousness.

And so it was in answer to his communion with the Father that he received from God the blessings he gave to humanity; but now, having a life in God maintained by fellowship with God, that life of power is to be spent for God. Christ's life was a life of sacrifice, a life of service for God; he was a representative of God, as well as a representative of humanity. He was sent here to represent the divine character, but also to show that it is possible for that divine character to be revealed in humanity. Do not think that God is some far away being. The life and experience of Christ was to show to the world that God can dwell in humanity; that God has made humanity as a temple for his own indwelling, as Christ received the very presence of the Father to dwell in his humanity, to reveal that humanity can be a temple for the living God.

Christ spent his life wholly in sacrifice to God. All the strength received from the Father in his hours of prayer went out in ministry. He fed the people, taught them, labored for them, and he became weary as he walked up and down Judea giving his life for the people. And he ended it by giving his life on the cross for them. That is the life of Jesus Christ, in God, with God, and for God. [page break]

CHRIST our EXAMPLE

W.W. Prescott

Page 6 of 13

I delight to dwell upon that picture and to have it presented before our minds, but I want to tell you that the only reason that picture is recorded on the pages of history is because it is God's intention that that same experience should be lived over again in us. It is God's purpose that we should be like Christ and he has made provision that we should be. I know we are weak; I know we are helpless; I know we are unworthy; but I know that God has made wondrous provision. God knew that we were unworthy, but he made the provision that in just such humanity as there is here today, if we will have faith in Christ, he will reveal through us his character and make us channels of blessing to the world. That is God's design for us, and let us rejoice in the ideal, let us take our eyes off the cheap, common things, the low grade of Christian experience, and look up to the throne of God and Jesus Christ our Advocate, who is there to intercede for us. Let us believe that God intends a wonderful experience for us in Jesus Christ. His plan is to do it, his grace is sufficient.

Our lives, just like Christ's, are to be in God, with God, for God. "We are dead and your life is hid with Christ in God." That experience is for us and we are to realize every day that we have no life in ourselves, that we have no power in ourselves, but that all our life and power must come from Jesus Christ. Our life, like Christ's, must be between the mountain and the multitude, going up into the mountain with God to get what he has for us, that we may bring it down to give to the people. When Christ fed the thousands by his miracles, he himself did not give the bread to the people, but he blessed it and [page break]

CHRIST our EXAMPLE

W.W. Prescott

Page 7 of 13

broke it and gave it to his disciples and they gave it to the people. We are to go to him and he will bless the loaf and give it to us and then as a loaf blessed by him, and having in it life and salvation, we are to bring it to the people. And so we must continue our life of fellowship with God. And this life of fellowship must be in every detail, like Christ's. We must be born in the Spirit as he was born in the Spirit; we must be baptized of the Holy Spirit as he was. When we go to temptation we must go as he did, - led of the Spirit; when we return from victory over temptation we must return as he did, - in the power of the Spirit. When we preach we must say as he did, - the Spirit of the Lord is upon me, etc. Luke 4:18. He was baptized of the Holy Spirit and "went about doing good." He would even go out of his way to let somebody have the opportunity of receiving benefit from him. His was a life of service and self-sacrifice, and he calls upon us to follow his example not in our own strength, but with a life in God, rooted in heaven. He bids us come boldly to the throne of Grace that we may obtain mercy and find grace to help in time of need.

Our life, being a life with God in the power of the Spirit, must also be a life for God. We are kept many times from the fullness of this experience by being afraid of God. We are afraid if we unreservedly and fully give ourselves up to God and say, "Whether I live or die, whether in sickness or health, all my life shall be for God," he will call us to something that we do not want, and it is that very fear that keeps God from revealing himself to us and in us, God does not reveal himself by telling about himself, but he says, "Take my yoke upon you and learn of me." By service, learn. We do not enter the school [page break]

CHRIST our EXAMPLE

W.W. Prescott

Page 8 of 13

of Christ to have him tell us the theory of the Christian life simply as something to be studied outside of ourselves. God gives us knowledge of himself by revealing himself in us and when he wants us to know the experience of faith and the victory of faith, he leads us up to a Red Sea that he may teach us what this victory means. It is by living with God that we learn God. Our heads may be filled with a great many theories, but they will all be useless unless we know what God is by seeing what he does for us, but seeing what he can do for those that believe in him, by being in him and letting him work. We have a great many lessons to learn about God and the fundamental lesson is, "Walk in the light." Everything depends upon light. Take it away and the flowers wither and die; they must live in the light. Take away the light of God from us and our Christian experience perishes, but the light goes on. It is not stationary; it moves and we must move with it in order to keep the light we have and open the channel for more light.

Let us notice now our life for God. Matt. 16:24. These words have a much broader meaning than to stay away from some place of amusement, or to give up eating something that pleases the palate. They mean the sacrificing of self, the disinheriting of self, the emptying out of self, the very denial of self. Peter denied Christ when he said, "I know him not" and we are to treat self in exactly the same way. Does self rise up and claim recognition, then say "I know you not."? Just as distinctly as Peter three time denies his Lord, so we, when self rises up and wants to control us, are to say, "I know you not." I will have nothing to do with you. Deny self, disinherit self, let self die, [page break]

CHRIST our EXAMPLE

W.W. Prescott

Page 9 of 13

and keep it dead too. Read what Paul said; 1 Cor. 15:31. Many people are troubled in their Christian experience because self is continually rising. Why, they say, I thought yesterday that I had gained a complete victory and that self was crucified. Self was crucified just as long as the faith that cast self out kept it out; but just the moment that faith wavers self rises up and asserts power. That faith which puts self to death must keep it dead. Self must be crucified daily and hourly through faith in Jesus Christ.

Matt. 16:24. I would like to impress upon your minds what is included in the cross of Christ. Let us spell it.

C- Crucifixion. The very first letter and the very first lesson of the cross. Gal. 2:20. And again he says, Gal. 6:14. Taking up the cross means the death of self; bearing the cross means dying daily, self death, keeping self dead. That is crucifixion, the very first letter of the cross, but I want to tell you that there is another letter.

R- Resurrection. After the crucifixion there is a rising again. See Rom. 6:5. I like the revised version, which reads, "For if we have been united with the likeness of his resurrection." If you spell C, you can spell R. Rom. 6:4. Christ lived for our sake, he was crucified for our offences, but he was raised again for our justification. We do not need to mourn; for he who made heaven and earth is our Savior and he lives today for us. [page break]

CHRIST our EXAMPLE

W.W. Prescott

Page 10 of 13

He said when he was here, "All power in heaven and earth is given unto me." He gained this power by his death, and when he was raised up he was raised up to newness of life. Read Rom. 6:10,11. And the new life to which we are raised is not the old life of self, but it is the life of Jesus Christ, -- that divine-human life, which is not simply the life of God apart from flesh nor the life of flesh apart from God, but the life of God which has been wrought into human flesh. That life comes to us in our resurrection from the crucifixion of self. Where self dies Christ lives; where the old man is buried the new man is raised to life; where the old man lived in sin the new man walks with God. It is the resurrection life in the power of Christ's resurrection. Paul said in his letter to the Philippians: "I count everything that I ever thought was worth anything as loss for the excellency of the knowledge of Jesus Christ my Lord." As less than nothing I hold the experiences of the past, "that I may know him and the power of his resurrection." It is the resurrection power that Christians need; it is the resurrection life that we must have; and I thank God that it is the resurrection life that is provided. Do not be satisfied with anything short of that. It is God's free gift in Jesus Christ. I would that I could arouse everyone that has the least spark of faith in Jesus Christ to lay hold largely upon his power. There is no danger of our exhausting the supply; infinite are his resources; infinite his love; infinite his desires for us. He is only waiting for us to grasp them by faith, thank God that it is so. [page break]

CHRIST our EXAMPLE

W.W. Prescott

Page 11 of 13

O- Obedience. That goes with the cross. To everyone that thinks they cannot obey God's law, I would say, Obey the gospel. If you are afraid of the law, obey the gospel, that is enough. What happens to those who do not obey the gospel? 1 Thess. 1:7-9. Friends, obey the gospel and I will risk the law. Obey the gospel because we have found in the plainest possible manner that the gospel is simply the law in Christ. Read 2 Cor. 10:5 and it will show us to what extent this obedience is to go. – He who does not obey the gospel in thought does not obey it at all. He who does not obey the truth in thought does not obey the truth at all. No outward life can satisfy; it must be the life of the soul and the outward life after all, will be but the revealing of what is within. "Cut of the abundance of the heart, the mouth speaketh." And the glory of every pure thought and holy deed we are to give to Him who loved us and gave himself for us. Obedience stands right in the center of the cross.

S- Sacrifice. That sacrifice which offers up self, - self-sacrifice; the complete yielding of everything to God, the entire consecration which lays everything upon God's altar and cares not for the opinion of men but looks to God for his opinion; which cares not for the words of men but looks to God in Jesus Christ for his word; which lives the life he lived in the flesh by the faith of the Son of God who loved us and gave himself for us.

S- Service. A life given up to God, devoted wholly to God. Christ's mission here was to save the lost and it is the mission of every representative of his to do the same work. Let me tell you, my [page break]

CHRIST our EXAMPLE

W.W. Prescott

Page 12 of 13

friends in the fear of God that we will not stand clear in his sight if we have not labored for him. Selfishness has no place in heaven. And unless we get rid of self we can never go to heaven. Jesus Christ is the only one who can take us that, self will drag us down to hell. Let Jesus Christ lift us. Let us consecrate our lives and all we have to the service of God. It is all his anyway. How much (of a sacrifice), I ask you, is it to give to God what belongs to him already? Anything short of this sacrifice is robbing God. We are his by creation and by redemption. In the mouth of two witnesses shall it be established that we are his. Then act as though we were his and let him act as though we were his. The very purpose of the life of Christ in heaven now is that the image of God may appear in our lives. Christ lived his life here in the flesh to show us what the image of God is, but he is not satisfied with that. He wants us to cooperate with him in letting the life be lived again in us, Christ told his disciples just before ascending that he would send his Holy Spirit to dwell in them. God's purpose, and I would that this thought might be burned in our minds, is that the very life of Christ lived shall be lived by his followers. And we live that life by our submission and willingness to give up our own way and let God be glorified in Jesus Christ. That is Christian life. I would that I could impress upon every Christian what it is his privilege to be. If you have not known it, take hold of Jesus Christ. God is able to do great things for us. He has promised to do great things for us; and his promises never fail; they are today yea and amen in Christ Jesus. [page break]

[#5-A – WCW – 224]

CHRIST our EXAMPLE

W.W. Prescott

Page 13 of 13

What God wants us to do is to have faith in them and treat him as our loving Father who has given us all things in Jesus Christ.

Now we have the cross, -- Crucifixion, Resurrection, Obedience, Sacrifice, Service. It begins with the death of self, it rises into a new life, even the life of Christ; it shows itself in implicit obedience to God in Jesus Christ; it gives itself a sacrifice to others; for, says the scripture, 1 John 3:16. Matt. 16:25. He who holds onto self will perish with self; he who lets go of self will live in Jesus Christ and will find a life that measures with the life of God.

An Address by

W.W. Prescott

Page 1 of 8

Read Rev. 1:10-18.

This is the Lord's picture of his Son in glory; it is the picture of Jesus our Savior. I do not wonder that when John saw him, he fell at his feet as one dead. the same Savior and the same John had met before. This was the same Jesus upon whose breast the same John had leaned in the closest fellowship; but then his glory was veiled in humanity, now John sees him in his glory and he is overpowered by the sight. He falls at his feet as one dead. Notice now the proclamation made to him for his comfort. And he laid his right hand upon me, saying, "Fear not; I am the first and the last." He had said these words, "It is I, be not afraid," to his disciples before; so he says now, "Fear not; I am the first and the last. I am the living one that became dead, and behold I am alive forever more."

Thus he proclaimed himself unto Moses: Ex. 3:14. And when he was talking with the Jews and spoke of the fact that Abraham rejoiced to see his day, they said unto him, John 8:57,58. He said again the 24th verse of this chapter: John 8:24. You will notice in the text that the word "he" is supplied. I am the living one. I AM, but I became dead. We are familiar with the scriptures which speak to us of what Christ the I AM has done for us. Let us call them up.

Titus 2:11-14; Gal. 1:3,4; Heb. 9:13,14; Eph. 5:1,2; Heb. 7:26,27; Heb. 9:25-28. [page break]

An Address by

W.W. Prescott

Page 2 of 8

Let us consider this thought for a moment. “He put away sin by the sacrifice of himself.” Christ gave himself for us. John 3:16. He had only one Son and he gave him away to the human family. He gave him for us and to us. It was by the sacrifice of himself that he won life for us; it was by giving himself for us and to us. It is true that the sacrifice of Christ was on the cross; but the giving of himself for us and to us spreads over more time than simply that one day on Calvary. That is where we see it in its fullness, that if where we learn to understand it; but the sacrifice of Christ is more than that one day’s gift. That one day’s gift made all the rest possible, made it possible for him to give himself all other days, but the sacrifice itself covers more than Calvary. Let us read it.

Phil. 2:5-8. Being made in the form of God he was made in the form of men. Rom. 8:3.

If there is one thing that is hateful to God and to his Son, Jesus Christ, that one thing is sin. We read in Heb. 1:8,9. But he, the Son of God, who hated and abhorred, with such hatred and abhorrence as we cannot comprehend, anything that savored of sin, laid aside his glory, his position where he was the one with the Father, and came down to the very earth where sin dwelt, came down into the midst of that which he abhorred, into the midst of that which was to him what we cannot comprehend, a horror of great darkness. Not only that, but he made his dwelling place right in flesh of sin, united himself with flesh of sin, and came into closest contact with that which he abhorred. Being himself in perfect harmony with God, he consented that the sin of the whole world [page break]

An Address by

W.W. Prescott

Page 3 of 8

should be laid upon him. He dwelt in a world of sin, in flesh of sin, amid sin, and was treated as though he above all others was a transgressor. He drew to himself the very thing he hated. He emptied himself, was made in the form of a servant, and took upon him the likeness of men. He was treated as a sinner above all sinners, yet in his own mind and thought he was in perfect harmony with God. The will of God was his delight, and yet for us he came here to be treated as we deserve to be treated. It is only when we can enter into this thought that we can understand what it meant to him when on the cross, bearing the sins of the whole world, he cried, "My God, my God, why hast thou forsaken me?" He had never forsaken God, yet he consented to be treated as though he had forsaken him. This is the sacrifice of Christ.

This sacrifice began away back. Paul, writing to Timothy said 2Tim. 1:8,9. And to the Ephesians he says, Ch. 3:8:11, R.V. Margin.

When God created the world he created it through Jesus Christ. This creating it through Jesus Christ was an act of love and it was then that he created man in God's image. God is love, and everything he says is a word of love. When all things were created through Jesus Christ, it was a pledge that all things should be upheld by Jesus Christ. It is the pledge of the ages hidden in God. The eternal purpose which he purposed in Jesus Christ our Lord that man should be sustained by Jesus Christ in the image of God. This was pledged beforehand. The Lamb was "slain from the foundation of the world." The sacrifice of Jesus Christ began when he created the world. I mean by this the showing forth of that sacrifice. It was the plan of the ages, but the showing [page break]

An Address by

W.W. Prescott

Page 4 of 8

forth of it to the world began when man was created in the image of God. When breathed into man's nostrils the breath of life, the sacrifice of Christ for man began, God began giving to man what he had himself, - life. But man fell and lost connection with God; the communion with God was broken and man became separated from God. But the love and sacrifice of God goes on. Christ follows man down to where man had fallen, takes upon himself our humanity, and makes himself one man. This involved the death on the cross which is the central thought in all his giving himself to fallen man.

Having had the divine mode of existence, Christ chose the human mode, that he might be a channel through which God could flow to man and that God's life might still be given to man. In order to do this he must lay aside himself, he must lay aside all thought of himself, of simply living, so to speak for himself and the enjoyment of the glory which he had with the Father. He must give his life for us and to us in a continual offering in service. His thought must be only for humanity, to save humanity. So we read in Matt. 12:28. He is giving his life all the time. His whole thought and life are for us.

Matt. 11:27. Jesus Christ's own self, his own thought, his own ideas are not revealed to us. He sacrificed himself; gave up himself; emptied himself. Now he is a channel of light and life to man from God. He is now giving his thought, his time, his life, simply in behalf of man. Rom. 5:10. His death brings reconciliation; his life brings salvation. We are reconciled to God by the death of his Son, but we are saved by his life, and it is that life that is shed forth upon us [page break]

An Address by

W.W. Prescott

Page 5 of 8

by his Holy Spirit. He is giving himself for us and to us every day. He has laid aside his own thought, his own plans, his own everything, and is giving himself wholly to us. He became the Son of Man, living as the Son of God, crucified as the Son of Man, the Man Christ Jesus. When he was here he pleased not himself, and today his thought is not of himself, but of us. We see how continually his thought was for his followers here. In his last prayer he says, John 17:22-26.

While it is true he was crucified as the Son of Man, was raised as the Son of Man, and ascended on high as the Son of Man, and while it is true that he is in heaven as the Son of Man, it is also true that he is the glorified Man; and as the glorified Man his whole thought is still of us, and still he carries on in heaven and upon earth by Holy Spirit the work which he here commenced. Heb. 7:24,25; Rev. 1:18. Still he is giving himself for us even in the heavenly courts, still thinking of us, still working for us. He ever liveth to intercede for us. 1 John 2:1. Behold him: Behold him in the first chapter of Hebrews, the Son of God, exalted above the angels, behold him in his glory with the Father, which he had before the world began; behold him the only begotten Son of God. Behold him in the second of Hebrews: verses 14,17. Behold him in the fourth of Hebrews: verse 15 and Ch. 2:18.

Behold him, I say: Behold him! Behold him! The man of Calvary Behold Him. Jesus our living Savior who lives today to do what he has been doing all these centuries, offering himself, sacrificing himself, and giving his time to minister that life to us. [page break]

An Address by

W.W. Prescott

Page 6 of 8

“I am come that they might have life and that they might have it more abundantly.” Every time Jesus draws near to a heart full of sin he draws near to that which his soul hates yet he dwells with those who are of a humble and contrite spirit. Wonderful condescension! Jesus the son of God, does condescend to come near to sinners and to cleanse them. He takes to himself the purchase of his blood, even those for whom he died. This is the sacrifice of Christ. He is today the King of glory, yet our representative still, sending forth upon us his Holy Spirit. He is our own representative, still giving himself to us, still carrying on the sacrifice of giving himself for us; and he never, never takes back that sacrifice; to all eternity he will be one of us and one with us. All heaven looked on while the sacrifice was taking place; all heaven was amazed and interested in the wondrous scene on the cross, ready when he returned to crown him with glory; and yet he forgets not us! Read the 24th Psalm.

He has been raised from the dead; he has given his instructions to his disciples, has been received out of their sight, and has ascended with a heavenly host, hidden from the eyes of the disciples by the cloud which enveloped them. Now they take their way toward heaven, and as they approach the gates, those within cry to those within, “Lift up your heads, o ye gates; and be ye lift up ye everlasting doors; and the King of Glory shall come in.” From within comes the answer: “Who is this King of Glory?” and the reply comes from those without: “The Lord, strong and mighty, the Lord might in battle. Lift up your heads, o ye gates, even lift them up, ye everlasting doors; and the King of Glory shall come in. Who is this King of Glory? The Lord of hosts, he [page break]

An Address by

W.W. Prescott

Page 7 of 8

is the King of Glory.”

Welcomed back to heaven by the angelic chorus with songs of praise as King of Glory, yet he forgets not us. His last thought when on earth was of his disciples that they might be one in him. Now he has ascended, yet he ever liveth to make intercession for us. This is Jesus Christ, this is my Savior. And he is your Savior. I would that today, as on Pentecost when Jesus was lifted up, that the Holy Ghost, falling upon us, we might see Jesus. When John saw him, he fell at his feet as if dead. All that he was or had went for nothing. He had seen Jesus. “Sir, we would see Jesus.” This is the sacrifice of Christ for us. This is Christ, giving himself, giving his life for us. “I am the Good Shepherd, the Good Shepherd giveth his life for the sheep.” Every soul saved is one sharing in the sacrifice of his life. Today as he thinks of us, his promise is fulfilled, “Lo, I am with you always, even unto the end of the World.”

It is God’s plan that through the foolishness of preaching he should save the world. It is his plan that his word shall come to us under the power of the Holy Spirit and then in that word we shall see the sacrifice Christ has made for us and our hearts will be won to him. God uses no other power. He gathered up all he had in that one gift of Christ to us. He put it all in one. John 3:16. O what a God have we! What a Benefactor! God, having collected all the riches of the universe and laid open the resources of infinite power, gave all this treasure into the hands of Christ, saying, “All these are for man. Use them to [page break]

An Address by

W.W. Prescott

Page 8 of 8

convince him that there is no greater love than mine in heaven or in earth. His greatest happiness consists in loving me and giving his heart to me, who has loved him with an infinite love.

When Jesus Christ was offered by Pilate to the people they said, "Away with him, away with him, crucify him." "We will not have this man rule over us." "we have no king but Caesar." "And Pilate gave sentence that it should be as they required." Shall we stand in the presence of Jesus Christ our Lord? Shall we stand in the sight of the cross of Calvary and make the sacrifice of Christ of none effect to us? Is there a heart here that is not touched with a sense of the love of Christ? I know the Spirit of God is here calling for us. I want to say to you all "The Master is come and calleth for you." We have asked him to come, we have invited him, He has come. "Lo, I am with you always, even unto the end of the world."

I want every trembling soul to lay hold on Christ today. Let everything else go, let the cross of Christ be exalted. Who will today give himself to Christ and participate in his sacrifice? Who will today let go all, leave all, and follow him? Who is here who cannot say, "I know that my Redeemer liveth"? But does he live as your Redeemer? Let no one pass this opportunity by. Is there one here who has never known the love of God? Let him come now. Are there those who have wandered away from the fold? Let no one pass this opportunity by. When Christ invites you to come, let not the world, the flesh, or the devil keep you away. "Come, for all things are now ready." Rev. 22:17.

[#5-A – WCW – 233] – [#5-A – WCW – 277]

Missing Pages

[#5-A – WCW – 278]

Abstract of a letter from W.W. Semmons to W.C. White

Feb. 12, '96

The interest at the tent at the tent meetings at Surrey Hills is still splendid. I have had the opportunity of speaking to some who attend the meetings and they express themselves as deeply stirred by the solemn truths which they hear.

A week or two ago, while looking over the books in the Public Library, a lady came across "Thoughts on Daniel and the Revelation." She took it home and read it till she came to the place where it speaks about the Sabbath. She then shut the book, determined not to read that part. But the Spirit of the Lord so impressed the truth upon her mind that she could not forget it, and became firmly convinced that the seventh day is the Sabbath of the Lord. She made up her mind to obey the truth and kept last Sabbath. This has opened the way for Bible readings to be held and I believe that others will take their stand for the truth. The Lord is blessing our work here and to him be all the praise.

THE NEW SOUTH WALES MISSIONARY WORK

Organization and plan of the work of the Tract and Missionary Department of the New South Wales Conference of Seventh-day Adventists.

At the eighth annual session of Australian Conference of Seventh-day Adventists the churches of New South Wales were organized in a separate conference to be known as the New South Wales Conference of Seventh-day Adventists.

In the Conference Constitution, Article 2, Section 8, it is provided that “the Conference through its Executive Committee shall appoint such field and Corresponding Secretaries as are deemed necessary to take the supervision of special lines of work.

After the adoption of the Constitution the following resolution was adopted regarding the Sabbath School and the Tract and Missionary work of the Conference: -

“We recommend that for the coming year the Subscription Book Business and all dealings with the agents remain in the hands of the Australian Tract Society and that all other lines of Tract Society and Sabbath School work be under the supervision of the New South Wales Conference.”

In harmony with the forgoing your committee recommended the following rules for the government of the Tract and Missionary Department of the New South Wales Conference: -

RULES.

1. The work of the Department shall be (a) To publish and circulate religious, temperance, and educational literature; (b) To secure subscriptions for periodicals and to provide the same to the worthy poor; (c) To disseminate information in regard to Home and Foreign Missions, and to raise funds for their support.

2. The Officers of the Department shall be a Field Secretary, who shall set as Managing Director and Treasurer of the Department and a Corresponding Secretary.

3. The duties of the Field Secretary shall be (a) as Managing Director to take a general oversight of the Department to assist the several churches as often as practicable, to encourage, assist, and instruct the members in the missionary work, and to hold such general meetings as the interest of the work may demand. (b) As Treasurer he shall have charge of the funds of the Department [page break]

THE NEW SOUTH WALES MISSIONARY WORK

shall pay out the same as directed by the Conference Committee and shall render account of the same annually or oftener if requested to do so by the Conference Committee.

4. The Corresponding Secretary shall keep the records and documents of the Department, conduct the business correspondence, have charge of the publications of the Department and fill orders for the same, shall conduct missionary correspondence with isolated Sabbath-keepers and persons interested in the Third Angel's Message throughout the Colony.

5. The funds of the Department shall consist of moneys received as free-will offerings and the sale of publications.

Recommendations for the management of the Tract and Missionary work in the churches.

1. That the Librarian of the Tract and Missionary department be one of the church officers to be chosen at the annual election.

2. That the Tract and Missionary work of the church shall be directed by the officers of the church in council.

3. The officers included in the Council shall be the Elders, Deacons, Clerk, Treasurer, Librarian, and Sabbath-School Superintendent.

4. At the first meeting of the church officers after the election they shall choose from their number one to act as Chairman of the Missionary Meetings.

5. The Council shall appoint quarterly leaders for the several subjects of study at the Missionary Meetings as outlined in the Home Missionary.

MEETINGS

1. For the advance of the Tract and Missionary work in its various phases, a meeting shall be held once a week, devoted to prayer, study, and counsel regarding the missionary work of the church.

2. The subjects of the weekly meetings shall be as follows: -

The first week in the month, Home Missions.

The second week, Foreign Missions.

The third week, Religious Liberty.

The fourth week, Health and Temperance. [page break]

THE NEW SOUTH WALES MISSIONARY WORK

When there are more than four weeks in the month, the Chairman can decide the character of the extra meeting to be held.

That each of these important subjects may be presented clearly and to profit, the leader having the subject to present should give it special study and solicit help from other members.

PROGRAMME OF MEETINGS

The following may be useful as a general outline but it may be varied in some of its features to suit the circumstances of the occasion: -

| | |
|--------------------------------|------------|
| Opening Song | |
| Scripture Reading and Prayer | 20 minutes |
| Special Subject of the Evening | 20 “ |
| Secretary’s Report | |
| Report of Members | 15 “ |
| General Business | 15 “ |
| Closing Song | |

DUTIES OF LIBRAIANS

The Librarian as Secretary shall keep the records of the Missionary Meetings; (b) As Treasurer he shall receive all the missionary funds of the church, paying out the same as directed by the Council; (c) He shall render a report of the same at the end of each quarter to the church; (d) He shall also hold in trust all publications, tracts, and periodicals of the Department, and shall sell, loan, and give to the members as directed by the Council.

SUGGESTIONS FOR CHURCH COUNCIL

Meetings. – The Council shall meet the first Sunday after its election and maintain monthly meetings during the year. Special meetings may be called by the Chairman when necessary.

Chairman. – One of the elders should be chosen as Chairman. When a minister is present he is by virtue of his position a member of the council and if well acquainted with the affairs of the church may be properly requested to preside. [page break]

THE NEW SOUTH WALES MISSIONARY WORK

Clerk. – The Clerk of the Church should act as Secretary of the Council Meetings and keep a permanent record of its doings, a book devoted to this purpose, and be prepared at the request of the Council to present to the church at any meeting such portions of its proceedings as may be considered of general interest.

Responsibilities. – The Church Council shall take the oversight of the spiritual interests of the church, the Tract and Missionary work including all its active operations, the Sabbath School interests, and special attention should be given to the financial interests of each branch.

TREASURER.

The Treasurer shall receive all the tithe of the members of the church and give receipts for the same, carefully booking the amounts, date, and from whom paid, from the stub duplicate.

At the close of each month he shall pay all tithe received to the Conference Treasurer, from whom he will receive a receipt for the same.

The Treasurer shall also make a summarized report to the church at the close of each quarter, showing the amount of each fund on hand.

[#5-A – WCW – 283]

Tonga, South Pacific Islands

M.G. Kellogg, M.D.

Page 1 of 3

Dear Brother, -

Your letter dated Feb. 5, 1896 is before me. It came this morning, and as the steamer leaves this afternoon I will try to answer so as to get it off on this mail.

There is but one physician in the Islands of Tonga. he is paid by the government. He receives a salary of £300 per year, is furnished a house to live in, two servants, and fuel, but the government. In addition to this he charges two shillings a visit to the natives. His medicines are all furnished by the government. He is appointed for a term of three years, which time I have been told by the Kings Secretary, expires in April 1897. The Secretary also told me that he would not be reappointed. I asked him if they had anyone in view and he said they had not. I then inquired if nationality would be a barrier to the appointment and he said he did not think it would. He thought there would be a reduction in the salary to £200 and no charge for visit and prescription for natives. The present physician (Dr. Ross) is not liked very well, so I am informed. He is very exorbitant in his prices for his visit to European families. He has, in addition to his salary whatever he can get from them and there are no restrictions from his conscience. I have been told that he charges from £5 to £20 for cases of confinement, and one guinea for extracting a tooth.

I have written to Elder O.A. Olsen to see if some physician could not be sent here as soon as possible and by practicing what he could between this and the expiration of the time of Dr. Ross' appointment he would become acquainted with the people and if he could accept the appointment from the government without compromising in any way his faith, or being a hindrance to him in his work religiously it would be a financial help to the work in Tonga. The Church is "the power behind the throne" and as there is considerable prejudice it might be difficult to obtain the position without conceding to conditions that conscience could not allow. Mr. Whitcomb, the native Kings Secretary, said he thought a good doctor could do well even if he should not receive the appointment. I said there is but one physician on the island. There is a Catholic sister who has a knowledge of medicine and answers calls, but I believe that she is not a regular physician. She is very moderate in her charges, so I have been told.

The native population of the island is estimated 7000. That of the group 1800. We have found the climate quite agreeable during our short stay here. We landed Sept. 6. It has been cool enough more than half of the time to wear light underwear. During part of January and nearly all of Feb. it has been quite hot. The thermometer however has not registered 90 but a very few days. It usually stands at 87 from ten [page break]

[#5-A – WCW – 284]

Tonga, South Pacific Islands

M.G. Kellogg, M.D.

Page 2 of 3

till four o'clock. They tell us in Vavan and Haspai that it is much warmer than it is here. The European population is very small. I think they would not number much above 60. Ministerial work would be rather low and on rather small scale. The native language would have to be learned before much could be done for the natives in this line. As for reaching the English branches, there are so few scholars and so many schools that there is hardly enough to make the work pay from a financial standpoint. We started a school in November with two scholars. We had the promise of twelve, but the young married woman who was raised on the island started a school the same day as we did and in some way solicited the attendance of most of those who promised to attend our school. Recently two scholars left her school and are now attending ours, so at present we have five. One left the Catholic school, one _____ from us making the fifth pupil.

The tuition amounts to 30 dollars per quarter. I am inclined to think that a school of native boys and girls might be started as parents and children are anxious to learn the English.

Rent is quite high and it is so difficult to obtain a desirable house. We have a house of four rooms for which we pay £2.10 per month. We have a lounge, three tables, a large sofa and mirror and six chairs included. I think however you could obtain a good place for about the same price. I understand that my nearest neighbor is to move in a few days and will leave a large house vacant. I cannot at present give you the figures for rent. I am of the opinion that the water case institution in a limited scale would be quite successful, still I cannot say positively.

F.E. Braucht in Samoa is doing splendidly so they report to us. I cannot see why one could not make medical missionary work self sustaining here as well as in Samoa. You could occasionally visit Vavan and Haspai islands and in various ways here earn, I believe, more than a living expense.

It is true that some things are quite high here. Butter is 40 cents per lb. Eggs one shilling per dozen, and milk 4 per bottle (a little less than a quart). Wood is high, 10 pieces, six feet long and from 4 to 6 inches in diameter costs one dollar. Potatoes are one dollar and thirty cents a bushel. Flour one dollar per cut100. I think by shipping from New Zealand the expenses of living could be somewhat reduced. We bought from suppliers for nearly a year on the "Pitcairn". Sweet potatoes can be brought for one dollar a bushel as they are raised here. Tropical fruits such as bananas, pineapple, coconuts, etc. are cheap.

We feel anxious that the last message of warning to the world shall be so given in this group of islands that precious souls may be brought to Christ. Oh what a great work it is to give the truth to the
[page break]

[#5-A – WCW – 285]

Tonga, South Pacific Islands

M.G. Kellogg, M.D.

Page 3 of 3

people of a foreign tongue who are prejudiced against it. I am studying the language and I find it a task to learn it at my age of life. I have passed the meridian of life somewhat and I find that my memory is treacherous. I am forty-four years old and my mind is not nearly as susceptible to mental impression as it used to be. I was reading in the Gospel Workers page 249 that it is next to impossible for those who have reached middle life to learn a foreign language so as they can speak it correctly and thereby become efficient laborers. I find great encouragement on this point in Vol. 3 Spirit of Prophecy old edition page 275. "With the lord nothing is impossible, and if he sees it is best he will miraculously assist." To his name be all the praise.

I have written somewhat hastily and presume after this is mailed I shall think of other things that ought to have been written in reply to your enquiries. I hope that if it is the Lord's will you will come. We should be glad indeed to see you and have your counsel and advice in the work. We are the only S.D.A.'s here. My family consists of wife and child three years old. We are usually well. Please let me hear from you again.

Yours in the work,

E. Hillard,

Tonga, South Pacific Ocean.

[#5-A – WCW – 286]

Battle Creek, Mich., U.S.A.

April 1, 1896

Elder W.C. White

Coorumbung, N.S.W.

Page 1 of 4

Dear Brother,

In my letter to you by the last boat I stated that there would probably arise some questions of which I should need to write you via Vancouver. The Foreign Mission Board had a meeting March 29, and among other things some of the questions in your last letters to me were considered. I will submit the action of the Board in the following numbered paragraphs with comments upon each: -

1. Voted, That the salary of Mary Ann McCoy of Norfolk Island and her future relations to the Foreign Mission Board be referred to the Union Conference Committee, with full power to act.

The Foreign Mission Board have very little knowledge of Sr. McCoy's abilities. They labor under the impression, however, that it would not be profitable to continue her in the work at Norfolk; if at all advisable, it would seem best to return her to Pitcairn Island. At the same time, if she is unable on account of her physical condition to stand an ocean voyage, and has ability to remain in Norfolk Island, it will certainly be necessary to render her some kind of financial support. We felt that your committee could deal with this matter much more intelligently than could the Foreign Mission Board. Hence the matter is turned over to you with this suggestion.

2. That the Union Conference Committee be asked to take under advisement [page break]

[#5-A – WCW – 287]

Battle Creek, Mich., U.S.A.

April 1, 1896

Elder W.C. White

Coorumbung, N.S.W.

Page 2 of 4

the future prosecution of the work in Norfolk Island, also Lord Howe's Island, and act their own judgment as to the disposition of the same.

Of course you understand that a previous action of the Board places these islands under your Committee; hence the action here pertains to the further maintenance of the work there? It did not seem to the F.M.B. as the matter was talked over, that it was profitable to maintain a worker on Lord Howe's Island, with a population of sixty-five souls, at an expense of £26 per year. However, it may be that it would not be advisable to call the worker away. Your Committee will be able to take this matter under advisement, and we are sure you will do that which is best. This is also true of the work in Norfolk.

3. That, in response to the request of Elder White, asking for instruction as to the encouragement of laborers to attend the Bible schools, to fit themselves for future usefulness that this question likewise be referred to the Union Conference Committee, with instruction and power to act.

The Board feels that the same as has been done in this country that it would be profitable for Australia and for that matter all of our mission fields, to give such encouragement to young people that might want to fit themselves for the work; and yet the Board feels that great care and caution should be exercised, especially at this time, in view of the low state of our finances.

I think that this was all that came up in the Board meeting relative to the work in Australia, with this one exception: In looking [page break]

[#5-A – WCW – 288]

Battle Creek, Mich., U.S.A.

April 1, 1896

Elder W.C. White

Coorumbung, N.S.W.

Page 3 of 4

over the field and selecting workers for India, it was thought to be an excellent thing if Thos. Whittle could go to India to engage in canvassing work. Brother Meek strongly recommended him for that field, and the Board agreed with him in this recommendation. To understand that Bro Whittle's family are not on full sympathy with him, hence he will, of course, be expected to go to that field alone. Are you willing that Bro. Whittle should be taken from the Australian field? Of course, if you see any serious objection in this matter, it probably would not be best to stir up his mind over this matter; hence the letter I have written him, I have enclosed with this asking you to forward the same to him in case you see no objection to his going forward, and feel that it would be a wise move. If you are not willing to release him, or if there exists in your mind serious objections, it would probably be better to hold the letter until we are able to hear from you.

At the last meeting of the Board, Mach 29, it was further recommended that Capt. Graham be appointed Superintendent of the Polynesian Field, with power to make such changes in workers as the circumstances might seem to warrant. The P.P.P. Company was asked to meet one half the actual expense of printing and binding such publications as Eld. B.J. Cady desired for the work in Tahiti. N.Z. Town and wife of Scotland were asked to go to Buenos Aires to take charge of the work in that field. Mis Ora Osborn of Mexico was given permission to return at the expense of the Board to take treatment at the Sanitarium. These are the more important recommendations.

I am sincerely sorry that I cannot report some progress in [page break]

[#5-A – WCW – 289]

Battle Creek, Mich., U.S.A.

April 1, 1896

Elder W.C. White

Coorumbung, N.S.W.

Page 4 of 4

the matter of fitting out the expedition for India. It was recommended that Dr. Riley go to the field but he does not feel that he can comply with the suggestion of the Board in this matter. I do not know who may be obtained to go there as a physician. Elder D.A. Robinson is exceedingly anxious that workers shall come. It has been planned that whoever goes to that field shall leave about Sept. 1. I do not know as that need affects the question of Bro. Whittle's going. Hence the time of his going to that field, we will leave to him and to you in counsel with each other. I can see, however, that it would be desirable if all of the canvassers who are to labor there could start together.

Elder Matteson died in Santa Monica, California last Monday. He had been growing poorly for some time.

(signed)

Yours sincerely,

F.M. Wilcox

EXTRACTS FROM LETTER OF O.A. OLSEN

Page 1 of 3

I write in reference to your camp-meeting campaign and suitable workers. I noted with much interest the plans and calculations of Brother Daniells. I am very glad that he has looked up the matter so carefully so that you have such a clear idea as to what is involved in this matter. With reference to necessary laborers; I have thought much over this since I returned home and learned the particulars of your arrangements. As you seem to acknowledge that it would not be best for Prescott to remain, - in which idea I concur- you ask for A.T. Jones. Well, Brother Jones would render you excellent help and it may be that that would be the best thing to do. With reference to Fairfield, I would say this: That while he would no doubt take better with the people, on the other hand, I do not believe that he would be able to carry the work that needs to be done. He is quite an orator, a very pleasing speaker and holds his audience well; but he cannot stand as much as some others. He broke down at our camp-meeting season last year. So I would hardly feel free to encourage him to go such a long distance for I feel he would fail before he got through. Still I will consider the matter further. On the other hand, Bro. Jones' power of endurance is almost unlimited.

There is another name that I have thought of, and that is E.W. Farnsworth; but I am not prepared to say much about that. He will be released from schoolwork, and I have thought that if I were agreeable to him and favorable to our brethren on the coast, and if he is not sent abroad I would suggest his laboring in the California Conference for a while, as they are in need of stronger help than they [page break]

EXTRACTS FROM LETTER OF O.A. OLSEN

Page 2 of 3

have in some lines. I do not mean that he should be placed in there as President or anything of that kind,- simply as a laborer. But if Farnsworth should go to New Zealand, eh could remain there as long as it was thought best. He would certainly be a good man to take into city work. His wife, as you are aware, is an excellent woman. He married my brother Andrew's widow. Her name used to be Vest Cady. I have considered this matter much, and I wish that I could have your views on the matter before we decide finally. The only question that would arise in my mind is this: that as he has been at Union College in educational work, he might not be so well prepared to take up the advanced lines of the message; and since you have had Prescott, who has been so strong, it is possible that Farnsworth would not be able to keep up the expectations of the people. And in this I do not know that Jones would come nearer to it than Farnsworth. I shall give the matter careful consideration and bring it before the Board as soon as we can have a meeting. We shall do our best to send you help. I have been so occupied night and day since coming home, that I have not had any chance to have a talk with Brother A.T. Jones or to have a meeting with the Foreign Mission Board. [page break]

EXTRACTS FROM LETTER OF O.A. OLSEN

Page 3 of 3

You write concerning the illustrations for the "Mount of Blessings". You have reason to be displeased, for the work is just as disgusting as it can be. When the MS. was sent us I had a talk with Brother Nelson and also with Brother Tait, and urged them both to give the matter prompt and careful attention and this exhortation I repeated many times and on many occasions. I appointed Brn. Tait, Nelson, and H.W. Kellogg as a committee on illustrations. I thought I did the best I could in this appointment and thought that the three together would be able to give the matter proper consideration. A short time ago I had a talk with Brother Nelson over the matter and told him how I felt over what had been done and the way the book had come out; and he told me that he appreciated it and that he was not responsible, for he had been overruled by the other two members of the committee. He asked if I thought it would be out of place for him to write to you or your mother just how the matter stood. I told him that if he had something he wished to say it was his privilege to write it; that I should not interfere in any way whatever. He may have done so. But the real facts are, Brother White, that Brother Nelson does not bear all the responsibility of those things being so.

W.C. White

[#5-A – WCW – 293]

16 Best St. North Fitzroy

Feb. 27, 1896

Brn. White and Prescott

Coorumbung, N.S.W.

Page 1 of 3

Dear Brethren,

I have given a little thought to the camp-meeting campaign which we have talked about, and will write you in regard to some things I feel anxious about. You will find enclosed a list of committees for working the different departments of the camp-meeting, also a table of statistics showing some facts concerning the camp-meetings we have already held in Australia.

The Attendance. It is evident that we shall not have what is generally considered a large attendance of our people at any of these meetings. You will see that I have made an estimate of the probable attendance at each one of the proposed meetings in Australia. I may be a long way out in my estimate, but this is the way it appears to me: Adelaide 75, Melbourne 200, Sydney 140, Queensland 50. I think that this will be the outside attendance of our people.

If this estimate is correct we can see very plainly that if we would make these meetings a decided success, we must succeed in getting a large attendance of those not of our faith. This I believe can be done by proper efforts.

Funds. From the table of statistics showing the expenses and receipts of the meetings already held it will not be difficult to estimate quite closely the costs of the proposed meetings of '96. In the case of the three camp-meetings held in Australia you will see that it has involved the expenditure of about £300 for each meeting. With the exception of the duty that was refunded and the amount received from the sale of "Echoes", also the collections taken on the campground, the £300 had to be paid by our people. Add to this the cost of getting from their homes to the meeting and back and you will see that these meetings have cost not less than £300 each. Of course the expense will not be so great for a small meeting. The Hobart meeting, you will see, cost nearly £200. I do not think that we can count on any of the meetings that we propose to hold costing any less than £200. Add to this the travelling expenses of those who attend, which will average about £1 per head, and we have on an average about £300 for each meeting.

Laborers. It is understood, I presume, that the local laborers in each Conference will attend and assist as much as possible.

It appears to me that at least two men should be selected to attend all the meetings. These men can carry the experience gained at one meeting to the next. They can accomplish their work so as to accomplish the most that is possible without carrying too heavy burdens.

The selection of these two laborers is of the greatest importance. As already stated, the meetings will be designed especially to help the public. For this reason we want strong men – men who are specially qualified to impress the public. If the meetings were specially for our people we could select men who could help them perhaps nearly as well as anyone, but who come short in their efforts to [page break]

[#5-A – WCW – 294]

16 Best St. North Fitzroy

Feb. 27, 1896

Brn. White and Prescott

Coorumbung, N.S.W.

Page 2 of 3

arouse the public and open the way for subsequent work.

Another thing. We must lay wise plans for following up the interest awakened by the camp-meeting. I would be glad if we could do this before calling for donations, so that we could tell them plainly just what our plans are and that unless the Lord should overrule, we would do our best to carry them out according to promise.

Transportation. I think we will do well to have a committee appointed at an early date to look after this line. This committee should make the best possible arrangements with the shipping companies with reference to passenger fares and freights. It should also give some study as to what ought to be shipped and how the goods ought to be protected to prevent damage.

Advertising. This matter should be well considered at an early day. If we use the Echo as heretofore, the special number should receive the most careful attention. When we think of placing from five to fifteen copies of the Echo in the hands of people who have never seen any of our publications we can see that each copy should be a gem. The advertising through the public papers and by posters should be considered.

Tents. What arrangements shall we make for both large and small tents for these meetings? A committee should have this matter in hand early enough to give it proper study and make the necessary provision. Arrangements should be made to have all the tents in good repair, properly bagged and labeled, and invoiced at the close of each meeting before sending to the next. Instruction should be given as to how to ship and to put through the customs to save infinite trouble at the place of destination. When the tents were shipped from the Hobart meeting, no bill came for nearly a week. Then no figures were given regarding sizes. The tents laid around on the wharf for days and at last we had to take each one from the bags and measure it. You can imagine what a job this would be with furniture and cargo piled all around, men busy moving goods and shipping men and customs agents all mad because we were in the way.

Cooking Utensils. What arrangements should be made for these? What would you think of raising a general fund in all the Conferences to purchase what is needed and then rent to each conference until used up? These dishes cost lots of money. We are obliged to have large durable utensils, and these are expensive. They are easily damaged too. It may be best for each conference to purchase its own. That means to tie up a great deal of money. I think someone should give this study.

Cooking. I need not tell you that this is a serious question. Is that baker from the Sanitarium still in Honolulu? I do not remember his name. Can he do more than bake? That is, would he be able to conduct the cooking department at our camp-meetings? If so, what would you think of having him come to Australia in time to attend these meetings, take charge of the cooking and train the most likely persons we could associate with him as helpers? If this is not a feasible plan what shall we do for this department? Much might be said [page break]

[#5-A – WCW – 295]

16 Best St. North Fitzroy

Feb. 27, 1896

Brn. White and Prescott

Coorumbung, N.S.W.

Page 3 of 3

with reference to this and to the question of running a dining tent. I simply call your attention to this matter and suggest that you give it thought.

Reporting. I am altogether dissatisfied with our effort in the direction hitherto. Other denominations succeeded in getting excellent reports of their annual meetings. In N.Z. and N.S.W. we were highly favored in this respect. Perhaps I should modify the statement that I am dissatisfied with all that has been done in the reporting; I refer especially to Victoria. I believe that a wide awake person should be chosen to give this matter further study and push it through with success. It is indeed important that we have our meetings well reported in the Dailies. This means much in the colonies.

Clearing the Camp. This question is important. Those who have had most experience should prepare instruction for our brethren who will be left to clear the ground, dispose of timber, return furniture, and settle bills. Unless this work is done properly and with a degree of care those from whom we rent goods will be dissatisfied and charge us heavy rates for holding their goods overtime.

There is much more that might be said and that will have to be said before the meetings begin but it was my aim simply to call attention to some of the chief points.

Yours faithfully,

A.G. Daniells

[#5-A – WCW – 296]

THE CAMP-MEETING

Primary Considerations. 1. Attendance. 2. Funds. 3. Laborers.

COMMITTEES

On Arrangements.

1. Location.
2. Transportation.
3. Advertising.
4. Timber.
5. Furniture.
6. Water.
7. Tents.
8. Cooking Utensils.
9. Sanitary.

On Preparing the Camp.

1. Superintendent.
2. Erecting Tents.
3. Flooring Tents.
4. Erecting Grocery, Kitchen, Etc.

For Managing Departments During the Meetings.

1. Grocery.
2. Cooking.
3. Dining.
4. Book Stand.
5. Reception.
6. Districting Camp.
7. Sanitary.
8. Decorations.
9. Maintaining Order.
10. Reporting & Advertising.
11. Music.

12. Collecting Rents.

13. Lighting.

14. Seating Congregation.

15. Tent Master.

16. Bell Ringer.

17. Caring for Teams.

18. Treasurer. [page break]

[#5-A – WCW – 297]

THE CAMP-MEETING

Primary Considerations. 1. Attendance. 2. Funds. 3. Laborers.

COMMITTEES

For the Spiritual Interests.

1. Pastoral Committee.
 - (a) To Arrange Programme.
 - (b) Arrange re. Speakers and Subjects.
 - (c) Provide for Children's Meetings.
 - (d) Look After District Prayer Meetings

For Clearing the Camp.

1. Packing and Shipping Tents.
2. Disposing of Timber.
3. Returning Furniture.
4. Settling Bills.

Estimated Number of S.D. Adventists at the Camp-Meetings '96.

SOUTH AUSTRALIA, 75. As Follows:

- Broken Hill, 5.
- Kadina, 3.
- Kangarilla, 40.
- Adelaide, 2.
- General, 25.

Victoria, 200. As Follows:

- Ballarat, 10.
- Bendigo, 5.
- Melbourne, 150.
- Tasmania, 10.
- General, 25.

New South Wales, 140. As Follows:

- Coorumbung, 20.
- Sydney, 80.

Parramatta, 20.

General, 20.

Queensland, 50. As Follows:

Rockhampton, 10.

Toowoomba, 10.

Ipswich, 5.

Brisbane, 10.

General, 15.

[#5-A – WCW – 298]

STATISTICS OF AUSTRALIAN CAMP-MEETINGS.

---000---

| PLACE | BRIGHTON. | ASHFIELD. | ARMADALE. | HOBART. |
|-----------------|---------------------------|--------------------------|----------------------------|---------------------------|
| TIME | Dec. 29 to Jan. 22 '94 | Oct. 17 to Nov. 5 '94 | Oct. 17 to Nov. 11, 95' | Nov. 28 to Dec. 9, '95 |
| NUMBER OF TENTS | 102 | 62 | 77 | 36 |
| NUMBER ENCAMPED | 500 | 175 | 200 | 60 |

EXPENSES

| | | | | |
|-----------------|-----------|----------|----------|----------|
| GROUND | £4, £26 | £10 0 0 | £7 0 0 | £3 0 0 |
| ADVERTISING | 43 13 9 | 52 15 7 | 73 13 0 | 14 9 3 |
| CARTAGE | 6 2 0 | 7 8 1 | 6 10 0 | 2 9 0 |
| FREIGHT DUTY | 49 0 6 | 27 10 10 | 12 0 2 | 4 1 2 |
| TIMBER | 41 4 1 | 38 0 0 | 37 16 8 | 30 15 6 |
| BEDS | 22 0 0 | 6 17 5 | 16 0 0 | 6 2 4 |
| GROCERY, DINING | 76 13 5 | 75 17 11 | 97 1 5 | 57 17 9 |
| TENTS | 48 0 0 | 37 3 9 | 31 17 9 | 14 9 10 |
| GENERAL | 18 0 8 | 46 6 2 | 55 15 5 | 49 19 2 |
| TOTAL | 1109 5 11 | 291 9 10 | 317 14 2 | 183 18 0 |

STATISTICS OF AUSTRALIAN CAMP-MEETINGS.

----000----

| PLACE | BRIGHTON. | ASHFIELD. | ARMADALE. | HOBART. |
|-----------------|---------------------------|--------------------------|-----------------------------|---------------------------|
| TIME | Dec. 29 to Jan. 22 '94 | Oct. 17 to Nov. 5 '94 | Oct. 17 to Nov. 11, '95' | Nov. 28 to Dec. 9, '95 |
| NUMBER OF TENTS | 102 | 62 | 77 | 36 |
| NUMBER ENCAMPED | 500 | 175 | 200 | 60 |

RECEIPTS.

| | | | | |
|---------------------|-----------|-----------|-----------|-----------|
| DONATED BY BRN. | £112 5 10 | £50 14 1 | £13 17 7 | £49 7 2 |
| COLLECTIONS | 16 0 0 | 17 15 8 | 18 1 0 | 5 2 5 |
| RENTS FOR TENTS | 43 0 0 | 37 3 9 | 31 17 9 | 19 5 0 |
| RENTS FOR TIMBER | 13 9 1 | 18 5 10 | 15 2 8 | 7 12 10 |
| RENTS FOR BEDS | 14 3 0 | 10 5 6 | 8 14 6 | 3 2 4 |
| SALES OF ECHO | 24 1 1 | 24 19 11 | 33 6 8 | 6 13 11 |
| SALES OF TIMBER | 2 0 0 | 16 6 | 1 9 0 | 11 5 1 |
| GROCERY, DINING | 73 6 7 | 73 9 1 | 87 14 4 | 62 9 8 |
| REFUNDS, DUTY, ETC. | 25 13 6 | 28 0 7 | 8 16 2 | 3 0 0 |
| TOTAL | £328 19 1 | £261 11 8 | £223 18 8 | £172 18 5 |

----000----

| | | | | |
|----------------|-----------|-----------|-----------|-----------|
| TOTAL EXPENSES | £309 6 11 | £291 9 10 | £317 14 2 | £188 18 0 |
| TOTAL RECEIPTS | £19 12 2 | £29 18 2 | £83 15 6 | £10 19 7 |

[#5-A – WCW – 300]

Abstract of letter from W.M. Crothers to W.C. White re Camp-Meeting

Bro. Daniells has proposed that we hold our camp-meeting early in Dec. instead of a month or six weeks later as you before suggested. So far as time is concerned the change, I think, would make no difference to us but there is another consideration. I am convince that camp-meetings in this colony lose three parts of their value if work is not pushed vigorously afterwards; and knowing that there is prospect of E.W. Farnsworth's doing with us, we are doubly desirous to make a strong, determined effort.

If we accept Bro. Daniells proposition, we shall have to hold our meetings no later than Dec. 15. This would give us four weeks before the laborers return to Melbourne for the meeting in Feb. – not sufficient time to develop an interest. To allow laborers to leave so soon would be an exceeding misfortune. Rather than this it would be better for us to wait until all the meetings are closed in Aug.

However, all will be well if Bro. Farnsworth remains after our meeting. Now if you have a strong man for Australia I think that Bro. F. might be left here.

Not having any definite date suggested to us we have as yet made no arrangements. If a strong man be left to assist those who are here we shall be willing to hold the meeting in Dec. I might add that we could begin our meetings the middle or last of Nov if the weather will permit.

We shall be glad to know as early as possible about it, that we may make arrangements. [page break]

[#5-A – WCW – 301]

Abstract of Letter from W.M. Crothers to W.C. White regarding Pomare.

I have had an interview with Pomare and deeply regret that I cannot report more encouragingly.

While in town on business he called at the office where I was waiting to see him. I talked with him about an hour about the proposition and his disappointment and did my best to help him see the matter in the right way, but apparently to no purpose. He is very unyielding and determined, and will entertain no proposition but one that will enable him to pursue the course he has begun and finish his education. I am not sure he would return to Battle Creek now under any consideration; for he feels that he has been wronged and falsely dealt with, and is therefore determined to paddle his own canoe regardless of the wishes and advice of our people. He says that he now has the means in sight to carry him through school and he intends to enter a university but had not decided where. This is the goal of his ambition and he will neither give it up or put it off.

I fear that he will be led to sever his connection with us unless the Lord works mightily for him. Even now I have reason to believe he is not fully living the truth but I may be mistaken.

My conversation convinces me that the testimony regarding his danger at B.C. is quite true. I think the brethren and Dr. Kellogg erred in not letting him thoroughly understand matters before leaving, instead of allowing him to return to this country, expecting to return to America under such favorable circumstances. This he considers little short of deception and it has humbled him greatly in the eyes of his people. I fear that he will not hesitate to impart to them his feelings, which, to say the least will not give us their confidence. I can only pray that in the calmer moments he may be prepared to counsel and advise. [page break]

[#5-A – WCW – 302] to [#5-A – WCW – 310]

Missing Page

[#5-A – WCW – 311]

16 Best St., North Fitzroy, Vic.

Dec. 1, 1896

Page 1 of 4

Dear Bro. White,-

You will see from my address that I have returned to Melbourne from Adelaide. While in the latter place I received your letter and also the copy of your letter to Bro. Hare and the resolutions passed by the N.S.W. Conference. I was pleased to hear from you, and much interested in some of the resolutions. I am glad you had a pleasant and profitable meeting in Sydney and hope that the work will move forward in that Conference.

I was very much disappointed that you could not do anything for Bro. Lyndon. When I wrote you I did not know that Bro. Lacey would be an employee of that Conference. Of course I can see that the Conference could not take a third man. I hope the Lord will take care of Bro. Lyndon and preserve his health.

The minutes of the meeting held by the Union Conference Committee, of which you spoke, will be of interest.

I was very much pleased at the way that the work was progressing in Adelaide. I found that the ministers were not only working for the public, but were carrying a burden for the Adelaide church as well. During the two Sabbaths that I was here in Melbourne, special efforts were made in the tent for the young people. The results were most excellent. Quite a number took their stand to serve God. I could see that they had received real help and that the brethren and sisters were much encouraged. On Sunday Nov. 22 13 persons were baptized by Bro. Wilson. Some of these were persons who began to keep the Sabbath during the camp-meeting, but quite a number of them were children of our Sabbath-keepers.

It was quite encouraging to me to find that ministers were enjoying freedom in their work, that the people appreciated their labors, and that the attendance was on the increase. They were having the largest audiences on my arrival that we have had since the tent was moved. The public opposition had entirely died out and our brethren were having the field to themselves. While I was there very hot weather set in which greatly interfered with meetings. It also interfered somewhat with the visit for neither the laborers nor the people were in a condition to take hold of matters with much energy. The attendance is not what you would call a large one, nor is the local interest that is to say the interest on the South Side, very extensive, but things have assumed definite shape. The workers have become acquainted with quite a number of sensible, interesting families. They know where to visit and they are doing definite, practical work. Those who have been selling the BIBLE ECHO have been a great help to the ministers in [page break]

[#5-A – WCW – 312]

16 Best St., North Fitzroy, Vic.

Dec. 1, 1896

Page 2 of 4

fossicking out the interested people.

By the way we have been very much encouraged in our efforts to sell the ECHO in Adelaide. Up to the present the five workers have been taking in 720 copies. OF this number, Bro. Wainman has regularly sold 250, the four workers having sold the remainder. Bro. Wainman has not done any visiting but has devoted his energies to the sale of the paper. The girls were instructed to work for the people as the way seemed open notwithstanding it would take their time, and limit their sales. We felt that it would be better for them to do practical work with the people rather than to push over the ground, bent on selling a large number of papers. When I was there, Bro. Wainman had worked up a list of 60 regular subscribers. He had many who were taking it each week, but these 60 had given him to understand that they would take the paper right along. The other workers had each secured about 30 regular subscribers. I suppose they have at present nearly 200 families on their lists who will take the paper every week for some time at least. It was truly encouraging to hear them tell of their experience with the people.

While I was with the brethren we spent considerable time talking over the different features of the situation. I took pains to talk with the different Church officers about the work so that I got a pretty clear idea of how matters stood. We made some changes in the plans. It was decided that it was not really necessary for Bro. Wilson to remain there longer so he will leave December 2. He will spend Sabbath and Sunday, the 5th and 6th, in Ballarat. After spending a few days in Melbourne he and his wife will proceed to Tasmania. Sister Oliver and Gill will also be leaving Adelaide the 2nd. They are coming to Ballarat to deliver some books, and to continue canvassing there. Brother Wainman and Sisters Mansell and Turner will continue to work with the BIBLE ECHO. The girls will work in other parts of the city and devote their energies to the sale of the paper. Brethren McCullagh and Hawkins will follow up the interest where they are now working. It is thought that it will not be best to try to continue tent meetings through the holidays. We confidently expect that a number of those who are now deeply interested will take their stand within a few weeks. The tent can be taken down, and Sabbath and Sunday meetings continued in a hall near the present location of the tent. The brethren can continue to visit those who are interested. After the holidays, if the weather is not too hot, tent meetings can be started in another part of the city. That is about the way matters stand at present. Brethren McCullagh and Hawkins are having special freedom in presenting the truth. Bro. Wilson was very much appreciated as a visitor, and a close practical worker. It did me good to find that both our own people and the public seemed as pleased with the labors of these brethren as with those who took the burden of the work during camp-meeting.

Up to the time I left, 18 persons, including the two from Broken Hill, had taken their stand to keep the Sabbath since the camp-meeting opened. The most of these persons seemed to rejoice in the [page break]

[#5-A – WCW – 313]

16 Best St., North Fitzroy, Vic.

Dec. 1, 1896

Page 3 of 4

truth and some of them are splendid people. They will be a great help to the Adelaide Church.

I have no discouraging words to write with reference to the work in Adelaide. The Lord is leading out, and all connected with the cause there seemed of excellent courage.

From what your mother wrote me with reference to the situation here in Melbourne, and from what we can all see, it seemed very important that I should be here for a time. Things are now in a critical state. Bro. Colcord and I are doing all that we can, and I believe that the next few weeks will settle matters with quite a number, either one way or the other. As we work for the North Fitzroy Church, we feel a burden to see the conversion of every back-slider, and of children and youth who have never given their hearts to God. We are laying these matters before the Church officers and some of them are taking on the burden. We shall make a special effort next Sabbath and Sunday. The indifference of some of the Church officers and a large number of members is most alarming, but if we can thoroughly succeed in arousing those who seem to be feeling for a better experience we may be able to turn the scale on the right side for the church as a whole.

I have written a letter to the officers of the Melbourne churches inviting them to a general council to be held Sunday the 6th at 11 a.m. I wish to have them report of the condition of their churches and to give them some advice with reference to the elections that are to take place in a few weeks. Sunday will be quite an important day with us. The Conference Committee will sit from 9.30 to 11. The Church officers will be in council from 11 to 10 o'clock and the Directors of the Australian Tract Society will meet from 2.30 to 4.30. The North Fitzroy Church will meet at 6 o'clock to pray for each other and for the Sunday evening service. At 7 o'clock I am to speak on "Spiritualism, its tendency, and the part it is to place in the closing scenes of the world's history."

Now a word with reference to your going to the General Conference. For your sake and for the sake of the cause in this district, I hope you will be so fortunate as to attend the next Conference. But I cannot help feeling a degree of anxiety with reference to the work that you will leave. I mentioned this matter in my last letter to you, but in your letter you made no reference to it. I would be very thankful for a clean-cut statement from you with reference to your plans. In the first place I want to tell you that I do not feel at all capable of taking the work that you are now carrying. At times I feel that I ought not to consent to do so. I now have more work on my hands than I am capable of doing as it ought to be done. I am well aware that if you go to the Conference your work must be looked after by someone. It will never do to let it drop until your return. For this reason I have in a way consented to act for you, but if you know any other way that your work can be carried on without its falling into my hands, I shall be very glad indeed to be relieved. Your entire silence about the matter gave me some anxiety. [page break]

[#5-A – WCW – 314]

16 Best St., North Fitzroy, Vic.

Dec. 1, 1896

Page 4 of 4

If it is best for me to look after the work of the District during your absence, I must receive definite instructions. I must know your plans for Queensland and Western Australia. Also the School. I must know what lines you want me to touch and what you want me to let alone. It seems to me that it will be almost necessary for us to be together a week, and yet I can hardly see how I can get away. Well, I shall hope to hear from you very definitely.

I was very much interested in what you wrote about the action of the N.S.W. Conference re the SENTINEL. It now rests with New Zealand. I imagine Bro. Crothers will kick because his confidence in the editorial management is so shaken. He was a most faithful supporter of the SENTINEL and I know that the negligent way the publication of the journal was managed grieved him very much. If we continue the SENTINEL the next number should come out in January for the first quarter of the year. I shall make every arrangement so that this can be done. I am sending a special letter to the New Zealand brethren and shall request them to cable us their decision. Then we can rush it through the office and have it in the hands of the people when the new year opens. We must never have it come out late. If we do it will make us trouble. Any suggestions from you will be thankfully received.

Hoping to hear from you and with Christian love.

Yours faithfully,

A.G. Daniells

P.S.

When in Adelaide this time I went out to Kangarilla and spoke in the public hall on the "Eastern Question". I have no doubt you remember that Kangarilla is where Bro. Collins lived for a time and that there are now a few Sabbath-keepers there. At first only three persons embraced the truth. Now there are at least 6 adults keeping the Sabbath. These with the children make a Sabbath School of 14 or 15.

A report got around that we had only announced the "Eastern Question" as a bait, and that we would drag in the Sabbath Question or some other doctrine peculiar to us. So when the Wesleyan and Bible Christian ministers gave it out that they would attend the meeting and publically expose us if we said wicked things about the good old orthodox churches. This created quite an interest in the settlement, so when the time came ministers and people turned out and filled the hall. I was perfectly innocent of the situation. Still it did not make any difference, for I took up my question and stuck to it to the close. The ministers had not a word to say. When the meeting was over congregation dispersed quietly and thoughtfully. I believe that a victory was gained for the truth in that place where the prejudice runs high. Bro. McCullagh and I went up with the horse. We had a splendid visit while making the journey. Bro. McCullagh is coming into the light.

Yours, A.G.D.

[#5-A – WCW – 315]

“Convent” Coorumbung, N.S.W.

July 30, 1896

To the Medical Missionary & Benevolent Association,

Battle Creek, Michigan, U.S.A.

Dear Brethren: -

We submit to you for criticism and counsel, the following proposed plans for the establishment and maintenance of a Bath Establishment in Sydney: -

1. That the Australasian Union Conference Committee shall solicit gifts for the purchase of necessary furniture and appliances, to the amount Fifty Pounds, and shall invest the same in the fitting up of a bath house.

2. The Union Conf. Committee shall appoint a committee of three to take advisory supervision of the Bath Establishment. It shall be the duty of the Advisory Committee to become acquainted with the working of the Establishment and to meet at regular intervals to consider all questions that may arise relative to the prosperity of the work.

3. The New South Wales Conference shall pay A.W. Semmons £1 a week with the understanding that he shall devote about one third of his time to evangelistic work.

4. Brother A.W. Semmons shall locate favorably for the conducting of a bath business and having free use of the appliances mentioned above shall, with the aid of Sister Semmons, endeavor to conduct the business so that it will give them a reasonable support, be a benefit to the public, and an honor to the Conference.

5. Brother Semmons shall employ some competent physician to take the medical supervision of his patients, who will be present for consultation and make examinations at regular intervals.

6. The business of the Bath Establishment shall be managed by A.W. Semmons, and the receipts from the business shall be his up to a net income of £2 a week, which, with the £1 a week from the conference, shall be considered a proper salary for his full time and Mrs. Semmons' half time.

7. Half-yearly balance sheets shall be rendered in December and June, showing the receipts and expenditures of the Establishment, and if the net receipts have exceeded £3 a week, the surplus shall be set apart, subject to the counsels of the Union Conference Committee for the purchase of additional appliances.

8. At the end of twelve months from date, the Union Conference may take over the business if it thinks proper, paying such salaries as may then be agreed upon as just and right.