Address
Delivered at Conference of Nome Missions Asm. "F. H. M. A.M."
At San Francisco or Los Angeles Nov. 1887.

Subject
House Mission Work on the Pacific Coast.
The Secretary of our Home Missions came into see me two days ago about coming to this Conference. He said, "we cannot spare you, we cannot spare a man." What would have thought, General, during the great war, right in the midst of the conflict, when the struggle was the hardest and the cause was hanging in the balance, to have had an order come from Washington calling a halt all along the line because the funds had been exhausted?

"Well, well, he declares, that is just our condition, the condition of those who are waging the Lord's battle on the front line along this coast. What do you mean, Doctor, by such a figure, I do not understand you. I mean, General, just this; the order from the New York office of the Home Missionary Society is "Take up no new work!" And just now when the population is pouring in upon us from the East, and when at least eight new churches are springing up and calling for a little aid—and the aid that must be had at this time. And then, General, you know the needs of moral teaching among the multitudes of children and youth that are growing up physically so healthful and strong. "Is it time to call a halt!—a halt all along the line?" Now the Doctor went further. He said men have fought for this country. Thousands have given their lives; other thousands are living broken in constitution and maimed for life. They have preserved our institutions, at least, the form of them. Why, this nation, so preserved is the hope of the world. But are not the pure family, the church of
The meaning of our Home Missionary work into our own fields
who are prone to this condition. We must, "we cannot be here,"
what would have happened, General,
truly the grace of our lives is the pioneer of the condition where the action
lie we the hunter and the came was hanged in the presence of
have had no other some from weariness getting a part and stood the
five because the range was been executed.

Well, well, it becomes that is true once condition, the condi-
tion of these who are seeking the good a partner on the short line
for is who as you mean, doctor's such a fragile
the result.
I mean, General, you've the other line
I go not understand you. General, your the other line in
the New York office of the Home Missionary Society is "Take up in
the New York. And that you mean the-preservation is putting the view
which is the heart, and when at least right now circumstances, all
notion the heart, and when at least right now circumstances, all
and calling for a little sign and the time that must be past of
this time. And then General, you know the need of more.
and interest of Christian teaching among the missions of children and
youth that the training and baptistry, so healing and strength. "Is
it time to call a halt -a halt? All along the lines of
now the door.
for want thereof. He called you have taught for this community. They
some have given their lives, other continue the final broken in
constitution and making for life. They were breaking our interests
from least the part of them. With the nation so predestined as
the hope of the world. But she not the part.
of Christ and the schools the foundation institutions on which the
structure rests? Throw into the Doctor's plea all his feeling and
earnestness, and you have the whole case. How can I add anything
to strengthen the appeal? I have come in the face of other calls
to duty, to transfer the Doctor's warm appeal from myself to each of
you who are here present. Consider the question: "Is it time to
call a halt in the Home-Mission field? If no, no, it is not! if
that be the answer, then let each man and woman inquire seriously
what can I do? or scripturally, Lord what wilt thou have me do?

I have a dear good friend in San Francisco, whose heart is all on
fire with zeal in the cause of religion. He penetrates every nook
and corner of San Francisco. He talks with merchants, clerks, work-
ingmen, with the good and with the bad, both men and women. His
hair is now silvered with age, yet his eye is not dim, nor his nat-
ural force abated. He too, like our Secretary, comes to me and
sometimes sits or stands with me in a little side room of the of-

office. His discourse always takes on a peculiar form.

"You do not begin to know, he declares, the bottom needs of this
city and of this Coast." "Why, the men from '49 to '60 came
hither for gold. The large majority of them were here without fam-
ily ties. So, you see two things were soon in their minds, one gold,
i.e., wealth and what goes with it, and the other was the gratification
of appetite and passion. Now look, how can you expect the denser-
Have you been feeling ill in San Francisco, where you're at all on the move? I am back at work in the same of telegraph. We are to meet on Saturday, 9th and the Pacific, and by the end of the month, the home is no longer. If you like, come and see me in a little while.
Now look, how can you expect the descendants, the boys and girls to be other than they are. He says something has to be done, when a boy has heard only the talk about money, how to make it, how to keep it, what grand luxuries of living come through this channel. You must somehow start his thoughts in new directions. We mourn because hundreds of boys go out to play ball and other games on Sundays and lose the benefit of the rich instruction at the church or at home, with no restraint and no apparent compunctions.
Now you can you expect the generation these paper and grit to
be other than they are. He makes something like to go on, and it
pays. Over here only the creak and moment you to make it! You go. Keep

It where breed informed of it, I think some strong this operation. You
must someone start the trouble to be discovered. No wonder pe-

case and lose the benefits of the trial investigation of the outbreak of
my paper, will no resemblance. and no superior communication
of societies about the matter. We hear among them swearing and cursing and low language which indicates a low grade of morals.

We mourn because large multitudes of youth of both sexes in gay attire go off on Sunday excursions where there is drinking, gambling, dancing and feasting with bands of music discoursing the merry waltzes. We mourn because the play houses and brothels are filled on the Sabbath with our young people.

We mourn to see the early signs of dissipation in the eyes and faces of our young men and because the alleys leading out of main streets are given up to wanton vice, where disease and death set in from sixteen to twenty, where boys from so-called good families and sometimes little girls are drawn in by the deceptive glitter of vicious inhabitants.

We mourn because the churches, though many in number take in such a small proportion of our men and of our young people. And when we go out of the city, we find that profanity and license prevail, that it is popular to fear neither God nor man; that soldiers in the army, young men on the railways and stage lines, sailors on the steamers and sailing vessels, and employees at country and village hotels use habitually profane oaths, care little for purity of language or conduct; that whole districts are infidel and that with the infidelity goes a disregard of the sacred marriage relation; that men and women are divorced from slight and insufficient cause; and that husband and wife separate forever without any other cause than the demands of unholy passion. We mourn to see San Quentin and other prisons so full of men and women, yes, of boys and girls — for there are large numbers there from 16 to 25.

We mourn because of millions of money squandered in gambling speculations; because young men cannot be trusted as cashiers and clerks; because heads of firms are half distracted over the petty absorptions of trusted messengers and express menagers are robbed or betrayed on all
language which inaugurates a new degree of mixture.

We must proceed with the utmost caution to avoid any offence to our allies.

The only guarantee of peace is strict military discipline and readiness for instant action. We must proceed with caution and prudence, but also with firmness and determination.

The playhouses and hotels are filled to the brim with our young people.

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Express managers are robbed or betrayed on all stage lines and R.R. Trains by thei
their own men. We mourn to see the houses which have become the nurseries and cent
ers of crime fostered by the General Government with its respectable liquor
license—its carte blanche for pouring strong drink through the mountains and
valleys of the land so that the influence of its vapor or its draughts cannot be
escaped. Yes we mourn because of the low standard of home life that is creeping
in families without Bible teaching, prayer book or prayer—where religion is
distasteful and good knowledge is despised.

It is not a pleasant picture that my zealous friend with earnest eyes and
emphatic voice presents. Hundred voices cry out—Oh, that is too bad! It is
not so bad on this coast. Think of our wealth; See our great Railroad princes;
notice our superb climate! Behold our commerce! View our splendid cities! There
must have been virtue to produce all this! Yes, my friends; but let us be loyal
to truth and devoted to duty. I heard Chaplain Potter at Fort Bedwell in a serm
mon say in substance: No man is as bad as his worst act would indicate; nor as
good as his purest thought would imply. I apply the same form of idea to society

No society is as good as the conduct of its best men and women would indi
cate; nor so bad as the thoughts of the low and vile would imply.

But some missions has to do with tendencies. The venerable seers say

My zealous reformer wants to correct the tendencies. He has an idea that the
seed of Solomon's wisdom once in the mind of a man or woman or child will
germinate.

Now I have gotten imbedded in my very soul a similar thought: it is that
every soul may be revolutionized by the Divine Spirit acting upon the Divine
Word. For example plant this divine sentence in the mind, "Whosoever will let him
come and partake of the water of life freely." Now let the warmth of God's Spirit
quicken it, and the air and the sunlight of the same spirit cause it to grow, in
time it will bear fruit and the fruit will be good.
Father Roan and his coadjutors in the Sandwich Islands tried that method faithfully and thousands came out of darkness into the light—out of discontent into content: and in spite of the sowing of Satan and his friends, for they have strewn their false principles most diligently the good fruitage remains.

Duncan of England took a most unpromising field: he sowed the same seed i.e. planted Bible truth. Behold whole tribes converted to God and all the beautiful fruits of a true civilization made manifest. (Other examples given)

How apply this? Shall we call a halt? No. The ground is rough, the hills and mountains are covered with rocks and many valleys appear barren— but the soil is rich. Great labor is needed to open the fields and prepare them — But it will pay for the labor. Let us do what we can and cry aloud to God to send us all needed help all needed reinforcements of money and men: that the enemy of good may not prevail.
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