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Educational. *

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THE sincerity of the statement on our part that we accept the instruction that has been given us in reference to education, must be proved by the willingness we show to apply these principles in our personal work. The principles have long been before us; what we have failed to do, is to make the proper application of them, until our school work has come into that state where it should be manifest to all that changes must be made in it. We may not yet understand exactly *what* changes are necessary; we must begin by recognizing the fact that they *are* necessary. The time has certainly come for such reforms as may be required to enable our schools to do the work God designs to have accomplished through their agency.

I am greatly interested and heartily in accord with the subject of industrial training. The idea of industrial schools perhaps suggests the thought of reform schools. For years our schools have published in their annual calendars, a statement to this effect: While we are glad to receive as students all who come with the purpose of doing their best, this is not a reform school, etc. It is time to stop advertising the fact that ours are *not* reform schools,—time to declare positively that in the best sense all our educational institutions are

reform schools; but it should be declared not so much in the calendar, as in the actual daily work and spirit of the school itself.

Realizing something of this necessity, we have been endeavoring during the present year in the Healdsburg College to work out still further than formerly the problem of educational reform. We have always sought, as I believe all our schools have, to adapt the training and instruction to the special needs of those who shall be workers in the Master's harvest field. During the last vacation, particularly at the time of the California general camp-meeting, an opportunity was found to take an expression from the state conference in regard to our school work, especially concerning particular lines of study.

This expression was later formulated and developed into a "general course" designed to embrace all the practical branches of study needed for the education of field workers. Thus what has heretofore been known as the "special course," has now been amplified into our "regular" course; while the particular studies which formerly distinguished the "regular courses," are now taught as so many "special" studies for those who need more than is given in the "general course."

As in all our other schools, we have always endeavored to make the Bible the principal study. This year, on the recommendation of the California Conference Committee, we require all our students to take at least one regular class in the study of the English Bible. This requirement is in addition to the use of the Bible as a reading text by those who are studying Latin, Greek, German, or Spanish. The work in these languages has been planned in such a way as to give the student the ability to read the entire Bible from the original, before he takes up any other literature study. Various other readjustments and modifications have been made in our internal school work, with the design of making all the studies pursued contribute to a better understand-

*Abstract of an address before the Conference.

ing of the Word of God. We believe this is a great advance upon our previous plans.

But I do not mean to anticipate the report of our college work that would more properly be given later in this Conference; nor do I wish particularly to advertise Healdsburg or California. As a faculty, our teachers do not yet feel so entirely satisfied with our reform efforts that we wish to commend them unreservedly to all our other schools. But we believe God is blessing our work, and while we are anxious to receive good ideas from every source, we desire to be in a position where we can impart to others what God gives us.

I must add that I feel very solicitous that we should not receive or generate any influence that might tend to direct the work committed to us in wrong channels. We all feel that our educational work, as well as the general work, has reached a critical condition, and in our human anxiety to better it, we may be in danger of adopting hasty conclusions. It is comparatively easy to create a stampede when a large number of individuals are gathered together, in a state of expectancy, not knowing exactly what is about to happen. You have all noticed that as we stand about the tables in the dining-room in South Hall, waiting for the signal to sit, it does not matter whose chair is drawn first, the whole company immediately follow. Human beings in a crowd are much like a flock of sheep—or geese. Now, we do not want any such spontaneous movements in our educational work. The Lord does not want us to take any course in which he is not the recognized leader. We must not hastily adopt some one new idea, or local plan, as being the best possible for all our institutions.

During the last few days we have dwelt much upon certain fundamental general principles that should govern in all of our work. I am rejoiced that the Lord has in these revealed his truth so clearly to us. We are all in danger of neutralizing, minimizing this instruction; of contenting ourselves with the thought, Now let us be careful that we don't take some "extreme position" in this matter. I realize that danger. But is there any danger that we should rush to some other extreme position? I read on pages 59, 60 of Special Testimony No. 3:—

The Lord is soon to work in greater power among us, but there is danger of allowing our impulses to carry us where the Lord would not want us to go. We must not make one step that we will have to retrace. There is a

class of people who are always ready to go off on some tangent, who want to catch up something strange and wonderful and new; but God would have all move calmly, considerably, choosing our words in harmony with the solid truth for this time, which requires to be presented to the mind as free from that which is emotional as possible, while still bearing the intensity and solemnity that it is proper it should bear. We must guard against creating extremes, guard against encouraging those who would be either in the fire or in the water.

Much more in this same connection would very profitably engage our careful study at this time. There is always an infinite number of extreme positions to which we might be led, but the Lord does not design that we shall take *any position*. We are not to be fixed, but to move onward in the line of his leading. With the danger of extremes on either hand, how shall we know how to apply the principles we have accepted?—By counselling and studying together. No one must lead at random by himself, but all be guided by the wisdom of the whole body. I find authority for this in vol. 4 of the Testimonies to the Church, on page 16:—

As all the different members of the human system unite to form the entire body, and each performs its office in obedience to the intelligence that governs the whole, so the members of the church of Christ should be united in one symmetrical body, subject to the sanctified intelligence of the whole.

This thought is further developed on page 128, where the various organs of the church are said to be united to the body, so that each can do its "specific work," and thus "conduce to the comfort and usefulness of the perfect whole." By the recognition of this truth, all our schools can learn by careful counselling how to apply the principles that have been presented. It is my hope that this present Conference may give us, as teachers, the opportunity for daily study together, concerning the practical problems of our school work, so that before it closes we may be able to recommend some general plans for the future that will commend themselves to all our people, and upon which we may confidently expect the blessing of God to rest.

President's Address.*

C. H. JONES.

NINETEEN years ago this spring, at the annual session of the General Conference held in Battle Creek, Mich., the organization known as the Gen-

*Read before the International Sabbath-school Association.

eral Sabbath-school Association, of which this Association is the outgrowth, was effected, and an active campaign inaugurated. Previous to that time there had been no organized effort, and the Sabbath-school work among our people received but very little attention.

The first State association was organized in California in the autumn of 1877, and before the close of the year 1878, twenty associations were formed in as many different States.

In 1886 the work had extended to other countries outside the United States, and in order to have the name of the general organization harmonize with its work, it was changed from *General* to *International*, which name it still bears.

To-day we find ourselves assembled in the sixteenth session of the International Sabbath-school Association; and looking over the past, we feel that we have great reason to praise God for the degree of prosperity that has attended the work during the last twenty years.

The International Association now embraces forty-three regular organizations, scattered over the United States, Canada, South America, Europe, Australia, and South Africa. And besides, we have isolated Sabbath-schools among the Islands of the Pacific, India, China, Japan, and in various parts of this and the old country. Altogether we must have a total membership of nearly 55,000 scholars at the present time.

Since our last session, four new associations have been organized and admitted to membership, as follows; Argentina, with a membership of 287; Brazil, with a membership of 167; Manitoba, with a membership of 127; and Utah, with a membership of 120.

Besides these new organizations, the Association in Australia has been divided, and we now have the Central Australian Association, embracing Victoria, Tasmania, and South Australia, with a membership of 869.

The Conference of New South Wales has recently been organized, and the Sabbath-school work in that district is being looked after by the Field Secretary, S. McCullagh, with Bro. H. C. Lacey as Secretary. The last report from this field gave a membership of 344.

At the last annual session of the German-Russian Association, a resolution was adopted to the effect that the two fields be separated, and each have its own Sabbath-school association. The report from that field shows the work to be in a

prosperous condition. The donations to missions from the German schools the past year amounted to \$452.44, showing an increase of more than sixty per cent. over the previous year.

The territory of the South Dakota Association has been enlarged to include both North and South Dakota, and the name changed to that of Dakota instead of South Dakota.

While these new associations have been organized, the older ones have been growing in strength and efficiency. During the past two years there has been an increase in the number of schools, of 197; in the number of classes, 580; and in the membership, 4,196.

According to the report for the quarter ending Sept. 20, 1896, we now have 2,321 schools, with 7,075 classes, and a total membership of 52,045. But two or three associations, together with many isolated schools, failed to report; therefore the actual membership is much larger than the report shows.

We notice by the treasurer's report that there has been a slight falling off in our offerings to missions. This we regret to see, and the subject should receive our most serious and prayerful consideration. For the two years ending 1894, our offerings to missions amounted to \$45,797.17. This was by far the largest amount ever raised in two years. For the two years just past, donations to missions have been received as follows: Japan, \$4,949.67; Zambesia, \$9,189.60; China, \$10,927.25; Southern Field, \$10,881.22; India, \$5,912.33; Haskell Home and New York Boat, \$284.64, making a total of \$42,144.71. The above donations will go far toward spreading the gospel in those benighted lands; but we wish it were more. The total amount contributed by our Sabbath-schools to missions since the plan was first adopted in 1887, is about \$180,000.

The treasurer's report shows the Association to be in a good condition financially, there being over \$1,000 on hand at the present time.

The *Sabbath School Worker* has had an average circulation of about 6,000 copies monthly, and, so far as we have been able to learn, has been well received.

Our corresponding secretary, Mrs. Vesta J. Farnsworth, was called to Australia about six months ago, and for some time previous was very busy making the necessary preparation; therefore our schools have been deprived of her valuable labors for several months. The Executive Board

endeavored to find some one to take her place as corresponding secretary, but failing in this, the recording secretary, Bro. M. H. Brown, was requested to take this additional burden until the regular meeting of the Association.

Since our last session, the Executive Board has held twenty meetings. Sabbath-school lessons for all divisions have been secured and examined, and the general work of the Association attended to.

Immediately following the last session, we issued a little pamphlet containing fifteen lessons, for children's meetings, with instructions how to conduct them. This pamphlet has been used extensively, and meets with much favor. It is by far the best series of lessons we have ever published.

About a year ago we issued a little leaflet entitled, "Hints for Field Laborers Concerning Sabbath-school Work." This leaflet gives suggestions about organizing a Sabbath-school, duties of officers, etc. The leaflet has been sent to our workers generally, and is much appreciated.

While we feel encouraged at the progress of the Sabbath-school work during the past few years, yet the conviction forces itself upon our mind that we have reached a critical time, and that unless advance steps are now taken, we will find ourselves growing cold and formal, and drifting toward the world.

In the past some of our good brethren have felt that we were in danger of making the Sabbath-school work too prominent, and giving it too much attention. But when we come to realize its importance, and the good that can be accomplished through this agency for the salvation of our youth and children, the up-building of our churches, and the evangelization of the world, then prejudice will be disarmed, and every honest Christian will take hold of the work heartily, and in the fear of God, to carry it forward to a grand success.

But the Sabbath-school, like every other enterprise, calls for labor—*hard work*—in order to insure success. It would be just as consistent for a farmer to expect a crop of grain or corn without first preparing the ground, as it is for us to expect a harvest of souls without earnest, self-denying labor. While it is true that we are not to be saved by our good works, yet it is just as true that we shall not be saved unless we do work for our Master. We find nothing in the Word of God which would indicate that the Christian is to have an *easy time*. It is *toil, labor, work*, all the way along; after that, the resting.

In the main, our Sabbath-schools are quite well organized. We have the machinery; and herein lies the danger—that of trusting to the machinery and the organization to accomplish the work, and the first thing we know, we find ourselves *drifting*.

Brethren and sisters, you are here as delegates representing all parts of the field. The responsibility of laying broad plans and adopting wise measures, rests with you. We trust that we shall all realize the responsibility resting upon us, and that we shall become so enthused with the spirit of the message that when we go to our various fields of labor we will be able to communicate the good things to others, and that we shall see a general revival of the work.

With your permission we will now call your attention to some of the questions which should receive careful consideration at this meeting:—

OUR RELATIONS TO THE GENERAL CONFERENCE.

It has been our custom to have all resolutions pertaining to our general work brought before the General Conference for discussion and adoption. Thus we secure the co-operation and influence of the Conference. It is understood that the same plan will be followed this year. Our committee on plans for work will frame the resolutions which they desire to have brought before the General Conference, and present them to the committee on resolutions for this body. Other matters which would more properly come before the Association for consideration can be presented in the form of *recommendations* instead of resolutions.

THE SELECTION OF OFFICERS.

This is always an important question, and should receive careful and prayerful consideration. We believe that during the next two years advanced steps should be taken, and you therefore need a strong executive board, the majority of whom are so situated that they can meet together frequently. It would be wise to select persons for president and secretaries who are so situated that they can devote their whole time to the work.

SABBATH-SCHOOL OFFERINGS TO MISSIONS.

We are glad to note the interest that our schools generally are taking in the matter of raising funds for missionary operations. Some are now advocating the plan of allowing all our Sabbath-school donations to go for mission work, and raising the money to meet running expenses in

some other way. Others fear that if this is done it will not only work an injury to our schools, but will eventually lessen the contributions to missions. This is a question that should be studied carefully, and we suggest that the committee on plans for work take the matter under advisement, and present some recommendation.

SABBATH-SCHOOL LESSONS.

No one question has been studied more carefully and more diligently by the Executive Board, than that of securing suitable lessons for all divisions of the schools. We are aware of the fact that the lessons have not at all times been above criticism, but we have done the best we could under the circumstances, and feel assured that in the main they have given satisfaction, and have accomplished a vast amount of good.

Last July we began the study of the gospel of John, in all divisions. This will continue until next July, when we will take up the book of Acts for one year.

In some localities there has been a call for graded lessons on Old Testament history, for children. Perhaps our committee on plans for work will have some recommendation to offer along this line.

THE "SABBATH SCHOOL WORKER."

Our schools generally have adopted the plan of taking the *Worker* in clubs at reduced rates, and as the result the circulation has remained at about 6,000. We trust that this plan will be continued, and that our leading workers will take more interest in contributing to its columns.

FIELD LABORERS.

Our constitution calls for one or more field secretaries, but none have been employed during the past two years. It would seem that the time has fully come when advance steps should be taken, and the labors of experienced workers would certainly be appreciated. We trust that at this session at least two persons, in addition to the secretaries, may be selected to engage in general field work under the direction of the International Association.

Each State Conference should also be encouraged to employ additional Sabbath-school workers, as circumstances demand and conditions warrant.

WORK FOR CHILDREN AND YOUTH.

Some have thought that when we have had a Sabbath-school of an hour's duration, or such a

matter, then our work for the children is done, and so in the carrying out of this idea we see hundreds of our children and youth drifting out from our churches and into the world. What can be done to check this tide of evil? is the question that confronts us at the present time. What can be done to save our youth and children? This question demands our most earnest and serious consideration. Plans should be devised and put in operation which will enlist their sympathy and interest, and keep them within the fold.

FOREIGN FIELDS.

It is encouraging to note the progress of the message in distant lands, and to see the interest that is taken in the Sabbath-school work. We now have representatives in nearly every nation. New schools are being organized, and plans should be laid by which we can come into closer touch and relationship with them. In behalf of the Association, we would request the representatives now present from these distant fields to be free to offer suggestions, and to aid us in laying plans which will accomplish the desired result.

In behalf of the Executive Board, we desire to thank these delegates and our brethren and sisters everywhere for their hearty co-operation during our term of office. We see many imperfections in our work, and feel sorry that we have not been able to serve you better; but we have tried to do our duty in the fear of God, knowing that we must meet the record in the judgment. We trust that God in his mercy will overrule all for the advancement of his cause and the glory of his name.

Our term of office having expired, the delegates here assembled will now assume the responsibility of laying plans for the future. We trust that the Spirit of the Lord will be present to guide in every plan that is laid, and that all things may be done in harmony with his will.

Health and Spirituality.

J. H. KELLOGG, M. D.

(Wednesday Evening, Feb. 17, 1897.)

I BEGIN this evening with a thought which is closely connected with what was said last evening. The one thing that I am anxious to get before you is that God is in this human form of ours, and

that it is our duty, and that of every person that lives, to accomplish the very best purpose with these bodies. I desire to show you how pure blood will affect character through eternity. Suppose a man's blood is impure, then the liquid that bathes the brain cells has poison in it. These cells are paralyzed. I met a man at the Sanitarium a day or two ago, and I said to him, What are your symptoms? How do you feel? He said, "Doctor, I feel terribly, and sometimes I feel like taking my life almost—it seems as though my life was not worth living." What was the matter?—He was poisoned just as much as though he had taken strychnine or arsenic or some other poison. But these poisons were produced within his own stomach—were produced by that process that causes the coated tongue, that bad taste in the mouth, and he was being poisoned all the time. We sometimes hear of a person suffering from Bright's disease. Such a person is liable to die at any time, and sooner or later he will die. Again, we hear of a person complaining of nervous and one-sided headache. This is only the same thing manifested in another form. The only difference is that one is farther along than the other. One's stomach is in a bad condition, and a man in that condition is laying the foundation for true Bright's disease, also many other diseases, such as rheumatism, insanity, sick headache, nervous headache, and a whole family of kindred diseases, epilepsy, hysteria, and nervousness.

A man suffering from nervousness is simply poisoned, and cannot help being nervous; it is the result of the poison. The great majority of maladies are the result of poisons in the human system. A person whose stomach is poisoned, is not a perfectly sane man; he is living under a cloud, he is in an incubus all the time. He cannot think clearly, cannot be as good a Christian as he ought to be, cannot discern moral principles as well as he ought. The brain is not able to work with great quickness, clearness, and accuracy. Certainly if a man cannot add up a column of figures without making a mistake, he does not have that moral clearness which he ought to have in distinguishing between right and wrong. It is absolutely impossible. If the blood is poisoned, it paralyzes the brain and nerve cells, and we cannot be the men and women we ought to be, because we cease to be as susceptible to the influences of the divine Spirit upon our brains and nerves. Therefore it is very important that we keep our brains in

health, in order that we may be able to think the mighty thoughts that God may give us. We cannot possibly indulge in low living and do high thinking. High thinking comes with high living. The man who eats grossly, lives grossly, is certain to think grossly, and cannot possibly be a clear, clean, high thinker.

One point I wish to mention here, and it seems to me to be one of the most important things we have to consider at all; it is that our very characters are born of what we eat. What is character?—It is simply the mode of thinking. A mode of acting is developed as a result of our general habit of living. I met a man not long ago that had come from the slums, and he burst into a perfect torrent of oaths. The night before, he had borne a good testimony in meeting. He said, afterward, Did I swear? And he could hardly be made to believe that he did. The cause of this was that he had formed such a habit of swearing, that he became like the little boy who said he did not lie; it simply told itself. It simply swore itself, it was so easy, so natural an act with him. His tongue uttered the oath before he began to think; there was no premeditation about it. It is this which reveals one's character.

We do a thing before we stop to think. When we do a thing after thinking, it may not be the natural thing; our natural character comes out when we do not think. We think, What would men think of us? What would the Lord think? and we restrain ourselves from doing what we otherwise would do. If we thought we would not receive punishment for an act, we would frequently do it. Just as I heard a man talking about its being enjoyable to commit sin to a certain extent; that it was simply having a good time. Such a man is not necessarily, by nature, more perverse than many others. The man may refrain from doing wrong, from a perverse will, just as much as another does wrong on account of the perverse will. Somebody said that the only difference between a wise man and a fool is, that the fool tells all he thinks, and the wise man keeps it in. The wise man thinks just as much, but keeps it to himself, and does not let other people know what he thinks; but that man is not a truly wise man. The truly wise man is the one who does not think bad things. It requires more than human wisdom, it requires more than human power, to get into that position.

The food we eat, which we take into our stom-

ach, colors, so to speak, our brains and our thoughts. I examined a patient one time. I talked with her about her tastes, examined her stomach, etc. Finally she burst into tears, and began to sob, "Doctor, do tell me what is the matter with me; am I sick or am I wicked?" She said, "I am cross. I scold my husband, I scold my children, I scold my neighbors all the day long, and I have no occasion for it. Now, am I sick, or am I wicked?" I looked at her tongue, examined her stomach, and found a lot of decayed food there, and her breath smelled of decay, and her stomach was the hold of every unclean and hateful germ. There was abundant reason why the woman should be cross and irritable, for every nerve was just strained to the utmost tension. When anything was going to happen, there was such a tension on her nerves that she would scream out. But this poor woman I made perfectly happy by simply telling her that her case was not a case of total depravity, but a case of total indigestion; and we cured her in a week's time by washing out her stomach, and thus she had a clean conscience. It was all done by simply getting her stomach clean. And so we ought to be able to control ourselves with God's help. She was able to control herself. When she was violating the laws of nature, and eating unwholesome things, she might pray as much as she liked, and the Lord could not give her patience and a clean conscience, because that was not in his order. The Lord could not make her a patient woman, while she was taking a sure course to make herself impatient; but by eating proper food that would give her proper nourishment, she could have a clean brain. That is the reason why God has given us so much instruction about diet,—so that he might by and by say to us, "Here is the patience of the saints."

Now, my friends, if ever we want to get where the Lord can call attention to our patience, where he can say, These people are saints, look at their patience,—there are trials and tribulations coming,—if we ever get the patience that is necessary for that time, we will have to get it *in the Lord's way*. There is no other way we can get it. That poor woman could not be patient to save her life, or to save her soul. She was troubled about it; and there are some of you troubled in that way—because you cannot be patient. That is one of my troubles, too. It is hard to be patient. I am naturally a very impatient person, and it is exceed-

ingly hard to be patient. I have to pray for that more than for anything else. Now I know that I have to live on a plain, simple diet, in order to be the least bit patient, so that any person could live with me. If I lived on the diet that some people live on, I do not believe that I would be patient at all. The Lord will always supplement what we do, but we have to do our duty. Before we can ask God to do something for us that we have not done, we have to do all we can do. If we try to put it off, try to get rid of it, this way, that way, and the other way, we find that we are losing time. We cannot get goodness by simply praying for it; we have to work, as well as pray. We have to exercise faith, and we have to obey; and it is not only faith, it is obedience as well, that God exacts of us. He exacts of us willing obedience; not simply obedience, but willing obedience. So long as we do a good thing merely from a sense of duty, it will not do us any good.

I believe that a man who undertakes to live out health reform from a sense of duty, will make a total failure of it. He will make a failure of it every time. He will do very much as a man in England did some years ago. Elder Loughborough met a brother, and recommended him to eat oatmeal. A year after that he met him again, and asked him how he liked oatmeal, and he said, "My wife does not seem to like it very well. I like it pretty well myself, but my wife wants to know if it would do to cook it. Do you think it would be proper to cook the oatmeal before we eat it?" The poor man had been eating raw oatmeal all the time, because he thought that was health reform, and he liked it pretty well—from a sense of duty, I suppose. So, as long as we undertake to do things from a sense of duty, we will do just some stupid thing like that, that will upset everything, and entirely negative and destroy all the good our obedience might do us.

Now, if we undertake to go about this thing in a willing way, God will enlighten our minds, and he will lead us into right ways; he will help us, and direct us, bringing the right sort of knowledge to our minds, and will bring us in contact with the people who will aid us in a variety of ways to get light and truth that will help us out of our difficulties, so that we shall know just what to do, and how to do it. I think that people years ago tried to live out health reform from a sense of duty, and just as soon as they would begin to backslide a little, they would abandon it

altogether. We want to be health reformers because it is a privilege, and because God has implanted this in our bodies; and he is trying to work to the best ends for us. What a privilege it is to think straight in that way; and if we do it in that way, we will get a blessing in doing it.

I want to say a word further about the way it affects the character. Here are these poisons in a person's blood contaminating his brain, so that he cannot think clearly; he cannot be a patient man, he cannot sleep when every nerve is strained to such a tension that it is ready to snap. It would be nothing but a miracle every moment that he should be patient. If he can get in a quiet state of mind, he can control his nerves.

To illustrate that point: I remember some years ago I was in an audience where there was a speaker who was somewhat flowery in his eloquence, and as he swept his hand along across the pulpit, he upset a glass of water, or at least knocked it over, so that it went rolling across the desk. There was a good sister in the audience who saw that tumble and roll along there, and she sprang upon her feet, and screamed, "O!" It made a great deal more disturbance than the glass did. She did not mean it; it came right out before she had time to restrain it. Everybody looked around to see what was the matter with the woman. Now that is the condition of a person who is living in a state of chronic indigestion. He has a lack of self-control, and this lack may be manifested in one way or in another way. It may be in the emotional nature, it may be the excitable propensities of the man, or it may be his lower nature,—it may be any part of the man that becomes excited by these poisons that are found in his body; and he may be led down and down to destruction, to the very lowest depths, to humiliation and debasement. These are all the results of a bad diet.

Now I said that this influence upon the character may have an effect upon the man to all eternity, because day by day we are making our future; our very souls are being molded from day to day. The man's soul is simply his individuality that is wrought out by the co-operation of God's Spirit. It is God working within me, co-operating with his own will, and working out my own individuality; and that individuality depends upon the formation of a man's will. If his mind is bound by disease, so that he cannot act freely, then you can see what the result will be. He will be a poor

specimen. Whereas, if the mind and will are free to act, then we have worked out a beautiful individuality, and this individuality when the resurrection comes, is restored in the representation of him again, and that is the resurrection.

I said it affects a man to all eternity, because we are told that we have to begin in the next world where we leave off here. We have to begin very much where we leave off here. But it may be asked that if we have all eternity to live in, why cannot we learn all there? But you might have been very much further along. Life is one school, and eternity is another school, an extension of this earthly school, and we begin there where we leave off here. Now we want to have a little heaven below, and begin to do the things that we expect to do in heaven by and by; and the Lord demands of us the very same things that he did of Adam, so far as we are capable of doing them. Then why shall we not begin here to comply with those same laws and principles, as far as we can with our limitations? When we get over to the new earth, it is going to be Eden restored; for we read that the lion and the lamb shall lie down together, and the lion shall eat straw like an ox—and that is the one reason why it will be safe for the lamb to lie down with him, because he will eat straw. And a little child shall lead him—a little child can lead him, because the lion eats straw like an ox. The ferocious character that has grown out of their diet departs from them. When Noah brought all these animals into the ark, they were not ferocious. We have no account that Noah took into the ark a whole lot of sheep to feed the lions, or a lot of rabbits for the panthers and bears. He carried in there only the food that God had provided, and it was a natural kind of food which was provided for them,—a food fit for them, the food which God had created for them. So, as I said before, why should we not have a little heaven here below—not simply in the matter of meat-eating, but in everything conform to God's laws as far as we can?

Second Meeting of the Sabbath-school Association.

THE second meeting of the above Association was called at five o'clock p. m., Feb. 22, C. H. Jones, president, in the chair; and M. H. Brown, secretary. The song "Working with Thee" was sung, and N. W. Kauble offered prayer. After

reading of the minutes a communication from the Battle Creek Sabbath-school was read by A. B. Olsen. The communication related to suggested improvements and adaptation of the *Sabbath School Worker*, and other suggestions in reference to Sabbath-school work. After the reading, the document was referred to the committee on plans for consideration. The remainder of the hour was given to consideration of special topics. Miss Alberta Little, of Minneapolis, read an able and interesting paper on Our Duties Toward the Youth and Children. This was passed without discussion, and M. C. Wilcox, of Oakland, read an essay written by C. L. Taylor, on The Relation of Camp-meetings to Youth and Children. The reading was followed with remarks from W. C. White on the last topic. He emphasized the necessity of recognizing the presence in children of the law of motion, which is to them the law of life. Arrangements at camp-meetings for children should include plenty of exercise. Short trips into fields or woods, with instructors who would impart wholesome lessons from the book of nature, were recommended as proper diversions from the routine of exercises.

The passing of the hour cut off further consideration of the excellent essays which we hope will be given in our columns.

An Uncertain Sound.

A. J. BREED.

(Sabbath Forenoon, Feb. 20, 1897.)

TEXT: "For if the trumpet give an uncertain sound, who shall prepare himself to the battle?" 1 Cor. 14: 8.

The apostle here chooses a familiar symbol with which to illustrate a very practical truth that applies largely to the work of the ministry. Not only in ancient times was the trumpet used in armies for attracting general attention, and for directing general movements, but it is employed in our time as well. It is now called the bugle, and certain notes are given for the purpose of sounding alarm. Other notes call the soldiers together for parade. And so different signals are assigned to the various incidents of army life. Even in the middle of the night, when the bugle sounds "boots and saddles," it means for every man to spring at once to his post of duty. But

if the notes of peace are sounded at a time when an alarm is wanted, not one would prepare himself to the battle.

The use of a trumpet in Bible times is explained in Numbers 10, where Moses was called upon to make two silver trumpets, and the sounding of different notes were designated for various calls and notices that it would be desirable to give the people. Carrying this fact into figure, the Lord through the prophet Joel makes use of the following language: "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand." But if when the time comes for the sound of that trumpet, it shall be given an uncertain sound, who then would prepare himself for what is coming on the earth.

With these thoughts before us, I would call attention to the following remark in a testimony recently received: "The conviction is gaining ground in the world that Seventh-day Adventists are giving the trumpet an uncertain sound." This message comes to all, but especially to my brethren in the ministry. God has given us a work that is to be world-wide in its extent. That being true, the importance of speaking the truth that is given us in unmistakable language is of the greatest magnitude. Looking back over our past work, can we claim to have done this? If so, why have we received the messages that have of late come to us? We have never before received such words as have been here given to us. There is but one way in which we can give the message of truth as we have received it, and as the Lord would have us give it, and that is by being ourselves true to every principle that God's Word has revealed.

When God's people depart from those principles, they are soon brought into straitened places; and in their past experience they have often been found there. But in the times of the deepest trouble the Lord is prepared to give the greatest victory, whenever his people turn again to him. We think of the prophet Daniel and his experience, as recorded in the ninth chapter, confessing his sin and the sins of his people, and calling upon the Lord for compassion; and then we see how soon the answer came. While he was speaking and praying and confessing his sin, and making supplication for the holy mountain of his God, the angel Gabriel was caused to *fly swiftly*,

and to touch him in love; and I believe in my heart that if we here take hold of these things as God would have us, we shall have the greatest victory that has ever marked our history. The word of God came to Daniel at that time, "Thou art a man greatly beloved." He will send us such answers as he sent to Daniel. He is the same compassionate God, the same that he was then.

We have been told that the "people are being led into false paths," and that the present state of things is not in the providence of God. And the Lord, through the prophet, says: "My people are destroyed for lack of knowledge." There is no doubt that we as ministers are in a great measure responsible for these conditions. But the language of the apostle Paul comes forcibly to my mind: "Hath God cast away his people? God forbid." There are yet hearts that are true to God. There are those who keep their eyes on Jesus, and who are living to know and do the will of God. God has promised that if we confess, he will pardon; and when God pardons, we are pardoned. It is true that if we had always followed and trusted in the Word of the Lord, we should have had no trouble. The Lord set the case before his people of old, and when they chose God, God chose them, and he remained faithful to all his promises:—

Thou hast avouched the Lord this day to be thy God, and to walk in his ways, and to keep his statutes, and his commandments, and his judgments, and to hearken unto his voice: and the Lord hath avouched thee this day to be his peculiar people, as he hath promised thee, and that thou shouldst keep all his commandments; and to make thee high above all nations which he hath made, in praise, and in name, and in honour; and that thou mayest be a holy people unto the Lord thy God, as he hath spoken. Deut. 26:17-19.

In chapter 28 he places before the people the blessings that would accrue to them for obedience, saying in verse 13,—

And the Lord shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the Lord thy God, which I command thee this day, to observe and to do them.

We sometimes talk and read of the failures of Moses—and he had his weaknesses; but I never think of Moses's failures without turning my mind to the mount of transfiguration, where, with Christ and Elias, we see Moses glorified.

The things that happened to Israel in their journeyings were written for our admonition; and when the spies were sent out at the border of the

land, they were men of repute, and brought back that which, in many respects was a true report. There *were* giants in the land. There *were* great and walled cities, and Caleb did not deny these facts. But there was no faith in their report, while Caleb declared that in the face of these difficulties they were well able to go up and take the land. God approved of his spirit, and declared before the congregation that he had another spirit in him, and followed Him fully. To be partial in God's work is not to be in the work at all. And so, in speaking of the work of the gospel ministry, Paul says, "Warning every man, and teaching every man, in all wisdom, that we may present every man perfect in Christ Jesus." To present every man perfect means that we shall preach to every man the complete Word of God, slighting no principle that the Lord has revealed to us; that we shall leave no duty undone, but will perfectly instruct the people in the Word of God that pertains to salvation.

The kind of men that God wants in his cause to-day are men who will stand upon every principle of his Word. We have before us in this Conference a work of solemn importance, and those upon whom it devolves will have great responsibilities to bear, and we need to seek God for guidance. The heavenly guide has been pointed out to us, and if we follow him, he will lead us into all truth. "He will take the things of God, and show them unto you." We must each stand in the place where we can consistently say, Speak, Lord, thy servant heareth. Then he will speak to us. It is by dividing the Word that we give the trumpet an uncertain sound, or by discounting his counsels, and saying that the Lord does not mean what he says. It is a time to deal faithfully and truly with the Word of God.

District No. 2.

G. A. IRWIN.

(February 22, 1897.)

THIS District is composed of the following States: Kentucky, Tennessee, North Carolina, South Carolina, Florida, Georgia, Alabama, Mississippi, and Louisiana. There are two organized conferences in the District—Tennessee River and Florida.

TENNESSEE RIVER CONFERENCE.

This conference is composed of the western portions of the States of Tennessee and Kentucky, with general offices at Nashville, Tenn. Four ordained ministers, one licensed preacher, four licensed missionaries, and thirteen canvassers compose its present corps of workers. It hasten churches, with a membership of three hundred and fifty-six, and seven organized companies aggregating seventy-five members. It has seventeen Sabbath-schools, with a membership of three hundred and thirty-six; and twelve organized tract societies. The total book sales for nine months prior to Aug. 1, 1896, the date of their last annual conference and report, was \$1,928.40; the receipts for the same time were, tithes \$2,050.08; offerings for home and foreign work, \$317.67. The conference owns eight church buildings, with an approximate aggregate value of \$2,500. Two tents were operated the past year, and one general camp-meeting was held.

FLORIDA CONFERENCE.

The severe frost that occurred in this State during the last session of this body, was a great hindrance to this young conference. But by commendable perseverance and self-denial on the part of both officers and members, the work was kept going until the tide turned and prosperity is again attending their efforts. Its present working force consists of two ordained ministers, two licensed preachers, two licensed missionaries, and two canvassers. There are nine churches and nine companies in the conference, making, with the isolated Sabbath-keepers, about three hundred. There are twenty organized Sabbath-schools, with a membership of two hundred and seventy-three; seven working tract societies. Tithes for nine months prior to June 30, 1896, the close of the conference year, \$1,656.19; missionary offerings from different sources for the same time, \$193.44; and \$374.00 worth of books was sold. The conference owns three church buildings. Two tent companies were in the field most of the past year; a general camp-meeting was held in Tampa in July, with an attendance of one hundred and eighty-six camped on the ground.

THE MISSION FIELD.

Since our last General Conference laborers have been added from time to time, until at present

there are sixty-two persons actively engaged in the work, as follows: ordained ministers, nineteen; licentiates, seven; licensed missionaries and teachers, thirty-six. Fifty persons have been engaged in selling our publications, whose total sales for the past year amount to \$15,035.77. There are twenty-six organized churches and seventeen organized companies, whose aggregate membership amounts to a little over 900; fifty-seven Sabbath-schools, with a membership of 1,114, whose contributions the past year amount to \$649.81; \$290.98 of this was donated to foreign missions, and \$68.00 given in tithes to the general association. We own twelve church buildings,—two in Tennessee, five in North Carolina, one in South Carolina, two in Georgia, one in Mississippi, one in Louisiana; with a total estimated value of \$5,050. The tithes received during the past year amount to \$5,178.68; offerings for foreign missions for the same time from all sources amount to \$1,137.42. Nine tents were operated the past season,—two in Tennessee, two in North Carolina, one each in Kentucky, South Carolina, Georgia, Alabama, and Louisiana. At all of these meetings some have accepted the faith, and in several instances churches have been organized. Our general camp-meeting, at which representatives from all parts of the field were present, was held at Chattanooga, Tenn., July 17-26, one hundred and fifty-two being camped on the ground. Union, harmony, and a good spiritual interest characterized the meeting from beginning to end, and its influence has been salutary to the work in this field.

DISTRIBUTION OF LITERATURE.

This work has been carried forward with good success by the Southern Tract Society located at Chattanooga, and the Religious Liberty Association from Atlanta. As the result of the work of the former, new Sabbath-keepers are springing up all over the district, and through the efforts of the latter a change has, for the time being, taken place in public sentiment, so that none of our brethren are under indictment or pending trial for laboring on Sunday.

GRAYSVILLE ACADEMY.

At the regular meeting of the spring session of the General Conference Committee held in 1896, it was voted to purchase the grounds, buildings, and furnishings of the Graysville Academy, and operate it as a Conference school. At the same

meeting a faculty was chosen, with W. T. Bland as principal. Later, a course of studies was adopted in harmony with the general plan of our schools, and a neat calendar of thirty-three pages was printed for distribution. Some necessary changes and improvements were made in the Academy building, better to adapt it to the course of studies. School opened Sept. 9, with an enrollment of fifty, fourteen of whom were in the Home; twenty-four more have since been enrolled, seven of whom are in the Home, making in all twenty-one boarding students. There is a good feeling toward the school throughout the district; union and harmony prevail among the faculty and students, and with proper recognition on the part of the General Conference in the shape of financial aid to enable its managers to erect a more commodious and convenient dormitory, this school might soon become self-sustaining, and exert an excellent influence in this field.

WORK AMONG THE COLORED PEOPLE.

Of the population comprising District No. 2, about one-half is colored. Our work among this people can be said to be but fairly begun, although quite an advance has been made since our last session. Then six persons were entirely engaged in this work; now there are seventeen. New openings for labor are constantly seen, and many more consecrated workers could be used to advantage. Experience has demonstrated that education is the ground work of labor for this people; hence a number of church and private schools have been started, and are being carried on successfully. The need of more enlarged facilities led to the establishment of the—

OAKWOOD INDUSTRIAL SCHOOL.

The matter first began to be put in definite shape by the General Conference Association at its fall session of 1895, appointing a committee of three of its members to look up a location, with power to purchase provided they did not exceed \$8,000. After visiting a number of places in Northern Alabama, the committee decided upon and purchased the present location, paying therefor \$6,700 in cash. The farm is located four miles northwest of Huntsville, Ala., and consists of 360 acres, 300 of which are cleared and under cultivation; the remaining sixty acres being in timber. Full possession of the property was obtained Jan. 23, 1896, and Brother Grant Adkins and wife were placed temporarily in charge. Two

teams and the necessary implements and tools were purchased, to begin the work of improving and carrying on the farm. In April Brother Solon Jacobs and family, of Iowa, arrived, and Brother Jacobs took charge as superintendent. Some necessary repairs, and an addition to the main building, 18x44 ft., for kitchen, dining-rooms, and sleeping rooms for the girls, was at once begun, and carried forward to completion as rapidly as other duties on the farm would permit. In September ground was broken for another building 20x44 ft., two stories high, the lower story of which was to be used as a school-room, and the upper story as a dormitory for the boys. It was thought that this building would be ready for occupancy by the first of October, so a handsome announcement of sixteen pages was prepared, advertising the school to begin Wednesday, Oct. 7. But owing to some unavoidable delay, the building was not completed in time, and the opening was postponed until Nov. 16, at which time the school was formally opened with pleasant and appropriate exercises.

Sixteen students were present at the opening, eight of whom were to attend the regular day school, and eight the night school. The faculty for the present consists of Elder H. S. Shaw and Arthur B. Hughes. Since the opening, twenty-two more students have been added, and quite a number more have made application to come into the Home, but have been rejected for the present on account of lack of room. Thus far \$10,167.50 has been expended in this enterprise, including the purchase price.

There have been very many marked evidences of the Lord's guiding hand in this undertaking, and the managers feel confident that if this body could see its way clear to vote a liberal appropriation to erect the necessary buildings and purchase appliances, to fully make of it what the name implies, it would prove in the hands of God-fearing managers, a potent factor in the enlightenment and Christianization of this cause and people.

While we would have been glad to see more accomplished than we are able to report, yet in view of the fact that we have many things to contend with in this field that are not found in others, we feel to thank God for what has been accomplished, and for the degree of courage manifested by the laborers to continue the warfare until it shall close in victory.

Third Meeting of the Conference.

THIS meeting convened at 9:30. A. M., Feb 23. After singing, prayer was offered by J. W. Watt. The names of N. P. Dixon, of Kansas, and B. R. Nordyke, of Missouri, were enrolled among the delegates. The minutes of the previous meeting, being read by the Secretary, were approved.

The Chair announced that the hour had been assigned to the consideration of the publishing work. Representatives of the principal publishing houses, the Review and Herald and Pacific Press are here, and the patrons of these institutions are here. It will therefore be proper at this time to bring the work of these houses before this gathering. The business of these associations cannot be legally transacted here, therefore the meetings will be only informal in their character, and the real business will be transacted in their legal localities.

The Chair then called on W. C. Sisley, President of the Review and Herald Publishing House, who stated at the outset that he was somewhat uncertain as to the amount of time to be given to the meeting, or to the character of the matter to be brought before it. In an impromptu manner he gave an outline of the working of the Review and Herald Publishing House for the past year; stated that the work of the association had been prosperous in many respects, especially when the stringency of financial matters is taken into consideration. The amount of work turned out by the manufacturing department has been over \$62,000 in excess of that performed the year before. During the year an average of 263 hands have been employed, and over \$90,000 paid out in wages. The accompanying financial statement was submitted in printed form:—

FINANCIAL STATEMENT OF S. D. A. PUBLISHING ASSOCIATION.

For Year Ending Dec. 31, 1896.

	Resources.	Liabilities.
Real estate.....	\$ 70,326 00	
Personal property.....	96,244 31	
Notes receivable.....	61,773 69	
Cash.....	3,005 69	
Cash in banks.....	780 92	
Accounts receivable.....	114,889 48	
Cuts and engravings.....	4,977 13	
Type.....	8,564 10	
Material.....	18,780 89	
Work in progress.....	10,405 35	
Stock in salesroom.....	90,192 11	
Fuel on hand.....	416 00	

Notes payable.....	\$172,575 53	
Demand notes.....	16,526 47	
Accounts payable.....	51,102 66	
Capital stock.....	148,90 00	
Stock not issued.....	62,802 27	
Donations and legacies.....	2,738 10	
Surplus.....	\$23,041 33	
Net gain.....	3,079 31	
		26,120 64
	\$480,155 67	\$480,155 67

Capital stock.....	\$148,290 00	
Stock not issued.....	62,802 27	
		\$211,092 27
Surplus.....	\$23,041 33	
Net gain.....	3,079 31	
		26,120 64

Present worth..... \$237,212 91

The departments have been well supplied with work. Especially has this been true of the press room, which, during the most of the present year, has been operated night and day.

During the present year the liabilities of the institution have been decreased by \$50,000, and a similar decrease has been effected in the bills receivable, thus simplifying the accounts and rendering the condition of the company more secure.

Brother Sisley spoke of the religious interests of the hands, and of the efforts that are being put forth to bring about a better state of things, and stated that some degree of success was attending these efforts.

The very small profits attending the work may be explained on different grounds. One is the publication of books and papers in foreign languages, on which there is necessarily a considerable loss because of the small circulation they have. Another cause is the fact that over one-half of the products of the company are sold to branch houses or to the General Conference, on which no publishers' profits are charged.

C. H. Jones, President of the Pacific Press, was called upon for his report, but the hour having so nearly expired, it was decided to postpone this report until another occasion.

The Conference then took a recess of half an hour.

International Religious Liberty Association.

THE first meeting of the above Association was called at 11:15 A.M., Feb. 23, President, Allen Moon, in the chair, with A. F. Ballenger as secre-

tary. Hymn 847 was sung. R. M. Kilgore offered prayer.

The Chair stated the conditions of membership upon which the people were entitled to participate in the deliberations of the meeting. Upon motion of W. D. Curtis, seconded by the Secretary, it was voted to invite all ministers and delegates to participate in the deliberations.

The President then presented his report, which will appear in another place. He supplemented his address by reference to the National Christian Endeavor Convention, held in Washington last summer, and gave an interesting account of the work done by the Association in connection with that convention and in the national capital.

Powerful influences have been brought to bear upon congressmen, committeemen, and all classes of society, to secure the passage of the pending Sunday bill for the District of Columbia. This bill was favorably reported to Congress by the District Commissioners, but its bright prospects have been overclouded by delay in presenting it to Congress—so much so that it is in nowise probable that it will be brought before the present session, and therefore will perish by default. The Chair stated that he had good reason for believing that the bill was practically dead; otherwise he should not have been here.

The Chair spoke further of the use that is being made of tracts and the *American Sentinel* in educating the minds of the people in reference to the present issues. He was informed by one in a position to know that no paper had ever met a more favorable reception by members of Congress than the *Sentinel*.

J. H. Palmer stated that there had been two Sunday bills presented in the Montana Legislature, and word just received from that State informed him that a vote of thanks was adopted by the legislature for the presence of the *American Sentinel*.

The report of the Recording Secretary, A. F. Ballenger, was then called for and read. It was an interesting document, and will appear in its course. At the close of his report the Secretary introduced a new pamphlet, which the Association desires to give extensive circulation. The title is "Baptist Principles of Religious Liberty." It was stated that it was designed to give out widely to ministers of that denomination. He believed that it was calculated to do a large amount of good.

E. J. Waggoner raised the query as to whether we are laboring to relieve the pressure that is being brought upon the denomination by advertising the fact that we are being persecuted?

The Chair replied that so far as he understood the matter, and was acquainted with the work, we are not. In the work with the North Carolina Legislature, to which allusion was probably made, only the principles were alluded to. No one knew that he represented any denomination, or belonged to one, till a member asked him the question, when he replied that he was a Seventh-day Adventist. Then followed the statement given.

Dr. Waggoner then inquired as to the object of the publication and republication of the instances in which our people have been called upon to suffer, if it was not to advertise ourselves. He thought that all that we had to do was to preach the gospel, and proclaim right principles, and not to proclaim any injustice we might be called to suffer, or to complain of any oppression placed upon us. It is the principles, not the people, that we want to publish.

The inquiry brought out several interesting responses to the same effect as the question, though it was held by some that a publication of the facts in the case is necessary to convince people that there is a necessity for such principles to be proclaimed.

One member raised the query whether it would be right to denominate a man a hypocrite who professed to be a Christian, and was opposed to the principles of religious liberty. This was responded to by Elder Fifield, who stated that the work of those who were opposed to the principles we cherish is of the most seductive character, and that many thousands espoused it honestly because it appealed strongly to their religious sympathies, and they did not consider the final effect. They might be as sincere in their work as we are in ours.

H. P. Holser stated that he thought too much had been made of the matter of publishing our grievances, and that we are not qualified to judge of the motives of others. We should confine our work to the preaching of the gospel, and talking the principles, and not in judging other men.

A. F. Harrison thought that, these things being true, they should be allowed to work both ways; and that if legislatures thought best to pass laws favorable to us, we should not seek to hinder them.

A. T. Jones read the following selection from a testimony:—

Already there has been too much printed in regard to the persecution of the Sabbath-keepers in the Southern States, and those who are bitter against the law of God, trampling it under feet, are all the more earnest to make human laws a power. Their religious bigotry would lead them to do any act of violence, verily thinking they were doing God service; for they are in great error. A blind zeal under false religious theories, is the most violent and merciless. There are many who are stirred up by our papers to do just as their neighboring States are doing.

He then said that it was not necessarily judging a man to state the facts in regard to what he had done. It is not denouncing a man to state what he is doing. The most bitter persecutors of the truth are those in whose hearts the principles of truth are at work, and are pressing hardest. They seek thus to destroy the principles that trouble them. So it is the truth rather than the individual that is persecuted. He cited the cases of the Sadducees and Lazarus, and of Paul, to show that persecution is often a fight against conviction.

The Chairman being authorized to appoint the committees, named the following:—

On Nominations—S. H. Lane, M. C. Wilcox, A. E. Place.

On Plans and Resolutions—A. F. Ballenger, G. A. Irwin, C. H. Jones, W. C. Sisley, A. T. Jones.

A canvass of the house for membership dues and fees resulted in bringing nearly fifty dollars into the treasury.

The meeting then adjourned.

Educational Reform.

C. B. HUGHES.

(Keene, Tex., Industrial School.)

PRESIDENT CARTER, in an address before the Nebraska University a few days ago, said, "Educational reform and religious revival go hand in hand." This is no new truth, but was given to us by the Spirit of God twenty-four years ago:—

We should work zealously to give the young that education which is consistent with our faith. We are reformers. We desire that our children should study to the best advantage. In order to do this, employment should be given them which would call into exercise the muscles. Daily systematic labor should constitute a part of the education of youth even at this late period.

Much can now be gained in connecting labor with schools. The students will acquire in following this plan, elasticity of spirit and vigor of thought, and can accomplish more mental labor, in a given time, than they could by study alone.—*Christian Education*, p. 22.

We see from the above that before a school had been founded among us, the Lord plainly told us that the religious revival in which we are engaged is so broad that it embraces, among other things, educational reform. God never speaks unadvisedly; and when he called the attention of his people to these things so many years ago, it was that he might lead them into a large place; for the Lord knew that the world is just as ripe for educational as it is for religious reform.

Notice the expression in the quotation, "Systematic labor should constitute a part of the education." Just as the Sabbath is primarily for worship and not for rest, so we learn that in connecting labor with schools the principal object to be gained is not that the education may cost less money, but that a better character may be formed, without which all mental growth only strengthens the student to do evil. With this thought in mind, read the following extract from a letter written by a prominent English writer, Jan. 30, to Secretary Olney, concerning an immigration bill before Congress, to exclude immigrants from this country who cannot read:—

If you exclude Italians who cannot read, you will lose the better and most laborious part of the population, and you will admit the trash of cities. Why should you suppose the power to spell out the crimes recorded in cheap newspapers is any guarantee for either virtue or intelligence?

In Italy the peasantry are almost entirely illiterate, yet they are the only class which can give immigrants of any value. I have had many men in my employ; I have invariably found those who could not read ten times more industrious, temperate, and more honest than those corrupted by the trumpery "education" of schools. Such men you would turn from your shores, whilst you would receive the youth corrupted, emasculated, diseased through cheap journalism, bad tobacco, and the enforced physical idleness of the schools.—*State Journal*, Feb. 17.

If the youth can have but a one-sided education, and it is asked, Which is of the greater consequence, the study of the sciences with all the disadvantages to health and life, or the knowledge of labor for practical life, we unhesitatingly say, The latter. If one must be neglected, let it be the study of books.—*Christian Education*, p. 19.

We are years behind the providence of God. It almost seems that the world itself discerns the de-

(To be continued.)

Program.

The following is the program of exercises as finally arranged:—

FRIDAY, FEB. 19, 1897.

10:00-12:00 A. M. Organization: Address; Appointing Committees.
3:30-5:00 P. M. Special Meeting.
7:00-8:15 P. M. Sermon.

SABBATH, FEB. 20.

10:45 A. M. Sermon.
3:30 P. M. Social Meeting.

SUNDAY, FEB. 21.

9:30-10:45 A. M. International Sabbath-school Association.
11:15-12:30 A. M. International Tract Society.
3:30-4:30 P. M. Bible Study.
5:00-6:00 P. M. Miscellaneous.
7:00-8:15 P. M. Sermon.

MONDAY, FEB. 22.

9:30-10:45 A. M. Gen. Conf. Treasurer's and Foreign Mission Secretary's Reports.
11:15-12:30 A. M. General Conference Reports of Dists. No. 2, 7, and 8.
3:30-4:30 P. M. Bible Study.
5:00-6:00 P. M. Miscellaneous.
7:00-8:15 P. M. Sermon.

TUESDAY, FEB. 23.

9:30-10:45 A. M. Publishing work.
11:15-12:30 A. M. International Religious Liberty Association.
3:30-4:30 P. M. Bible Study.
5:00-6:00 P. M. Miscellaneous.
7:00-8:15 P. M. Sermon.

WEDNESDAY, FEB. 24.

9:30-10:45 A. M. General Conference Association Report.
11:15-12:30 A. M. Educational Reports from Schools.
3:30-4:30 P. M. Bible Study.
5:00-6:00 P. M. Miscellaneous.
7:00-8:15 P. M. Sermon.

THURSDAY, FEB. 25.

9:30-10:45 A. M. General Conference. Battle Creek College.
11:15-12:30 A. M. Educational Work.
3:30-4:30 P. M. Bible Study.
5:00-6:00 P. M. Miscellaneous.
7:00-8:15 P. M. Sermon.

FRIDAY, FEB. 26.

9:30-10:45 A. M. General Conference.
11:15-12:30 A. M. Open.
3:30-4:30 P. M. Bible Study.
7:00-8:15 P. M. Sermon.

SABBATH, FEB. 27.

10:45 A. M. Sermon.
3:30 P. M. Social Service.

SUNDAY, FEB. 28.

9:30-10:45 A. M. General Conference.
11:15-12:30 A. M. Publishing Work.

3:30-4:30 P. M. Bible Study.
5:00-6:00 P. M. Miscellaneous.
7:00-8:15 P. M. Sermon.

MONDAY, MARCH 1.

9:30-10:45 A. M. General Conference.
11:15-12:30 A. M. Battle Creek College.
3:30-4:30 P. M. Bible Study.
5:00-6:00 P. M. Miscellaneous.
7:00-8:15 P. M. Sermon.

TUESDAY, MARCH 2.

9:30-10:45 A. M. General Conference.
11:15-12:30 A. M. International Religious Liberty Association.
3:30-4:30 P. M. Bible Study.
5:00-6:00 P. M. Miscellaneous.
7:00-8:15 P. M. Sermon.

WEDNESDAY, MARCH 3.

9:30-10:45 A. M. General Conference.
11:15-12:30 A. M. International Tract Society.
3:30-4:30 P. M. Bible Study.
5:00-6:00 P. M. Miscellaneous.
7:00-8:15 P. M. Sermon.

THURSDAY, MARCH 4.

9:30-10:45 A. M. General Conference.
11:15-12:30 A. M. International Sabbath-School Association.
3:30-4:30 P. M. Bible Study.
5:00-6:00 P. M. Miscellaneous.
7:00-8:15 P. M. Sermon.

FRIDAY, MARCH 5.

9:30-10:45 A. M. General Conference.
11:15-12:30 A. M. Miscellaneous.
3:30-4:30 P. M. Bible Study.
7:00-8:15 P. M. Sermon.

SABBATH, MARCH 6.

10:45 A. M. Sermon.
3:30 P. M. Social Service.

SUNDAY, MARCH 7.

9:30-10:45 A. M. General Conference.
11:15-12:30 A. M. Miscellaneous.
3:30-4:30 P. M. Bible Study.
5:00-6:00 P. M. Miscellaneous.
7:00-8:15 P. M. Sermon.

MONDAY, MARCH 8.

A. M. Closing Meeting.

Two mistakes crept into the last paper: The report given as that of W. H. Edwards, treasurer of the General Conference Association, was miscredited, and pertains to the real treasurer, H. Lindsay, who will report later. On the committee on credentials and licenses for the Conference, the name of A. J. Breed should not have been given.