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Report of the Foreign Mission Secretary.

F. M. WILCOX.

(Continued from page 175.)

Several hundred during the last few months have taken treatment. A hospital building for the accommodation of the sick is now being erected. The mission is practically self-supporting. This field needs a minister and Bible workers to carry on evangelical labor.

In the Hawaiian Islands also, an excellent effort is being made under Dr. P. S. Kellogg. The nucleus of a sanitarium has been established, and the prospect for the building up of a good institution is most encouraging. This mission likewise needs workers in the evangelical line, Elder Gates having been compelled to retire from the field through ill health. There is also an earnest demand for teachers to carry on a school for the Chinese.

The last cruise of the "Pitcairn" was of great encouragement to our mission workers. Of this, however, we will not speak particularly, as Captain Graham, who is present at the Conference, will be able to furnish more complete information.

Two portions of the Dark Continent especially engage our attention—Matabeleland and the Gold Coast. To the first-named field missionaries were sent out from our last General Conference. Of their long, tiresome journey, six hundred miles being made in bullock wagons; their pioneer labors in the erection of mud huts in

which to live, the uprising of the Matabelas, and the forced flight of our brethren with their wives to Buluwayo; the long, tedious, and trying captivity; the patching up of peace between the English and the natives, and the subsequent return of our workers to the mission farm,—all these events are fresh in the minds of our people who followed with eager attention and earnest prayers for the safety of our brethren, each succeeding act in this exciting drama of actual experience. Through this trying ordeal the faith and fortitude manifested by our missionaries cannot be too highly commended. Every report was full of hope and courage, notwithstanding the foreboding circumstances surrounding them. And this spirit of faith was not without its reward. In a remarkable manner their humble homes were preserved during their enforced absence. The larger part of their herds had been stolen, or had died, and a part of their crops had been taken for food; but evidently no malicious spirit was manifested by the native warriors. This seems all the more remarkable when it is considered that ours was the only mission station in the war territory that was not destroyed. By the natives living on the mission farm—several hundred in number—the return of our brethren was hailed with transports of joy, the natives patting our workers on the back, stroking their faces, and capering around them like children, all in manifestation of their delight at the meeting.

Work has been resumed; but now, as a natural result of the war, famine is imminent, and by the hungry and starving our missionaries are daily besought for aid. Elder Tripp and Brother Anderson have adopted as their own, one dozen needy children, and now ask financial assistance to provide food for others. Additional financial aid is also demanded in order that our workers may be provided with water-proof houses as substitutes for the miserable huts now occupied, in which life and health are daily imperiled.

Elder Tripp asks this Conference to send half a dozen men with their wives to Matabeleland, to be stationed at various points, to carry on self-supporting missionary work. A minister and a physician are likewise called for. All things combine to make this the opportune time for the establishment of the work in this great country.

No less dangers than those mentioned above have surrounded our Gold Coast mission workers. In place of the warlike Matabeles, there have been the subtle influences of a deadly death-dealing climate to meet and overcome. Of the four workers sent to the coast eighteen months ago, one, Brother Riggs, was compelled to return to England in the hope of saving his life, but has since succumbed to the disease which fastened upon him. Those who remained have suffered intensely, and the little child of Brother and Sister Kerr, who accompanied them from America, also a sweet babe born to them after reaching the field, have both succumbed to the deadly miasma. Brother Kerr being unable to carry on uninterruptedly his medical missionary work on account of the colonial law, advantage has been taken of a liberal land grant forty miles in the interior, to move the mission station from Cape Coast. The mission farm is within a short distance of six native villages. Mission and school buildings are being erected, and by preaching, teaching, and medical missionary work, it is hoped much good can be accomplished. Elder Hale, the one in charge of the work, has been holding public services in the Coast towns, with varying attendance and success. Here, as in Matabeleland, it is by personal and private effort largely that the work must be carried on.

Additional means should be furnished the Gold Coast Mission, in order that the buildings begun may be completed. Additional workers should also be sent to supplement the efforts of our pioneer laborers. As the unhealthy climate of this coast will always stand as an insuperable barrier to the prosecution of the work by white missionaries, we respectfully call the attention of this Conference to the advisability of establishing a training-school and recruiting station on the Madeira or Canary Islands, where native young men and women may be trained for teachers, and from which white missionaries may superintend the work being carried forward by the native workers.

Outside of the faithful efforts of Brethren La

Rue and Olsen, as ship missionaries in the British colony of Hong Kong, we have but one mission station on the mainland of the great Orient. The work in Calcutta, India, is in its initial, or formative period; but it has enjoyed many encouragements illustrating the power of the message even in this native land of caste, tradition, and iron-bound custom. Our workers here have been busily engaged acquainting themselves with the different Indian tongues. While this has employed the major portion of their time, practical effort has by no means been neglected. A school for Hindu children has been successfully conducted. This has furnished entrance to the homes of the people, and now zenana work is being quite largely entered upon by Sisters Burrus and Taylor. Timely assistance rendered by Elder Robinson in the cases of several afflicted high-caste Hindus, early demonstrated the value and efficiency of medical facilities. Plans have been laid for the development of this work. Dr. O. G. Place and wife, with four nurses, have been recently sent out by the Board to carry on medical missionary work in India. They have ere this (provided that the quarantine regulations have not hindered) arrived in Calcutta, and we doubt not are finding many openings for labor. Elder Robinson has been given permission to open in Calcutta a home for the education of boys. When it is known that it requires but ten dollars per year to clothe, house, feed, and educate each of these inmates, the great value of an investment of this character is seen.

Provision should be made by the supplying of additional nurses and funds to place our work in this, the oldest, and one of the most important of mission fields, upon a stable and effective basis. Several young men are asked for to take up the sale of our publications, for which there are excellent openings.

Professor W. C. Grainger and Brother T. H. Okahira are now in Japan, planning to open up the work in that island kingdom. Their plan of operation has not yet been determined.

In every field the work is onward. From every shore there come the reverberating echoes of progress and advancement. The opportunities are unlimited, the avenues for the entrance of the truth unnumbered. But these unlimited opportunities and unnumbered avenues make upon us corresponding demands of faith and effort. How shall the hungering hearts of those who desire God

be satisfied; how shall their eager, empty, outstretched hands be filled, unless the conservators of God's truth in the earth, that people to whom he has committed great light and blessing, send them help? We are confronted at this Conference with appeals for laborers and financial help from every quarter. A brief summary of these demands will refresh the mind:—

There is needed a minister in each of the following fields: Central America, British Guiana, Colombia, Argentina, Trinidad, Lesser Antilles, Jamaica, Grand Cayman, Newfoundland, and Matabeleland. Physicians and nurses are asked for, for Central America, Colombia, Argentina, Matabeleland, Mexico, and Newfoundland. And other workers are required in Honolulu, Bay Islands, Mexico, interior Africa, and India. And this says nothing of the needs of Polynesia or of the older mission fields, which no doubt will be presented by their representatives.

Truly the work of God is a great work. Much has been done; much remains to be done. Until it is quite accomplished, and the Lord of the harvest shall sound the return call, we must not cease our efforts. Our missions already established must be sustained, and new ones in the great unentered fields must be opened. "Lift up your eyes and look on the fields; for they are white already to harvest." "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."

The Use of Our Periodicals In Missionary Work.

C. H. JONES.

In a recent testimony we are told that "*the circulation of our papers is doing even a greater work than the living preacher can do.*" This is a broad statement, and should be an inspiration to every one engaged in this line of work to push it more energetically than ever before, and it should also be an inducement to others to join in the good work. More than that, it should lead conference and tract society officers, ministers, and all of us, to study more carefully the best plans and methods for giving these papers a wide circulation.

THE IMPORTANCE OF THIS WORK.

We hardly think it necessary in this connection to say very much in regard to the importance of

this line of work. In addition to the above statement, most earnest appeals have come to us during the past few months, in reference to our duty as officers and leaders in the church, and the duties and privileges of every individual member of the church. These appeals call us to *action*. There is evidently no time for delay, and none are to be excused. Following are a few brief quotations from recent testimonies:—

The church of Christ has been organized on earth for missionary purposes, and it is of the highest importance that every individual member of the church should be a sincere laborer together with God.

To his church God has committed the work of diffusing light and bearing the message of his love.

God has given every man a work to do in connection with his kingdom. Each one professing the name of Christ is to be an interested worker, ready to defend the principles of righteousness. The work of the gospel is not to depend solely upon the ministers; every soul should take an active part in advancing the cause of God.

The Lord God of heaven would have the entire church devising ways and means whereby high and low, rich and poor, may hear the message of truth.

Why do not the overseers of the church have councils to devise ways whereby young men and women may be trained to put to use their entrusted talents?

The home missionary work, this home field, has been shamefully neglected, and it is time that divine resources and remedies were presented, that this state of evil may be healed.

Our sisters, the youth, the middle-aged, and those of advanced years, may act a part in the closing work for this time.

We are years behind.

Not one-hundredth part has been done by the members of the church that God requires of them.

Let the church awake; let every member take up his individual work, and vindicate the name of the Lord by which he is called.

These words are solemn, and almost startling in their significance, and demand our most serious and careful consideration. We know there are many ready and anxious to respond to the call, and even now they are making earnest inquiry as to how they can best serve the Master. All they need is to be instructed and set to work.

The circulation of our periodicals opens up a wide field of usefulness to those who cannot well leave their homes, or who are not able to devote their whole time to the work, and we now wish to briefly notice some of the methods which such may employ.

TAKING A CLUB OF PAPERS AND MAILING TO SELECT NAMES.

This is not a new plan, but was adopted years ago, and is still being carried on by many with

marked success. Statistics show that hundreds have been brought to a saving knowledge of the truth by means of periodicals sent out in this way. Nearly every member of the church could engage in this line of work to a greater or less extent. But in order to secure the best results, the work should be followed up by personal correspondence.

To emphasize the importance of *persevering* in this work even though no results are seen, we quote the following from a letter received from one of our active workers:—

The plan of sending out a few copies of papers to parties and writing them, and then if no answer is forthcoming, dropping the names and adopting a new list, often turns out to be a serious mistake. When names are picked up in a miscellaneous wholesale manner, this plan may be good to test the list; but where names are carefully selected by those who have met the parties, it is not best to use them in this way.

Then the writer gives several instances that have come to his notice where an interest had been awakened by the papers, but had died out because they were stopped too soon. But the question may be asked, Why is it that these people do not answer our letters when they are so much interested? The answer is that while this is an age of increased knowledge, an age of books and papers, and while our post-offices are burdened with letters, it is a fact that a very small proportion of the population produce them. The business and professional classes are often too busy to answer letters that they really appreciate, and laboring people seldom ever write a letter, even to their most intimate friends. Hundreds of this class have said that they intended to write, but had put it off for various reasons, the most common of which was that they did not "just get at it, somehow." They were interested in the paper, and were feeding upon the truth, but had not developed sufficiently to force them beyond their established custom, either in writing letters or in subscribing for a paper. Then the paper stopped, and they were allowed to settle back into their former lines of thought and reasoning.

We cannot estimate the result of our papers by the number of responses to our letters, nor by the immediate number of converts. Literature was circulated in a certain city four years ago, with no visible results, but now all who are coming into the church in that city date their first interest from the time of reading those papers and tracts.

The experience of this person is no doubt the experience of many others, and demonstrates the necessity of *persevering* in this line of work, even though there be no visible results. Let us remember that we are to sow the seed, and that it is God that giveth the increase. He has said that his Word shall not return unto him void, and so we can continue the work in faith. In reference to this work, Sister White says:—

The great lack of means to go from place to place and preach the word, may be in a great degree supplied by tracts and papers, and by intelligent correspondence.

SUPPLYING PUBLIC INSTITUTIONS.

In every State there are public institutions, such as hospitals, prisons, poorhouses, orphan asylums, reform schools, etc., which should be supplied with our periodicals. It will be necessary, of course, to first write to the officials, telling them of our interest in their work, and our desire to place good religious reading before those under their charge. Send them marked copies of the papers, and ask the privilege of sending a club regularly. Many a lonely heart might thus be made glad; and in doing this work we would be carrying out the spirit of Christ's words, "sick and in prison, and ye visited me."

CANVASSING FOR SUBSCRIPTIONS, AND SELLING THE PAPERS ON THE STREET AND FROM HOUSE TO HOUSE.

"It can't be done," methinks I hear some one say. It is the same old story. We had to meet the same objection when we first talked of selling our denominational books in this way. Many of our good brethren stood up and said, "Yes, it would be a good thing, but then, *it can't be done with our books.*" But nevertheless it has been done, and it can be done with our papers. Yea, verily, it has already been demonstrated that it can be done. But it requires faith, courage, devotion, and perseverance, as well as careful preparation.

In this connection we wish to briefly call attention to the experience of some who have been engaged in the work.

The subject of selling papers on the street and from house to house, was being talked of in a certain church in one of our large cities. Among others, one good brother became interested, and decided to take hold of the work at once. He secured several papers, and started out with considerable enthusiasm—but *without preparation.* He went to several houses, and talked with many

persons, but did not sell a single paper. He then began to think that perhaps there was something wrong with himself or with his method of presenting the papers, so he went to his room, and there on his knees beside his bed he wrestled with God till nearly midnight. The next day he went out and sold thirty papers without any difficulty. He is still in the work, and meeting with good success. Another one writes as follows:—

You said you were anxious that I should get hold of the *Signs* work. Well, I've got hold, and expect to hold on. . . . I tell you, it is just the work our people need to wake them up and find something to do, and it will raise an interest among outsiders. It is just wonderful how easily orders can be taken. At—we took thirty-four orders, and they took a club of one hundred. Yesterday, when I returned on my way here, I called, and they had ninety-four orders, and not all the city yet canvassed. Brother——, in——, took eighteen orders one day and nineteen the next. O, I do hope our people in the large cities will get hold of this work.

We quote the following from another letter received a few weeks ago:—

Elder——felt that he ought to be with me longer, so we went to——, and then to——. At each place he went out and canvassed, and did well; and at each place he became more enthusiastic. He has been a great help to me. . . . At——they took a club of fifty *Signs*. That was good for the few living there. They probably will increase them soon. At——they took a club of sixty-three. They just felt good over it. When we left they had taken thirty-eight subscriptions, almost all for three months. They said we would not have believed you could have taken a dozen in the whole town. Sister——went to fifteen houses and took thirteen subscriptions. They have learned that people are not as prejudiced as they imagined. That made them feel good. After they had been out and canvassed one day, we had a meeting and called it a missionary meeting. It would have done you good to have been there and heard them tell their experiences. Surely the Spirit of God was present. They thought it a grand missionary meeting.

The experience of these brethren and sisters as related above, is the experience of many others. The people are not as prejudiced as we imagine. The fearful calamities of the past few years; the present condition of the social, political, and religious world; and the unrest and uncertainty that prevail generally, are leading men and women to serious reflection, and to inquire as to what these things mean. And now is the time to work.

WORK IN THE LARGE CITIES.

For years earnest appeals have been coming to S from the servant of God, to enter the *large*

cities and give the people the truth for this time. We have hardly known how to get at the work. But now we believe that here is one line of work that can be successfully carried on in our large cities. The people in the cities are in the habit of buying and reading papers. Thousands and millions of daily and weekly papers are sold every month. In the cities it is quite common to subscribe for a paper and have it delivered regularly, and pay for it from month to month. We know that thousands of copies of the Salvation Army *War Cry* are sold in our large cities every week. Are not the *Signs* and *Sentinel* as important as the *War Cry*? Then why not have these sold? We can sell them if we will take hold of the work with the same earnestness and devotion as do the members of the Salvation Army.

And while the large cities are being worked, the villages and country places should not be neglected. There are souls everywhere perishing for the want of knowledge. Every house, and every individual, as far as possible, should be visited.

The price of the *Signs* and *Sentinel* is astonishingly low—weekly sixteen-page papers for only a dollar a year—two cents per week. An earnest effort should be made to secure yearly subscriptions, but when this cannot be done, take them for a shorter term—say, six months for fifty cents, or three months for thirty cents. If this fails, then try one month at ten or fifteen cents, offering to deliver the paper weekly. This latter plan is being tried in some cities, with marked success. Almost any one will be willing to invest ten cents for four numbers; and by delivering them in person, the agent becomes acquainted with the individual, and is therefore the more likely to secure a renewal, and also to open up the way for other lines of missionary work.

But if a subscription cannot be taken for any length of time, then *sell the papers*. In villages and cities regular routes can be established and papers delivered weekly.

If any one is found too poor to buy a paper, *loan* him a copy for one week. It is much better to loan the paper than it is to give it away. If it is given away, it may be used to kindle the fire, but if *loaned* it will be kept, and more likely read. It is not a good plan to give papers away, or place them in distributors in those cities and towns where they are being sold on the street or from house to house. The reason for this can

readily be seen; for if persons find that they can get the papers for nothing, they will not pay for them. Then again, a person will be more likely to read a paper that he has paid for than one which was given to him.

READING RACKS.

These have been used to good advantage in bringing the truth before the people, but great care will have to be taken, or this will now interfere with the work of the canvasser. As before stated, people will not be likely to buy a paper if they know they can get it from a rack for nothing. There may be places, however, where the work of canvassing cannot be carried on continuously. In that case, it would be well to make use of the reading racks.

ISOLATED MEMBERS.

Every tract society should keep in close touch with the isolated members and scattered companies, and try to get them interested in circulating our periodicals. Some of our stronger churches will no doubt be able to pay for many more papers than they can use to advantage, while isolated members and small companies can use many more than they are able to pay for. By correspondence these facts can be ascertained, and the two parties brought together. Thus the work can be enlarged, and all have a part in it. The members who are thus supplied should from time to time render a report of their work to the proper parties.

HOW TO PAY FOR THE PAPERS.

This is an important question, and should be studied carefully. We do not believe in running up a large debt, but we do believe that when it can be seen that the papers are being used to good advantage, our people will respond with the necessary means.

The best plan we have to suggest for raising money, is to canvass each member of the church, and ascertain just how many papers each one will become responsible for, or how much he will pay monthly for home missionary work during the year. When a club of one hundred or more copies of the *Signs* is taken, the rate is only one cent a copy. Five cents per week will pay for five copies. Nearly every one can do as much as this, and many can do more. In this way no debt is incurred. You know just what to depend upon. Of course some can pay for more papers than they can use, and the surplus can be given

to those who can use more papers than they can pay for, as already suggested. This plan has been tried, and has given good satisfaction. Other plans may be adopted, but we should guard against incurring a large debt, for this brings discouragement.

ORGANIZATION AND PREPARATION.

We wish to emphasize this point, for the best results cannot be secured by careless or haphazard work. On this subject we quote the following from Sister White:—

All should become intelligent as to how they can work the most successfully and methodically in spreading the light of truth by scattering publications.

Well organized work must be done in the church, that its members may understand the manner in which they may impart light to others.

We do not understand by this that the work is to be bound down by cast-iron rules and regulations, so as to embarrass the workers. But careful instruction should be given, in order that all may work intelligently and in harmony, and in such a way as to accomplish the most good.

The secret of securing a large circulation of our periodicals lies in creating a demand for the papers, and then showing the people how to use them. The reason why so many fail or become discouraged is because they have not been properly instructed. It is just as necessary to give instruction in regard to this work as it is in regard to book canvassing. We therefore suggest that in every conference two or more persons be permitted to go from church to church, giving instruction, and taking right hold with the people, showing them *how to do the work*. In many places the work could be made nearly or quite self-supporting. Difficulties will be encountered, and these workers should have the encouragement and co-operation of ministers as well as lay brethren. It is the Lord's work, and it is bound to succeed if we co-operate with him.

One of our workers, in relating his experience, writes as follows:—

I never saw more unbelief about any work than this work of selling the *Signs*. We have had to demonstrate the work a success to every church. It seems to do no good to write and tell them that the work will go, for invariably they say, "You can't do it in our vicinity." To illustrate: With another minister we visited a small church in a nice little town, and began talking up the work. They all said, "It can't be done here." The brother with me went out, and in about two hours and a half took eight orders for three months. They were astonished, and were then willing to try it. They soon

saw that they could succeed, and took fifty *Signs*. We have had the same experience in every church. If ever this work does go, it will be because some one takes hold and demonstrates the work a success in the various conferences. . . . We must go and show the people how to work, if we succeed. If our district and state agents could be enthused with the work, and they take hold and push it, I am sure it would go.

We print a canvass and teach it to our people. Show them how to handle the paper, the same as for a book. When they learn it they succeed, but when they do not they usually fail.

DEVELOPING WORKERS.

Some seem to fear that there is danger of giving too much attention to this line of work, and that it will interfere with other important branches. This point should be carefully guarded. But it was only recently that a testimony came to us stating that "not one hundredth part had been done by the members of the church that God required of them;" so we do not think we have yet reached the danger-line.

But the fact is, the sale of our papers will not only open the way for book canvassers and Bible workers, but it will actually develop workers to enter these more advanced lines. In fact, these all go hand-in-hand; and if every member of the church will take hold in his God-given place, we shall soon hear the loud cry of the third angel's message resounding through the land.

CONSECRATION.

We must bear in mind that the end sought is not merely to dispose of a large number of papers, but it is the salvation of souls. Therefore the most essential element is *consecration*. Christ has said, "Without me ye can do nothing;" and if we attempt to do anything in this work without earnestly seeking the Lord and relying wholly upon him, we shall fail.

FOLLOW UP THE WORK.

It is one thing to get this work started, but quite another thing to keep it going. Some will take hold with great enthusiasm, but this soon dies out and they stop. Others will become discouraged because they meet with rebuffs, or do not have the degree of success that they anticipated. We must endeavor to make all understand that it is only by constant, persevering effort that they can hope to succeed. No spasmodic effort will answer the purpose. Those who take hold of the work with the right motive, and stick to it, will succeed. Satan will try to hedge up the way, but God will give the victory.

TESTIMONIALS.

In writing in reference to missionary work by correspondence, Sister White says: "Our missionary paper, the *Signs of the Times*, is doing its work everywhere, and is opening the way for the truth to be more fully presented. This paper has been a blessing to many souls."

In harmony with the above we present the following extracts from letters received at the office of publication. A lady in Illinois writes:—

I embraced the truth through reading the *Signs of the Times*, which was sent to me by friends. I was very bitter at first, and would not read the papers. As I was a lover of pure literature, I thought I would examine them before burning them. I opened the package, and the first thing my eyes rested on was a sermon by Mrs. E. G. White. I commenced reading, and before I was half through I had changed my mind. I had never read anything so true, good, and pure before, except in my Bible. I am still reading the precious papers, and appreciate them very much.

A sister in Oklahoma writes:—

Myself and family, six in number, were brought into the truth by reading the *Signs of the Times*, eight years ago, and we always have a warm feeling for the *Signs*; it is doing a good work.

Another sister writes:—

I accepted the truth through reading matter. The *Signs of the Times* was the first publication that called my attention to the work; next some tracts, and Sister White's "Early Writings." All these publications seemed like voices from heaven to me. I am selling the *Signs of the Times* at present, with good success.

A sister in Nebraska writes:—

I first learned of the truth through reading the *Signs of the Times* which was sent me free of charge eleven years ago. After reading the paper six weeks, I told my husband we were keeping the wrong day, and from that time I began to keep the Sabbath. There is no paper so dear to me as the *Signs*, for I know it has brought many to Christ, and will bring more.

Another says:—

Myself and family (seven persons) have come into the truth through reading the *Signs*.

A brother in Missouri writes:—

You can count two who gained their first knowledge of the third angel's message by reading the good *Signs*.

These are only samples of many others that might be given, but this is enough to spur us to action. We have been informed that more persons have embraced the truth through the reading of the *Signs* than by any other publication. If this be true as the result of the few who have been engaged in the work, what may we expect when every member of the church, both young

and old, is actively engaged in circulating our periodicals?

We are pleased to say that for some time past much more interest and zeal have been manifested on the part of our churches in different parts of the country. The missionary spirit which characterized the message in its early stages is being revived, and the feeling is abroad that the time has fully come when we should heed the command found in Isa. 60:1: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee."

International Religious Liberty Association— Report of Corresponding Secretary.

A. F. BALLENGER.

(February 23, 1897.)

THE object of the International Religious Liberty Association, according to its constitution, is to care for those who suffer as the result of oppressive religious statutes, and to disseminate the gospel principles of religious liberty. According to this purpose, every one of the numerous arrests during the past two years has received the prompt and practical attention of the Association, as reported in the president's address.

In every locality where persecution has appeared, a vigorous campaign of education has been conducted. In some counties, every house has been supplied with literature. In one county in Tennessee where the persecution was persistent, the county was three times supplied with literature, and this was followed by personal work with county officials. As a result of this work, our people now have peace in every community where they have suffered,—a peace secured as the result of the promulgation of the principles of liberty, and not by compromising with the enemy.

From a long but interesting detailed account of the work done in the South, furnished us by Brother D. W. Reavis, who has labored faithfully and efficiently in that field, we select the following item as a sample of the work done:—

I have attended in person thirty-five trials of our people for Sunday labor. . . . In connection with the trials at Dayton, Tenn., Rhea county was canvassed thoroughly three different times. In addition to this general work, the justices of the peace were labored with personally, and tendered some of our best works. Much labor was put forth in behalf of editors in the county. The lawyers were visited, and literature of all

kinds left with them. The peace and quiet our people have enjoyed at Graysville since 1895, speak for the results of these efforts and the influence of our literature upon the minds of the people.

This work we believe has been in harmony with the following admonition, and has been blessed of God:—

It is our duty to do all in our power to avert the threatened danger. We should endeavor to disarm prejudice by placing ourselves in a proper light before the people. We should bring before them the real question at issue, thus interposing the most effectual protest against measures to restrict liberty of conscience.—*Testimony*, No. 32, p. 208.

We have not been contented to wait in idleness until some one was prosecuted before acting on this counsel. Much general work has been done. Special marked numbers of the *American Sentinel* have twice been sent to the nearly twenty thousand newspapers in the United States. Five thousand "Rights of the People" were sent to public men of the South. The following is one of many letters received in response:—

I have carefully read the pamphlet, "Civil Government and Religion" ["Rights of the People"], and am highly pleased with it. I endorse its sentiments. I have let two preachers read it, and they are also pleased with your work. I would gladly read any and all of the literature you will send me.

While the Association has, we believe, done good work in the last two years, it has not done the work that it might have done, had it not been handicapped in several ways. It has had only one half a secretary, the other half being in the service of the International Tract Society; and there is no one man able to do justice to both of these important interests in the capacity of secretary. Besides this, the secretary has been changed four times.

All this, as any one can see, is detrimental to the best interests of the Association. The office of the Association is now located at 39 Bond street, New York City, on the same floor with the *American Sentinel*. The interests of the *Sentinel* and the Association being one, this move is a blessing to both.

We have some plans of work which are now almost completed which will greatly advance the cause of religious freedom. One of these is the preparation of a pamphlet entitled, "Baptist Principles of Religious Liberty, Applied to Sunday Laws." We ask for the hearty co-operation of this Conference in aid of the work of the Association.

Health Principles.

J. H. KELLOGG, M. D.

(Thursday Forenoon, Feb. 18, 1897.)

I FEEL very much perplexed to know what to say or what matter to present, when there is so much to be presented in a short hour. I do not know what ought to be presented of the great mass of matter that we have received on this important subject. Now, I do not know as it has occurred to you as being a fact, but if you look over the matter that Sister White has given us during the last twenty-five or thirty years, you will see that there is more relating to the proper care for the body than there is relating to any other one subject. There is more matter upon the subject of health reform, we have more light on that subject, and we have probably given it the least attention, which seems to me a very remarkable thing, when it was light that was new, and which we depend upon so largely.

However, I am not going to call the attention particularly to much of the older matter that has been received, but I will read here a testimony which was received just last week, and dated Jan. 11, 1897. This testimony seems to be meant for the particular occasion upon which we are meeting here especially, as you will see when I begin reading:—

I was awakened at 11:30 last night, and commenced writing. We were in meeting where important instruction in many lines was being given. Among those assembled were physicians, editors, publishers, ministers, and a large number of other persons. We were considering many things in regard to health reform. The matters of exercise, and reformatory methods in regard to the foods we eat were under discussion. Some were advocating a flesh-meat diet. Speaking in support of this diet, they said that without it they were weak in physical strength.

But the words of our Teacher to us were, "As a man thinketh, so is he." The flesh of dead animals was not the original food for man. Man was permitted to eat it after the flood because all vegetation had been destroyed. But the curse pronounced upon man and the earth and every living thing has made strange and wonderful changes. Since the flood, the human race has been shortening its period of existence. Physical, mental, and moral degeneracy is rapidly increasing in these latter days.

The educational work in the medical missionary line is a great advance step toward awakening man to his moral responsibilities. Had the ministers taken hold of this work in accordance with the light that God has given them in various lines, there would have been a

most decided reformation in eating, in drinking, and in dressing.

The great need that we are living under is, that there is a want of education in principles, and there does not seem to be an opportunity to do anything until there has been an opportunity for this educational work; so the ministers and all that instruct the people should be instructed in what to teach. Now, this is not a very hard thing to find out if we simply read the Testimonies. You will find everything there so far as principles are concerned.

But there are those who have stood directly in the way of the advance of health reform. They have held the people back by their indifference or depreciatory remarks, and their supposed pleasantries and jokes.

I am not going to make any comments on this. The Lord says this, and I am not going to make any application of it at all.

They themselves, and a large number of others have been sufferers, even unto death, but all have not yet learned wisdom.

This is a sad thing. I have seen it more than once, that ministers have gone down into the grave because they have not followed out the principles of health reform. I have seen many ministers sick, because they have not heeded the light of health reform. They were responsible for their own condition. I tried to show the other evening that such diseases as Bright's disease and consumption, and these other chronic maladies that carry people off, really in the majority of instances come from a neglect and an abuse of the stomach. The stomach being abused, the food does not enter the body prepared to nourish and develop it, and make the blood pure, and keep the body in a state of high resistance against disease, and so the body is flooded with poisons. It is overwhelmed, so that when the disease germs come along, it is just like touching a match to a mass of timber,—just like applying a match to a haystack. The body is ready for the prey.

Now, brethren, I have seen this thing often. I have been in this work now for quite a number of years. It is just twenty-four years since I commenced to edit the *Health Reformer*, and I have gotten out every number for the last twenty-four years. So you see I have had the opportunity to see a great many things work out. I remember twenty-one years ago I took charge of the Sanitarium at Battle Creek, and I have been there ever since at work. Quite a number of ministers,

fifteen or twenty years ago, who were rather ridiculing the principles of health reform, have since become completely broken down and wrecked, because they have neglected these principles. They have become absolute wrecks. I am not speaking of anybody here. But I have seen that thing. I have seen persons resist these principles, and by and by they came around, but it was too late then. Why not take hold of them when we are strong and healthy, and do it for love of them; do it from another principle, not because we are compelled to do it?

The Lord would vindicate the word he has given to his servants. Had all united to walk in the light from the time the light was first given on this subject, there would have been an army of sensible arguments employed to vindicate the work of God. But it has been by the most aggressive warfare that any advance has been made.

There have been a great many reasons why ministers have not taken hold of health reform. I have been a stumbling-block in the way, I suppose; and if I have, I want to get out of the way. Others have said that Sister White does this thing and that thing and the other thing. Now the position that is taken here is that ministers, instead of finding out some way to dodge the truth, ought to be studying up some arguments with which to sustain it. The truth is truth, no matter who neglects it. It is always the same, and every human being is responsible to look to God and not to anybody else; and when we know a thing is true, it is no excuse that somebody else does not accept it. Let us read it:—

The souls and bodies of the people have been fast becoming corrupted, a mass of disease.

A man who adopts health reform and does it from the standpoint of duty, or from any other motive than accepting it as a principle, and with love to God, and do it with gladness of heart, will make some stupid blunder in it, so that the very attempt he makes to adopt health reform is actually worse than though he had not done it at all; so there are a great many people who have thought they would live out health reform, who would have been better if they had not attempted to live it out. While a great many people have abstained from meat-eating, etc., it has been done in such a way that it has done them harm instead of good. Now see this statement:—

The souls and bodies of the people have been fast becoming corrupted, a mass of disease. This would not

have been the case if those who claimed to believe the truth had lived out its sacred principles in their lives.

Now let me explain what I mean. There are some people, for instance, who used to live on meat very largely, and they lived on a diet of bread, meat, and potatoes; then they wished to take up the principles of health reform, and they exchanged that diet for a diet of mush, milk, sugar, fruits, vegetables, and cream; and the mixture of all these things together was actually a worse thing, from a health standpoint, than though they had continued the diet of meat, bread, and potatoes. A plain, simple dietary of beefsteak, bread, and potatoes would be much better from a health standpoint than a mixture of all those other things.

Now I do not believe in eating meat, and I hope you will not tell anybody that kind of a diet,—bread, meat, and potatoes—is an ideal diet; but it is better than the diet of mush, milk, sugar, vegetables, and all those things mixed together. The Lord has not left us in darkness, however; for that very fact was pointed out in the Testimonies a long time ago; so we are left without excuse.

But these were unwilling to deny self, unwilling to yield their mind and will to the will of God; they were determined to have their own way, and they have realized in their sufferings the sure results of such a course. God has claims upon all who are engaged in his service. He desires that every power and endowment shall be under the divine control, and that they shall be as healthy, as careful, strictly temperate habits can make them.

A great many people say, "If I want to eat meat, that is nobody's business. You have no right to make that a test." Yes, that is perfectly true; a man has a right to eat meat if he wants to, and he has a right to swear if he wants to, and he has a right to violate any of God's requirements if he wants to. The Lord does not say that a man shall not do it, and the Lord keeps a man living while he is violating all of God's laws.

We are under obligations to God to make an unreserved consecration of ourselves to him, body and soul, with all the faculties appreciated as God's entrusted gifts, to be employed in his service.

Now think only a moment of what it means to make a consecration of body as well as soul. So many are willing to consecrate their souls to God; we want God to take care of them. But what does it mean to consecrate one's body to

the Lord? Does it not mean to put every bodily desire and impulse and appetite under God's control, as well as what we might call the higher faculties of the mind. Does anybody question that? It must mean that, it seems to me.

All our energies and capabilities are to be constantly strengthened and improved during this period of probationary time. But those who have occupied positions of influence have not appreciated the work which has been so long neglected. They have not become interested and diligent students of the building which God has made for his habitation.

Now, brethren, if we have neglected these things for a long time, and have not appreciated them, and have not become diligent and interested students of the building which God has made for his own habitation,—for God dwells in us and has made this building as a means by which he should express his own attributes,—what are we going to do about it? I would like to have the brethren think about that. We have neglected these things. If we have not been diligent and interested students, it is evident that we ought to go about immediately to become diligent and interested, and acquaint ourselves with the laws of our being.

Last night and night before, I endeavored to show how we relate ourselves to our needs,—in the air we breathe, in exercise, or the neglect of exercise; all these matters have a most important relation to our characters. And our very thoughts depend upon what we eat. There is an ancient proverb which says, As a man thinketh, so is he. And another, As a man eateth, so is he. Therefore, As a man eateth, so he thinketh. This is a natural deduction from the other two. These statements are all sound. As a man thinketh, so is he. As a man eateth, so is he. Two things which are equal to the same thing are equal to each other. Therefore, As a man eateth, so he thinketh. It is absolutely true, also, that a man's brain is made of what he eats. If a man takes impure food, his brain is impure, and he and his thoughts are colored by that fact. It is impossible for his thoughts to make that impression upon him which ought to be made. The brain and nerves are the instrumentalities through which God influences a man. Therefore, if a man eats that which he should not eat, God cannot do for him what he otherwise could, or what he desires to do. So we are reproved, because we are not diligent and interested students of the building which God has made for his own habitation. Surely few studies are of greater importance.

They consider it far more important to become learners upon subjects of less consequence to the human agent. Thousands upon thousands know nothing of the body, and how to care for it. David declared, "I am fearfully and wonderfully made." And when God has given us such a habitation, why should not every apartment be critically examined? The chambers of the mind and the heart apartments are most important. Why should men and women continue in ignorance, and live in the basement of the house [Somebody has called this (the abdominal cavity) the basement of the house. Here (referring to the head) is the upper room, where we ought to live] enjoying sensual and debasing pleasures?

The point there, I think, is this: We ought not to eat that which we like, simply because we like it. I have known people to sit down and eat a meal, when they had just taken one before, simply because it tasted good. People will tempt others by saying, This is very nice, very good, very tasteful; won't you have some more? and thus we are led to eat things simply because they taste good. But we have no more right to eat things for this reason than we have to swear, to lie, or to steal. When we do that, we are imposing upon God; we are insulting him, for we are asking him to take care of the things in our stomach which we take into our mouths only for the momentary enjoyment which it gives in the mouth and upon the throat as it passes on down into the stomach, where it is wholly useless and beyond our control. People often place garbage in their stomachs. They actually eat things that would make a dog sick. A German physiologist has proved this fact, in making some study of dogs. He found that, in giving a medicine to certain dogs, they died, but when given to certain other dogs, they did not die. This led him to make experiments, and, as the result, he discovered that the dogs that died had rheumatism, while the others had not. The reason those dogs died, was because their liver was in such a state that it would not destroy the poison contained in the medicine. This led him to make further investigation, and he learned that those dogs which died ate out of the garbage box the same things that their master did. Those dogs were actually sick; and if it made the dogs sick, it would also make the master sick. So I said we actually eat things that would make a dog sick.

Such a profusion of things are tumbled into our stomachs, it is an actual fact that they would destroy the lives of some of the lower animals. A person feeds a family what he would not think of feeding his cow. If he did, it would give the milk a bad flavor, a bad taste. Why?—Because

the cow would be wholly tainted with it. Just so if you put it into your own body. Would it not taint it also? But that is what we have been, and are doing right along, because we are not educated; we do not think, do not reason from cause to effect, and see what it means. The thought recognized here is, We have no right to eat unless we eat to the glory of God. It is to develop our energies, so as best to serve God. But if we eat simply for the purpose of satisfying the taste, the natural taste, in that matter we are not glorifying God, but serving self. Is not that plain? It never was so plain to me as at this very minute, that it is serving self. Whatsoever ye eat, or drink, or whatsoever ye do, do all to the glory of God.

Eating merely to please the appetite is a transgression of nature's laws. Often this intemperance is felt at once in the form of headaches and indigestion and colic. A load has been placed upon the stomach that it cannot care for, and a feeling of oppression comes. The head is confused, the stomach is in rebellion. But these results do not always follow overeating. In some cases the stomach is paralyzed. No sensation of pain is felt, but the digestive organs lose their vital force. The foundation of the human machinery is gradually undermined, and life is rendered very unpleasant.

By indulging in a wrong course of action in eating and drinking, thousands upon thousands are ruining their health. And not only is their health ruined, but their morals are corrupted, because diseased blood flows through their veins.

Great care should be taken when the change is made from a flesh-meat diet to a vegetarian diet, to supply the table with wisely prepared, well-cooked articles of food.

How many of you think you know what to eat, in order to take the place of meat? (Twelve or fifteen persons raised their hands.)

(A voice) They *think* they know.

That is a very good suggestion. Perhaps the others may be very modest, and also know. Do you know what you ought to eat for breakfast, what for dinner, what to-morrow? Do you know? If you do not, how are you going to charge your ill health to health reform—and especially when you admit that you do not know what to eat in the place of meat? There are certain foods in which God has put the very same elements of nutrition that he has put into meat. They contain them in a pure state, while the meat of animals contains them in an impure, poisonous state. In a pound of beans, for instance, you find more actual food value than in a pound of beefsteak; in other words, there is a pound and a half of beefsteak in a pound of beans.

Question.—What is the price of beans here?

Answer.—About two and a half cents a pound.

Ques.—How much would a pound of beef cost?

Ans.—About ten cents.

Or, one and one-half pounds, fifteen cents. Then beefsteak in the form of beefsteak, costs six times as much as beefsteak in the form of beans. And, in addition to that, it is full of poison. Peas are another good thing to take the place of beefsteak. This poison takes away a large proportion of the nutritive value of beefsteak, so that a pound of beans has three and a half to four times, nearly four times, the nutritive value of a pound of beef; in other words, a pound of beans will supply life nearly four times as long as a pound of beef.

It is an actual fact; there is no sort of juggling about it. It is a fact that a pound of beans will support life as long as nearly four pounds of beef, besides, it is a more perfect food. Now the same thing is true of peas, beans, and lentils.

(The fact was referred to that lentils could not be procured in many places, and it was suggested that people could club together, and send for them.)

Now I must speak of green beans and green peas as having a high nutritive value, and of the same character as the nutritive elements of beefsteak; so when you stop the use of meat, you should use peas and beans both green and dry.

Now we have another class of foods that is very important as a substitute for beef, and that is nuts; for we have in nuts not only the nutritive elements such as we have in meat, but we have, in addition, a fat, so that we have this difference: in the beef, with the fat attached to it, the fat is in the free state; and when you take it in this condition, it is very hard to digest; whereas, in the nut we take the fat in the natural state, all ready to be absorbed; so that in the nuts we have the fats of the most highly nutritious character. The peanut is an exceedingly valuable food, and anybody can prepare it for eating. You should simply remove the skin, and parboil the nuts; then pour off the water, and then boil the nuts for ten or twelve hours. They need to be boiled a long time. You can make a sort of butter of the peanuts by boiling them until they are soft, and then rolling them with a rolling pin. There are some other nuts that are exceedingly valuable, for instance, almonds. So that you can get foods that are almost in perfect imitation of meat, and have

the nutritive properties of beefsteak; therefore we see that nature has not left us dependent upon meat for anything. We can get everything from the vegetable kingdom that we can get in the animal, and in a better form.

Great care should be taken when the change is made from a flesh-meat diet to a vegetarian diet, to supply the table with wisely prepared, well-cooked articles of food. So much porridge-eating is a mistake.

Porridge means mush; and that is the English expression for what we understand by mush.

The dry food that requires masticating is far preferable. The health food preparations are a blessing in this respect. Good brown bread and rolls, prepared in a simple manner yet with painstaking effort, will be healthful.

You can make the most of the health foods yourself. Now I am going to give you the recipes for making some of our health foods. In the first place, suppose you want to make zwieback, which is simply bread twice baked. Take bread which is well baked, cut it in slices, and put it into the oven and bake it thoroughly again. Now that simple principle of the second baking runs through the whole line of our health foods—cooking it a long time, and cooking it at a high temperature is what is needed. So when you make your toast, it should be toasted clear through. It does not want to be burnt, but it wants to be brown all the way through; do not bake it enough so that it becomes bitter, but so that it is a little brown. Granola can be made from zwieback by simply grinding the zwieback up after it has been baked. Of course you cannot make the most perfect granola without a mill, or something to prepare it; but just take the bread and bake, and then pound it up in a good tough paper sack with a mallet. It may not be just the sweet kind of granola that it is possible to make; but it will contain the nourishment, and will nourish your body, and will be good granola, and it will answer that purpose in an emergency. Now, if I were a thousand miles away from the sanitarium, if I were over in Europe, or in some of the islands of the sea, I would not send to the sanitarium for health foods.

You may say that I am destroying the health food business here by giving these recipes. But I am not after the business; I am after the reform; that is what I want to see. Now, as I was saying, I would not send to the sanitarium for health foods if I were off a thousand miles away from

there, because many of them can be made by any person, and I tell everybody that. Sometimes poor people write to the sanitarium, and say: I am trying to live on health foods, but they are so expensive that I cannot live on them altogether; I wish I could get more. I write to them and say, You can make your own health foods, and I tell them how to make them. These health foods are for everybody that wants them. But the great good that they will do is to go out into the world to teach the people, and to win them to these principles. Our own people ought to be able to make their own health foods, and every home ought to get an understanding of how to make these simple foods.

Now there is no specific virtue in the foods, not a single thing but such as you can make in your own home. But you may say, Why have you never published these things? We have published them. We have published them in Mrs. Kellogg's "Cook Book." They have all been published in the *Good Health* again and again. We do not hide any of these things, because they are things that people need; and it is not right to conceal a single principle that is good for the people.

Now I want to know how many people here are reading the *Good Health* regularly. (A few hands were held up.) Well, we see that only about one-fourth of the people here read the *Good Health* regularly. Some of these things here that I have been telling you are brand new to you, but they have been said over a thousand times.

Question.—In having the bread brown, so as to be heated up for granola, is it better that the bread should be light bread, or that it be unleavened?

Answer.—Unleavened bread is preferable. It ought not to contain any shortening in it, if you are going to make granola of it.

Good brown bread and rolls, prepared in a simple manner yet with painstaking effort, will be healthful. Bread should never have the slightest taint of sourness.

Now there is a scientific reason why bread should never be sour. When the bread is sour, there are germs in the bread, and the germs in the bread are ready to start up in the stomach when the bread is eaten. Sour bread makes a sour stomach, and ultimately makes the man sour.

Ques.—Can all stomachs digest peas, beans, and lentils; and if not, what would you recommend in place of them?

(To be continued.)

Sixth Meeting of the Conference.

THIS meeting convened at 10:30 A. M., Feb. 26, with J. H. Morrison in the chair, and W. H. Edwards secretary.

After singing a hymn, Dan T. Jones led the meeting in prayer.

The chairman then took occasion to remark that in carrying on our business we should try to carry out the golden rule. It should be our aim to give all equal privileges,—not to claim more for ourselves than others could have. The Chair would not take upon itself arbitrary authority, but at the same time would feel at liberty not to give to some that which belonged to others, and would try to secure equality by calling time and then leaving it with the house to decide whether a member who wished to speak longer should have special privileges. While there is to be liberty in our deliberations, we should all abide by wholesome rules, and not violate one testimony while trying to carry out another.

O. A. Olsen stated that he had just received a message of greeting from Elder Lewis Johnson, in Sweden. In his letter Bro. Johnson stated that while it had been his custom in the past to send a telegram of greeting, he thought best to save the money thus spent, and use the mail for that purpose. His greeting was addressed to W. H. Edwards, Secretary of the General Conference, and read as follows:—

The Lord our God be with us, as he was with our fathers: let him not leave us, nor forsake us: that he may incline our hearts unto him, to walk in all his ways, and to keep his commandments, and his statutes, and his judgments, which he commanded our fathers. 1 Kings 8:57, 58.

The call for the introduction of new delegates was answered by Dan T. Jones, of Gaudalajara, Mexico; J. H. Westphal, of District No. 5.

Eld. H. P. Holser called the attention of the Conference to the value of the time. He said that a liberal estimate showed the time of the Conference to be worth one dollar per minute, and advised that the members frame their talk accordingly.

The minutes of the previous meeting were then read and approved.

The chairman stated that the hour would be given to the reports of the General Conference Association. These reports will consist largely of figures, which some may consider as uninteresting; but they are, nevertheless, full of im-

portant significance, and form a necessary part of our work.

The Treasurer's report being called for, the Treasurer, Harmon Lindsay, stated that it had already been published on page 123 of the present *Bulletin*, and suggested that it would not be necessary to read it, or to consider it further, unless the meeting saw fit to do so. It was voted to waive the reading of the report.

The report of the Secretary, John I. Gibson, was then presented. This was called, "The Published Reports of Branches and Missions," on pages 705 to 711 of the last *Quarterly Bulletin*. In glancing over this, brief remarks were made here and there. There is a call in Argentina for the establishment of a paper in the Spanish Language. A schooner is being built for our missionaries in the Bay Islands, and is nearly ready for use. The Brazilian book business is doing well, and more publications in the Spanish language are being earnestly called for. Jamaica is anxious for a man to take charge of the book work there, which is assuming considerable proportions. The missionaries in Matabeleland have lately sent in a large order for supplies, and desire that quite a number of families come to assist them on the self-supporting plan. The Secretary in passing called attention to the importance of a better definition of the relative duties of the Association and the Foreign Mission Board.

As manager of the General Conference Publishing Company, John I. Gibson submitted the following reports:—

STATEMENT FOR THE YEAR ENDING DEC. 31, 1896.

ASSETS.

Accounts receivable.....	\$ 2,591 56
Book Department account.....	476 04
Cash on hand.....	5 59
Furniture and fixtures.....	144 11
Health books.....	24 16
Accommodation account.....	986 78
	<hr/>
	\$26,728 24

LIABILITIES.

Accounts payable.....	\$ 1,648 52
Cash overdrawn.....	323 87
Health books.....	462 14
Present worth, Dec. 31, 1896.....	24,293 71
	<hr/>
	\$26,728 24

LOSS AND GAIN.

LOSS.

Advertising.....	\$ 68 55
Book Department.....	6,182 82

Expense	1,340 27
Furniture and fixtures.....	10 21
Insurance	100 00
Postage.....	159 52
Traveling expenses.....	40 30
	\$ 7,901 67

GAINS.

General Mdse.....	\$ 256 77
Health books.....	23 29
Net loss.....	7,621 61
	\$ 7,901 67

The report of book sales for the last three years is as follows:—

BOOK SALES.

Kind.	Number.			Retail Value.		
	1894	1895	1896	1894	1895	1896
Trade.....	26,190	91,225	4,341	\$13,969 30	\$30,353 05	\$3,494 40
Subscription.....	7,499	15,026	124,560	20,278 25	36,142 85	98,947 90
Total.....	33,689	106,251	128,901	\$34,247 55	\$66,495 90	\$102,442 30

Opportunity was then given for questions, and considerable time was consumed in asking and answering them. In reply to the question, "How did the Association sustain such a loss in its business?" it was replied that the loss was due to heavy discounts made on plates and stock which was turned over to the Publishing Association.

The Committee on Plans and Resolutions being called upon, presented through its chairman, H. P. Holser, a partial report, which was submitted, not for immediate action, but for consideration and study. As these recommendations are subject to considerable change, it was not thought best to publish them in the *Bulletin* until after they had been examined. The presentation of these suggestions elicited many questions, the answering of which consumed the remainder of the time till the adjournment of the meeting. While it is quite probable that these propositions will be more or less modified, the general impression seemed to be that they were in the right direction, and all felt that the Lord was leading the minds of the committee who have these matters in charge. The tendency is to distribute responsibilities rather than to concentrate them.

It was voted to authorize the Committee on Plans and Resolutions to recommend such changes in the Constitution as are necessary to make it conform to present plans.

At 12:30 the meeting adjourned.

Sabbath Services.

SABBATH, Feb. 27, was a good day at the Conference. The first feature was a sermon by E. J.

Hibbard, of Battle Creek College, from 2 Cor. 5:6-9, a report of which will be given. The discourse was listened to with deep interest, and a good impression was made. The Sabbath-schools were held in the morning as usual. The forenoon discourse was by M. C. Wilcox, editor of the *Signs of the Times*, from the words of the apostle in 1 Cor. 1:21-24. An abstract of this discourse will also be given. The wisdom of God as displayed in the cross of Christ was the theme. The discourse was a very impressive presentation of a vital subject. The glory of God was shown in vivid contrast with the glory of the world.

In the afternoon social meetings were held the same as last Sabbath, except that the one for the delegates was divided. W. W. Prescott led one division, and A. J. Breed the other. The meeting in the church was led by J. M. Rees. The students' meeting was led by L. A. Hoopes and J. H. Durland. The Scandinavian and German brethren held their services at the same time. These were all very good meetings, a tender and earnest spirit pervading them all. In the evening after the Sabbath no general services were held, though the mission bands met and were addressed by returned missionaries, and some social reunions were held.

Chapter on Parliamentary Practice.

The following scriptures seem plainly to have an application to public assemblies, and to refer to the duties of those participating in them. Some of them apply particularly to our conduct in deliberative meetings. The force of each text is so evident as to need neither introduction nor comment:—

1. "So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air." 1 Cor. 14:9.

2. "I will pray with the Spirit, and I will pray with the understanding also: I will sing with the Spirit, and I will sing with the understanding also." Verse 15. The French translation says, "I will pray to be understood. . . . I will sing to be understood."

3. "Yet in the church I had rather speak five words with my understanding, than by my voice I might teach others also, than ten thousand words in an unknown tongue." Verse 19. (To teach by our voice, we must speak loud enough to be heard.)

4. "For God is not the author of confusion, but of peace, as in all churches of the saints." Verse 33.

5. "Let all things be done decently and in order." Verse 40.

6. "Be kindly affectioned one to another with brotherly love; in honor preferring one another; not slothful in business; fervent in spirit." Rom. 12:10, 11.

7. "Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits." Rom. 12:16.

8. "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others." Phil. 2:3, 4.

9. "Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath: for the wrath of man worketh not the righteousness of God." James 1:19, 20.

10. "Keep thy foot when thou goest to the house of God, and be more ready to hear than to give the sacrifice of fools: for they consider not that they do evil. Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God: for God is in heaven, and thou upon earth: therefore let thy words be few. For a dream cometh through the multitude of business; and a fool's voice is known by multitude of words." Eccl. 5:2, 3.

11. "Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments; as the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life forevermore." Ps. 133.

Seventh Meeting of the Conference.

THE seventh meeting of the Conference convened at 10:30 on Sunday, Feb. 28, at the close of a lecture by Dr. Paulson. A. J. Breed was called to the chair. Prayer was offered by J. H. Durland. The minutes were read, and after brief consideration were accepted.

No committees being prepared to report, it was proposed to take up the partial report of the Committee on Plans and Resolutions, presented at

the previous meeting. The committee replied that many suggestions had been received, and some of them were being embodied into their report, which would make fundamental changes; and it was requested that the Conference delay consideration of the report until it could be presented in a revised form. It was voted to refer the report back to the committee, and to call an extra meeting of the Conference at five o'clock to consider this report.

The Chair called for the report of H. P. Holser, the superintendent of District No. 8. This was given in the form of a brief address, the version of which will be given in our columns.

Elder Holser was followed by D. T. Jones, from Mexico, who spoke of the wants of the cause in that field. His principal call was for a man of piety, learning, influence,—a man who is indispensable to the work in this country. The remarks were of interest, and will be published. At one o'clock the meeting adjourned.

LAST, but not least, comes Dan T. Jones, superintendent of our mission in Mexico. We are all glad to welcome him, and to see him looking so well. He reports himself as enjoying better health and strength than for several years.

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