

DAILY BULLETIN

—OF THE—

GENERAL CONFERENCE.

VOL. 3.

BATTLE CREEK, MICH., MONDAY, NOV. 4, 1889.

No. 14.

HEALTH REFORM INSTITUTE.

THIRD MEETING.

THE third meeting of this corporation was called at 7 p. m., October 31. Prayer by Elder E. W. Farnsworth. President, Dr. J. H. Kellogg, in the chair. The Secretary, W. H. Hall, called the roll of stockholders, who represented 700 shares.

The ballot for Trustees resulted in the election of Dr. J. H. Kellogg, A. R. Henry, G. H. Murphy, D. T. Jones, W. H. Hall, J. Fargo, and L. McCoy.

While the ballots were being counted, the choir sang the selections "Sound the Battle Cry" and "Onward Christian Soldiers;" after which Dr. Kellogg spoke of the educational work of the Sanitarium. He stated that the institution had educated and sent out nurses all over the country who were receiving from twenty to fifty dollars per week; that it was impossible for the training school to supply the calls made on the institution for nurses. He also spoke of the cooking school and the ability of the members to prepare food not only healthful but very palatable.

The work of the Sanitarium Kindergarten was referred to as very successful in training and disciplining the little ones in physical, mental, and moral culture. The Doctor said that \$5,000 had been appropriated for the training of health missionaries.

Meeting then adjourned.

AMERICAN HEALTH AND TEMPERANCE ASSOCIATION.

IMMEDIATELY following the meeting of the Health Reform Institute, Dr. J. H. Kellogg, the president of this society, called the meeting to order; second meeting of the session. The committee on Revision of

the Constitution reported the following, which was adopted:—

3. That Art. V. be amended to read as follows:—

Each full member of this Association who is not a member of any State Society shall annually pay into the Treasury the sum of ten cents to defray the incidental expenses of the Association, etc.

4. That Sec. 4, Art. I. of the By-laws be numbered Sec. 5, and that Sec. 4 read as follows:—

It shall be the duty of the Field Secretary to visit various public gatherings throughout the country, to advocate the principles of health and temperance, and to co-operate with the Recording Secretary and with the Secretaries of the several State societies by correspondence or otherwise in the interests of the Association, and that he labor under the direction of the Executive Board.

5. That Sec. 1. Art. V. of the By-laws read as follows:—

The Executive Board shall constitute a Committee of Discipline.

The Committee on Nominations submitted the following names, which were unanimously adopted:—

For President—J. H. Kellogg, M. D., Battle Creek, Mich.

Vice-Presidents—D. A. Robinson, London, England; L. R. Conradi, Hamburg, Germany; I. J. Hankins, Cape Town, South Africa; M. C. Israel, New Zealand; E. G. Olsen, Copenhagen, Denmark; L. Johnson, Christiania, Norway; O. Johnson, Amot, Sweden; G. C. Tenney, North Fitzroy, Australia; H. P. Holser, Basel, Switzerland; L. McCoy, Battle Creek, Mich.

Secretary—Mrs. C. E. L. Jones, Battle Creek, Mich.

Executive Committee—J. H. Kellogg, O. A. Olsen, W. C. White.

The Chair then called for O. A. Johnson to speak of Health and Temperance work among the Scandinavian people. He stated that the Health and Temperance work had been found to be successful in introducing the truth in the old country, also in Chicago. He gave several interesting narrations of the value of the Health Journal as a work calculated to allay prejudice.

Dr. J. H. Kellogg then outlined the work of the proposed school for the training of health missionaries. The purpose of the school was, as stated by the Doctor, for the training of young men and women to

give interesting health readings, lectures, and sanitary missionaries who could go from house to house and teach the principles of Health and Temperance.

The Doctor then gave an interesting narration of the self-denying work of the late Rev. Crossett in China, and exhorted that his philanthropic work be emulated, after which the meeting adjourned.

GENERAL CONFERENCE PROCEEDINGS.

FOURTEENTH MEETING.

AFTER singing Hymn No. 904, the meeting was led in prayer by Elder R. S. Webber, of Maine. The minutes of last meeting were approved. The second reading of the amended Constitution was ordered, and after a few slight changes was finally adopted.

The report of the Committee on Resolutions, as printed on page 129 of the BULLETIN, was taken up and acted upon, which resulted in substituting for the words "The Spirit of God," in the second preamble, of the fourth resolution, "Testimony No. 33," and the report was then adopted.

The Committee on Education reported as follows:—

Inasmuch as the title to the property of the Central Bible School at Chicago is held by the General Conference Association; in order to further the plan of unity in our educational work, we recommend,—

1. That the management of this school be vested in the General Conference through a Board of Managers of five members, at least two of whom shall be residents of Illinois at the time of their election, and be nominated by the delegates from that Conference, said Managers to be elected at each regular session of the General Conference.

2. That such Board of Managers be elected at the present session of the General Conference.

The program for the week of prayer was again considered, and it was voted on motion of W. C. White, to have the various subjects for which it provides, published in "extra" numbers of the *Home Missionary*.

Meeting then adjourned.

[At a special meeting called the same day, of which E. J. Waggoner was elected secretary *pro tem.*, it was voted to reconsider the vote adopting the Constitution. Pending the reconsideration, the meeting adjourned.]

INTERNATIONAL TRACT SOCIETY PROCEEDINGS.

FIFTH MEETING.

THIS meeting was held Friday, November 1, at 3 P. M. Hymn No. 828 was sung, and prayer was offered by L. Dyo Chambers. The report of the

Committee on Constitution and Work was called for, and was rendered, as follows:—

WHEREAS, The work of the International Tract Society is constantly increasing, thus necessitating such changes in its Constitution as will provide for enlarged facilities; and,—

WHEREAS, In harmony with the recommendations of the President of the General Conference a large committee has been appointed to consider the advisability of forming a corporation or Board to manage our various denominational enterprises, which may require changes in the Constitution that cannot be foreseen at this time; therefore,—

Resolved, That to avoid hasty and ill-advised changes in the Constitution, we recommend that a standing committee of three be appointed by the chair, who shall examine the Constitution, and suggest such changes in it at the next annual session as may seem to them necessary.

We also recommend that this committee suggest such changes in the Constitution of the State Tract Societies as may be thought best, which suggestions shall be published, either in our periodicals or in circular form, before the next annual meetings of the State tract societies.

As a few changes in the International Constitution seem necessary at the present time, we suggest that Art. III, be changed to read "two or more Corresponding Secretaries" instead of "a Corresponding Secretary," and that Art. VI, read as follows:—

SECTION 1. This Society shall be represented at its annual meetings by the officers of the State Tract Societies who are present, and by life members.

SEC. 2. Local Tract Societies of Seventh-day Adventists, outside of State Tract organizations, shall be entitled to one delegate each.

After some questions and answers, the report was adopted.

The Nominating Committee whose previous report had been returned to them [compare pp. 109, 124 of BULLETIN], rendered an amended report, as follows:—

For President—L. C. Chadwick.

Vice-President—D. T. Jones.

Recording Secretary—T. A. Kilgore.

Foreign Corresponding Secretary—M. L. Huntley.

Home Corresponding Secretary—Mrs. F. H. Sisley.

Assistant Secretaries—Eliza T. Palmer, Mrs. D. T. Jones, Addie S. Bowen, Anna L. Ingels, H. P. Holser, W. A. Spicer, Mary Heilesen, Mrs. N. H. Drullard, Josie L. Baker, Mrs. M. H. Tuxford.

Executive Board—L. C. Chadwick, D. T. Jones, O. A. Olsen, S. N. Haskell, W. C. White, D. A. Robinson, W. C. Sisley, C. Eldridge, A. T. Robinson.

The persons named were elected.

The Committee on Resolutions reported the following to take the place of the resolution which had been referred to them [see BULLETIN, p. 109, bottom of first column]:—

WHEREAS, There is much unused talent in the denomination, and there are open fields that invite every member to active work in some line; therefore,—

Resolved, That we recommend that the president and vice-president of this society, in connection with such persons as may be chosen in the various State, societies, give special attention to the work of instructing the members of the branch societies in the several lines of work: namely, amateur, canvassing, conducting

Bible readings, circulating petitions, laboring by correspondence, etc., and thus secure the development of a strong corps of workers in all parts of the field.

Brother Eldridge wanted to know whether the resolution contemplated that the State canvassing agent should be the one chosen to do this line of work. He stated that if that was the case, he could not support it, because if that work were put upon a State agent he could not do his own work at all as he should. The President replied that he understood the idea to be to employ others to do this work.

Brother Miles was anxious to see the best talent employed to give this instruction.

The resolution was then adopted.

The resolutions that were laid over [see BULLETIN, p. 124], were then taken up, and discussed. The first preamble of the third resolution was amended by substituting "the" for "such" in second line, and striking out all after the word "Christianity."

The sixth resolution, regarding incorporation of State societies, was laid on the table, after which the resolutions as amended were adopted.

The resolution introduced by D. T. Jones, asking the publishing houses to furnish the Tract Societies with publications at cost, was taken up. It was moved to amend by inserting the words "for free distribution," when it was voted to defer action till the next meeting.

The meeting then adjourned.

SEVENTH-DAY ADVENTIST PUBLISHING ASSOCIATION.

THIRD MEETING.

THIS meeting convened at 7 o'clock on the evening following the Sabbath. Prayer was offered by Elder J. H. Morrison, of Iowa. The minutes of the previous meeting were read and approved. The committee on resolutions then offered the following:—

Resolved, That we hereby authorize the Trustees to furnish free of charge to all regular canvassers during the coming year, a monthly or bi-monthly printed summary of the canvassing work in various parts of the world, with such other matter of importance to the general work as may be regularly furnished by an editorial committee of three, consisting of the General Canvassing Agent, and two other persons, appointed by him in conjunction with the president of the International Tract and Missionary Society.

Resolved, That we favor the present policy of the Trustees in issuing secular publications of good character, and circulating the same without detriment to denominational work, and in otherwise competing with commercial publishers and printers, thereby keeping a large force of trained hands constantly in readiness for any emergency in our denominational publishing work.

The first resolution called out many questions, and some words of explanation from F. E. Belden, and the chair, A. T. Robinson, said that he did not think

the canvassers needed these reports so much as the rank and file of our brethren.

He stated that when New England started a similar paper last spring, they had very few canvassers in the field; but after sending the paper to all the brethren in the Conference, and thereby informing them what the canvassers were doing, the brethren became waked up on the subject, and soon placed a large donation in hand for pushing the canvassing work.

After a few other remarks, this resolution was referred to a committee of seven to be appointed by the chair, from among State canvassing agents, and presidents of Conferences. The committee was afterward named as follows: L. C. Chadwick, E. E. Miles, C. A. Hall, S. N. Curtiss, F. E. Belden, A. J. Breed, E. H. Gates.

The second resolution was adopted without discussion, and the meeting adjourned.

INTERNATIONAL SABBATH-SCHOOL ASSOCIATION.

FIFTH MEETING.

IMMEDIATELY following the adjournment of the Publishing Association at 7:30, Saturday night, President C. H. Jones called the Sabbath-school Association to order. Hymn 1198 from the Large Hymn Book was sung, and Elder J. N. Loughborough, of California, led in prayer. Minutes of the previous meeting were approved.

The President then spoke of the encouragement received from the reports of the work in this general meeting. He said that large plans had been laid for the advancement of the Sabbath-school work for the coming year. He hoped to see greater results by the time of the next annual meeting. He deplored the fact that there were so many Seventh-day Adventists who were not reported as members of any Sabbath-school, and he hoped that measures would be immediately taken to remedy this defect.

He then spoke of the sacredness of this part of the cause, and of the implements used in the Sabbath-school work, and hoped these things would not be treated as common things during the week. But the great work to which he exhorted all was to labor for the thorough conversion of all the children who attend the Sabbath-schools of the Association throughout the land.

Sister Jessie F. Waggoner then delivered the following address entitled—

SMALL BUT GREAT.

TRUE greatness consists not so much in size as in worth. Because a Sabbath-school is small in size, that is no reason why it may not be great in results.

I have noticed in traveling over the country that many a cloud hangs over larger cities, that never troubles smaller ones. Although the large Sabbath-school has some advantages over the small, it also has many clouds of trouble and perplexity to which our smaller schools are strangers.

Then, dear isolated Christian, do not be discouraged, and think that because you live far away from our large churches you and your children must go without the purifying atmosphere of a good Sabbath-school, and that your opportunities for doing good are cut off. If you cannot have a large school, have a small one. If your family has no one of like faith within twenty miles, with whom to associate, all the more need of your having a good Sabbath-school. Your children need its influence, your neighbors need the light, and you need the exercise to keep you spiritually well and strong. To you alone God has intrusted the great responsibility of holding up the light in your family and in your neighborhood.

If God has placed you where you are, he must have had something for you to do there, for he accepts of no idlers in his vineyard. Although you and I may not be called upon to go as missionaries to far-off Africa or to the islands of the sea, if we will all open our eyes, we will see that God has strewn right around each one of us plenty of golden opportunities to work for him. If he has not seen fit to place some one near by to help us, then we need the more earnestly and perseveringly to take hold of the work ourselves. If he has not given you so large a field as he has some others, do not let that discourage you. If you do faithfully and well all that he has given you to do, he will say "Well done." God does not look so much upon the quantity of work done as he does upon the quality.

Just as the heart of a loving father yearns over and longs to help a son or daughter who is far away from the family, among strangers, just so the kind Father in heaven yearns over and longs to help these little, isolated family Sabbath-schools. And what a cheering thought it is that he knows all about our trials and difficulties, and therefore knows just how to help us when we call upon him. And he says that if you do not know how to conduct your school and make it interesting and productive of good, "if *any* of you lack wisdom, let him ask of God, and it shall be given him." I can write T. P. ("tried and proved") before this promise, and recommend it to you with full confidence.

I entreat you, do not let another week pass by. Take hold and have courage. Have a set time and a set program, and a regularly appointed Superintendent and Secretary and teachers' meeting, just as you would in a larger school.

Dear young friends from the college, do you have a good Sabbath-school at home? If not, what a golden opportunity God holds out to you to learn how to carry on one while here. Then if you go home full of hints and plans and, best of all, full of the humble, self-sacrificing love of Jesus, what an encouragement you may be to your father and mother, and what an inspiration to your younger brothers and sisters. I was a student once myself, and I know that when you get home, the home folks will expect that you have learned how to help them in all these different ways. When you notice something good in this large Sabbath-school, think about it and see if you cannot think of some way in which that could be changed and adapted so as to be a blessing to your small school. One of the children, if old enough, may be appointed as Secretary, and may be taught to keep the books correctly and to write interesting and encouraging reports of the school, and to make out and send Quarterly Reports to the State Secretary. "One who is just old enough to tell what time it is by the clock; may be appointed as bell-boy," and when the right time comes he can call the school together by ringing the bell.

Mothers, you can turn to profit your boy's love for whittling, by getting him to whittle out some short, round sticks, rubbing them with sand-paper and making them just as smooth as he can. If he wants to know what they are for, tell him, "Oh you'll see next Sabbath in our Sabbath-school lesson, and if you learn your lesson well, you will understand all about it." This is but one of the many ways in which you can arouse a curiosity about the coming lesson, and thus from week to week you can awaken an anticipative interest in the Sabbath-school until the children are always looking forward to it with interest, and feeling as though they could hardly wait until it comes.

Then when the Sabbath comes, do not allow them to be disappointed. Bring in your illustration at just the right time, showing them how the Bible used to be written on rolls instead of printed in the kind of books we have. The very fact that that boy worked so hard to whittle out those handles, will cause him to remember it as long as he lives. Every time he picks up a round stick and begins to whittle, his mind will involuntarily turn back to the time when the Bible was written in rolls. As "souvenirs bring to mind absent friends, so will the objects and incidents met with daily become souvenirs of truth, if the Sabbath-school teacher wisely uses them for illustrations."

Another point: If you save all these things that you make, you will soon have quite an interesting museum; or you can carefully lay them away out of

sight, and use them again in other lessons, without the trouble of making new ones.

You might let one of the boys take off his boot, and stand on a piece of pasteboard or wood or stiff leather, and have one of the other children mark around his foot with a pencil. His brother may then be set to work cutting some leather strings or straps. Give each one of them a part to do, if you can. The next Sabbath when they tell you how the people used to bring water to their visitors, in which they could wash their feet, you can ask them if that is the way *we* do, when people call to see us, and if they know why they used to do it. You can then tell them that people didn't use to wear high button shoes or high boots as they do now, but that they just had a stiff piece of leather or wood something like this fastened upon their feet [producing the sandal that they helped to make], and of course their feet became very dusty in their long journeys. At another time you can use the same sandal to illustrate the meaning of the word "shoe-latchet."

If your lesson is to be about Cain and Abel, you can send the children out during the week to pick up some good stones and little sticks to be used in building the altar before them. They can all help in this.

If your lesson is to be about God's promise to Abram, that his seed should be as the stars of heaven for multitude, you can take the children out some night and show them the stars, talk about their beauty, and God's kindness in making them, and then ask them how many there are, and let them try to count them. Then when you ask them in your lesson the next Sabbath how many God meant when he said "as the stars of heaven," they will instantly see that he meant so many that they could not be counted.

Or if the lesson is to be about trust in God, take them out in the yard and show them the lilies, the roses, and other beautiful flowers, and tell them the words of Jesus about how he takes care of the tiniest flower, etc.

You have all seen store-keepers, and you have doubtless noticed how all the successful ones advertise. Let us learn a lesson from the store-keeper, and advertise God's precious truths upon every flower and stone and tree, so that the children cannot look at one of them without seeing and reading about God's love and care.

If your lesson is to be about the creation of birds and fowls, the older ones may be appointed to find out all they can about the ostrich and the little humming-bird. And you can get them all to be on the watch during the week, as they go to and from school, or play around home, to find pretty feathers, last-year's birds' nests, hens' eggs, etc. Then on Sabbath, by letting them look closely at the soft,

delicately-marked and wonderfully-made feathers, and by pointing them to their own downy pillows made of feathers, or to their own sweet warbler in the cage, you can easily lead their minds to the power and wisdom and kindness of our heavenly Father.

When your lesson is to be about the animals, you can ask Johnnie to find out all he can during the week about foxes, their habits, where they live, etc. James may be asked to find out about camels, the little girl about the kitten, and the baby boy about his dog or the horse. If they have no books of their own on the subjects, and cannot get any, perhaps they can find some information in their school-books, or *Youth's Instructor*, or by asking questions of their school-teacher.

At the close of these two lessons, after talking about the habits and uses of these wonderful things, where the birds and foxes live, and how they were created, when, and by whom, and how wise and good God was to make them, you can ask them if they ever saw poor people, what the expression means, etc. Then you can tell them that Jesus, the same one who *made* the earth and all of these wonderful things upon it, the one who lived in heaven and was so rich and had so many beautiful things, put his riches all away, and came down to this earth once and became so poor that he did not have so good a home as the little birds and foxes which we have just been learning about. For listen, what he said himself uncovering a black-board picture of a rain-storm, a house where men lived, a tree with the birds hastening to their nests, a fox just running into his hole in the ground, and Jesus standing alone and homeless in the storm, with the following text printed beneath: "The foxes have holes and the birds of the air have nests, but the Son of man hath not where to lay his head."

"Why, oh, why did Jesus put away all his riches, and become so poor? I found an answer to that in my Bible yesterday, and I've put it on the board, so that you can all see it (removing the other paper, that had been hiding the following text): "Though he was rich, yet for *your* sakes he became poor, that ye through his poverty might be rich." And in another place the Bible says he did it so "that we might live together with him." He must want us to live with him very much, to die so that we might live with him; don't you think so?"

"Has any one else ever shown such love for you? Then who is a better friend to you than even your own mother? Yes, the Bible says he pities you when you get into trouble just like a kind, loving father does, only he is able to do much more for you than your father. For think, how he made the beautiful earth and hung it upon nothing (you cannot hang things

upon nothing, can you), and he caused the grass and flowers and trees to grow, and the merry birds and useful animals. Men and women cannot make things live, and papa, although he loves you so and does all he can for you, cannot make even one little blade of grass live and grow. So we see that no man or woman in this world knows *how* to love us and do for us as Jesus does. Do we, then, need to be afraid to trust him, that is, to believe that he is able to do everything for us that he says he will.

"Oh, how glad I am to have such a Friend, aren't you? Well, then, let us go down on our knees and tell him so."

A very short, simple, earnest prayer of thanksgiving may be spoken, having the children repeat the words after you, and your school may be dismissed after singing, "What a Friend We Have in Jesus," or "No Friend Like Jesus," page 148, Song Anchor. You can then give to each child a little paper cross like this with these words written upon it: "Though he was rich yet for *your* sakes he became poor that ye through his poverty might be rich." This they will preserve and read over and over, and every time they look at it, it will remind them of the kind Friend who became so poor that they might be rich.

I heard of a little girl not long ago whose Sunday-school teacher gave her a little paper crook, after teaching her about "The Lord is my Shepherd," etc. The little one carried it home, and put it carefully away in the bureau drawer. That same week her little brother died, and her mother was almost heart-broken. As neither father nor mother were Christians, they did not have the comfort of religion. The little girl felt very sorry for her mother, and wanted to help her some way, and finally thinking of her little crook, went to the bureau drawer, got it out, and held it up before her mother and said, "God's your Shepherd, mamma, *he* will help you bear your grief and sorrow." It touched the mother's heart. She threw her burden off on Jesus, and ere long both father and mother gave their hearts to him. All because a faithful S. S. teacher believed that God could work through little things. Of course these little symbols should not be used *every* Sabbath or they would lose their effect.

If you cannot afford to buy a two-dollar black-board like this, you can get a yard of dark opaque window-curtaining for eighteen or twenty cents, which will answer the purpose very well. If you are not an artist, do not try to draw Jesus, or angels, or persons, or animals, or birds, but cut the picture out and stick it on with a pin or a little mucilage, just as I did this one, or put a thin paper over the picture of an animal, mark around it, then cut that out and use it as a pattern around which to mark,

just as I did in drawing this fox. Or you can use the paper stencils which only cost five cents apiece, or fifty cents for twelve, and may be had by sending to the Teachers' Publishing Co., 16 Clinton place, N. Y.

Sometimes for a change have the lesson apportioned out to the older children, giving each one something to look up or write out during the week. Then one can be appointed to pick a bouquet and place it in a glass or vase. In the summer they may bring in wild flowers and leaves, and decorate the room. Bouquets of dried grasses, oats, wheat, or autumn leaves and ferns may be prepared for winter use. By keeping a sharp look out, pictures of flowers and fruit may also be collected for winter use. The pictures sometimes found upon muslin, together with the pictures of fruit on the common fruit cans may be cut out and arranged in a beautiful pyramid or some other design that will look as well a few feet off as oil paintings.

The room ought to present a cleaner, fresher, brighter appearance Sabbath morning than at any other time. Your little girl is just longing for a chance to make a pretty mat for the Sabbath flower vase, or a tidy for the superintendent's chair.

In getting illustrations, don't try to have everything at once, but try to have something new and fresh and unexpected each Sabbath. If each one in the family thus plans and works for the Sabbath during the whole week, the Sabbath day and the Sabbath-school will soon be a delight to the whole family, and will have a moulding influence on each member. In thus remembering the Sabbath during the week, will we not also better obey the words, "Remember the Sabbath day to keep it holy," than if we do not think of it until the day is upon us?

But one word of caution: Don't spend so much time in preparing illustrations, that you neglect the lesson that you are striving to make plain. The illustrations are but the funnels through which to pour saving truths. And put the objects out of sight as soon as you have made your point, or their minds will be fixed upon the illustration instead of upon the truth. It is also well to remember that "the rings in a teacher's target are, first, the *geography* of the lesson; second, its *biography*; third, its *chronology*; fourth, its *facts*; and fifth, its *lessons*; but a teacher may get all this into the minds of the pupils, and still fail of true success. The white center, the ultimate aim, is CONVERSION."

And then who can think of a more beautiful sight than to see the father and mother, one night in each week, holding a little teachers' meeting together, after the children have gone to bed,—talking over the next lesson, praying and planning for the little school?

If the father is not a Christian, and the whole burden falls upon the mother, still she need not become discouraged, nor hold her teacher's meeting alone, for Jesus, the Model Teacher, draws near, imparts his Spirit, and guides her mind, while the holy angels fill the room. And if she sticks to it faithfully and earnestly, who knows but what in some way God's Spirit may carry some of the good seed into the heart of the father, or into the hearts of some of the neighbors, and cause it to take root and grow. The children may become "carrier doves" to carry the messages of heavenly love to their little friends about their "beautiful Sabbath-school" where "mamma is Superintendent," until these little friends will want to attend too. And when they do, they in turn may carry home the good news until their parents will want to come and see and hear too.

And as the children hear of other poor little boys and girls who do not know of Jesus or have such blessed privileges, how faithfully will they attend to their missionary gardens, their missionary hen, their missionary knitting or sewing, or chopping wood, or gathering nuts, or dropping corn or potatoes, or selling rags, or papers, or shoveling snow, or picking cotton, and how willingly will they go without the new hat or skates or coat so that they may send some penny "missionaries" across the ocean to buy these privileges for those who know not God. And if the children get the true missionary spirit, the father and mother may catch it, too, and if they send what little they can with hearts of love, and if prayers of faith follow their mite, they may behold great treasures by and by laid up in heaven, and stars of dazzling beauty studding their crowns.

I saw a little boy this summer who was so anxious to give something to the missions that he went to selling newspapers, and the last I heard was that he had already saved up over four dollars. Another little boy whom I know, gathered up rags and sold them. I believe Jesus loves these little cheerful givers. When I asked a division of boys this summer, where that money was going to that they were putting into the envelopes, one little fellow hardly able to talk plain, said, "Wby, it's going to Jesus." And I've thought sometimes that his answer was not very far out of the way after all. I believe Jesus accepts the money for which they have sacrificed and worked, just as much as though they had placed it in his hand.

Satan would make the tired, sickly, overburdened mother think it is impossible for her to do any of these things. But if she will but unburden her heart to Jesus, trust in his power to help, and make a beginning, she will soon be surprised to see how the way opens before her. If she but does the head-

work, her plans many times will soon be carried out by the willing hands and feet of her children. She can have her paper or book within easy reach when she has to hold the baby, and can catch it up long enough to get another point in her lesson. When the little one is sick, and she has to sit up nights, the back may ache and the limbs tremble, but there do come minutes when the child drops to sleep, and then if there is a book or paper near, how it causes a person to forget his weariness and how it soothes his troubled spirit to lose himself a minute in the study of some sweet promise connected with next Sabbath's lesson. Her lesson may also be pinned on the wall above the sink where she washes dishes or kneads bread.

In the mornings after the older children have gone to school, fifteen or twenty minutes, if possible, spent in quiet study and prayer, will not only help the Sabbath-school along, but will cause her to take hold of the duties of the day with renewed courage and strength; and she will get them done quicker and better than though she had worked all the time.

But, dear fathers, I would plead for the weary wives and mothers. Do not let all the responsibility and care of teaching your children rest upon your frail wives. If those children are finally lost, whose fault will it be? Must the mother who has suffered and cared for them and you in such weariness and painfulness bear *all* the blame? Your children look up to you as the head of the family.

If you show no interest in their studies or in their Sabbath-school or in their words and actions, they are apt to think it is just one of "mother's whims." But if you take hold and help your wife lift her heavy load, it will go much easier than if one end is dragging on the ground all the time. The anxious, careworn look will fade, and you will bind your whole family to you in protecting bands of love that cannot be broken by any outside influences. Don't think it is silly or womanish to take the time to show an interest in your little Sabbath-school. You can make a frame for the black-board, you can make a good map, help teach the little ones their lessons, and pray with them sometimes.

If there are no children to brighten and give life to your little school, you can still have a good school. Plan for it, and pray for it just as much, only make plans appropriate for adults. Make maps and black-boards, get a globe, pass around the contribution envelope, get out your Bible Atlas and Geography, and Bible Dictionary. Many a time a journey marked out on the black-board, or an object such as a piece of sackcloth or some incense or myrrh, would add much interest and plainness to a lesson for adults. If the school is very small, all the more reason why such things should be used. We are all only chil-

dren grown tall, and many of the same things that would interest children would interest us, the only change necessary being in the language used, and in the lessons being drawn to fit old people instead of children.

But we might keep on all night and then just *begin* to see what might be done in our little schools if we had the same love for souls that Jesus, the good Shepherd, had. Why, he says there is more joy in heaven over *one* sinner that repenteth than over ninety and nine just persons who need no repentance. Talk about the Sabbath-school work being of minor importance, and family schools so small that they are of no account!

"Tis not a cause of slight import
This holy work demands,
But what might fill an *angel's* heart,
And filled the Saviour's hands."

Jesus thought it worth while to go without his dinner just to teach one poor sinful woman at the well. He did not feel at all above teaching Nicodemus alone.

Too many of us teachers are like wind-mills: We do not work until there is a good stiff breeze to help us along. It is too late in the day for us to be passively good, and stand like "marble statues," waiting for some one to come along and move us.

I doubt not that we all want to see this Sabbath-school work get a better start this year. Brethren and sisters, why not every one in this house to-night put his shoulder to the wheel and give it a start? Why! if we would march out of this house in unbroken ranks, and present a solid front to the enemy of Sabbath-schools all this year, the influence would be felt all over the world, our own hearts would be watered, and souls would be converted. "One consecrated heart can stir up a whole neighborhood."

If you have enough members in your school to have a little school-house to meet in, you have something that many little schools would be very thankful for. Suppose it is not divided off into north and south and east vestries with frescoed walls and stained glass windows; suppose there are no gas jets or electric lights; if the Sun of Righteousness shines down upon it, isn't that enough? Suppose it has no soft carpets and good organ and clean floor, and cushioned seats, or little red chairs for the children. Bishop Vincent asks, "How long, think you, will it take a bevy of smart country girls to convert a rude school-house into a rustic palace fresher and fairer far than the majority of our city basements? Here are arms and fingers that fear neither soap nor scrubbing-brush. Here are taste and strength to make windows shine, exchange for folds of spider webs festoons of evergreens, suspend against bare walls wreathes and anchors and crosses of laurel and hemlock, and place on the superintend-

ent's desk bouquets of flowers to fill the place with fragrance."

The primary division may have one corner separated from the rest of the house by a movable curtain, where a piece of carpet may be laid down and black-boards and pictures put up, and where the little ones may recite their lessons and enjoy their review exercises without being molested or made afraid.

'Tis true that there will be many difficulties in the winter: cold weather, bad roads, "chores to be done," etc. But I notice the children go to *day-school* more during the cold weather and bad roads than any other time in the year. I notice too that "Satan never suspends his operations because of the cold and storm. Winter is the special season for gay, dissipating parties with their dances, or coarse and equally demoralizing 'plays.'" "God's Word is as necessary to the development of God's grace in the heart in January as in July." Men and women and little children sicken and die in all seasons.

Says one earnest worker, "When the *heart* is in a work, it tears away in the twinkle of an eye all these cob-web apologies and excuses for apathy and luke-warmness."

I tell you, friends, it will please Satan too well to let another year slip by and we not accomplish more than we have this year. As we heard this morning, the time of trouble is just before us, and who is ready? Are our children ready, and are our neighbors and their children ready? The waves of death are sweeping through our streets as surely as they ever did through the streets of Johnstown. And are we sounding the warning? Suppose it is not heeded, is it not still our duty to give the warning? "Little careless feet patter" right around our church steps, who know not the name of God save in blasphemy. Brethren and sisters, let the light shine, lift up the standard during the coming year, and *let the light shine!* I entreat you, in the name of Jesus, be the school large, or be it small, "*Keep the school up and the Word open.*"

Immediately following the address, Brother C. P. Whitford sang, in a very effective manner, "The Ninety and Nine." The President made a few remarks concerning the work before the Association, and the meeting was adjourned *sine die*.

GENERAL CONFERENCE PROCEEDINGS.

FIFTEENTH MEETING.

PRESIDENT OLSEN gave out hymn 1003 at the convening of the Conference Sunday morning, November 3, at 9:30. The delegates were led in prayer by

Elder E. J. Waggoner. Minutes of the last meeting were read and approved.

The matter of reconsidering the Constitution, was made the special order of business for four o'clock P. M. of the same day. The By-laws were then called up for action. After considering the first eleven sections, the rules were suspended to permit Dr. J. H. Kellogg to introduce the following resolution:—

WHEREAS, The stockholders of the Sanitarium have appropriated five thousand dollars (\$5,000) per annum for the purpose of aiding young men and women to prepare themselves for work in connection with the Sanitarium and the health and temperance work,—

Resolved, That we hereby recommend that the Presidents of the State Conferences select young men and women of suitable age and ability for this work, who will devote their energies to it after making suitable preparation.

He spoke at considerable length on the calls for medical help from every part of the world, and the great necessity for immediate action in the matter of fitting up physicians and nurses to fill these calls. He said they wanted men and women from twenty-two to twenty-five years of age, because younger persons had hardly judgment enough to warrant trusting human lives in their hands.

Those who expect to study to be physicians should have a good high school education, but those who desire to train for nurses only, could be admitted with a common school education. The regular course is two years, but it is designed to organize a special class the first of December, to last four months, where nurses will be trained for missionary stations. The resolution was then adopted.

The remaining portion of the By-laws was then considered, and the whole question was laid on the table to be acted on at the next meeting. The Finance Committee then made the following report:—

Resolved, That we recommend that the South Lancaster Academy take steps to sell such portions of its real estate as are not needed for school purposes.

We further recommend that in case what is known as the Rice lot can be disposed of to good advantage, the Academy building be removed to a location on Prescott Street.

We recommend that the Academy Board advise with A. R. Henry and Harmon Lindsay in the sale of property, removal of buildings, etc.

Resolved, That we recommend to the International Tract and Missionary Society the advisability of starting a paper in the interests of the canvassing work; and we further recommend that it be published at South Lancaster, Mass.

Your Committee to whom was referred the second clause of the act to provide for a Missionary ship, would respectfully recommend the following:—

2. That a sum of money for this purpose, not to exceed twelve thousand dollars, be raised by donations, and in such other ways as may be devised by the General Conference Committee.

The chair named as committee on the next Year Book, W. A. Colcord, F. E. Belden, W. H. Edwards, D. T. Jones, and Mrs. D. T. Jones.

The meeting then adjourned.

GENERAL CONFERENCE PROCEEDINGS.

SIXTEENTH MEETING.

AT 3 P. M., Sunday, November 3, the Conference met again. Hymn No. 1170 was sung to open, and prayer was offered by Elder H. W. Miller. After the reading of the minutes of the last meeting, the committee appointed to take into consideration the consolidation of the various branches of the work, offered a report, which was ordered printed in proofs for the use of the delegates, before being published in the BULLETIN.

The report of the Committee on Education concerning the mission school in Chicago, was then brought up and adopted. Another report from the same committee, found on page 130 of the BULLETIN, was discussed. Some verbal changes in the second preamble of the third resolution, were made, and after some interesting remarks on the importance of the work contemplated in the last resolution, by the chair, W. C. White, M. J. Church, and others, the report was then adopted.

At four o'clock the Constitution was taken up and passed in the following form:—

CONSTITUTION.

ARTICLE I.—NAME.

This organization shall be known as the General Conference of Seventh-day Adventists.

ARTICLE II.—OBJECT.

The object of this Conference shall be to unify and extend the work of the Seventh-day Adventist denomination throughout the world.

ARTICLE III.—MEMBERSHIP.

SECTION 1. This Conference shall be composed of such local Conferences of Seventh-day Adventists as are or may be properly organized, in any part of the world, under the direction of the Executive Committee; provided such Conferences shall have been accepted by vote at a session of the General Conference.

SEC. 2. The legal voters of said Conference shall be such duly accredited delegates from the local Conferences, such members of the General Conference Executive Committee, and such other persons in the employ of the General Conference as shall receive delegates' credentials from the Executive Committee, as are present at any duly convened regular or special Conference session.

SEC. 3. Each local Conference shall be entitled to one delegate in the sessions of this Conference, without regard to numbers, and one additional delegate for every four hundred church members in the Conference. Such delegates shall be elected by the local Conference, or appointed by its Executive Committee.

ARTICLE IV.—OFFICERS.

SECTION 1. The officers of this Conference shall be a President, a Recording Secretary, a Corresponding Secretary, an Educational Secretary, a Foreign Mission Secretary, a Treasurer, and an Executive Committee of nine, of which the President shall be one.

SEC. 2. The officers shall be elected at the regular sessions of the Conference, and shall hold their offices for the term of two years, or until their successors are elected and appear to enter upon their duties.

ARTICLE V.—SESSIONS.

SECTION 1. This Conference shall hold a regular session every alternate year, reckoning from 1889, at such date and place as the Executive Committee shall designate by a notice published in the *Advent Review and Sabbath Herald*, at least four weeks before the date of the session.

SEC. 2.—The Executive Committee may call extra sessions, if occasion requires, by a like notice; and the transactions of such sessions shall be equally valid with those of the regular sessions.

ARTICLE VI.—TRUSTEES, COMMITTEES, AND AGENTS.

The legal voters of this Conference shall, at each regular session, elect the Trustees of such corporate bodies as are or may be connected with this organization, according to the State laws governing such corporations; and this Conference shall employ such Committees and Agents as it may deem necessary, according to the By-laws in such cases made and provided.

ARTICLE VII.—BY-LAWS.

The legal voters of this Conference may make By-laws, and amend and repeal them, at any session thereof. The scope of such By-laws may embrace all subjects not inconsistent with this Constitution.

ARTICLE VIII.—AMENDMENTS.

This Constitution may be amended by a three-fourths' vote of the legal voters present at any session; provided that if it is proposed to amend the Constitution at a special session, notice of the proposed amendments shall be given in the call for such special session.

The Committee on Nominations then reported, amending their former report by changing about the names of the Recording and Corresponding Secretaries, and adding the two following names to the list of the Executive Committee: E. H. Gates, A. R. Henry. As adopted the list stands thus:—

President—O. A. Olsen.

Recording Secretary—W. H. Edwards.

Corresponding Secretary—D. T. Jones.

Foreign Mission Secretary—W. C. White.

Educational Secretary—W. W. Prescott.

Treasurer—Harmon Lindsay.

Executive Committee—O. A. Olsen, S. N. Haskell, W. C. White, D. T. Jones, R. A. Underwood, R. M. Kilgore, E. W. Farnsworth, E. H. Gates, A. T. Robinson.

General Conference Association Trustees—O. A. Olsen, D. T. Jones, A. R. Henry, J. Fargo, Harmon Lindsay.

The Book Committee, as named on page 124 of the BULLETIN, were elected. The Labor Bureau, consisting of C. Eldridge, A. R. Henry, and W. H. Edwards, was also elected.

The Committee on Christmas Exercises asked the privilege of reporting, which was granted. The report was ordered printed, for the use of the delegates alone until after criticism.

The Committee on tent-making reported as follows:—

WHEREAS, there is an expenditure of thousands of dollars each year by our conferences for tents; and,—

WHEREAS, The larger part of this money is paid to outside parties who are often unreliable, not furnishing the quality of goods expected; therefore,—

Resolved, That it is greatly to be desired that the General Conference empower the General Conference Association to establish and maintain a plant for the manufacture of such tents as shall be required by the several Conferences throughout the country; and we would further recommend that whatever profits may accrue from the business, constitute a tent fund, from which said General Conference Committee shall draw means to pay for tents for mission or other destitute fields as in their judgment should receive assistance.

WHEREAS, The officers of the General Conference who are asked to conduct the tent manufactory, are men of financial ability, which will enable them to produce tents at as reasonable rates as the same tent can be produced by other tent firms, therefore,—

Resolved, That we recommend to our Conferences throughout the country to purchase their tents of the General Conference.

WHEREAS, Many desiring tents delay ordering them until just before the opening of the tent and camp-meeting season, thus causing perplexity and extra expense to those who manufacture said tents; therefore,—

Resolved, That we recommend that all our Conferences order, as far as possible, all the tents they may require during the coming year, as early as January 1 of each year.

WHEREAS, there is a great diversity of opinion in regard to style of tent to be used; therefore, we recommend that a committee of nine be appointed to recommend a standard for each size of tent.

NO. 1 STANDARD ROUND TENTS.

Size 40 foot, wall 8 foot, center 25 foot; size 43 foot, wall 8 foot, center, 25 foot; size 47 foot, wall 8 foot, center 26 foot; size 50 foot, wall 8 foot, center 26½ foot.

Ten oz. army top, eight oz. army wall, roped every second cloth, top in two pieces, wall in two pieces. Bail rings from twelve to fourteen in. diameter, top hand stitched, wall full, roped, fastened with snaps or ropes. Tents made for either rope or chain guys.

NO. 1 STANDARD FAMILY TENTS.

Size 9½ x 12, wall 4 feet, center 9 feet; size 12 x 14, wall 5 feet, center 11 feet; size 12 x 16, wall 5 feet, center 11 feet; size 14 x 16, wall 5 feet, center 12 feet.

Eight-ounce Army duck, roped on eaves and gables. Guy ropes shall be cut one foot longer than twice the height of the wall, and spliced into the tent. There shall be a band running the full length of the ridge, and two ply in the corners; wherever there is a hole worked into the canvass it shall be protected with an iron ring.

The doors will be fastened with snaps or a door rope as desired. Every tent shall be accompanied with two long guys. If flies are wanted, they will cost half the price of the tent.

The Committee on Credentials and Licenses then reported the following names:—

For Credentials—O. A. Olsen, Geo. I. Butler, S. N. Haskell, U. Smith, D. T. Jones, W. C. White, R. A. Underwood, R. M. Kilgore, E. W. Farnsworth, E. H. Gates, Mrs. E. G. White, A. T. Jones, E. J. Waggoner, J. G. Matteson, D. T. Bourdeau, H. Shultz, J. O. Corliss, J. W. Bagby, L. H. Crisler, B. F. Purdham, D. A. Robinson, E. W. Whitney, C. L. Boyd, Ira J. Hankins, C. M. Kiomey, O. A. Johnson, J. W. Watt, H. W. Cottrell, D. T. Ferro; and that W. W. Prescott be ordained and receive credentials.

For Licenses—L. C. Chadwick, A. R. Henry, C. Eldridge, W. A. Spicer, A. Barry, Frank Hope, Wm. Hutchinson, A. La Rue.

The meeting then adjourned.