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GENERAL CONFERENCE BULLETIN,

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THE WORD OF GOD.—NO. 2.

PROF. W. W. PRESCOTT.

WE will study further the voice of God in his Word. That the Scripture recognizes that there is a voice in words, is shown by the record in Heb. 12: 18, 19: "For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, and the sound of a trumpet, and *the voice of words*; which voice they that heard intreated that the word should not be spoken to them any more." Let us read together the record of this matter in Exodus 19, beginning with the third verse:—

And Moses went up unto God, and the Lord called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel; ye have seen what I did unto the Egyptians, and how I bare you on eagle's wings, and brought you unto myself. Now therefore, if ye will obey *my voice* indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and a holy nation. These are the words which thou shalt speak unto the children of Israel. And Moses came and called for the elders of the people, and laid before their faces all these words which the Lord commanded him. And all the people answered together, and said, All that the Lord hath spoken we will do. And Moses returned the words of the people unto the Lord. And the Lord said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee forever. And Moses told the words of the people unto the Lord.

Seventeenth verse:—

And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount. And Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. And

when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and *God answered him by a voice.*

What Moses said is recorded in the twelfth chapter of Hebrews, twenty-first verse: "I exceedingly fear and quake," or tremble. Moses quaked and trembled, and he said so; he told the Lord, "I exceedingly fear and quake," and the Lord "answered him by a voice."

Read further in Deut. 5: 4, 5: "The Lord talked with you face to face in the mount out of the midst of the fire (I stood between the Lord and you at that time, to show you the word of the Lord: for ye were afraid by reason of the fire, and went not up into the mount), saying." Leaving out the parenthesis in the fifth verse, it reads: "The Lord talked with you face to face in the mount out of the midst of the fire, saying, "I am the Lord thy God," etc. That is, he spoke the ten commandments.

These words the Lord spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, *with a great voice*; and he added no more. And he wrote them in two tables of stone, and delivered them unto me. And it came to pass, when we heard *the voice* out of the midst of the darkness (for the mountains did burn with fire), that ye came near unto me, even all the heads of your tribes, and your elders: and ye said, Behold, the Lord our God hath showed us his glory and his greatness, and we have *heard his voice* out of the midst of the fire: we have seen this day that God doth talk with man, and he liveth. Now therefore why should we die? for this great fire will consume us: if we *hear the voice* of the Lord our God any more, then we shall die. For who is there of all flesh, that hath heard *the voice of the living God* speaking out of the midst of the fire, as we have, and lived? Go thou near, and hear all that the Lord our God shall say; and speak thou unto us all that the Lord our God shall speak unto thee; and we will hear it, and do it. And the Lord heard *the voice of your words*, when ye spake unto me; and the Lord said unto me, I have heard *the voice of the words* of this people, which they have spoken unto thee: they have well said all that they have spoken.

Again: in the fourth chapter of Deuteronomy, and as you follow in the Authorized Version, I will read in what is frequently referred to as the Jewish translation. Thirty-third verse:—

Hath ever a people heard the voice of a god, speaking out of the midst of the fire, as thou hast heard, and remained alive? Or hath a god essayed to go to take himself a nation by proofs, by signs,

and by wonders, and by war, and by a mighty hand, and by an outstretched arm, and by great terrors, like all that which the Lord your God hath done for you in Egypt before thy eyes? Unto thee it was shown, that thou mightest know that the *Eternal* is the God, there is none else besides him. Out of the heavens he caused thee to hear his voice, to correct thee: and upon the earth he caused thee to see his great fire; and his words didst thou hear out of the midst of the fire. He made thee to hear his voice, that he might instruct thee, or correct thee.

The ninth chapter of Nehemiah refers to this same instruction. Thirteenth verse: "Thou camest down also upon Mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments." Now he caused them to hear his voice out of heaven that he might instruct them. But read in 2 Tim. 3:16: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."

God caused them to hear his voice out of heaven, to instruct or to correct them; but it is his voice speaking to us in his Word, in the Scriptures, and the Scripture is given for correction, for instruction, because it is the voice of the Lord speaking in each case. Now it is this voice of God in his Word that distinguishes these words from the words of men. They are words used by men; they are words in which men put their voice. Now God has put his voice into these words, and it is only when we recognize that it is God's voice in these words, that it becomes to us the word of God rather than the word of men. And it is as that voice differs from the voice of men that this word becomes different from the words of men.

Read a few scriptures. First in Ps. 68:32 and onward: "Sing unto God, ye kingdoms of the earth; O sing praises unto the Lord; Selah: to him that rideth upon the heavens of heavens, which were of old; lo, he doth send out his voice, and that a mighty voice." His voice is a mighty voice. "Ascribe ye strength unto God: his excellency is over Israel, and his strength is in the clouds. O God, thou art terrible out of thy holy places: the God of Israel is he that giveth strength and power unto his people." And he does this by his voice. He says to them: "Be strong, yea, be strong," and when they hear in that his mighty voice, he gives them strength. He gives them power, and his word is a word of strength, a word of power. His voice is a mighty voice, and there are many instances where the Scripture seeks to impress upon our minds the idea of the might of the voice of God.

Read with me the twenty-ninth psalm. I will read again from the Jewish translation:—

Ascribe unto the Lord, O ye sons of the mighty, ascribe unto the Lord glory and strength. Ascribe unto the Lord the glory of his name; bow down to the Lord in the beauty of holiness. The voice of the Lord is upon the waters; the God of glory thundereth, the Lord—upon the mighty waters. The voice of the Lord (resoundeth) with power; the voice of the Lord (resoundeth) with majesty. The voice of the Lord breaketh in pieces the cedars; yea, the Lord shivereth the cedars of Lebanon; and he maketh them skip like a calf: Lebanon and Siryon like young rams. The voice of the Lord heweth out flames of fire. The voice of the Lord shaketh the wilderness; the Lord shaketh the wilderness of Kadesh. The voice of the Lord causeth the hinds to start, and maketh bare forests: and in his temple everything speaketh (of his) glory. The Lord sat (enthroned) at the flood; the Lord will sit as King for ever. The Lord will give strength unto his people; the Lord will bless his people with peace.

Because his thoughts are thoughts of peace, he speaks peace to us; and because there is such might in his voice, such power when he speaks, when he speaks to us, he gives strength and peace to his people.

This same thought is expressed in the thirty-seventh chapter of Job, verses 1-5: "At this also my heart trembleth, and is moved upward out of its place." Did you ever have your heart come up into your throat? If so, you see the thought:—

Hear, O, hear, the rattling of his thunder, and the storm's roar that goeth out of his mouth. Under the whole heavens he letteth it loose, and his lightning over the ends of the earth. Behind it roareth the thunder; he thundereth with his majestic voice; and he holdeth them not back when his voice is heard. God thundereth with his marvelous voice: he doeth great things, which we cannot comprehend.—*Jewish Translation.*

These and many other scriptures are designed to impress upon our minds the idea that the voice of the Lord is a mighty, majestic, powerful voice, and that when his voice speaks to us in his word, his word therefore becomes a word of might, a word of power, and it exceeds the power of man's word. Just as God's voice exceeds in might and majesty the power of the voice of a man, so this is what distinguishes the words of God from the words of man in the same language. But the difference is only when we hear the voice of God in that Word, for when we hear only the voice of a man, then it becomes the word of man.

I will read three or four brief sentences from the "Spirit of Prophecy," where this same idea is touched upon. First, in "Special Testimonies:—

"Brethren, God calls upon you, both ministers and laymen, to listen to his voice speaking to you in his Word."

In "Steps to Christ," page 133: "Do you ask . . . why do I believe the Bible?—Because I have found it to be the voice of God to my soul."

"Testimony" 33, page 105, "All of the workers must use tact, and bring their faculties under the controlling influence of the Spirit of God. They must make it a business to study his word, and hear God's voice addressing them from his living oracles in reproof, in instruction, or in encouragement."

"Christian Education," page 110: "We should make the Bible our study above every other book; we should love it, and obey it as the voice of God." Page 80: "When the heart is brought into harmony with the Word, a new life will spring up within you, a new light will shine upon every line of the Word, and it will become the voice of God to your soul."

With these suggestions, you can carry the study just as much farther as you think best.

But when the people heard the voice of God at Sinai, they trembled, and the earth trembled. It was the voice that caused the trembling. We read in Heb. 12:26: "Whose voice then shook the earth." That same voice will shake both heaven and earth later. When the people heard God's voice, they trembled. Even Moses said, "I do exceedingly fear and quake." But God is speaking to us in his word now, just as certainly as he spoke to them then, and we are to hear his voice speaking to us in his word just as they heard his voice then. And God would have every one tremble at his word. We do not treat the word of God with sufficient reverence.

It is said of the Waldenses, when Bibles were scarce and they were even forbidden to read those that they had, that they would gather together in some secluded spot, perhaps in a cave in the mountain, and then some one fortunate enough to possess a portion of the word of God would bring it out and read it, and they would withdraw from that meeting after hearing from God out of his word, with a solemn sense that they had had an interview with God.

I say we do not treat the word of God with sufficient reverence. It has been God's plan continually to give us the revelation of himself in such a way that it should be respected for what it is, and not because of any outward sign that would compel submission to it. When Christ came, he came in the garb of a common man. He was of the common people, and God desired to have him accepted then because of the character that he presented, and not because he came with outward show. He has given us his Word, his voice clothed with human speech, not with outward show to inspire outward fear, but that we may receive it as it is indeed the voice of God to our souls, and reverence it as the word of God; and when the word of God is read, in our hearing,

it should be revered; it should be listened to in the same way as though God himself were visibly present, and speaking these words. If we would act upon that, regard the Word in that way, that feeling toward the Word would make it possible for God to give us much more in his Word.

Read this thought in Isa. 66:2: "For all those things hath mine hand made, and all those things have been, saith the Lord: but to this man will I look, even to him that is poor and of a contrite spirit, and *trembleth at my word.*" Fifth verse: "Hear the word of the Lord, *ye that tremble at his word;* your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified: but he shall appear to your joy, and they shall be ashamed."

Now God's voice speaks to us in his Word, in Jesus Christ who is also the Word of God, and in his created works. In the Bible we have the voice of God in human speech; in Jesus Christ we have the voice of God in human flesh; in all his created works we have the voice of God in matter, in nature, in material things; and we have the thought of God in all three. The Bible is the thought of God; Jesus Christ was the expression of the thought of God; and the universe is but an expression of the thought of God, the divine mind.

To show how closely these methods of revealing God's voice are united, I call attention to a few scriptures. First in Amos 4:13: "For, lo, he that formeth the mountains, and createth the wind, and declareth unto man what is his thought, that maketh the morning darkness, and treadeth upon the high places of the earth, the Lord, the God of hosts, is his name." "And declareth unto man what is his thought." Dr. Young, in his translation, capitalizes "His," showing that as he understands it, the thought that is declared is God's thought. Let us read it that way: "And declareth unto man what is God's thought." But when the seventy came to translate this Hebrew scripture into the Greek, into what we speak of as the Septuagint, they translated it: "He declareth to men his Christ." Of course that translation is not inspired, but it seems as though, in the mind of the translators, the thought of God was Christ, and so they translated it, "He declareth to men his Christ (*ton Xriston*)," as being the expression of his thought.

Well, we read in John 1:18: "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him"—not simply that he talked about the Father. He, himself, was simply an expression to the world of the thought of God. So he is called the "Word of

God." But all created things are but the expression in tangible form of the thought of God. And his words have in them the mind, the voice of God, that, by virtue of their own power, express in material things what they, themselves, say.

Go to the first chapter of Genesis for the lesson upon this. Third verse: "And God said, Let there be light," and what those words are, we see every day now. Those words, "Let there be light," are before our eyes continually in the light that was created by that word. And those words, "Let there be light," are shining for us all the time. Just so in every case, "God said, Let there be a firmament;" "God said, Let the waters under the heaven be gathered together;" "God said, Let the earth bring forth grass;" "God said, Let there be lights in the firmament," and they are there now; and they, themselves, — they are the words in material form, giving light, ruling the day and the night.

Ps. 33:9 says: "He spake, and it was done; he commanded, and it stood fast." He commanded. How many times did he command in that way? Just ten times. And those ten commandments we see before us continually in all created things, and we see all created things perfectly obedient to-day to those ten commandments, and those are the ten commandments of nature. We do not see those words in their perfection, because we do not see the world as God created it. Satan came in, and the earth has felt the effects of sin; so we do not see those words in their perfection.

Just so it is in the creation of man by his word. He made him in his own image, perfect in his being, but sin came in and marred the image, and we do not see in man to-day the perfection of that word by which he was created. The human form does not present in its perfection the word of God as he spoke it there. Neither does nature present in its perfection that word, those ten commandments. When man was made in God's image, he was the ten commandments in personality. When this earth was made by the word of God, the earth was those ten commandments of the first chapter of Genesis in material form, but sin has changed both.

However, there is this that we may think of, that God has in heaven a sample of that perfect creation which he created by those ten commandments in the first place. And he has in heaven the perfection of human nature created in his image by those ten commandments,—the garden of Eden and Jesus Christ; the garden of Eden, a sample of the perfection of God's created works; Jesus Christ, humanity in the image of God,—not simply a sample, a pattern, but an indication of what God will make by

those same words out of every one of us who is created in Christ Jesus.

Now there being this close relationship between the expression of the word of God, let us follow it further as between Christ and the Scriptures. I will read the texts, and you can see the parallel. John 5:26: "For as the Father hath life in himself; so hath he given to the Son to have life in himself." Heb. 4:12: "The Word of God is quick [life]." Phil. 2:16: "Holding forth the word of life." "The words that I speak unto you, they are spirit, and they are life." John 6:63.

Again, John 1:4: "In him was life; and the life was the light of men." Ninth verse: "That was the true Light, which lighteth every man that cometh into the world." Ps. 119:105: "Thy Word is a lamp unto my feet, and a light unto my path." 1 Cor. 1:24: "But unto them which are called, both Jews and Greeks, Christ the power of God." Heb. 4:12: "For the Word of God is quick [living], and powerful." The Word of power. John 1:14: "And the Word was made flesh, and dwelt among us, . . . full of grace." Acts 14:3: "Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hand." Acts 20:32: "And now, brethren, I commend you to God, and to the word of his grace." John 14:6: "Jesus saith unto him, I am the way, the truth;" and 17:17: "Sanctify them through thy truth: thy word is truth." Rev. 1:5: "And from Jesus Christ, who is the faithful witness." Titus 1:9: "Holding fast the faithful word." Rom. 10:8: "The word is nigh thee, even in thy mouth, and in thy heart; that is, the word of faith, which we preach," and seventeenth verse: "So then faith cometh by hearing, and hearing by the word of God."

While we are looking at this tenth chapter of Romans, let me call attention to the early part of the chapter, verses 5-8, as showing again that same idea that the word of God and Christ are one: "For Moses describeth the righteousness which is of the law, that the man which doeth those things shall live by them. But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above)."

Now turn to Deut. 30:11: "For this commandment which I command thee this day, it is not hidden from thee, neither is it far off. It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us? . . . But the word is very nigh unto thee." But when it is quoted in Romans, "Who shall ascend into heaven? (that

is, to bring *Christ* down),” you see what is called in Deuteronomy the “word,”—the commandment,—is called in Romans, Christ. “Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us?” In Romans 10: “Who shall descend into the deep? (that is, to bring up *Christ* again from the dead).”

That illustrates and enforces this same idea, that the Word—the Scriptures—and the Word, Christ, are both the expression of the thought, the mind, of God.

Now this tenth of Romans speaks of faith coming by hearing, and hearing by the word of God. The word of God is not simply a faithful word, a word of faith, but is, itself, the means of faith. “Faith cometh by hearing, and hearing by the word of God.” Now leaving out the middle term, faith comes by the word of God; and coming by the living word of God, it is itself a living faith. “Now faith is *the substance* of things hoped for.” So the faith that comes by the word of God must be a living faith. Therefore, any one who has faith that is of and from and by and in and through the word of God, cannot fall into dead formalism; it is a living faith, and the Scripture says it is God (of course it is God in Christ) that “worketh in you to will and to do of his good pleasure.” So also: “In Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love.” Just what God in Christ does in the individual, just that same thing faith does in the individual, because they both come in the same way,—of God,—and both are living and powerful, and able to work.

GENERAL CONFERENCE PROCEEDINGS

THE fourth meeting of the General Conference convened in the Tabernacle at 10 A. M., February 19. Elder J. N. Loughborough presided *pro tem.*, with L. T. Nicola *pro tempore* secretary.

The hymn, “I sing the mighty power of God,” was sung, and Elder W. D. Curtis led the assembly in prayer. After the reading of the minutes, opportunity was given for the reception of new delegates, when G. E. Langdon took his seat with the Nebraska delegation.

The report of district superintendents which was in progress at the time of the adjournment of the previous meeting was resumed by Elder J. H. Morrison, who gave a report of District No. 6. The reports of Elder D. A. Robinson of District No. 7, European conferences, and of F. M. Wilcox, secretary of

the Foreign Mission Board, followed, and will be found in their respective places.

The President of the Conference, resuming the chair at the conclusion of Elder Robinson’s report, remarked that it was a matter of intense interest to observe how events were shaping. In the United States our work is coming to the attention of the authorities. In Switzerland it has gone to the government. In Australia the authorities have been called upon to consider it; in England the work is now being considered by the “powers that be;” and in Norway the situation is almost identical with that in England as just reported. These things are full of significance to us.

Reports of committees being called for, the Committee on Educational work submitted through its secretary, H. P. Holser, the following:—

Your committee appointed to suggest plans for educational work, would respectfully submit the following partial report:—

1. That a more decided effort be made to conduct the work in all our educational institutions with special reference to the work of the denomination, giving the first place to lines of study which are most directly helpful in developing workers of the highest type for carrying forward the gospel work committed to this people, and making such changes in the present teaching force and courses of study as will bring them into harmony with this suggestion; and that opportunities for manual labor, both as a means of support and of education, be provided for the students as far and as fast as practicable.

2. That arrangements be made by the General Conference Committee with the Texas Conference to take charge of the school recently established in that State, provided terms of transfer satisfactory to the General Conference Association can be arranged; that a board of managers be elected by the General Conference; that sufficient means be invested to put the school upon a good, strong basis; that such a course of study be introduced as will be in the fullest harmony with the instruction given and the principles laid down in the “Spirit of Prophecy” upon the subject of education; and that the plan of manual labor for students be further developed and carried out.

3. That a monthly educational journal (ten numbers a year) be published under the direction of the General Conference Committee, as a means of bringing before the schools and the denomination generally, the best plans for educational work, of suggesting to parents definite plans of home education for their children, and of presenting and supervising a regular course of study and reading for ministers of the denomination.

The Committee on Resolutions by its chairman, D. A. Robinson, presented the following:—

Your Committee on Resolutions would respectfully submit the following partial report:—

1. *Whereas*, Through divine grace, general prosperity has attended all departments of our work during the last two years; therefore,—

Resolved, That we express anew to God our deep gratitude for these additional evidences of his love, and our high sense of the continued obligations resting upon us in meeting the demands for light and truth witnessed in all parts of the world.

2. *Whereas*, Death has entered the ranks of our workers, and taken from their fields of labor our beloved brethren, A. S. Hutchins, A. E. Flowers, and Knud Brorsen; therefore,—

Resolved, That while we how in submission to these afflictions, we tender our sympathies to the relatives and friends of the deceased, and express our sense of loss in being deprived of their faithful labors.

3. *We recommend*, That the International Tract and Missionary Society be requested to publish all tracts and pamphlets of the denomination, and place the same on the market at as low a price as possible.

4. *Resolved*, That the International Tract Society be requested to make arrangements with the Pacific Press Publishing Association for the purchase of the Bible Student's and Apples of Gold Libraries, it being understood that the work of printing these libraries shall be done for the present by the Pacific Press.

5. *Resolved*, That we recommend that the Religious Liberty and Sentinel Libraries be combined with the Bible Student's Library.

6. *We recommend*, That the International Tract and Missionary Society be requested to publish as fast as possible such of our tracts and pamphlets as may be considered of a permanent character, in the various languages of the world.

7. *Whereas*, One of the most efficient means for disseminating the light is the circulation of a weekly paper filled with gospel truth; and,—

Whereas, Our tract societies throughout the country and our scattered brethren and sisters find it impossible to circulate the *Signs of the Times* as extensively as should be done, on account of the price; therefore,—

Resolved, That we recommend that our missionary paper, the *Signs of the Times*, be placed under the direct management of the General Conference, and that steps be taken to reduce the cost of the paper, so as to enable our people to give it a much wider circulation than it has ever yet had.

8. *Resolved*, That we request our State conferences and tract societies to encourage all their churches, unorganized companies, and isolated members to take clubs of the *Signs of the Times* for missionary work, to sell, loan, and give away as opportunity may afford.

9. *Resolved*, That we approve of the plan of inserting in the *Signs of the Times* and *Present Truth* a limited amount of carefully selected advertisements, and that the papers be illustrated.

10. *Resolved*, That we urge our brethren in Great Britain to push more vigorously the circulation of the *Present Truth*, and that we make an appropriation of \$5000 to aid in that work during the coming year.

In response to an inquiry, the Chair stated that the reports of committees would not usually be considered until the following meeting or later, unless a motion to suspend the rules prevailed, in which case a report could be considered at once.

A notice of the meeting of the Health Reform Institute stockholders to be held at 3: P. M. was read, in which there was an urgent call for all interested persons to be present. The Chair added an exhortation to delegates to attend all meetings, especially those for the transaction of business relating to our institutions.

Following is the continuation of the District Superintendent's reports:—

DIST. NO. 4.—ELDER J. H. DURLAND, SUPERINTENDENT.

District No. 4 comprises Iowa, Wisconsin, Minnesota, Nebraska, and South Dakota, North Dakota being a part of the Minnesota Conference; and in addition to this we have the mission field of Manitoba, which lies north of North Dakota and Minnesota. We have in this territory at present 319 churches, with a membership of about 10,211.

In mentioning a few items of each conference, I will not attempt to give detailed statistics, as they will all be printed, and you can study them later.

THE IOWA CONFERENCE

comprises ninety-seven churches. The membership according to last report is 2810. The working force is nine ministers, seventeen licentiates, and sixteen Bible-workers. I will say in behalf of the work in this conference, that during the last year there have been several laborers taken to other fields, but the calling out of laborers to other fields has not materially lessened the force in the State. Iowa has been able in the past to supply laborers to different parts of the general field, and at the same time there are a large number entering the work every year. So the prospects at present for workers is not less than it has been in the past.

The amount of tithes paid last year was \$19,301.33; contributions to foreign missions, \$5425.46. This amount exceeds the tithe of the preceding year by nearly three thousand dollars, and the amount donated to foreign missions by \$380.98.

There are 158 Sabbath-schools in this conference, with a membership of 3227. These contributed \$1490.08 of the amount already spoken of, to foreign missions.

During the last summer this conference has held four camp-meetings, one general meeting in connection with the conference, and three local meetings. These meetings have all been well attended, and a good interest manifested both by our own people and those in the vicinity where the meetings were held. The past season the tent labors have been blessed with good results. I think there are none but what have met with some success. I consider the conference in good working order, with a good force of laborers for prosecuting and carrying forward the work as never before.

Another interesting item I wish to notice in this report, is the building of meeting-houses. Iowa seems to have taken the lead in this. They have erected seven new church buildings this year, and I think four the previous year, making eleven since the last General Conference.

MINNESOTA CONFERENCE.

The next conference I will notice is Minnesota. Minnesota has seventy-four churches, with a membership of 2400. The working force is composed of fourteen ministers, twelve licentiates, and a goodly number of Bible workers. This conference has suffered somewhat the past two years by the financial depression, especially in the failure of crops, which has hindered the work in some ways; yet there has been a steady growth, and quite an interest to hear. In fact, there never were such opportunities for presenting the Message as at the present time in the State of Minnesota.

This conference has paid \$16,397.75 in tithe the past year, and \$3708.97 to foreign missions. This is not an increase, but on account of the failure of crops, a decrease over the previous year. There are 132 Sabbath-schools in this conference, with a membership of 3337. They have donated the past year \$1691.92. This conference has held only one camp-meeting the past year, instead

of three or four as is usually the case. The climate has been a hindrance to holding late camp-meetings, so the past year the conference decided to hold institutes with the churches, rather than local camp-meetings. This change has been found to be an advantage in this State. This conference has erected nine church buildings during the the last two years, three the past season.

WISCONSIN CONFERENCE.

This is the third conference in size in the district, having seventy-two churches, with a membership of 2370. Its working force consists of twelve ministers, eight licentiates, and a good force of Bible workers. The canvassing work has been a success, although they have not had as large sales as in previous years. The tithe the past year was \$14,852.10, and the offerings to the foreign missions for the same year were \$4755.12. About \$1400 of this was contributed by the Sabbath-schools. There are 119 Sabbath-schools, with a membership of 2530. They have held one State and two local camp-meetings the past summer, with good results in each. The workers are of good courage, and the work is in a prosperous condition in this conference.

NEBRASKA CONFERENCE.

The State of Nebraska is a very interesting conference, owing to our educational institution,—the Union College,—which is located in this State. This has made it a center for the gathering of our young people from the different parts of the district, and also from a portion of District No. 5, making it an important center. The conference has forty-five churches, with a membership of 1647. There are eleven ministers and eleven licentiates at work in this conference.

During the past season, Nebraska has suffered, as all know, from the drought, making it necessary to cut down the canvassing force, so that we might say that the work has come nearly to a standstill for the present; yet after considering the matter more fully, it was decided that it would be better to keep our canvassers at work, even in this depression, than to abandon the field. Nebraska has paid \$13,535.23 tithes the past year, being a decrease of about two thousand dollars over the previous year. There are seventy-two Sabbath-schools, with a membership of 2443. They have donated to the foreign missions the past year \$2807.23. They have erected two church buildings the past year, one being the building at College View. This building, however, should not be reported entirely as the work of the Nebraska Conference. As a church building was needed there to accommodate the church at that place, other conferences were asked to contribute to its building. It is a nice building, plain and neat, and at the same time large enough for the present, and probably all that will be needed.

Nebraska has held three camp-meetings the past year. The interest was good, and the efforts put forth in the State the past season have been blessed abundantly, and the laborers have found openings in all parts of the State. There never seemed to be so many openings for labor in the State.

SOUTH DAKOTA CONFERENCE

This Conference has thirty-three churches, with a membership of 1100. Its working force consists of seven ministers and five licentiates. The tithes for the last year were \$9233, and the amount donated to foreign missions was \$2472.45. This has been a decrease from last year's report. South Dakota suffered more than any other State in the district, and yet this conference has openings for as many laborers as any other State in the district. There are sixty-eight Sabbath-schools, with a membership of 1097. The general interest is good, the laborers are of good courage, and there is nothing to hinder the work from going forward.

MANITOBA.

Manitoba is our mission field. You will remember that only a few years ago nothing had been done in this territory, it being so far north. But several years ago, there were people who moved there from Dakota, Minnesota, and Wisconsin, which made a call for labor in this section of the country. Canvassers were sent to the field, and had good success. Later a minister was sent to carry on the work, but as it was so far distant, and the Sabbath-keepers were so scattered, that the first year or two seemed to show but little accomplished. There was, however, much more accomplished than was given in their reports. The laborers were faithful in their work.

There are two German laborers living in North Dakota, who are laboring in this territory just across the line, and have had success in raising up quite a church. At the present time we have three churches, with a membership of fifty-two. With the scattered Sabbath-keepers in the territory, the number of believers are now about seventy. There are one minister and three licentiates working in the territory. The chief difficulty that the laborers have to contend with is that the summer is so short and the winters are very severe. This makes a very short tent season. In the winter season the weather is so very severe, and halls so expensive, that it necessarily cuts off, to some extent, the work during the winter months. Yet from the last reports, we are led to believe that the work is opening up in a promising way.

Throughout the entire district there have been twenty-eight tents used the past season. These have all met with some success. The general missionary spirit throughout the district is good, and yet I think that when we can have a cheap missionary paper, there will be much more work done than is done at present. The whole amount given by the district the past year in tithes was \$33,907.41; in offerings, \$19,173.23; and the Sabbath-school offerings were \$6144.05.

I will say in closing that there is no report to bring of the work in the district but that of progress. The Lord is present, and we know that it is his work. While obstacles come up, he is ever ready and willing to help his servants meet them, and the Third Angel's Message will go forward in this part of the field, as it will in all the rest of the world.

DISTRICT NO. 5.—ELDER A. J. BREED, SUPERINTENDENT.

District No. 5 is composed of the following conferences: Arkansas, Colorado (including New Mexico and Wyoming), Kansas, Missouri, Oklahoma, and Texas.

Some portions of the district are suffering from a severe and continuous drouth of three years, which has caused many to seek homes and employment in other parts. As a result of this, some of the conferences have suffered from loss of membership by removals; yet there never has been a time when efforts to advance the truth have been crowned with better success than during the past two years. Especially is this true of the year just closed. Soon after the last General Conference, an effort was made to scatter tracts by the envelope plan; and during a few months, more literature was circulated than had been for years before. The fruits of this labor have been seen in tent-meetings, and especially in the churches, by the numbers that have embraced the truth.

The amount of tithes raised for the support of the ministry is \$73 665.10.

There has been raised for foreign mission work from various sources \$18,751.35, a gain of \$3446.77. Of this amount the Sabbath-schools have raised \$7388.38. For foreign missions \$4593.39 has been donated.

At present there are laboring in the district thirty-two ordained ministers, thirty-four licentiates, and twenty-two other workers. There are 191 churches, with a membership of 6409, 1443 having united in church membership the past year. There have been erected in the district twenty-three church buildings, and others are under process of construction. The book-sales have amounted to \$76,296.79. During the two years there have been 239 persons engaged in the canvassing work. There are 288 Sabbath-schools, with a membership of 6990. Periodicals are taken in the district as follows: *Review and Herald*, 2883; *Signs of the Times*, 2148; *Sentinel*, 2786; *Home Missionary*, 2490; *Youth's Instructor*, 1411; *Medical Missionary*, 376; *Good Health*, 298. Eight men have been ordained to the gospel ministry. During the two years of this report, there have been held twenty-five general and local camp-meetings, with an attendance of about 10,000, according to the census taken upon the grounds.

The above work is represented among the several conferences as follows:—

ARKANSAS CONFERENCE.

This conference has nineteen churches, with a membership of 462. The laborers consist of three ordained ministers, one licentiate, and twenty-six canvassers. The amount of tithe raised for the support of the work is \$2821.60. Donations to the foreign missions, including annual offerings, is \$376.38. Book-sales amount to \$8844.28. There are twenty-five Sabbath-schools, with a membership of 406. The contributions to the Sabbath-schools are \$161.36, of which \$84.81 has been donated to the general work.

COLORADO CONFERENCE.

There are sixteen churches in this conference, with a membership of 1070. There are five ordained ministers, three licentiates, and eight other workers, besides ten canvassers laboring in the conference. The tithe raised during the time of this report is \$12,404.96, being an increase of \$3629.31. The contributions to foreign missions are \$3981.06, showing an increase of \$1486.07. There are forty-three Sabbath-schools, with a membership of 1108. These schools have donated \$1743.67, of which \$888.26 have been donated to the foreign mission work.

KANSAS CONFERENCE.

This conference has eighty-four churches, with a membership of 2500. There are twelve ordained ministers, thirteen licentiates, twenty-three canvassers, and twelve other workers. They have sold 31,958.91 worth of books. The tithe raised for the support of the work is \$30,650.16, being an increase of \$9642.03 over the preceding biennial period. There has been raised in the conference for the support of the work in foreign fields \$7784.60. This shows a gain of \$2789.69. There are 121 Sabbath-schools belonging to the Association, with a membership of 2657. The Sabbath-school contributions have been \$2815.35, of which \$2001.06 have been donated to foreign missions.

MISSOURI CONFERENCE.

There are in this conference thirty-nine churches and 1372 members. The laboring force consists of five ordained ministers, eight licentiates, twenty-five canvassers, and three other workers. The canvassers have sold \$14,981.09 worth of books. The tithe raised in the conference is \$15,358.39, which shows an increase of \$5404.03. The amount raised for foreign missions is \$2920.07, which is an increase over the last report of 1153.27. There are fifty-five Sabbath-schools, with a membership of 1608. The Sabbath-schools have raised in donations \$1437.24, of which \$715.80 has been donated to the foreign mission work.

OKLAHOMA CONFERENCE.

Oklahoma is a new conference, having been organized at the last camp-meeting, held in August, 1894. The conference is composed of the Territory of Oklahoma, and the Reservations of the Cherokee, Creek, Choctaw, Seminole, and the Chickasaw Indian nations. There are at present seventeen churches, with a membership of 500. There are three ordained ministers, three licentiates, and eight canvassers. In the past four months \$3090.26 worth of books have been sold. The tithe during the time of this report amounts to \$3344.87. The amount donated to foreign missions is \$316.19. There are twenty Sabbath-schools, with a membership of 526. The Sabbath-schools have raised \$221.94 during the past year, of which \$144.30 has been devoted to the work in foreign fields. Four meeting-houses have been built in this conference the present winter.

TEXAS CONFERENCE.

Here is a conference with nineteen churches, having a membership of 625. There are laboring in the conference six ordained ministers, four licentiates, forty canvassers, and three other workers. The tithe amounts to \$9185.12, showing an increase of \$1932.21. The amount raised for the foreign mission work has been \$3369.13, which is an increase of \$1671.41. Book-sales amount to \$17,427.25. There are twenty-four Sabbath-schools, with a membership of 650. The Sabbath-schools have raised in contributions \$1008.83, of which \$759.16 has been devoted to the work in foreign fields.

One special feature of the work in Texas is the establishment of an industrial school. Buildings have been erected, and the school now has an enrollment of 160. This school is at present conducted on the same general plan as other schools operated by our denomination; but the opportunities are so favorable for conducting an industrial school after the most improved methods, that it would seem to be negligence on the part of the denomination if proper encouragement were not given to make the school thoroughly representative in this particular. This conference has raised several thousand dollars for the establishment of the school, which amount of money has not been reported in other items of funds raised for carrying forward their work.

The work throughout the district has been prosperous far beyond what we would naturally expect under the circumstances. As we glance over the field, it is seen that many more have embraced present truth since the last report than for a number of the previous years taken together. The workers generally are of good courage. A growing spiritual interest is manifested in the churches; but while we note with interest and a degree of satisfaction the prosperity that has attended the work, we also realize that there is yet much more to be done. With renewed courage and a deeper consecration, we hope to see the prospering hand of God over his work in a much greater degree than ever before. Many are inquiring for light and calling for help. May the Lord guide the workers to respond to the many calls that are heard on every hand, and may his Holy Spirit direct the work until it is completed.

DIST. NO. 6.—ELDER J. H. MORRISON, SUPERINTENDENT.

District No. 6 embraces over one fourth of the territory of the United States, with a population of a little more than the State of Massachusetts. In this we discover at once some of the disadvantages of the field. The financial depression which has swept over our land has been more keenly felt in the West than in the East.

GENERAL.

This district includes three local conferences and two mission fields. It has 121 churches, with a total membership of 5839. The Sabbath-schools number 260, with a membership of 6566. The list of conference workers is as follows: Ministers, forty; licentiates, eighteen; Bible-workers, twenty-five; canvassers, twenty-one; secretaries, three; total, 107. The increase of members for the last two years is 1879. During the time twenty-one camp-meetings are reported, with an attendance of about 12,000. Ten ministers have been ordained, and seventy churches erected. The tithes for this period amounts to \$91,829.60, and contributions to foreign missions, \$39,579.54. In the district there is a publishing house, two colleges, and a sanitarium, which are meeting with success. The following lists of periodicals are taken: *Review and Herald*, 1088; *Signs of the Times*, 2437; *American Sentinel*, 970. The spiritual interests of the work have advanced, and we have reason to expect constant progress in this respect in the future. We will now speak more particularly of the separate conferences and fields.

CALIFORNIA.

This conference embraces over one half of the district, and within its borders are three of the four above-mentioned institutions. It has for its territory California proper, Nevada, and Arizona.

The conference is divided into six districts, and each of the members of the Executive Committee is placed in charge of a district.

During the year 1893, one general and two local camp-meetings were held, and in 1894, one general and three local camp-meetings. These meetings were of great benefit to the work.

There are fifty-five laborers in the conference, divided as follows: Ministers, seventeen; licentiates, five; Bible-workers, fifteen; canvassers, eighteen. There have been a number of Chinese and Japanese schools in operation. One of each was organized in San Francisco since our last General Conference. There is a Japanese school now in operation with an attendance of sixty. There are now fifty-two organized churches in the conference, with a membership of 3192, which shows a gain since the last General Conference of eleven churches and 788 members.

For the past two years, the following financial report can be made: Tithes for 1893, \$29,141.46; 1894, \$23,289.10; total, \$57,433.43; foreign missions for 1893, \$9655.72; 1894, \$9068.01; total, \$18,723.73. In each case the amount for the past year is less than the preceding. In addition to the general cause for this, there is a local cause worthy of mention: a number of the leading churches, and the strongest financially, have for years been under a heavy load of debt incurred in erecting church buildings. Plans were made at the last annual meeting for paying off the indebtedness, and quite satisfactory results have already been reached in this direction. The book sales have been \$19,000.

UPPER COLUMBIA.

There are seventeen laborers in this conference, divided as follows: Ministers, eight; licentiates, seven; canvassers, one; and one secretary.

This conference has suffered as much as any other in the district on account of financial depression.

The conference is composed of twenty-two churches, with a membership of 1091, and eight unorganized companies of about 100 persons. This shows an increase of 572 members for the two years. There are twenty-seven Sabbath-schools, with a membership of 1021.

The tithes for 1893 were \$6674.33, and for 1894, \$4907.40; foreign missions for 1894, \$1492.07; 1893, \$2077.11. Total, \$3579.18.

Success has attended the efforts of the laborers the last two years. Two general camp-meetings were held, with an attendance greater than the membership of the conference, and the last annual meeting was preceded by a Bible school, in which there was a good interest. A Bible school was conducted at College Place one year ago this winter.

NORTH PACIFIC.

The working force of this conference consists of ten ministers, six licentiates, six Bible-workers, and one secretary. It has forty-one organized churches, with a membership of nearly 1400. This shows an increase of about 300 during the past two years. The tithes for the last conference year were \$8896.12; for the year 1893, \$11,158.20; foreign missions for 1894, \$2866.20; 1893, \$4009.41.

This conference has been undergoing quite a change for the last few months in the way of laborers. Elder J. E. Graham, the former president, was called to take charge of the ship "Pitcairn," and Elder W. H. Healey was chosen to take his place. Elder J. E. Fulton was also called to a foreign field.

During the last two years, two general and six local camp-meetings were held, all of which showed a growing interest on the part of the people. All seem to be hungering for the unfolding of the truths of God; they have found the Lord to be gracious.

Portland, the chief city of Oregon, is an important center of our work in this conference. People are coming and going from all parts of the country, hence the different nationalities are represented in this city. This conference has erected a neat and commodious house of worship. At Portland they have also purchased grounds, and contemplate the erection of a new tract and Bible depository. They have also taken the first steps for the opening of a sanitarium. This conference, like California, has a Chinese and a Japanese mission school carried on with a degree of success.

MONTANA.

Montana is a mission field, and most of the people there are miners. This circumstance suggests some of the difficulties that must be encountered by the laborers. Elder J. W. Watt, who had charge of the work there, has been removed to Indiana, and Elder J. R. Palmer, of Colorado, was appointed to take his place. Montana has four churches with a membership of 130. The tithes the last year was \$1707.76; first-day offerings, \$59.37; fourth-Sabbath donations, \$13.42; Christmas offerings, \$75. Two general camp-meetings were held, one in 1893 and one in 1894, each with a good interest and attendance.

UTAH.

This is a General Conference mission field. During the past year Elders Willoughby and Gardner, of Iowa, and Sisters Annie Hemming and Hammond, Bible-workers, from California, were sent to this field, beginning their labors at Ogden, in July. At present the workers are divided between Ogden and Salt Lake. They have met with reasonable success in their efforts. Two companies have been formed, one at Ogden and the other at Salt Lake, and a large number of our books have been sold in different parts of the territory. The workers sent to Ogden remained during most of the summer, and engaged in tent-meetings. They met with some success. There is a growing interest in that city and surrounding country. I had the privilege of spending a couple of months with the workers in Utah during last autumn. I found the field an exceedingly peculiar and difficult one, on account of

the predominating influence of Mormonism. Salt Lake, Ogden, and Park City are the only places where so-called "Gentiles" are found to any extent. Our laborers are compelled in most instances to do their work by house-to-house methods. Encouraging openings have been found in a number of private families, even among the Latter-day Saints, which indicates that the Lord is moving on the hearts of the people in that field.

INSTITUTIONS.

The institutions referred to in our general statement are four in number, two of which our Educational Secretary has reported so fully that I need not refer to them.

The Pacific Press.—The past two years have been the most prosperous in the history of the institution. This is all the more remarkable when we consider the severity of the financial crisis prevailing on the Coast. While many other institutions were closed or limited in their operations, the Pacific Press was enjoying an increased patronage.

Rural Health Retreat.—Several substantial improvements have been made. The treatment rooms have been reconstructed, so that at present they are very commodious and convenient. A new boiler house, a bakery, and a cottage of twenty rooms were constructed. The grounds have been rearranged and beautified. Altogether, the changes have very materially added to the attractiveness and convenience of the institution and its surroundings. The patronage has been remarkably good, and beyond our most sanguine expectations.

While we have noted with pleasure some items of progress, may we not look forward with a degree of assurance that God will bless with greater success efforts put forth with deeper devotion and more thorough consecration?

DIST. NO. 7.—ELDER D. A. ROBINSON, SUPERINTENDENT.

This district contains a population several times greater than that of all the other districts put together. The work in every direction among this vast population has made encouraging progress during the past two years. The indications of this progress may be noted in the two items of membership and tithes.

NORWAY.

The gain in membership in this conference since the last General Conference is 129, and the increase in the tithes is \$997.74. The proportionate increase of the tithes, it will be noticed, is greater than is that of the membership, which indicates a healthy growth. The total membership in this field, June 30, 1894, was 435; tithes paid, \$2084.83. The publishing house for the Scandinavian countries is in Christiana, Norway, and difficulties in the direction of prosecutions for Sunday labor are confronting our brethren there as never before.

SWEDEN.

This country has made a gain of ninety-seven in membership, and presents an increase of \$766.11 in tithes. Last June there was a membership of 590, and the tithes at that time was \$1671.96.

DENMARK.

The gain in membership here has been the smallest that has been made in any field in the district. This has been due doubtless to the fact that some of the laborers have devoted considerable time to the building of the new school edifice located at Frederikshavn. This school was opened under very auspicious circumstances in August last; and if conducted on correct principles, it will prove a great blessing to all the Scandinavian countries. These three countries contain a total membership of 1458, with forty

churches, eleven licentiates, thirteen ministers, and a total tithe of \$5585.55, or an average of \$3.83 for each member.

GERMANY AND RUSSIA.

The advancement of the work in these fields in the two years under consideration, has been marked. Especially has this been true in the case of Germany, whose membership has almost doubled, presenting a gain of 173, and an increase in tithes of \$1213. The present membership is 368, and the tithe is \$2327.43, being an average of \$6.32 for each member.

In spite of the fact that many of our people have left Russia, a gain has been made there both in membership and in the payment of tithes. The membership now is 467, and the tithe paid last year amounted to \$841.60. These two fields have seven ministers, eight licentiates, fourteen canvassers, twenty-seven churches, and a total membership of 835. The tithe amounted to \$3169.02, making an average for each member of \$3.79.

At Hamburg suitable buildings for mission and school purposes have been purchased, and a meeting-house has been erected on grounds adjoining the school buildings. This city is an important center for the work in these fields.

CENTRAL EUROPE.

This was our first mission field. The work here has been peculiarly interesting. Its growth, its reaching out into the countries and among the peoples in every direction, vividly calling to mind apostolic days, has contributed to its interest. Here is located our Central European publishing house, from which are issued publications in the French, German, Italian, Roumanian, Spanish, Bohemian, Russian, Dutch, Hungarian, Armenian-Turkish, and Greek-Turkish languages.

The Sunday question has been brought to the front with a vigor that is startling when we stop to consider the situation. The manager of that publishing house has already served one term of imprisonment, while another awaits him upon his return to that field. The gain in membership in this conference has been fifty-nine, while the increase in tithes has amounted to \$1598.18. The conference has four ministers, five licentiates, nineteen churches, and 434 members. The tithe for the year ending June 30, 1894, was \$4378.18, making an average of \$9.04 for each member, which is a marked gain over that of the previous year.

THE BRITISH FIELD.

This field, with its nearly 40,000,000 people, occupies a very small territory. Its area is about equal to that of New Mexico, or about twice the size of New England, with the States of Rhode Island and Connecticut thrown out.

Strange as it seems, no Seventh-day Adventist ever visited this country till the year 1878, when Brother William Ings paid a visit to his native land. In the autumn of that year the General Conference decided to send a laborer to that field. Accordingly Elder J. N. Loughborough landed in Southampton Dec. 30, 1878, and six days later began meetings in a public hall in that city. The work slowly spread to other parts of the country. At the end of ten years we had a membership of 152, and the total tithes and donations paid that year (1888) were \$700. After making allowance for about thirty who have left the country, we have as the present membership 363. There are eleven churches, one licentiate, and five ministers, and the tithe for the past year was \$5077.20, making an average of \$13.98 a member.

It may be proper to say a word here about our new buildings in London—they are not yet erected. Until recently it has seemed impossible to secure ground in anything like a desirable locality.

The London church meanwhile has secured a small chapel of which it has full control. It seems far better, therefore, to erect a suitable place for worship only in the city, which will be much less expensive than the building first contemplated; and instead of putting so much means into one place, distribute it round in two or three places.

The Sunday labor question is at this moment a live issue in this field. The situation may be stated briefly as follows:—

England has all the laws that are necessary for the prosecution and persecution of Seventh-day Adventists. The old law, however, of King Charles, is nearly obsolete. An attempt is made occasionally to prosecute under that act, but such efforts usually meet with disfavor.

Then a few years ago a law was gotten through Parliament called the Factory Act. This act prescribes the amount of space there shall be to each workman in a factory; it defines the time for taking dinner, demands that all exposed machinery shall be covered, and forbids the employment of women and children on the various legal holidays and Sundays.

After this act was passed, the government inspector called at our office. He was more than pleased at what he saw, and he decided that we were on the same basis as the Jews, for whom an exemption clause had been secured. He therefore let the matter rest, and so we went on with our work just the same on Sundays as other days. But last summer a new inspector was appointed, and he visited the office. At the time the Board was scattered. The manager of the office had quite an interview with this man, told him distinctly that we were not Jews, in the ordinary sense of that term; so the inspector demanded that women and children be not employed on Sunday. This was temporarily conceded, as the Board of Directors could not be got together at the time.

A few weeks later the matter was considered seriously by the Board.

Each member of the Board having satisfied himself that we had a perfect right to employ any one who wanted to work on Sunday, we were then prepared to place ourselves on record as to our position. In view of the fact that a promise had been made to the government to obey this law, we decided that common courtesy demanded that we inform the government of our convictions. We therefore drew up the following statement and resolution, which were sent to the Home Office about the time I left England:—

In consideration of the facts that we are commanded by God to keep holy the seventh day as the Sabbath, and that we cannot so keep the day holy to the Lord while at the same time regarding the Sunday, which is a rival institution to God's Sabbath, thus yielding homage to the power which established the Sunday in opposition to the law of God and Jesus Christ, the Lord of the Sabbath: therefore, be it—

Resolved, That it be recorded as the mind of the Board of Directors that, having closed our office on the Sabbath, we cannot in conscience also close it to any regular employees on Sunday, nor can we refuse to allow such persons to work on Sunday if they desire to do so; and, further,—

Resolved, That those in charge of departments be instructed to see that the provisions of the Factory Act are otherwise, where this principle is not involved, carefully complied with; and, further,—

Resolved, That a statement of the case be prepared for submission to the Home Office, setting forth the reasons for this action.

(Signed) D. A. ROBINSON, *Chairman*.

JOHN I. GIBSON, *Secretary*.

The above resolution, accompanied by the following statement, was sent to the Home Secretary of the government:—

Statement of the Relation of the International Tract Society, Limited, to the Factory Act.

The International Tract Society, Limited, is a Seventh-day Adventist institution, a body whose members regard the Bible as the word of God, and as telling in plain terms our duty to our Creator. As a consequence, they observe the seventh day of the week, in obedience to the fourth commandment, which says:—

“Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work.”

By this commandment we are strictly forbidden to labor on the seventh day of the week. Not only so, but we are forbidden to recognize any other day having a religious significance, as a day of rest; for if any other such day be to any degree recognized as a rest day, the distinction between it and the true Sabbath is to that degree broken down, and therefore the Sabbath is not kept holy or separate from other days.

The keeping of Sunday is therefore a direct violation of the fourth commandment, the day itself being a rival of the Sabbath of the Lord, brought into the church when the pagan element gained control of it in the third and fourth centuries. We cannot, therefore, without disloyalty to God, recognize Sunday in any way whatever as different from the other laboring days of the week, nor as having anything whatever in common with the Sabbath of the Lord.

On this ground, we find it impossible to make any difference in our work on that day, by requiring some of the regular employees to remain away from work. This statement is the result of the careful consideration of all the principles involved, and is made out of respect to the authorities, so that they may not misunderstand our position, and that we may not appear to be acting evasively in the matter.

Since the seventh day of the week is recognized as the Sabbath by the cessation of all labor, it follows that, as a matter of conscience, work cannot be performed in our factory on more than six days of the week. No consideration whatever could induce the society to employ labor on the seventh day (from sunset Friday night to sunset Saturday night), nor would the employees consent to labor on that day if it were required. They are all conscientious in their observance of the fourth commandment, and therefore freely and gladly labor on any and all of the six working days, having rested the seventh. Each individual is free to act upon his or her own convictions as to laboring on the first day of the week; but whether they labor on that day or not, they could not by any possibility labor on more than six days in one week.

The directors of the International Tract Society, Limited, feel bound in conscience to observe with the utmost faithfulness every provision of the Factory Act that does not require a violation of the commandment of the Lord. In fact, the object of the Act, in so far as it seeks to guard employees against being overworked, is fully met, and must be as a matter of conscience, even if there were no such Act, since the seventh day must be strictly observed, and since, as Christians, and followers of Him who said, “Whatever ye would that men should do to you, do ye even so to them,” we are bound to do all that may be pointed out as necessary for the safety and health of those employed; but to recognize Sunday as in any way whatever different from other working days, by ceasing a portion of our work on that day, we may not do, since it would be sin against God.

(Signed) D. A. ROBINSON,
Chairman,

W. A. SPICER,
A. BACON,
E. MYLREA,
JOHN I. GIBSON,

Managing Director and Secretary.

DIRECTORS.

Since reaching this city, I have received the following letter from London, showing the condition of things at that time:—

LONDON, JAN. 30, 1895.

Dear Brother Robinson:—

I have not much time this afternoon, but I must write you a few words about the progress of affairs here. Perhaps others will write you, but I will tell you the story of our Sunday case, at any rate.

A few days after the statement setting forth our position (that is, the resolution passed by the Board, and the additional explanation) had been sent to the authorities, we received a reply from the office of the Chief Inspector of Factories to the effect that he regretted that it was not in his power to grant our "request," as he chose to put it. Then last Friday evening, just as we were closing, the inspector for this district, the same we had had to deal with before, called, saying he was sent from the chief's office to learn what we were going to do about it.

Brother Gibson called me in, and we had about an hour and a quarter with him. Of course we had nothing to say save to tell him the facts in the case, and set as much of the truth before him as possible in that time. We had a very free and good talk, and it was evident that he could see clearly the principles by which we must act if we would not compromise what we held as truth. I was glad we could come at the matter so simply. We told him it was not a question of our rights; that as Christians and followers of Christ, we could not fight for our own rights; that we were precluded from contending for them, and if men choose to deprive us of our rights, even to life itself, we were in their power. But the Lord's rights we could not compromise, and he had a right to our service according to his Word. It left us so completely out of the question, and brought the law so plainly in a fight against the Lord, that the man could say nothing. He was very kind, and I think sincerely wanted to avoid making us trouble.

We talked over the question of majorities, but he could see that it was one man's duty to obey the Lord if he were alone, just as much as though he had millions with him. He said we ought to think of the end of it all, that it would make trouble for us. But he seemed familiar with the Bible, as we talked of men who got into trouble for serving the Lord in olden times. He himself (he is a Scotchman) brought up the case of the Covenanters, and said they suffered injustice until they were strong enough to win a battle, and gain their rights. But we told him we could do nothing of that kind; but that we knew what the end would be of the Sunday-law crusade—that the Lord would come and put an end to it.

So we went back and forth through the case. He was anxious for us to put in a petition to the Home Secretary. But we told him our statement, put the authorities into possession of the facts in the case, and we could not ask permission of men to obey the Lord. Of course he said they had simply to enforce the law. We told him that whatever he did we should have no quarrel with him, but that it was for him personally to decide whether he could in conscience have a part in enforcing such a law. We told him of the sheriff in America, who threatened to resign if the Prison Board insisted on a certain ruling in the case of our people who were imprisoned. When he talked of the majesty of the law, we talked of God's law; and moreover, we asked him how it was that he said we were all right in working our male force on Sunday, when we were breaking the Lord's-day Act every time we did it? Of course this was only an argument showing the inconsistency of those who plead that they must enforce the law, and yet do take the personal responsibility of picking and choosing what shall be enforced.

Obviously the authorities had an idea that we were hankering

for a little advertising, as along at the first he said that it might create remark for a day or two, and then it would all die down, and we would only have the trouble. But before we were done, I am sure that idea was altogether banished from his mind. He said the fines would be levied from the property of the office if they were not paid. I asked him if they would take it out in books. He laughed, and said they would take something that would be more saleable for the government. He said they would probably take our press or the engine.

Well, the Sunday following he came in and interviewed Freddy Pickwick and the young ladies, taking their statements in writing. They said he seemed to feel quite embarrassed. He said it was most extraordinary. He said that usually people denied the work, and they had to prove it. He said to Brother Gibson: "I suppose you will not deny the work." Of course he felt satisfied there would be no denial of it, and said we would probably hear by the middle of the week.

Nothing has come in yet. Doubtless they are taking good time to consider the matter. But it is very unlikely that they will give in, as it would be a fearful let down to the dignity of the government; and yet the case has a mean look. As it comes out, it is simply this: They cannot plead humaneness as the ground of action; for if we had no conscience in the matter, and were to lie, and say we were Jews, we could go on just as we have been doing. The other alternative is to regard the Sunday; and that they can see we could not do while keeping the Sabbath holy. The law says to us, You either recognize the Sunday, or you must turn Jews. The case looks clearer all the time. The inspector, I think, could see that for us to recognize the Sunday would be to break the Sabbath, and in all our talk he was on the apologetic side, and we were out of the case, save as we were brought in because we chose to stand on the word of the Lord against which they were fighting.

W. A. SPICER.

When the Inspector called, he said we would probably hear from the case in three or four days; but at the end of two weeks nothing had been heard from the government.

In this district we therefore have a total membership of 3140, with ninety-seven churches, twenty-nine ministers, and twenty-five licentiates; and the tithe for the year ending June 30, 1894, was \$18,209.73.

Here is a territory for the sale of our publications that is almost unlimited. In the Central European field, where this branch of the work has gone exceedingly hard, a gratifying change has come. During the past few months it has stood second to no other field in the sale of our books.

But more workers are needed,—workers of untiring energy and of living faith in Him who has said, "Go; . . . and whatsoever is right, that shall ye receive." We may find it difficult to secure many to take up the work in foreign tongues, but assistance should be rendered in some way whereby the printed truth may be scattered through these countries like the leaves of autumn.

In Great Britain we have at the present moment about one canvasser to each million souls in that field. The facilities for multiplying our books there are practically unlimited, and this, too, without our investing means to do it; but we greatly need a number of men to take up the book work, and the paper work also. If the *Signs of the Times* should go to 100,000 homes in this country (and no one will dispute that it should) how much more imperative is it that 100,000 copies of the *Present Truth* should find their way weekly to as many homes in England. It is to be hoped that this Conference will make some provision for more workers to take up the work of circulating our books and papers in this important field.

REPORT OF FOREIGN MISSION SECRETARY.

ELDER F. M. WILCOX.

WITH the general features of our work all are more or less familiar. A few items by way of illustrating its development are all this report will aim to present. The work of the Foreign Mission Board embraces operations in sixteen different fields, comprising seven organized conferences, which are more or less independent and self-supporting, and nine mission fields which are under the direct supervision of the Board. A brief, specific notice of each one of these fields will assist in better understanding the present state of our work, and the progress it has made.

For convenience, we will consider the world by its great geographical divisions; namely, Europe, Asia, Africa, Australasia, North and South America, and the Islands of the West Indies and Polynesia.

EUROPE.

It was to the states of Europe that the truth was first carried from the American shores. Twenty years ago our first laborer was sent out. Our present work in Europe includes four organized conferences and two mission fields. In 1874 Elder J. N. Andrews began labor in Central Europe. A conference was organized in 1884. The latest returns give the number of churches as twenty-one, with a membership of 505. There has been a most gratifying gain in contributions during the last year, the tithe alone increasing by about \$1400.

All are familiar with the persecution that has recently taken place in Switzerland. Nothing has ever occurred in the history of our work in that country which has given to it the impetus that has come by the recent trial. And in this connection it might be well to observe that the greatest progress in this mission field has been shown in Turkey, the country above all others which has the most stringent and oppressive laws. Twenty-five canvassers are at work in this conference.

Scandinavia.—In the Scandinavian peninsula are three organized conferences. Their combined membership is 1445, divided into forty churches. There has been a most encouraging gain in receipts for carrying forward the work. A school building has been erected at Frederikshavn, Denmark, in which the three conferences have united. The readiness manifested in raising means for this enterprise was truly commendable. Our Scandinavian brethren responded most liberally. The first school year is nearly completed, and all feel that the establishment

of this our first high school in Europe will prove a rich blessing to the work, especially to the cause in Scandinavia.

Finland has been entered by laborers from the Scandinavian mission field. We have now one church in Finland, with scattered Sabbath-keepers in different parts of the country. In a letter just received comes the encouraging report of over \$3600 worth of books sold in this country during 1894. From the institute just held at Helsingfors, fifteen canvassers have gone forth to scatter the seeds of truth in that northern country.

German-Russian.—Some of the most encouraging experiences in connection with our foreign work have occurred in the German-Russian mission field. In both of these great countries the Message has been making rapid progress during the last year. At the time of the last General Conference we had only 178 members in Germany, with thirty-five isolated Sabbath-keepers, and the annual tithe was \$1080. The last six months there has been an increase of 109 members and fifty Sabbath-keepers, so that in Germany to-day we have 494 Sabbath-keepers and 405 members. Thus, since our last session, our work, numerically considered, has more than doubled in this country. But this growth becomes still more important when we come to consider that we have churches established in two of the leading cities of the empire, and six other cities of over a hundred thousand people have likewise been entered with the truth.

This field sadly needs more laborers. There are only two ordained ministers and four licentiates to carry forward work for the 51,000,000 people in the German empire.

While the growth in the Russian mission field has not been so marked, there are reasons for this. No general meeting has been held for three years until last October. Since the time of that meeting, our work has gone forward with gathered strength. At the time of our last session, there were 451 members in Russia, with fifty isolated Sabbath-keepers. At the general meeting held last October there were forty-three additions. There are now 533 members in seventeen churches, with fifty isolated Sabbath-keepers, raising the total number of Sabbath-keepers in Russia who are in sympathy with our work to 583. Four ordained ministers, three licentiates, and one Bible-worker are laboring in this field.

Austria, Hungary, Roumania, and Holland are likewise included in this mission field. In Austria a beginning has been made in Bohemia. Our Bohemian publications are being circulated with some success. Ten Sabbath-keepers are now found in

Hungaria. A church organization has been effected in Roumania, consisting now of fifty-one members. One ordained minister is at work in this field.

In Holland one laborer is at work, and nine Sabbath-keepers are rejoicing in the truth.

During the last two years a mission school has been carried forward in Hamburg, to prepare workers for this great mission field. At the present time twenty-four students are enrolled. Seven of these are from Russia and fourteen from Germany. As is generally known, mission property has been acquired in Hamburg, and the work is on a good financial basis. The erection of a chapel in this city to accommodate the church, which now numbers about 160, will greatly aid in our public work.

Thirteen canvassers are now laboring in Germany, and four are at work in Russia. One interesting item as regards our work in this field is the fact that most of our printing is done by outside publishing houses, who give us their influence in circulating our publications. Thus we have no capital invested in publishing plants.

Great Britain.—Our work in Great Britain has been taking on new and encouraging developments during the last year. Six conference laborers are employed, and about thirty canvassers are selling publications. The truth is now planted in such important centers as London, Liverpool, Great Grimsby, Bath, and Southampton. The public effort made at Southampton has been quite phenomenal in our history. The two largest halls in the city, both used at the same hour, have not been sufficient to accommodate the crowds who have attended our meetings. The city is deeply stirred, and over seventy have already taken their stand for the truth.

An especially good work has been done in the distribution of our literature, particularly in the house-to-house sale of *Present Truth*, which by this means has attained a weekly circulation of over ten thousand copies. Many facts have come to light showing that the influence of this journal is widely felt. Several are known to have embraced the truth directly as the result of its perusal. While the financial depression has affected the work of our agents, fairly good sales have been made, and the call now is for additional consecrated workers from this field to enter the densely populated towns of these three countries.

That now is the time of seed-sowing is evident, for already talk of persecution against our office in London for Sunday labor is heard. In every country the storm-cloud is gathering, admonishing all of the shortening of probation's period, the time for active labor. At last reports there were about five

hundred Sabbath-keepers in this field. The tithe for the year ending June 30, 1894, amounted to over \$5000.

ASIA.

India.—Outside of Asia Minor, we have as yet no organized work on the great Asiatic continent. Since the last General Conference, two canvassers have been laboring in India. This work was begun somewhat as an experiment, but it has been doubly demonstrated that our publications can be sold in the Orient as well as in the western hemisphere. Marked success has attended the work, some \$8000 worth having been sold during the last eighteen months. Some workers from Australia have recently connected with the Indian work. One of these has entered with good success upon the sale of "Patriarchs and Prophets" and "Thoughts on Daniel." One Bible-worker has recently gone to this field.

China.—From Hong Kong, China, our missionaries are still sending out the silent messengers of truth. They report many interesting experiences, showing the good results of the work they are doing. Several are known to have embraced the truth from reading, during the last year. One of these is a sergeant on a British warship. As soon as his present commission expires, he hopes to enter some department of the work. In the interior of China a Swedish missionary has recently embraced the truth, and offers himself for service under the direction of our Board.

Means have already been provided for opening the work in India by the donations from our Sabbath-schools, and it is encouraging to note that China will come in for its share of attention from our schools for the last six months of this present year.

As the needs of this great continent are considered, the prayer to the Lord of the harvest to send forth laborers into the harvest seems especially applicable.

AFRICA.

Our work in Africa is carried forward in one conference and two mission fields. The conference in South Africa has been organized but two years. During the last General Conference term, twelve workers have been sent to this field from America. Two of these have gone into the interior as self-supporting missionaries, while others have entered various departments of the work of the conference. The conference has a flourishing school and an orphans' home in operation, and a sanitarium building in process of erection. While the membership at present is small, numbering only 184, a good foundation has been laid for successful work in the future.

Some fifteen months ago two laborers were sent

to the Gold Coast of West Africa, to open up the work. After remaining five months, one of them was compelled to return on account of frequent and obstinate attacks of malignant malarial fever. The other brother is still at work. He reports a good interest along the Coast to hear the truth. A ripe field exists for medical missionaries. Several laborers have been selected, one of whom is a physician, who will go from this conference to reinforce the work on that Coast.

In the interior of Africa it has been our purpose to establish a mission for some time. Last May two brethren from Cape Town visited the country, making observations of the land, climate, etc. Several brethren from America and South Africa accompanied them, whose purpose it was to locate settler's claims, and carry forward self-supporting missionary work. This they did, so that in darkened Matabeleland the truth has representatives who are endeavoring to let their light shine. Earnest calls have come from the field for teachers and other laborers. It is hoped that the near future will witness the establishment of our work in this region, with its many openings for labor.

AUSTRALASIA.

Australia.—A most encouraging gain is reported from this field. One hundred and sixty-four have been added to the membership of the Australian Conference, and new additions are constantly made. As the result of the camp-meeting held at Melbourne one year ago, something like one hundred new Sabbath-keepers have taken their stand for the truth. The recent camp meeting at Sydney bids fair to furnish as encouraging results. The present membership of the Australian Conference is 820. An addition of seven ordained ministers has been made to the conference list of workers during the last year. These additions have been largely due to laborers sent from this country. The tithe of this conference for the year ending June 30, 1894, was \$6772.56, a gain over that of the previous year of \$172.85.

New Zealand.—New Zealand has not shared so fully in the prosperity of her sister conference, but has, notwithstanding, been making good headway in recovering herself from some of the reverses of the past, and is building a good foundation for future work. The canvassing work is on a better basis than ever before, and an encouraging gain in church membership is reported. Our people generally are alive to the work, and are determined to labor with renewed earnestness. There are eight churches in New Zealand, with a combined membership of 326.

MEXICO.

Chief among the important enterprises begun during 1894 stands the medical mission which was opened in Guadalajara, one of the principal cities of Mexico. From the experience of others in this line in other countries, and from our own experience as a people in Chicago, it was believed that this method would prove a valuable auxiliary in reaching the Mexican people. At the present time eight workers are connected with the mission.

The following general summary for the year shows the character and scope of the work done: Number of separate cases treated at the mission houses, 2519; number visited at their homes, 466; total number of persons treated, 2985; number of treatments given, 13,931; operations performed, 21; receipts from paying patients, \$1399.81. It will be seen by this that on an average twelve new patients have been treated for each week-day since the mission was begun. A general impression for good has been created.

The establishment of our work in such a country as Mexico must be by the principles of education and slow development. In the line of educational work a kindergarten school is now carried on, with some thirty-five pupils in attendance. Some twenty-five of the pupils meet with us in Sabbath-school every Sabbath.

CENTRAL AMERICA.

At the last General Conference our work had just begun in Central America. Since then it has gone forward most encouragingly. In Belize and the neighboring islands are 108 Sabbath-keepers, largely the result of work since our last biennial meeting. One church of fifty seven members has been organized. Through the liberality of native brethren, two mission houses have been donated to our work. By native liberality, also, there has been erected a substantial church building, also a mission school-house, where a mission school has been carried on since last July, by workers sent out by the Board. The school at present has an enrollment of fifty-five, and is nearly self-supporting. The tithe from this field amounted to \$410 during 1894. Special attention has been given by our missionaries to the sale of publications. In consequence, while no regular canvassers have been engaged in the work, some \$1300 worth of publications have been sold during the last two years in that field.

SOUTH AMERICA.

The development of our work in South America has demonstrated that very much may reasonably be expected from that field in the future.

Argentina.—It is four years since the Board sent laborers to Argentina. These have been engaged wholly in the sale of publications, their combined sales since their entrance into the field to the present time amounting to over \$10,000. This represents work done in Argentina and Southern Brazil. Several Sabbath-keeping companies have been visited, and meetings have been held in various districts. As a result, we have in Argentina to-day three organized churches, and there are several more companies in Argentina and Southern Brazil which will soon be placed on an organized basis. At Crispo, Argentina, our church numbers sixty, and the Sabbath-school has a regular attendance of something like ninety members. A deep interest prevails to-day in Argentina among the French Waldenses, and a favorable field for labor seems to exist among many of the colonies of Germans and French which are scattered throughout the country. Our native brethren and sisters are getting the spirit of labor, and an institute will soon be held at Crispo, in which it is hoped that some may be educated to go out to labor for their friends and neighbors.

Brazil.—In Rio de Janeiro, where a book depository was established last summer, several intensely interesting experiences have taken place, which show that our occupation of that field was none too early. A Portuguese colporter, a representative of the American Bible Society, has taken his stand with us from reading "Patriarchs and Prophets," and from some Bible readings which have been held with him. He in turn has interested a fellow colporter, who is studying the truth with much eagerness. Had we publications in Portuguese, both these young men would gladly sell them. Until translations into this tongue can be made, they purpose to continue in the sale of Bibles. Thus has the Lord provided us with laborers in this language before we have literature to supply their needs. Is it too much to believe that he will likewise provide laborers in every language for the carrying forward of the truth in convenient printed form for distribution? Several other countries in this great South American continent have also been entered by our laborers.

British Guiana.—In British Guiana, while the work is moving hard and slowly, many evidences are seen of God's willingness to bless. A number of additions have been made to the church in Georgetown. The church building has been extensively repaired.

Chili.—Several months ago two brethren sailed from San Francisco to open up the canvassing work in Chili. They have reached their destination, and already made encouraging sales of books.

United States of Colombia.—The United States of Colombia has likewise a representative of the truth in a brother who sailed for Bogota three months ago, to labor as Providence might indicate, as a self-supporting missionary. It is his purpose to finish a course of study in a Spanish school, at the same time laboring to advance the truth as he has opportunity.

(Continued on page 261.)

EDITORIAL NOTES.

It will be noticed in the reports of the district superintendents that each part of the field possesses its peculiar claim for attention and labor. What one lacks in territory it makes up in population, and *vice versa*. If one contains a greater population than others, it would seem reasonable that it should be entitled to laborers accordingly. On the other hand, if the territory be large and the population sparse, then it requires more help to reach them.

ELDER D. A. ROBINSON accompanied his written report of the work in London with some intensely interesting *extempore* observations. He related circumstances showing how our work is being brought prominently into notice and to the favorable attention of leading minds in England.

The gentleman at whose establishment our books are bound has read "Patriarchs and Prophets" by taking the sheets home with him. He voluntarily remarked that he thought "the book was inspired." This gentleman has been elected to Parliament, and he is much interested in the welfare of our work.

THE minutes of the meeting of the Sanitarium stockholders which was held yesterday afternoon, do not appear in this number of the BULLETIN because of the lack of time for preparing the tabulated reports. We will say now that the meeting was an interesting one; and we all rejoiced in the prosperity of this worthy institution and in its noble work for the suffering and the poor. The reports will appear to-morrow.

WE were all glad to welcome Elder R. A. Underwood from Ohio. Ill health has seriously interfered with the labors of this esteemed brother for some years. Our readers will be glad to learn that his health is now improving, and that he is again able to resume active work in the cause he loves.