

The Daily Bulletin

Of the General Conference

Keizer from

"Glory to God in the highest, and on earth peace, good will toward men." Luke 2:14.

Thirty-third Session.
SOUTH LANCASTER, MASS.

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TO-DAY'S ANNOUNCEMENTS.

PROGRAM.

- 8:00—9:00, Bible Study.
- 9:00—9:30, Recess.
- 9:30—10:30, Conference.
- 10:30—10:40, Recess.
- 10:40—11:30, Conference.
- 11:30—1:30, Committee Work.
- 1:30, Dinner.
- 3:00—4:15, Conference.
- 4:15—4:25, Recess.
- 4:25—5:30, Conference.
- 5:30—7:00, Committee Work.
- 7:00—8:15, Preaching.

Committee on Plans and Resolutions will meet in Foreign Mission Room at 11:30 A. M.

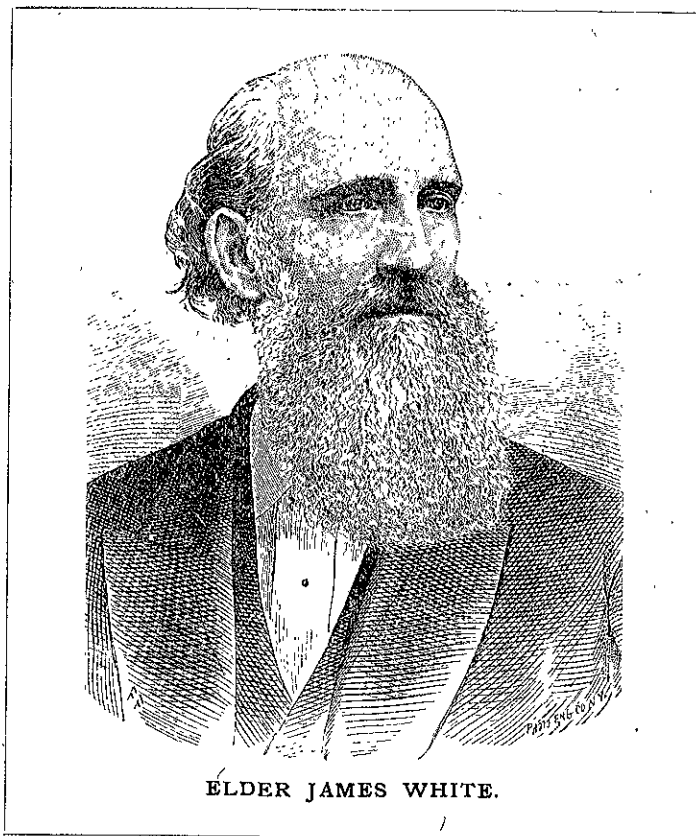
Committee on Distribution of Labor meets in the General Conference Room at 5:45 P. M.

The extended storms of the second week in February resulted in delaying the major portion of the conference delegation a little more than twenty-four hours. On this account the opening of the conference was hindered one day, and the first meeting of the session held on February 15, instead of on the 14th, as appointed.

The thirty-third General Conference is fortunate in the place of its meeting. The delegates, as they have arrived singly and by carloads, travel-wearied, from the far West and South, and storm-worn from across wintry seas, have been given a cordial New England reception. No time, thought, nor trouble has been spared, or felt to be too much, to provide for the entertainment of the delegates in comfort. Such a reception in brotherly loving-kindness can not fail to warm the hearts of all the delegation, and make itself felt in an increasing spirit of love and harmony throughout the conference.

The comparison of the present with the past, as shown in the address of the conference president, is both entertaining and instructive. To read it will help the mind to appreciate by what sacrifices the early laborers established the work, the fruits of which so many thousands are now enjoying. Let all study carefully the list of recommendations near the close of the address and then watch future BULLETINS for the outcome of them. The entire outlook, as seen through the president's words, is hopeful and cheering.

Sabbath, February 11, the delegates already in attendance at the preliminary meetings of the conference joined with



ELDER JAMES WHITE.

the members of the South Lancaster church in the services of the day. The morning address was delivered by Elder O. A. Olsen, president of the European Union Conference; while in the afternoon Elder George A. Irwin, president of the General Conference, read inspiring instruction from a late and unpublished Testimony, with comments. Elder Olsen, in his discourse of the morning, sounded a trumpet tone of faith, courage, and hopefulness, and touched the key-note of the coming assembly with earnestness and power. This was a fitting herald of the auspicious opening to this conference, upon which hang such momentous issues.

Those who wish to fathom the "under-current" of the conference will please read the BULLETIN carefully day by day. There will be nothing "between the lines" but the printer's leads, and all may be assured that the "breath" of the assembly will be discerned on the very surface of what appears.

THE CURRENT "BULLETIN."

The thirty-third session of the General Conference greets its delegates this year of grace at South Lancaster, Massachusetts. This body was organized in the year 1861, with hardly a thought, at first, that its sessions would ever be held outside of Battle Creek, Michigan,—the place of its establishment. But in the year 1882 a session was held at Rome, New York, in the month of December. In November, 1887, the body met at Oakland, California; and the following year, in October, at Minneapolis, Minnesota. The next session held outside of Michigan was at College View, Nebraska, in February, 1897. Until 1889 these sessions occurred

VOLUME EIGHT.

It will be noticed that this volume is numbered eight in the series; and doubtless some may wonder why, when the last was counted as volume one. It happens this way: The editors have been changed at each session, and in removing the Conference from place to place, those appointed to work on the paper have not always been able to gain access to previous records, and so have thought it safer to depend for reference on the *dates* of publication rather than on the *numbers* of the *volumes*. Therefore, if any who see this notice desire numbers of the BULLETIN recording proceedings of past years, they are reminded that, in order to be sure of getting what they want, it will be necessary to order the numbers wanted of a certain *year's* issue, rather than to call for them from any given *volume*.

THE FIRST PRESIDENT OF OUR GENERAL CONFERENCE.

As a hardy pioneer of religious reform, Elder James White stands pre-eminent among Seventh-day Adventists. Born in Palmyra, Maine, August 4, 1821, his boyhood days were of the ordinary sort. Growing into man's estate, he developed a large and well-knit frame, capable of great endurance. Giving himself to the Lord, he was enrolled a member of the Christian Church at the age of fifteen. After a brief course of academic studies, and a few terms of successful school-teaching, his attention was called to the then absorbing theme of the immediate coming of Christ, which he espoused with all the ardor of his enthusiastic mind. This done, nothing seemed so clear to him for a life-work, as public labor in behalf of his newly received faith.

In this he soon became one of the most fervent and untiring witnesses. His enthusiasm led him into excesses of labor, which heavily taxed his nerve force, yet he pressed onward until the great disappointment of 1844. This brought a short respite, until the prophetic miscalculation, which had baffled the believers, was made clear, when he again gave up all for the work. In 1846 he was united in marriage to Miss Ellen G. Harmon, of Portland, Maine, who, in conjunction with him, was destined to wield a leading influence in God's closing message to mankind. The duty to observe the Sabbath, as enjoined in the fourth commandment, preparatory to meeting the Lord, was then being agitated. With a few others, Elder White accepted this as a fundamental truth, and was soon called to assume the responsibility of chief counselor for an infant denomination.

As a scion of the old Pilgrim stock, Elder White inherited a warm love for righteousness and truth, and an intense hatred for all that savored of injustice or hypocrisy. With these traits, he possessed the courage of his convictions, and was ever ready to undertake the cause of

annually, but since then they have been held biennially.

The first attempt to publish daily the proceedings of the conference was at the California sitting. Since then the DAILY BULLETIN has seemed to be a necessary feature of each recurring session. In addition to registering the daily proceedings of the conference now sitting, it is designed to make this volume of the BULLETIN replete with historical data relative to the founding and working of our various institutions, and to give life sketches of the pioneers in the message, who are now resting from their labors. Each number will contain illustrations,—a feature entirely new in the BULLETIN. The hope is to make the volume so valuable for historical reference that every one who sees the first number will want the entire volume. Let every one who receives this paper show it to others, and induce them to subscribe if possible.

We have now no time to nurse grievances.

the oppressed and downtrodden, so that in time he was looked to as an indispensable factor of the work in every part. When the General Conference was organized in 1861, he was the unanimous choice for president; when the Publishing Association was incorporated, he became president of its board; when the Health Reform Institute (Battle Creek Sanitarium) was established, he was chairman of the Board of Directors and superintendent of its management; he was the founder, and for years the director, of the Battle Creek College work, as he also was of the Pacific Press Publishing Company, of California.

The secret of his success was not far to seek. He kept near the people. No important plan was set on foot without first submitting it to representative men outside the official boards. If necessary, they were called together for consultation from distant points. When it was decided to take certain measures, it was because the people indorsed them beforehand, and directed them by vote to be put in operation as their own. Elder White was emphatically a leader of men. His social disposition won him hosts of friends; and his acuteness of perception, foresight, and sagacity, with memory of facts and details, by which he adapted himself readily to new circumstances, made him a valuable adjunct in the community where his greatest labors were accomplished. Public positions of honor and trust were frequently offered him; but these he usually refused, preferring to devote his entire energies to the upbuilding of the Lord's work.

Worn out from excessive labor, he had not the power to resist a cold contracted in a tent-meeting; and, like a tired warrior laying off his armor, Elder White fell asleep, August 6, 1881, being sixty years of age.

A LOGICAL NECESSITY.

It may be well to state that the size and shape of the BULLETIN, as now introduced, have been adopted to secure more space in which to report the important proceedings of the conference. In order to keep the paper true to its name, it has been decided to report, more fully than before, the speeches of the delegates, and so make known to all who can not be in attendance, the reasons for adopting given measures.

Of course, it will not be deemed the best policy to report any speech in full, if it is seen that by so doing others will be entirely crowded out of print. As the space of the paper is still considerably limited, no one, therefore, ought to expect to see his speech printed word for word. All the essential features of every speech, however, will appear, and these in the exact words of the speakers. It will be the constant aim of those who make up the paper so to divide the space among all that the position of each will be fairly presented. It may be necessary, indeed, to use the blue pencil on some of the official reports, lest they should monopolize space that ought to be occupied by others.

Those, therefore, who would like to see as many of their words of counsel as possible in the daily reports will do well to study to profit the following sensible advice, taken from a religious journal:—

"When you've got a thing to say,
Say it! Don't take half a day;
When your tale's got little in it,
Crowd the whole thing in a minute!
Life is short,—a fleeting vapor,—
Do not fill an eight-page paper
With a tale which, at a pinch,
Could be cornered in an inch!
Boil it down, until it simmers;
Polish it until it glimmers!"

GENERAL CONFERENCE PROCEEDINGS.

Organization—Address of Welcome—Response—Remarks by Delegates—Admission of New Conferences—President's Address—Treasurer's Report—Appointment of Committees.

FIRST MEETING, 10 A. M., WEDNESDAY, FEBRUARY 15.

The conference opened promptly at ten o'clock, with Elder George A. Irwin, president, in the chair. After singing the hymn, "All Hail the Power of Jesus' Name," and listening to the reading of psalm 107, the congregation joined heartily in prayer with Elder J. N. Loughborough, who is now the oldest minister, in length of service, in the denomination. After singing another hymn, the president of the New England Conference, Elder H. W. Cottrell, delivered the following address of welcome to the delegates:—

"On account of two distinct features of Christian faith, we as Seventh-day Adventists exist as a separate and distinct people; namely, a fixed belief in the soon coming of our Saviour and in the reformation of the Sabbath in the church. I am pleased to say to this delegation this morning that the New England Conference, in which we are now assembled for this session of the General Conference, has the honor, under God, of having had organized in it the first two churches of the denomination,—the Washington, New Hampshire, church, and the Dartmouth, Massachusetts, church. I am also further pleased to say that these churches are still firm in the faith: When, through the president of our General Conference and his committee, I invited this General Conference session to be held here, I was then, and am now, of the opinion that the invitation was by the dictation of the Spirit of God. Everything has turned to our hand in the preparations for this conference; and I think, according to the Testimony of the Spirit of God, that he has something better for us here in the East than we have had before. These General Conferences have heretofore been held farther West. The Lord has said that the time would come when the message would go in the East with power. I believe this, and I believe that this meeting will mark an epoch in the work here in the East, and from this time it will go with greater power than ever. Now, Mr. President, General Conference delegates, and visiting brethren and sisters, in behalf of the Executive Committee of the New England Conference, and of the New England people, I bid you a hearty welcome among us. Our public and private houses are all thrown wide open to you. We trust that you will make yourselves at home, and we bid you welcome in the name of Jesus Christ."

The following response followed from the president of the General Conference:—

"In behalf of these delegates, it affords me pleasure to accept this invitation that has been so kindly extended to us; and I am sure, from what I have seen since we have been here, that it is not simply in words, but that it comes from the heart. The location of the conference at this place was seemingly a little peculiar. I don't know that it would be out of place to speak of the successive steps that led us to hold the conference here. We began last spring to think about the matter. Our first thought was to hold the conference as a camp-meeting. Washington City was thought of, and we went so far as to visit that place in search of a location; but after considering the matter more fully, it did not seem to meet the approval of the presidents of the conferences, they feeling that it would

interfere with their spring work. Then, as the days and weeks passed away through the summer, we kept thinking about a place. Other places were suggested to the committee. Chicago was talked of quite strongly by some, and at one time it seemed as if the conference would be held there; but when we came to test the matter through the Conference Committee, there did not seem to be that unanimity that should be seen in settling a matter of so grave importance as the holding of a session of the General Conference. We then wrote to the presidents of the conferences, suggesting the places that had been mentioned, and asking their opinion. This did not leave the matter in much better shape than it was before; indeed, on two of the places there was a tie, and it did not seem as if it would be wise for the conference to settle the matter definitely by one or two votes. In the meantime, while deliberating over this, a letter came to my home, with a special-delivery stamp, and was delivered on the Sabbath. When I opened it, and read the invitation that Elder Cottrell extended on behalf of the people of the New England Conference, to hold the meeting at South Lancaster, I was impressed that this suggestion was from the Lord. Elder Cottrell had already passed in his vote, in favor of Battle Creek. Afterward the Lord impressed him that the conference should be held here. Then I laid the matter before the committee, and they were unanimous in deciding that this was the place where it should be held. Ever since that time I have been more and more convinced that the Lord led in this matter.

"Now here we are, brethren, comfortably settled in a place where we can be shut in with God, to consider the great and mighty work for this time. And it seems to me that it is fitting, since the message is to return Eastward, as Brother Cottrell suggested, as quoted from the Testimony in his introduction. The message is coming back to the East. Just as the gospel came from the East in the first place,—from Judea, from Ur of the Chaldees,—and gradually spread westward, so God in his infinite providence saw fit to commit to the keeping of this people the last great message to the nations of the earth,—the third angel's message,—which rose in the East, spread westward, and now is returning eastward, whence it will go in mighty power until it enriches the world, when the Lord will come in the clouds of heaven.

"In the conference to-day we have men who, going from the East, have acted a prominent part in raising up the message in the western part of this country; men who have carried the gospel from this nation to other nations; men who have preached the gospel in the very place where it sprang up in Judea, and away back in the land of Ur of the Chaldees. It is therefore fitting that this conference be held here at this time.

"I am satisfied that the brethren here will do all in their power to make our stay as comfortable and pleasant as possible. [Cottrell: Sure.] Now I trust that right at the beginning of this conference, there will come in that spirit of brotherly love and union that will bind our hearts together as they have not been bound in the past,—bound together as were the hearts of the men and women in the movement in the early days that have been spoken of. So I am glad to-day to accept the kindly invitation that has been extended by the New England Conference, and especially by the South Lancaster church.

"We shall now leave the meeting in your hands. The Lord is present here. The Spirit of the Lord has been present in our auditing work, in our committee work, and in our councils, in greater

measure than at any time since I have been connected with the General Conference Committee. Now, let us transfer this right into this meeting, and begin praising the Lord from the beginning. We shall be pleased to have you occupy this time in an old-fashioned love-feast, telling what the Lord has done for you."

The meeting was then turned over to the delegates, for expressions of gratitude to the Most High for blessings received:—

J. N. Loughborough: My heart is deeply impressed this morning with what I see before me. My mind naturally runs back to the days when this cause was a great deal smaller than it is now. I took my stand in the truth about the same time Brother J. H. Waggoner and Brother M. E. Cornell took theirs. We did not have more than half a dozen ministers, and but one sixty-four-page tract. It was not long till we had another book; but for a time we had this tract and the *Advent Review*, containing about one third as much as it does now, and issued once in two weeks, when there was money enough for its publication. The paper was sent out free. As I look over this delegation, and think that it is only a representation of what God has raised up; and also of the many agencies now in existence for carrying on his work, I can only exclaim, "What hath God wrought!" But there comes this solemn thought: How much more might have been wrought, had there not been so much of human wisdom in our work. But I am thankful that our God is merciful. Brother Cottrell spoke of the first churches that accepted the truth in New England, and I thought: This field has the honor of being the place of residence of Elder Joseph Bates, the great apostle of the third angel's message. Perhaps all may not be aware that Brother and Sister White themselves received Bible instruction from Elder Bates, which resulted in their accepting the truth. I am thankful to be in the place where, we may say, the third angel's message really started.

H. W. Cottrell: Permit me to say that Elder J. N. Andrews wrote his "History of the Sabbath" within a mile and a quarter of this church.

J. N. Loughborough: Thank the Lord for that! I have also thought of the time when, in the providence of God, it was the privilege of your humble servant first to come here. We had a meeting in South Lancaster, not a hundred rods from this very place. Very few of the persons who attended that meeting are now living. Many of them are asleep in Jesus, awaiting the final triumph, which we believe to be so near at hand. The meeting was called a "conference," and was held in Brother Haskell's house, near this church. Brethren from Vermont and other States were present, but the private residence was large enough for the number assembled. We had a glorious time, and even in that early day we expected great things for New England; but if we had been permitted to see into the future, and witness this scene before me to-day, I know we would have thought that the Lord's coming was not far in the future. It was my privilege, in the providence of God, to organize the South Lancaster church in 1864, just about this time of year. We organized it out in the country, about a mile from here, at the house of old Father and Mether Priest,—not the ones who died a few years ago, but the preceding generation. Eight souls were charter-members of this church. About the last time I engaged in the ordinances in South Lancaster, Elder S. N. Haskell was with us; and he said that the first time it was his privilege to join in these ordinances, they were held immediately following the organization of this South Lancaster church, when we were both present. Since

those early days the Lord has done great things, not only for New England, but for other parts of the world. I thank God that I can meet with you this morning. I did not expect to be here. I pleaded with the officers of the General Conference to be permitted to remain in a warm climate; but they thought it would be well for me to come here; and now I am glad that I have come. I find this to be a warm place,—perhaps not so warm out-of-doors, but I can feel the warmth of brotherly love in this assembly. A week ago last Sunday I was out in a garden picking peas; and on our table we had fresh peas and ripe tomatoes for dinner. We can not do that now in New England; but I believe there is some precious fruit right here that God wants picked. We were delayed by a storm on the journey. I do not know for what reason, unless it was that the Lord thought best to give us more time to meditate and pray before beginning our work. We had glorious meetings on the train; and we saw good results from them. One brakeman came inside the car while we were having a social meeting; and he said, "I am a poor sinner," and soon went out. It seemed as if the power of the Spirit of God was there, and he knew it. Other officials on the train spoke of our not complaining because of the delay, and remarked that these were real Christians. I don't know when I have been in a better social meeting than we had yesterday morning. It lasted two hours. My heart is with you, brethren; and I expect here to keep seeking the Lord continually, that we may have a glorious time throughout this conference.

O. A. Olsen: My heart is filled with gladness and tenderness at the wonderful goodness and mercy of God. I shall not be able to give expression to my feelings; but I praise God for what he has done and is doing. Brother Loughborough has reverted to the past. I call to mind the time when the truth reached us in Oakland, Wisconsin, in 1858. It has been my privilege to follow its history since, to see its wonderful developments, and to have a little part in the work. I am more thankful this morning than I can express, to see what we see here, and to sense the presence of God with us in so marked a manner. When I went on board the steamer at Southampton, I found an envelope addressed to me, containing two little cards. One had written on it these words: "My presence shall go with thee;" the other, "Jesus himself drew near and went with them." These words became very precious to me. The Lord was with us, and is still with us. I am thankful for what I have seen in the fields in which I have had the privilege of laboring. This morning your faces give me joy and comfort. I can praise God. My feelings are too full of gratitude to God to give expression to them.

R. A. Underwood: I am reminded of the first General Conference I had the privilege of attending among this people. It was held at Battle Creek, Michigan, in a large tent pitched on the old fairgrounds, near the present residence of Dr. Kellogg. As I look over this audience, I see very few of those who were delegates at that time. Among this number are Elders Decker, Corliss, and Loughborough. I am thankful to God for all I behold this morning. As Elder Loughborough was speaking, this text came to me: "Let my mouth be filled with thy praise and with thy honor all the day. Cast me not off in the time of old age; forsake me not when my strength faileth." Ps. 71: 8, 9. This promise is sure to those who have borne

the burden in the heat of the day. As I see the many younger men who are coming forward, who know little of the trials, hardships, and sacrifices of those older believers in this message, this text comes to mind:—"I have written unto you, young men, because ye are strong, and the word of God abideth in you." I John 2:14. I have thought much of this General Conference coming to the East,—how those who accepted the truth in New England sacrificed to send not only one or two of their ministers, but almost all, beyond their own borders, to the West. The Western conferences are the result of those sacrifices. May God inspire all our hearts with this same spirit, and lead us on to victory.

S. H. Lane: I well remember the time, —1853,—one year after Elder Loughborough accepted the truth, when he left New York, and came to Battle Creek, Michigan. He came into our neighborhood, a few miles from Battle Creek. We were connected with the Presbyterian Church. Because of prejudice on the part of my parents, he did not receive an in-

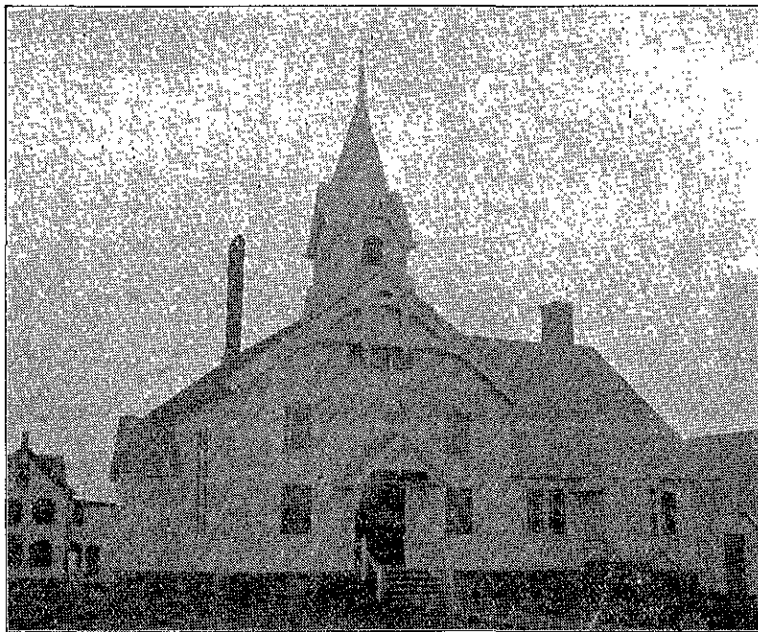
a manner that the divine approbation may be upon us.

J. H. Morrison: I am thankful this morning for the privilege of meeting with my brethren here. I am thankful that years ago there were souls in this country, whose hearts were open to the reception of this blessed message, because it was from this place that the message found us in the West. Thirty-three years ago last June I first heard of this truth. The first living preacher that I heard was Elder Loughborough, who has spoken this morning. When I listened to the truth from the living preacher, although I had read the message, my heart rejoiced. I still rejoice in this blessed message, and trust that it will receive an impetus from this meeting that will be felt throughout the length and breadth of the land; and I believe it will. We have felt the need of many things as necessary to some great work we ought to do; but, brethren, I feel this morning that there is nothing we need so much as consecration,—as men devoted to God. I trust that there

is good to-day. "What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation, and call upon the name of the Lord." Goodness and mercy have followed me continually, and never more than since the last General Conference and during the last year. Especially in the last few weeks have the goodness and the power of God been manifest in me. We had storms all the way: every mile, almost, we have met with difficulty, ever since we left home; but the presence of the Lord has been with us, and he has given us rest. When we were crossing the sea, and the storm was terrible upon us, and the ship was so racked that it seemed as if nothing built by man could hold together, I found great comfort in looking at the hollow of my hand, thinking, It is not very much water that I can hold, and God measures the seas in the hollow of his hand. How safe! I never had a more joyful feeling than when I lay there in my room, the storm raging,—but God was there. Who is a god like unto our God? I will sing of the mercies of the Lord forever.

R. M. Kilgore: As I sit here and listen as the brethren tell of their experiences in connection with the cause of present truth I feel like keeping my seat, realizing that God is God. God has greatly blessed me all the years since I have been connected with the work. In 1865 I laid off the soldier's uniform, donned the uniform of Jesus Christ, and found myself identified with a strange people. A few years later I was called to labor in the New England Conference for a short time. Since that time the Lord has sustained me in the most wonderful manner. I feel so thankful to be here with the brethren again. Their faces all look so good. Once in two years we can meet and join hands, asking the blessing of God upon one another. I have never felt the power of God in my soul so much as at this meeting. The work has advanced for a long period of years; and through the grace of God these older brethren are still with us. I am glad that these younger men can take hold and help in the work. May the Lord bless this conference in all its work, and may there be that consecration on my part, and on the part of each of us, that God so much desires to see.

Mrs. S. M. I. Henry: I feel that it would be impossible for me to allow this morning to pass without saying a word. The greatest marvel of all the mercies that God has given in my life is that I am here this morning. I have been thinking of the last General Conference. I was an invalid in my wheel-chair, at the sanitarium, and had been but three months in the Sabbath. That had come to me as by a flash of light. It had been with me all the time, but I had not seen it. But as God flashed his light upon it in my sight, I had no rebellion against it, but believed and loved it. So I have been walking in this way. I began corresponding with the brethren in the church that I had been born into, and expected to live in the rest of my life. I had felt no drawing anywhere else. That was my home, and why should I not stay there? One day my nurse said to me that the General Conference would meet in the Tabernacle, and asked if I would care to go. I asked if they would let me in, and she said, "Certainly, they would be glad to have you there," and said she would be glad to take me down in my wheel-chair. So I was taken in near the platform, and there I listened to the proceedings. They were different from anything I had ever seen or heard



THE SEVENTH-DAY ADVENTIST CHURCH OF SOUTH LANCASTER, MASSACHUSETTS, IN WHICH THE THIRTY-THIRD SESSION OF THE GENERAL CONFERENCES NOW CONVENED. SEATING CAPACITY, 700.

will be such a consecration as has never been witnessed among this people. And I am with you to give myself anew to God. I praise God for the measure of health he has given me, and I know that God has great things for even me. As I look in your faces, I rejoice in the exceeding great and precious promises which God has given us, and for the blessed messages which he has sent us from time to time. I trust we shall have the presence of God with us during this meeting.

A. T. Jones: When we hear these brethren speak of the thirty-three, forty, or more years of devotion to the cause of God, of course it cheers us; for it is a good record. And when we hear them speaking of how they consecrated themselves to God, how deeply that ought to impress us who are younger to make a much deeper consecration, that we may not only do the work that comes to us, but that we may help to lift the burdens that come from these older ones, that we may make it brighter and more cheerful for them as the days go by. Thus may it be, brethren, that we who are younger shall seek God for ourselves, and so help those who are older.

E. J. Waggoner: My heart is full of thanksgiving to God this morning. I can not tell of so long an experience as some of these who have spoken before me; but I know that God is almighty now. He

invitation to our home; but I thank God that the seeds of truth found lodgment in our family, resulting in our accepting the truth. Through God's keeping power, I am here to-day. I am more anxious to-day than ever to see this truth spread until it shall have gone to earth's remotest bounds. I remember the first General Conference ever held in Battle Creek, in 1855; and since that time I have attended all but three. I have seen the message grow from a mere cipher, so to speak, to its present proportions; and we have not seen it all yet. This is only the beginning of the end. This message will triumph. The Spirit of the Lord has accompanied it, is now with it, and will be with it to the end. We are in the time of the loud cry. The same Lord lives to-day. The key-note of our message in those early times was, "The Lord is coming," and "The seventh day is the Sabbath." I trust the key-note will not be changed. It will be a dark day for this denomination when we forget the fundamental truths that have made us what we are. I trust there will be such a revival of these, at this meeting, that grand and glorious results will come,—and they will come, as surely as the fruit follows the blossom. The Lord was never more willing to bless us than he is to-day, and I trust that the Spirit of God will give us a unanimity that will enable us to grapple with every proposition, and discuss every point in those propositions, in such

every point in those propositions, in such

every point in those propositions, in such

before. Things were evidently not going very smoothly; men took reproof as I had never heard of before. I have since learned that many of my brethren wished I was not there; they were afraid my heart would be hurt, and I would be turned away from the truth, by what was going on. But right then and there the Lord poured such a blessing into my soul as I had never known before in my life. [Delegates: Amen.] I shall never forget it, and I said to myself: This is my people. I will go through anything, I will do anything, or be anything, if only I can come in with this people. From that time I was a Seventh-day Adventist. It was not until April that I was baptized; but I was one with you in every sense of the word. The truth was so logical in all its proportions that I was never concerned about the details. I knew that anything I should discover in it would be right. And so I am waiting for the more and more grace that comes along every little while; and every time anything comes out in this message, I know it is mine, and I love it every time. I love the Sabbath, and I love the appearing of our Lord. [Amen.] Sometimes I have thought that the Lord took me out of my wheel-chair, and gave me the wonderful physical strength that I have, that I might walk through to meet him. Still, I do not know; but I am with you in the work, and I am glad to have a share in it. I appreciate the privilege of being a member of this company this morning, of looking into your faces, and of breathing this atmosphere. I will speak of one thing that impressed me strongly when I first looked at that company assembled in General Conference,—I thought of Jesus and his fishermen; and I said: It is the same company, only multiplied. Here are several times twelve, and there is not a Judas among them. Those were the thoughts that came to me. The same faces, the same appearance, the same garments, the "ministerial cut" lacking,—that which had always offended me in companies of ministers. I sat there, and rejoiced to see Jesus and his company back again, re-enforced by so many. And I want to say to you, brethren, no matter what comes, see to it that you keep to the fishermen's style, and then the Lord will be able to do something with you; but just as soon as any Seventh-day Adventist begins to despise that, he will lose power to carry the truth.

H. F. Phelps: I can scarcely forbear a word in this meeting, for the reason that my experience dates back in this message a good many years. I have grown old in this cause. My uncle walked seventy-five miles to preach the third angel's message to my father's family. I thank God that we had a heart to accept that message. My heart has beaten in unison with this people from that day to this. My heart has turned toward the East many times, where the message arose. I thank the Lord for the privilege of being with you this morning. My heart is full of courage and hope in God.

W. Ziogler: While these gray-headed fathers in Israel tell of the sacrifices made to carry the truth in early days, I am led to see, through these, the joy they had in bearing that message to us that are here to-day, and the joy that they have this morning in seeing how God has crowned their efforts in bearing the precious truth to us. It stimulates me to action, and leads me to see that Israel's God still lives. While I see, brethren, how you who are old in the truth have dug into the prophecies, and brought the light to us, I am led to wonder how we could get it if we had to

dig for it as you did. I am glad to be with you to-day, and to know that God keeps him in perfect peace whose mind is stayed on him.

M. C. Wilcox: My heart is full of praise and thanksgiving to God for the privilege of being here. It seems to me that the faces of my brethren never looked so good as they do this morning. I know that the time since the last General Conference has been the best part of all my life. The last year has been better than the preceding, and the Lord is growing dearer all the time. I am learning to know more of him, and I love him better. I have thought for some years that I could not love his truth any more; but I know I love it more than I did the last time I met with you. All I have and am has come to me through this last precious message. It has been demonstrated to me that it has power to convert sinners. It took my feet from the miry clay, and placed them upon a rock, and put a new song in my mouth. I praise God, and I want, with you, to yield my powers to him. The Spirit of God is here. He is our God forevermore.

At this juncture the congregation sang: "O, happy day, that fixed my choice."

Wm. Covert: I am very glad for the privilege of being with you, brethren and sisters. Thirty-one years ago the Sabbath truth came to me; but I did not accept all the truth that came to me. I am becoming better acquainted with the Lord. Although the experiences of the thirty years that have passed are sweet to remember, I am glad to say that the experiences of the present time—the closing days of 1898 and the early days of 1899—have been the richest of all my experience. I do praise the Lord for the glory that God gives to those who endeavor to follow in the footsteps of Jesus Christ.

R. R. Kennedy: I have been much interested and encouraged as I have heard the testimonies of the older brethren in the work. My faith is strengthened as I hear what they did. Now that God has called us who are younger, I feel like joining hands with these fathers in Israel, and helping them push forward the work. There is a great work to do; but we know that there is a power that will enable us to gain the victory over all our besetments and over everything that will come in the way of the progress of the message.

T. E. Kimball: My heart is filled with thankfulness for the goodness of God and his mercies to me. I have been for four days out on the ocean through all this storm. In that time the text occurred to me, "The Lord hath his way in the whirlwind and in the storm." Brethren, I rejoiced all through that experience, and also for the hope that God had given me. I had something like a meeting on the ship. There were those who became interested in reading the principles of the truth. I rejoiced to see them reading the blessed truth of God's word.

L. R. Conradi: I feel glad, brethren, to be with you as a monument of the grace of God. It is now six years since I have attended a General Conference. As the brethren here have related their experiences, and as I look back upon the time when I first heard the truth, I feel grateful to God for the many proofs of his mercy and love in extending this cause. It is now twelve years since I had the privilege of first going to Europe. I am grateful to God, as I look upon the work in these countries, to see how it

has traveled from city to city until now the greatest cities of our field have companies of believers. I remember when we first began in Russia, in 1886, and organized a little church out in the country: We thought then that we would have to be in the country, among our nationality, far away from the Russian people, so that we would be safe; but now only a few months ago we had meetings in St. Petersburg and other leading cities of that empire, and God's protecting care was over us. Brethren, I praise God to-day that the truth is not only going to the West, but that it is returning to the East, and that we can see it return to the East. Four months ago we had a general meeting right among the Buddhists and Chinese; some of our brethren live among them. This shows that the truth is going into the heart of Asia. It rejoiced me to come here. I did not expect this privilege some months ago. The captain said that our voyage was the most turbulent that he had ever made, in twenty-five years. We thought we had rather a hard time of it; but since we hear the reports from all around, we see that we did not realize how fearful the storm was. We are grateful to God that we have arrived, and that he has protected us. My desire to-day is to consecrate myself fully to God. I thank God for the privilege of being with you, and I want to be with you in the kingdom of God, as a monument of his grace.

L. Johnson: I am indeed thankful to be permitted to meet with you once more, after the voyage which has been referred to. Though it was rough, this morning is enough to pay for it all. For my part, it seemed that the peace of God was ruling in my heart, and I felt happy and glad all the time. I was well all the time, and the Lord was near me with his blessing. When Sister Henry spoke of how the Lord impressed her that this people is the people of God, I thought, "O, how good the Lord is! I am so glad, dear brethren, that I am one with you; and it is all of the Lord—it is all of him. It is now ten years since I was sent over to Europe. Six years ago I attended the General Conference, and that was the last I have attended until now. I have not had a hard time, because the blessing of the Lord makes peace. The Lord's presence makes everything sweet and good, so I have nothing this morning to say, only praise to the Lord for his wonderful goodness to the children of men. The brethren in my field are one with us in the faith. They sent their greetings to this conference, and they assured me that their prayers will ascend that the Lord may be near his people."

A. J. Breed: I don't know of anything that gives me more joy than to see these old brethren who have been in the message from its infancy, arise and speak of their courage and confidence. When I see such brethren as Elders Loughborough, Lane, Oisen, and others, whom I have known for a number of years, speak of their courage, it cheers my heart. I have seen the power of God manifested in our camp-meetings on the Coast. There is a stronger bond of union among the brethren in District 6 than I ever knew before. Their hearts are cemented together in love, and especially is this true of the laborers. God has been blessing us, and he will continue to do so.

W. L. H. Baker: It is a great privilege to have any part in a work in which the Lord is leading. I am thankful to be at this meeting. As I have seen how the Lord is working in all parts of the world, and see the same spirit of love and ten-

derness here, it shows me that we have the same Master, the same faith, all over the world. I am thankful that we can partake of his Spirit, and unitedly engage in carrying forward this great work.

H. P. Holser: I rejoice in the Lord with you for the privilege of being here. From the bottom of my heart I can say, "The Lord is good, and his mercy endureth forever." It was my prayer all the way that I might come in the fulness of God's blessing; for surely we have reached a time when nothing else will suffice. I am glad for the instruction that God has already given us in the beginning of this meeting, and for the spirit present this morning. My desire is to drink in of God's good Spirit.

Allen Moon: My experience does not reach back so far as that of many of my brethren who have spoken this morning. I think it was in the spring of 1871 that Elder and Sister White came to our little conference in Minnesota to encourage the workers there, and to assist in building up the work. I attended the little camp-meeting that was then held, and heard Sister White pour forth the truth, which fully confirmed me in the belief of it. Since then I have seen wonderful things wrought by the power of God. The truth had been carried but little beyond the Mississippi River at that time. It has since reached the Pacific Coast, and our publishing house there has been built up. It was at the conference to which I referred that the first talk of sending a missionary to a foreign land took place. Brother and Sister White and others proposed to send a missionary to Europe, and since that time all that we have seen has been accomplished in Europe, Australia, and other parts of the world, and to-day many thousands of people are rejoicing in the light of truth in foreign lands. I am especially rejoiced this morning at what God has wrought in my own soul since that time. As I look back over my own experience, and know that it is only the power of God that has kept me, I am profoundly grateful to our Heavenly Father.

W. W. Prescott: I have never attended very many General Conferences, and therefore can not speak of many experiences in connection with them. But I never knew a conference that opened just like this one, and I am really thankful to God that the conference has opened as it has. It does seem to me that we are really going to have a conference together, and that the Lord's presence and guidance will be manifest. During the last year or more since we met, I have had the best experience of my life. I am thinking this morning of a great multitude who have never heard the truth, and my heart goes out to them. It seems to me that a good test of our devotion to this message will be not to be so much interested in ourselves as in others. I hope to see such a missionary spirit take hold of us at this conference as will testify to our belief in the reality of this glorious gospel.

J. F. Ballenger: I do not believe there is a person in attendance at this meeting who has more reason for gratitude this morning than I have. Before I received the third angel's message, I longed to visit the places where the American eagle first spread her wings; but after I learned the rise and history of the third angel's message, I had a still greater desire to see the place. My heart rejoices to-day, brethren, that I can be with you; and I do believe that the third angel's message will receive a new impetus here. My heart is filled with the love of God, and the message never looked brighter and

clearer and more glorious than it does at the present time.

W. B. Hill: I stand to-day farther East than I have ever been before. When I was a young man, the third angel's message came to me in the wilds of Minnesota, and by God's grace I accepted it. Now I can say, with all my heart, that I love this truth. I believe that the light of truth will shine more and more, even unto the perfect day.

J. N. Loughborough: I want to bear a testimony to you from Elder Wm. Healey, of California. I was with him two weeks ago, and he asked me to speak for him in this meeting. The story has got out, strangely enough, that Elder Healey has given up the truth. Brother Healey said to me, when we were together about two weeks ago: "You tell the brethren assembled in General Conference, that I never believed present truth more firmly than I do to-day. My heart was never in the work any stronger than it is to-day; and I never had more confidence in the Lord. I believe my love for the truth, the cause of God, and my brethren is increasing all the time." He has not been well for some time. Part of the time he has been working on a little piece of land near San Diego, California, but his health is improving.

L. C. Sheafe: I can truly say that I am glad to be with you. As I have listened to the testimonies from these brethren who have been a long time in the third angel's message, my heart has been filled with joy. I have been in the truth only about three years; and although it seems as if every day is brighter than the one preceding, I have often wondered whether this is so in the experience of those who have been in the truth for so many years, or whether they had got to the point where the truth had lost its luster and sparkle and power. I thank God that in your experience it is dearer and more precious to you every day; for this gives me courage and confidence. I am glad that he permitted this light to come to me, and that he gave me grace to accept it; and to-day my heart's desire and prayer is that this message may go to my people all over the United States. When so many spoke of being in Massachusetts, I thought to myself, It is a good thing to come back to first principles. Plymouth Rock is not far distant, where those hardy lovers of liberty settled in 1620, and endured untold privations that they might have freedom to worship God. This is a time when religious liberty is imperiled in this country; and I am glad that we can come to the place where these principles were held sacred. It may be that this portion of the truth of the third angel's message will take a fresh start, and get a deeper hold upon the hearts and consciences of the people. Let us earnestly pray for this result. I have asked so many times, Why is it, Lord, that this truth did not come to my people before? The fact that it has come to us at last, is indicative of the near close of time, and emphasizes the importance of our giving it to those yet in ignorance. The message is now reaching out for the poor negroes of the United States of America. I praise the Lord that many of their hearts are opening to receive it.

The Chairman: Your committee to suggest a program for General Conference, would respectfully submit the following:

That devotional exercises be had in rooms, or otherwise, before breakfast, if convenient.

8-9 A. M., General Conference Commit-

tee to supply this hour, Elder A. T. Jones to be invited to lead out in a study on the books of Daniel and Revelation: 9-9:30, recess; 9:30-10:30, conference; 10:30-10:40, recess; 10:40-11:30, conference; 11:30-1:30, committee work; 1:30, dinner; 3-4:15, conference; 4:15-4:25, recess; 4:25-5:30, conference; 5:30-7, committee work; 7-8:15, service.

J. H. Morrison,
I. H. Evans,
O. A. Olsen,

COMMITTEE.

After singing "My faith looks up to Thee," the first meeting closed, Elder O. A. Olsen giving the benediction.

SECOND MEETING, 3 P. M., WEDNESDAY, FEBRUARY, 15.

The devotional exercises were led by Elder O. A. Olsen. The roll of delegates being called, the following brethren responded:—

- Arkansas.—J. A. Holbrook.
- Atlantic.—A. E. Place, John F. Jones, S. F. Svensson.
- British.—W. W. Prescott.
- California.—W. T. Knox, M. C. Wilcox, C. H. Jones, E. E. Andross, M. H. Brown, H. H. Hall.
- Central Australian.—W. L. H. Baker.
- Central European.—H. P. Holser.
- Colorado.—J. M. Rees, W. W. Hills, M. A. Altman, J. H. Kraft.
- Dakota.—W. T. Millman, J. W. Watt.
- Denmark.—M. M. Olsen.
- Florida.—L. H. Crisler.
- German.—L. R. Conradi.
- Illinois.—S. H. Lane, W. D. Curtis, L. D. Santee, E. A. Curtis.
- Indiana.—R. S. Donnell, F. M. Roberts, O. S. Hadley, W. A. Young.
- Iowa.—C. Santee, C. F. Stevens, P. A. Hansen, L. F. Starr.
- Kansas.—J. W. Westphal, T. J. Eagle, D. H. Oberholtzer.
- Maine.—H. C. Basney, J. B. Goodrich.
- Michigan.—J. D. Gowell, W. R. Matthews, C. N. Sanders, J. F. Ballenger, Wm. Simpson, Wm. Ostrander, A. O. Burrill, O. F. Campbell.
- Minnesota.—C. W. Flaiz, C. M. Everest, Andrew Mead, J. H. Behrens, Fred Johnson, H. F. Phelps.
- Missouri.—W. A. Hennig, W. B. Tovey, H. K. Willis.
- Montana.—W. B. White.
- Nebraska.—N. P. Nelson, Victor Thompson, Fred Stebbeds, W. B. Hill, E. L. Stewart.
- New England.—H. W. Cottrell, S. A. Farnsworth, G. E. Fifield.
- New York.—G. B. Thompson, J. W. Raymond, A. R. Hyatt.
- North Pacific.—H. W. Decker.
- Norway.—L. Johnson.
- Ohio.—R. R. Kennedy, H. H. Burkholder, Albert Carey, E. H. Harnden, R. L. Francis.
- Oklahoma.—E. T. Russell, C. Schaeffler.
- Pennsylvania.—I. N. Williams, E. A. Merrell.
- Quebec.—Eugene Leland.
- Sweden.—L. Johnson.
- Tennessee River.—C. P. Bollman.
- Texas.—C. McReynolds.
- Upper Columbia.—G. W. Reaser, G. A. Nichols, A. G. Christiansen, W. W. Steward.
- Vermont.—K. C. Russell, T. H. Purdon.
- West Virginia.—S. M. Cobb.
- Wisconsin.—Wm. Covert, G. M. Brown, W. S. Shreve, J. C. Mikkelsen, C. J. Herrmann, H. W. Reed.

Delegates at large.—G. A. Irwin, O. A. Olsen, A. T. Jones, J. H. Morrison, A. J. Breed, N. W. Allee, R. A. Underwood, R. M. Kilgore, N. W. Kauble, Allen Moon, H. P. Holser, I. H. Evans, W. H. Edwards, J. E. Jayne, L. T. Nicola, L. A. Hoopes, A. G. Adams, J. N. Lough-

borough, Mrs. S. M. I. Henry, E. J. Wagoner, C. W. Irwin, C. C. Lewis, W. C. Sisley, J. O. Corliss, H. Shultz, G. E. Langdon, W. H. McKee, F. W. Howe, L. C. Sheafe, W. A. Wilcox, T. A. Kilgore, E. J. Coggs, J. A. Brunson, J. W. Loughhead, J. H. Haughey.

The following-named delegates were not present, but are on the way:—

Pennsylvania.—S. S. Shroek, L. S. Wheeler

Virginia.—D. C. Babcock.

Delegates at large.—A. J. Haysmer, Dr. J. H. Kellogg, D. Paulson, D. H. Kress, C. M. Christiansen, N. W. Paulson, W. O. Palmer, H. S. Shaw, W. T. Bland, L. A. Smith, Uriah Smith, A. F. Ballenger, Jesse Arthur, Geo. B. Wheeler, D. W. Reavis.

The Chairman: Are there any new conferences to be admitted?

O. A. Olsen: I will say that the European Union Conference has the pleasure of presenting two new conferences, organized during the last period.

W. W. Prescott: By advice of the brethren of the European Conference, the British field was organized. At its first general meeting held the first of last August, representatives were present from all parts of the field. At that meeting about 350 Sabbath keepers were present, and held a ten days' meeting. At that time we organized into a conference, and the following statement concerning membership, etc., may be of interest: Membership, 800; ordained ministers, 5; licensed ministers and Bible workers, 18; tithes for 1898, \$8,536.42; total income, \$9,611.56; average tithe per member, \$10.67; average donations per member, \$1.65; total average per member, \$12.32.

G. M. Brown: I move that this conference be admitted.

S. H. Lane: I second the motion.

Carried, unanimously.

Chairman: W. W. Prescott, the president of that conference, and their delegate, will represent the British Conference.

L. R. Conradi: I would say that immediately following the union conference in Hamburg this year, the German Conference was organized, and their conference has 48 churches; 1,534 members; 8 ordained ministers; 8 ministerial workers; 16 Bible workers; and 50 canvassers. The tithes amounted to \$12,034.04; donations, \$3,383; total given to the cause last year, \$15,417.04; tithes per member, \$7.84; donations per member, \$2.16; total per member, \$10.

H. F. Phelps: Question has been raised with reference to the territory occupied by this conference.

L. R. Conradi: It includes Germany, Holland, Austria-Hungary, and the Balkan States,—Rumania, Servia,—in all, a population of 113,000,000 people. The area, I think, is about 613,000 square miles, or nearly half as much as that of the United States.

Chairman: What is your pleasure with reference to admitting this conference?

C. H. Jones: I move that the conference be admitted, and the delegate seated.

Carried, unanimously.

Chairman: Brother Conradi is the delegate chosen.

A. J. Breed: The conference of Montana requests admission to this body. The following petition regarding the admission to the General Conference of Seventh-day Adventists was read and adopted at the organization of the Montana Conference:—

"Helena, Montana, Oct. 7, 1898.
To the General Conference of Seventh-day Adventists:

Beloved Brethren: In September, 1897, at a camp-meeting held at Butte, Montana, it was unanimously voted that a request be sent to your body, requesting that the churches of the Montana Mission Field be organized into a conference. Subsequently, this request was granted by

your executive committee, and Sept. 29 to Oct. 9, 1898, at a general meeting held at Helena, the Montana Mission Field was fully organized into a conference, under the advice and counsel of Elder A. J. Breed, superintendent of District 6. This conference now has thirteen churches, and a membership of 308, with about fifty members, who are not yet organized. We have five ordained ministers and three licentiates, also three Bible workers. The tithe for the past year amounted to about \$3,000, and the various offerings to about \$400. As we are now an organized conference, we would respectfully request that your body admit us as a member of the General Conference, and that our delegate be seated.

Respectfully yours,
"W. J. STONE, Conf. Sec."

I was present at this meeting, and these are the facts of the case. Elder W. B. White is here, but he is sick, and can not attend.

J. H. Morrison: I move that this conference be admitted, and the delegate seated.

E. T. Russell: I second the motion.

Chairman: It is carried unanimously.

The president then delivered the following address:—

THE PRESIDENT'S ADDRESS.
To the Delegates and Brethren Assembled in General Conference,

GREETING:
"Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ."

Thirty-six years have passed since the formal organization of the Seventh-day Adventist General Conference; and as we assemble at this, our thirty-third session, and see the large attendance of delegates from the United States, with representatives from all the most important countries of the Old World, and think of the three weeks' session before us, and of the close study of the word, of methods, and of plans, and the transaction of a large amount of necessary business, in order to complete the work of this session, we are led to exclaim, "This is the Lord's doing; and it is marvelous in our eyes."

May 20, 1863, right in the midst of the great Civil War in America, when the destiny of the Republic was trembling in the balance, and other nations as well as ours were waiting with bated breath for the outcome of the desperate conflict, less than a score of men, unknown to the world, without rank or fortune, but inspired with what they believed to be a heaven-sent message, met in Battle Creek, Michigan, and organized the Seventh-day Adventist General Conference. With an annual income of little more than one thousand dollars, and a constituency no larger than is required to send two delegates to this assembly, these God-fearing men launched the infant conference, freighted with the last message of warning to the whole world.

Opposed at every step, misunderstood, maligned, and misrepresented, yet, with few exceptions, these men remained true as steel to principle, and held aloft the banner of truth. But few appreciate their self-sacrificing labors, or how much of the after and more recent success of this work is due to their wise and careful planning and firm adherence to principle. A comparison of the past with the present, and a careful tracing of the successive steps that have led up to this time, would be both interesting and profitable; but time forbids, further than to say that from a very small beginning, confined to a limited portion of one country alone, the work of this conference has spread in the third of a century of its existence until it has encircled the world, and brought into existence numberless institutions and organizations as auxiliaries to its work.

I make this brief reference to the past not in a spirit of boasting, but that we

may sense the grave responsibility and obligation that rest upon us at this time, and so relate ourselves to the Lord, to one another, and to his work in the earth, that he may baptize us with an outpouring of his Holy Spirit, so that that which began in weakness, with a few, may close in mighty power, by thousands of voices all over the earth.

The two years that have passed since our last session, especially the year just closed, have been big with events that have a bearing upon the closing work the Lord is carrying on in the earth. The threatening attitude of the nations of earth toward one another; the almost constant alarm of war from some quarter; the constantly increasing armament of the nations, while planning for peace conferences; the Spanish-American war, which astonished the world with its result in so brief a time, and brought America into prominence, and hopelessly entangled her with the "powers" of the earth; the ever-increasing encroachments upon, and the gradual surrender of, the principles of religious liberty in our nation; the wide-spread and rapidly increasing apostasy; the moral pollution that is sweeping like a great tidal wave over the earth,—all these conditions tally with the prophecies of the near approach of our Lord, and the final consummation of all things pertaining to this earth in its present state.

GROWTH OF THE WORK.

While the real strength of a movement can not be judged at any given point simply by figures and numbers, yet these, taken together, are usually an index of advancement or of retrogression. By reference to your published annual reports for the last two years, we find that there has been a gain of 110 ordained ministers, twenty-three licentiates, 215 churches, 7,245 members, and \$90,179.71 in tithes. This gain in laborers does not include scores of self-supporting medical missionaries, Bible workers, church-school teachers, and others, who, while laboring sufficiently to earn their living, are devoting their surplus time to Christian Help and philanthropic work. Three new conferences have been organized during the last year,—one in Montana, of 363 members; one in Germany, of 1,500 members; and one in Great Britain, with 800 members. One hundred and seven missionaries, under the support and direction of the denomination, have gone from this land to foreign countries during the biennial period.

Forty-two State and general, and twenty-four local, camp-meetings were held during the last year. These meetings, from the first one to the last, were characterized with an unusual amount of the presence and blessing of the Holy Spirit. Besides the foregoing, over four hundred local tent-meetings were held in different parts of the United States, Canada, Europe, Australasia, South Africa, and South America.

Since our last session, death has taken from our ranks sixteen ministers and workers. We would be glad to speak a few words in memory of each; but time forbids, further than to mention their names and extend to the sorrowing families and friends our heartfelt sympathy, and commend them to Him in whom the lives of their loved ones are hid, and, to the promise that when he shall appear, they shall also appear with him in glory. They are: L. J. Rousseau, G. B. Tripp, J. R. Palmer, W. L. Hes, C. L. Boyd, J. H. Cook, D. P. Curtis, Wm. Ings, D. H. Lamson, J. C. Bunch, Mrs. F. B. Armitage, Mrs. W. A. Gosmer, Mrs. E. W. Webster, Edgar Alice, L. Dyo Chambers, and Dr. A. S. Carmichael.

Referring to the DAILY BULLETIN of

our last session, pages 215 and 229, we find the following recommendations were passed:—

"2. That the General Conference territory be divided into three grand divisions; viz., (a) the United States and British North America; (b) Europe; (c) Australasia; the remaining territory to be under the watch-care of the Mission Board."

"3. That a Mission Board of nine members, with headquarters and incorporation in some Atlantic State, be elected to take charge of all mission funds, and all mission fields not included in the three grand divisions mentioned in Section 2."

"4. That union conferences be organized in Europe and Australia as soon as deemed advisable, and that these union conferences hold biennial sessions, alternating with the General Conference."

In harmony with these recommendations, the headquarters of the Mission Board was removed from Battle Creek, Michigan, to Philadelphia, Pennsylvania, and an incorporation formed under the laws of the State of New York.

July 8-14, in response to a previous call, a general meeting for Europe was held at Hamburg, Germany, at which time the European Union Conference was formally organized, with Elder O. A. Olsen as its president. Elders H. P. Holsler, W. W. Prescott, Lewis Johnson, and L. R. Conradi were associated with him as an executive committee, and have local charge of the four principal subdivisions of the countries that go to make up the conference; namely, Central Europe, comprising Switzerland, France, Italy, Sicily, Sardinia, Corsica, and Turkey in Europe; Great Britain, comprising England, Ireland, Scotland, and Wales; Scandinavia, comprising Norway, Sweden, and Denmark, with the oversight of Finland; Germany, comprising Germany, Bulgaria, Rumania, Servia, Austria-Hungary, and Holland, with the watch-care of the Russian Mission Field.

During the close of 1897 and the beginning of 1898, general district meetings were held in each of the six districts in the United States; but no formal organizations were effected.

The carrying out of the foregoing recommendations, and the consequent division of territory and separation of funds that had formerly been operated under one management, consumed time, and entailed many perplexities that were unforeseen and unprovided for by the conference; and while there has been no serious friction thus far, there are some questions pertaining thereto that should receive the careful and prayerful attention of this session, prominent among which are: (1) Some provision to meet the indebtedness that rests upon the General Conference Association; and (2) a clearer defining of the relations that should exist among the different boards, associations, organizations, and institutions, of which our general work is now composed.

PUBLISHING.

Our offices of publication, in addition to the large amount of denominational work, have received a liberal share of public patronage, so that notwithstanding the expense incurred in replacing worn-out and inadequate machinery with new and improved, and doing a large amount of gratuitous work along missionary lines, they are able to report a small gain. The circulation of our church paper, the *Review and Herald*, has increased between two and three thousand, having nearly reached the fifteen-thousand mark. The *Signs of the Times*, our pioneer missionary paper, has just passed its quarter-centennial birthday, celebrating the event by a special million-copy edition; but on its regular list it now has forty-five thousand names. We can not here speak in detail of the nearly fourscore other periodicals scattered throughout the United States, nor of those pub-

lished in England, Australia, Central Europe, South Africa, Scandinavia, and Mexico, all of which are exerting an influence for good in the fields and communities in which they circulate.

EDUCATIONAL.

Our school system has undergone a radical change. Text-books containing pagan and infidel sentiments are being weeded out, and the Bible is given its proper place as the foundation of all true science and education. While the classics are not ignored nor discarded, students are encouraged to take only those studies that will best qualify them for the actual, practical duties of life. More attention is also being given to manual training. Moreover, the missionary spirit is kept prominently before them. The result of this change is apparent in an increased attendance and deeper spirituality, remarkable revivals having taken place in nearly all our schools during the closing months of the last year. The *Christian Educator*, a paper published in the interest of the school work in general, in which the true principles of education, as outlined in the Bible and the Testimonies, are designed to be discussed, simplified, and made to apply to all circumstances and grades of school work, has been started.

SANITARIUMS.

These important institutions, which sustain the same relation to the work that the right arm has to the body, and which were brought into existence to relieve suffering and to teach rational methods in the treatment of disease and the true principles of hygiene and healthful living, are rapidly gaining in favor and patronage. In addition to the number already established in this and other countries, numerous calls are coming in for similar institutions as the work advances in new fields. During the last year a deeper interest has been manifested in these principles by our own people, as they see the important bearing they have upon their personal salvation. But while an advance step has been taken, much yet remains to be done before we attain to that position where we shall be living exemplars of these principles, and thus commend them to others. All should realize that this is an important part of the Lord's great work for the salvation of souls. More interest should be taken in reading and circulating the periodicals (*Good Health*, *Gospel of Health*, and *Pacific Health Journal*) representing this work. I bespeak for this work your most cordial sympathy as individuals, and your hearty support as officials, when brought in connection with it in your several fields.

MEDICAL MISSIONARY AND CHRISTIAN HELP WORK.

This important branch of our work has made rapid advancement. A medical missionary training-school is being conducted under the auspices of the International Medical Missionary and Benevolent Association, in which young men and women are receiving a training as missionary nurses, and are going out from time to time to connect with the work, as new openings present themselves. From a mere beginning two years ago, this work has spread until now medical and rescue missions have been established, and are being successfully carried on, in nearly all the prominent cities in the United States. Thousands in this way are being clothed and fed, and souls are being rescued from sin and degradation, and are in turn, devoting their lives to the saving of others.

WORK AMONG THE COLORED PEOPLE OF THE SOUTHERN STATES.

We regret exceedingly that we can not report more progress among this people.

Many causes combine to make this a difficult field. Education lies at the foundation of this work; but owing to the extreme poverty and destitution of the majority, it must of necessity be largely gratuitous for the present. Small schools should be established in different parts of the South; but this will require money, not only for the erection of comparatively inexpensive school-houses and places of worship, but also that those conducting such schools may have a little money with which to help in extreme cases of destitution.

Already a number of such schools are in operation and doing good work, but we should have many more. At our last General Conference it was voted to appropriate one thousand dollars for this purpose, and five thousand dollars to erect suitable dormitories and schoolrooms, and purchase appliances better to equip the Oakwood Industrial School for colored people. There was no fund on hand from which this appropriation could be taken, and general appeals have failed to bring the desired amount. In view of the strong statements and earnest appeals that have been made through the Testimonies in behalf of this field and people, I earnestly hope that this body may recommend that another appropriation from the contributions to the International Sabbath-school Association may be made to this field, or that some other plan may be proposed that will bring the much-needed money. The following prayer, indited by the Spirit of God, seems very fitting in this connection:—

"Let every soul who values the precious sacrifice made by Jesus Christ, lift up his voice in prayer to God, and exclaim: 'Behold, O Lord! this poor, oppressed people, who have been despised and maltreated by the white nation. Breathe into their souls the breath of spiritual life. If no effort is made on their behalf, they will perish in their sins, and their blood will be found upon our garments. Father of mercies, pity thine offspring! Breathe upon these beaten, bruised, ignorant souls, that they may live. Give the Holy Spirit to those who shall go forth as messengers to this people. Take not thy Holy Spirit from us in our councils, and enable us to make plans and devise means for the spread of the truth among them.'"

Much remains to be said about the work in general in other lands, and more in detail about the work in America; but since we expect reports from the presidents of the European and Australasian union conferences, the president of the Foreign Mission Board, and the superintendents of the districts in North America, we will content ourselves with having spoken in a general way, and not anticipate the fuller reports we expect from them.

Taken as a whole, our work is moving steadily onward. The most encouraging feature to my mind is the general desire on the part of both ministers and laity for more Holy-Ghost religion; more holiness; more of the power of God in their own lives, to make them victors over besetting sins; a more full consecration and Spirit-filled life, that it may flow out in blessing to others. "Receive ye the Holy Ghost," is coming to be more and more recognized as the message and need for this time.

Before closing, I will enumerate a few things that, in my judgment, should receive careful consideration by this Conference, and some recommendations for the guidance of those having charge of the work in future:—

1. The best plan to raise money more rapidly to prosecute the work among the colored people of the Southern States.
2. Some provision for a more general translation of the Testimonies and writings of Sister White into other languages, especially the German and Scandinavian.
3. Plans to bring about a larger and

more steady sale of our standard books by means of canvassers.

4. How to create a greater interest in the education of young men for the ministry.

5. A uniform plan for weekly contributions for the support of foreign missions.

6. Some provision to meet the indebtedness of the General Conference Association.

7. A clearer defining of the relations that should exist among the different boards, associations, and organizations composing our general work.

8. The advisability of changing the constitution, providing for quadrennial instead of biennial sessions.

In turning back the responsibilities placed upon me two years ago, it is with a keen sense of the many failures and mistakes I have made, and of how far short I have come of meeting the mind of God in the work entrusted to my hands. Nevertheless, I am thankful to our Heavenly Father for his loving forbearance, and at the same time am grateful to my brethren for their courteous treatment and cordial support.

May the Lord especially direct in the deliberations of this conference. Many important questions will come up for consideration; but the wisdom of no human agent is sufficient for the planning and devising of this time. But one sentiment should control each and every delegate—a willingness quickly to yield individual opinions and ideas to the manifest leading of the Spirit of the Great Master of Assemblies. My prayer, in closing, is that the Lord may give wisdom, that we may know how to plan and devise in the work before us.

GEO. A. IRWIN.

The Chairman: The next thing in order would be the report of the General Conference treasurer, A. G. Adams.

A. G. Adams: Our last financial report, as brought before this conference, was for the year closing June 30, 1897. I have a statement that takes up the receipts from that time to Dec. 31, 1898, as it has since been decided to close our financial year, December 31, instead of June 30.

FINANCIAL STATEMENT OF THE GENERAL CONFERENCE.

Report of Treasurer from June 30, 1896, to Dec. 31, 1898.

TITHE RECEIPTS.

District No. 1—Atlantic.	
Atlantic	\$ 2,490.56
Maine	1,139.12
New England	2,802.75
New York	1,840.66
Maritime Provinces	2,111.32
Newfoundland	234.20
Pennsylvania	2,703.50
Vermont	588.40
Virginia	450.80
West Virginia	195.34
Quebec	6.79
Total	\$14,569.44

District No. 2—Southern.	
Florida	625.97
Tennessee River	562.94
Southern Mission	16,897.44
Total	\$18,086.25

District No. 3—Lake.	
Illinois	3,119.85
Indiana	2,822.54
Michigan	8,330.56
Battle Creek church, 75 per cent.	35,367.09
Ohio	3,954.13
Wisconsin	4,513.02
Total	\$58,097.19

District No. 4—Northwest.	
Dakota	2,442.07
Iowa	5,605.11
Manitola	1,466.19
Minnesota	4,687.98
Nebraska	3,701.25
Total	\$17,902.60

District No. 5—Southwest.	
Colorado and New Mexico	3,522.05
Arkansas	384.41
Arizona	361.16
Kansas	4,653.54
Missouri	1,949.12
Oklahoma and Indian Territory	1,105.11
Texas	836.31
Total	\$12,811.70

District No. 6—Pacific.	
California and Nevada	\$15,329.78
Montana and Wyoming	7,255.80
North Pacific	1,901.53
Upper Columbia	2,200.60
Utah	1,302.67
Total	\$27,990.38

Miscellaneous	12,490.35
Grand total	\$161,947.91

I have a statement of tithes received and paid since I took the business, the first of April, 1897, which is as follows:—

STATEMENT OF TITHE FUND FROM APRIL 1, 1897 TO DEC. 31, 1898.

Amount to the credit of the tithe fund, April 1, 1897	\$3,499.55
Tithe received during the same period	119,685.00
Total	\$123,184.55

Paid to laborers, April 1, 1897, to Dec. 31, 1898	81,099.63
Balance to the credit of tithe fund, Dec. 31, 1898	42,084.92
Average amount of tithe received per month from April 1, 1897, to Dec. 31, 1898	5,538.99
Average amount paid to laborers per month during the same period	5,538.99
Excess of receipts over disbursements for twenty-one months, beginning with April 1, 1897	160.20
Total amount of the 1898 audit, approximately	66,467.00
The 1898 audit is \$3,000 less than the audit for 1897.	

The following standing committees were appointed by the Chair:—

- Committee on Delegates' Credentials, and Seating of Delegates: S. H. Lane, L. H. Crisler, W. A. Hennig.
- Committee on Distribution of Labor: General Conference Committee, W. W. Prescott, W. T. Knox, H. C. Basney, W. T. Millman, C. Santee, J. D. Gowell, K. C. Russell.
- Committee on Plans and Resolutions: C. H. Jones, J. H. Morrison, N. W. Ailee, O. A. Olsen, Allen Moon, J. H. Kellogg (alternate, C. M. Christiansen), H. P. Holser, I. H. Evans, R. A. Underwood, A. G. Daniels, S. H. Lane.
- Committee on Nominations: J. N. Loughborough, H. W. Decker, A. E. Place, Lewis Johnson, Wm. Covert, C. McReynolds, R. R. Kennedy.
- Committee on Credentials and Licenses: R. M. Kilgore, J. M. Rees, N. P. Nelson, R. S. Donnell, W. B. White, C. W. Maiz, H. W. Cottrell.
- Committee on Education: L. A. Hoopes, N. W. Kanble, E. A. Sutherland, J. H. Hanghey, W. T. Bland, C. C. Lewis, J. W. Loughhead, C. W. Irwin, H. S. Shaw, F. W. Howe.
- Committee on Religious Exercises: A. J. Breed, J. E. Jayne, Geo. B. Thompson.

The Chairman: Some of our brethren have figured out the cost of holding this General Conference. We have two estimates, indeed, the highest of which is very conservative, and if I were to read the items, I think you would say so yourselves. One has estimated that it will cost \$17,705 to hold this General Conference. For each day, counting twenty days to the session, it will cost \$750. For each hour, counting ten hours to the day, \$75. For each hour of actual business, counting five hours to the day, \$150. For each minute of business time, \$2.50. It seems to me it would be well for us to hold down what we have to say, or what it is necessary for us to say, to the lowest possible point. I hardly see how we could account for time taken on the floor to make a speech that would have no special bearing on the work of the Lord at this time [Voices: That's so], and I hope the brethren will bear this in mind. We

want to have the fullest opportunity for all to express their minds as the Spirit may lead, but let us bear in mind that every minute of time we occupy in speaking costs the cause \$2.50. So a five-minute speech would cost over \$12.50. Many speeches made on this floor will be worth many times more than \$12.50; on the other hand, it is possible for speeches to be made that will not be worth that money. Let us bear this in mind.

Remark from the floor: But it costs just as much to remain perfectly silent as to occupy the time.

Chairman: Very true, so the time should be well improved.

A. T. Jones: There was a recommendation in the president's address that the constitution be amended so as to provide for a meeting of the General Conference every four years instead of every two years. I therefore move that our constitution be so amended as to provide for a meeting of the General Conference only once in four years, instead of once in two years, as at present.

Wm. Covert: I second the motion.

A. T. Jones: I believe there are a number of strong arguments in favor of this resolution. When the General Conference was organized, it included only this country, but now it includes the world. Men come to this General Conference from the ends of the earth on each side. Now by the time a man comes from Australia to the General Conference here, and spends the time he must of necessity spend here in getting acquainted with the work, and then goes back, pretty well on to six months' time is gone, and that leaves him only eighteen months of the two years' term to work. If he comes back to the next General Conference, he must start a month before that time expires, and that leaves only seventeen months of the two years' term to work in his own field. The first part of that is occupied in adapting himself to what new plans may be framed by the General Conference. By the time they get well to work, and other things come up, he does not know whether to push them or not until he sees what the General Conference will do. On the other hand, if we meet each four years, he has a long stretch of time before him. That is another argument in its favor; for a man who has four years before him can get at something, put it through, and accomplish something. Another thing: there are six districts in the United States. The provision is made for these to hold district conferences. The States hold annual conferences. If the General Conference is held every two years, this makes two conferences each year. For instance: we are now in General Conference, 1899. The State conferences will all meet also this year. This makes two conferences—the General and each State—for these delegations this year. Next year the district conferences will meet; the State conferences will also meet next year. That makes two conferences also for the delegations next year. Then the next year—two years from now—the General Conference meets again, and in that year the State conferences also meet. Thus with the present system, it is plain that the delegations attend two conferences every year. That is too much. All this takes up a good deal of time in holding conferences instead of working in the field; and I believe there will be much more accomplished for the cause of God and the salvation of souls by spending a good deal of time in the field, instead of so much of it in conference. Another thing on that: the district conferences are dropped in to do something; but what can they do, when they do not know but that the General Conference may upset all that is planned? The system does not allow the people a chance to work. Some of you

remember a Testimony has been written the last year in which the thought is expressed that as the Spirit of God comes in more and more among the people, there will be fewer committee meetings. I think that this will apply also to conferences. By having the General Conference every four years, the district conference every two years, and then the State conferences annually, I am sure it will be a good deal better than under the present arrangement.

C. P. Bollman: I would like to inquire if they would hold the district conferences every two years? Would it not be better for them to come every four years also, alternating with the General Conferences? I am heartily in favor of the change. The reasons given are sound, and will appeal to the common sense of the delegation.

E. J. Waggoner: I think the remarks made by Brother Jones show that it is not absolutely necessary that the representatives gather together often at fixed times, in order to have the work prosper; for it is a fact that the work is done in the field, and not here at the Conference, or in any committee room or office. It is done by the laborers. I can remember very well, as a boy, when the earlier General Conferences were held. I think there was no fixed time; but Brother White would consult with some of the leading brethren, and there would be a call in the Review for a General Conference to be held at such a place and time. The only improvement that I can see upon this proposition is that inasmuch as the work will go on very well for four years, as it has for two at a time without a session of the conference, it could very well go longer. There might be circumstances under which it would be necessary for the interval not to be so long. I do not wish to complicate matters; but I would move an amendment that there be no fixed time for the General Conference sessions, but that they be held at such times as the committee, together with the brethren in different parts of the field, deem it best to make such a call.

M. C. Wilcox: I second the amendment.

I. H. Evans: Inasmuch as this needs careful consideration, and there is much involved, both as regards the General Conference and the district conferences, I move that the question be referred to the Committee on Plans and Resolutions.

S. H. Lane: Agreeing fully with the sentiment just expressed, I support the motion.

The question being called for, the motion was put, and carried.

C. H. Jones: This question that has been raised is certainly a very important one; and before being referred to the Committee on Plans and Resolutions, I wish it could have been discussed further. Seeing it has been referred, I would request that those who have decided opinions in regard to the matter express the same to the committee, either verbally or in written form.

A motion by Elder O. A. Olsen to adjourn until 9:30 A. M., February 16, was seconded by Elder Breed, and carried.

The record of Cornelius, and the account of his charities, are given for the encouragement of God's people in the last days, as evidence that at this time merchant princes will become interested in God's truth, and give themselves to it.

In the past it has been necessary to preach salvation from sin; now it is necessary to preach salvation from sin, and also salvation from the destruction which comes upon the sinner of this generation with the coming of Christ. For "the hour of his judgment is come!"

FINANCIAL STATEMENT OF THE FOREIGN MISSION BOARD, JAN. 1, 1899.

Dr.	
Pacific Press,	\$10,976.93
Review and Herald,	830.03
Echo Pub. Co., Ltd.,	25.11
Inter. Tract. Soc. (B. C.)	8.88
New Zealand Tract Society,	26.80
General Conference Association,	94,124.66
Australasian Union Conf.,	3,157.56
Brazil Mission,	2,606.74
Scandinavian Mission,	2,078.75
South African Conf.,	184.63
Missionary Magazine,	2,082.63
General Conference Pub. Co.,	50
Matabele Mission,	315.16
Mexican Mission,	2,481.13
West African Mission,	557.70
Polynesian Mission,	1,418.20
Central American Mission,	1,923.31
Argentine Tract Society,	5,595.92
Hamburg Mission,	403.44
British Guiana Mission,	898.66
British Mission,	47.93
Fiji Mission Building,	325.00
Tahitian Mission,	804.01
West Indian Mission,	2,283.21
Trinidad Mission,	2,142.23
Samoa Mission,	1,213.21
Hawaiian Mission,	2,287.13
Raratonga Mission,	905.83
Tract Society Accounts,	234.52
Personal Accounts,	11,781.29
Office Fixtures,	678.72
Library Fund,	34.16
Deposit Tenth Nat. Bank,	1,014.32
Peter Wright & Sons, Bank,	725.42
Cash on hand,	316.23
Total,	\$154,490.05
Cr.	
Foreign Miss. Fund,	\$14,433.86
Annual Offerings,	
1898-99 (to date),	5,543.00
New York Branch Pac. Pr.,	85.59
Inter. Tract Soc. Ltd.,	413.13
Good Health Pub. Co.,	3.70
Sanitas Food Co.,	10.00
Sanitarium,	5.10
India Mission,	3,816.60
Japanese Mission,	8,067.12
Fiji Mission,	10.00
Armenian Mission,	1.10
Central Europ. Mission,	1,524.16
Mediterranean Mission,	9,966.69
China Mission,	504.15
Suez Mission,	200.00
Chile Mission,	290.16
Personal Accounts,	905.21
Stock,	108,100.53
Total,	\$154,490.05
Philadelphia, Pa., Jan. 16, 1899.	

FINANCIAL STATEMENT OF THE TREASURER OF THE FOREIGN MISSION BOARD.

April 1, 1897, to Dec. 31, 1898.

1897.	
Annual offerings,	\$5,057.95
International Sabbath-school Association	5,389.65
Miscellaneous offerings	35,157.00
Total	\$45,604.60
1898.	
Annual offerings, 1897-98	\$17,363.78
International Sabbath-school Association	33,414.35
Miscellaneous offerings	31,385.41
Total	\$82,163.54
Annual offering 1898-99, received to Dec. 31, 1898	5,543.00
Total amount received, 18 1/4 years	\$133,312.01

The sum of \$17,363.78 in annual offerings for 1897-98, is \$10,000 less than for 1896-97, and \$11,371 less than for 1895-96.

While the board did not begin to collect donations until April 1, 1897, the audit of the accounts of the laborers for the whole year 1897 was accepted by them, and some accounts audited for the year 1896 and not settled, have been assumed, and paid, by the present board.

The aggregate of the audit for 1897 was \$84,062.15.

W. H. EDWARDS, Treas.
S. D. A. Foreign Mission Board.
Philadelphia, Pa., Jan. 16, 1899.

THIS IS TO CERTIFY THAT I have critically examined, and checked, the books of the treasurer of the Seventh-day Adventist Foreign Board, office at 1730 North Fifteenth street, Philadelphia, Pa., for the years 1897 and 1898, and find

them correctly kept, according to my best knowledge and belief.
(Signed) STEPHEN N. FOGG.
Sworn and subscribed to before me this 24th day of January, A. D., 1899.
[Seal]

CHAS. MATHEWS, JR.,
Notary Public.

THE PUBLISHING WORK.

Among Seventh-day Adventists the necessity of having the assistance of the printing-press in their work was seen at an early day. In 1849, about four years after he first began the proclamation of the message, Elder James White started the publication of a small eight-page sheet, called *Present Truth*, at Middletown, Connecticut. The size of the page was about five by eight inches; and the sheet was issued monthly, when funds were available. The place of publication was at first frequently changed, according to the location of Elder White's evangelistic labors. After the four initial numbers, six were printed in Oswego, New York. The name of the paper was changed the following year to *Advent Review*, and four numbers were printed in Auburn, New York, the fifth being is-

PLEASE BEAR IN MIND

That you should procure a copy of our latest book, "The Abiding Spirit," by Mrs. S. M. I. Henry. Why?—Because it is just the book you need to help you in your every-day life. It is a small book, and is so full of good things, that many will read it through at one sitting. There are doubtless many things in regard to the Holy Spirit and its mission which this book can teach you. Send for a copy to your State tract society, or to the Review and Herald Pub. Co., Battle Creek, Mich. Prices, in cloth bindings, 40 and 75 cents, post-paid.

SMITH'S DIAGRAM AND PARLIAMENTARY RULES.

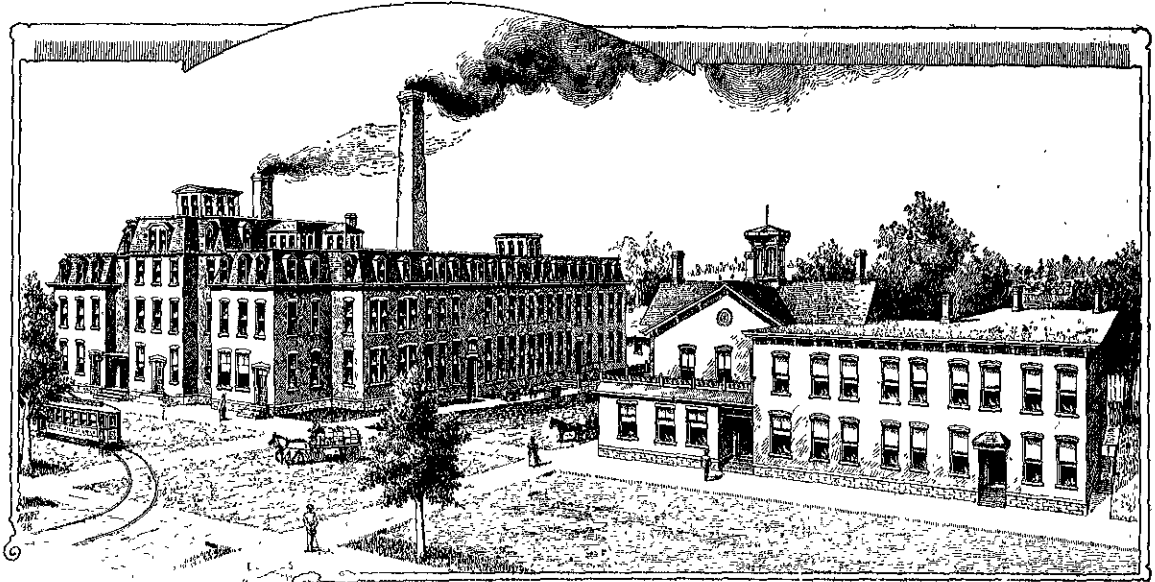
This is a complete compendium of parliamentary law and practise, and just the book you need. It is highly recommended by State governors, senators, editors, city mayors, and by presiding officers almost everywhere. The great feature of this little book (size 4 x 7 1/4 in.) is the folding diagram, or chart (7 x 13 in.), which shows the relation of any motion to every other motion, and answers at a glance over five hundred questions in parliamentary practise. Bound in muslin; pocket size. Contains 34 pages. Price, 50 cents, post-paid. Order of your State tract society, or the publishers, Review and Herald Pub. Co., Battle Creek, Mich.; Chicago, Ill.; Atlanta, Ga.; Toronto, Ontario.

AN IDEA

Of our new book, "The Abiding Spirit," just issued, may be gained from the following table of contents:—
Chapter I, The Sword of the Spirit; II, The Breath of Life; III, The Signal of Light; IV, The Spirit of Wisdom; V, The Spirit of Burning; VI, With Other Tongues; VII, The Unity of the Spirit; VIII, The Message of Liberty; IX, The Likeness of the Heavenly; X, The Spirit of Peace; XI, The Spiritual Birthright; XII, Points of Light.
Bound in cloth, 316 pages. Plain edition, 40 cents; presentation edition, 75 cents. Sent, post-paid, on receipt of price. Address your State tract society, or the publishers, Review and Herald Pub. Co., Battle Creek, Mich.

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THE REVIEW AND HERALD PUBLISHING HOUSE, BATTLE CREEK, MICHIGAN.

YOUR USE OF THE ENGLISH LANGUAGE.

Whether in talking or in writing, is a sure index to your literary attainments. The much-to-be-desired habit of using correct English can be formed in two ways, and in two ways only: (1) By constant association with those who use the language correctly; (2) by a diligent and careful study of the writings of standard authors. As but few have the privilege of forming this habit in the way first mentioned, the next best thing is to obtain and carefully study the best grammar text-books. We know of no better guides to the use of correct English than the five books contained in "Bell's Language Series." These meet the needs of both young and old. The scope of the series is fairly indicated by the titles of the books, which are as follows:—

- BOOK ONE.—"Primary Language Lessons from Life, Nature, and Revelation." 272 pages; cloth, 65 cents.
 - BOOK TWO.—"Elementary Grammar." 281 pages; cloth, 65 cents.
 - BOOK THREE.—"Complete Grammar." 224 pages; cloth, 80 cents.
 - BOOK FOUR.—"Rhetoric and Higher English." 375 pages; cloth, \$1.25.
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- If you wish to know more in regard to these books, send for our little 8-page booklet, "Bell's Language Series." It is free. Address the publishers, Review and Herald Pub. Co., Battle Creek, Mich.

Those who educate themselves to pick flaws in the characters of others thus close against themselves the doors of heaven.

OPINIONS WORTHY OF NOTE.

AFTER a careful perusal of "A School without Books," by Martha Watrous Stearns, Dr J H Kellogg, superintendent of Battle Creek Sanitarium (Mich.), says: "It is one of the most delightful and charming books I have read. The writer is evidently an artist in the broadest sense, and wields a very facile pen. This book will be found a treasure in any home. It ought to have a very large sale."
Also, the following statement from the noted educator, Col. Francois W. Parker, principal Chicago Normal School, will be of interest: "I have examined the book carefully. Mrs. Stearns has some excellent ideas in regard to manual training and the teaching of children. It is very suggestive indeed, and I am sure will be very useful for teachers in their manual-training work."
Again, the opinion given by Prof. Wilbur S. Jackman, Department of Natural Science, Chicago Normal School, is well worth reading: "It is suggestive and useful to teachers who wish to bring their pupils face to face with interesting things in nature."
These are but a few of the many testimonials received in behalf of this book. It contains 194 pages, 8 x 9 inches in size, 26 full-page half-tone engravings, and 16 pattern drawings. With each book there is also furnished, free of charge, 20 full-page pattern diagrams. The diagrams are separate from the book, and, when sold separate, cost 40 cents.
Price of "A School without Books," \$1.50, post-paid. Address your State tract society, or the publishers, Review and Herald Pub. Co., Battle Creek, Mich. Descriptive circular.

The Lord has a right to claim from all his disciples that they shall trust him.

sued from Paris, Maine. The paper was soon afterward enlarged, and dated from Saratoga, New York; and later from Rochester, New York, having been printed at the latter place on a small hand-press purchased with contributed funds. While published in Saratoga, the name of the paper was added to, and called the *Advent Review and Sabbath Herald*—the title which it has borne to the world ever since.

In the autumn of 1855 the paper was removed to Battle Creek, Michigan, where it was soon made a weekly. Its first office there was a small two-story frame building, about thirty by forty feet, on the ground. The Seventh-day Adventist Publishing Association was incorporated in May, 1861, and soon a larger building was erected, to meet the growing demands of the work. Other buildings and appliances have since been added, at various times, until the association now occupies 80,000 feet of floor space, and employs over 275 hands.

God will so work that the disaffected in his cause will separate themselves from the true and loyal; but the faithful will close up the vacancies left in the ranks by those who apostatize.

He who has surrendered himself to Christ has no need to exercise self-defense; he has no reason to fear any secret evil; for Christ is his defense.