

The Daily Bulletin

Of the General Conference

"Have fervent charity among yourselves; for charity shall cover the multitude of sins." 1 Peter 4:8.

Thirty-third Session,
SOUTH LANCASTER, MASS.

WORCESTER, MASS., TUESDAY, FEBRUARY 28, 1899.

VOLUME VIII.
NUMBER 11.

The Daily Bulletin,

PUBLISHED BY THE

GENERAL CONFERENCE

OF

Seventh-day Adventists.

F. S. BLANCHARD & Co., Printers, Worcester.

SUBSCRIPTION PRICE, - 50 CENTS.

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The consideration of the resolutions which came before the conference yesterday afternoon caused the missionary interest to rise to the highest point it has reached this session. Conference lines are being broken down as never before in the history of the deliberations of the body. Several of the delegates expressed gratitude for the special blessings attending the meeting. One brother exclaimed, "The General Conference is becoming a missionary society indeed, to carry the gospel to all parts of the world."

The Secretary of the General Conference has kindly consented to collate the actions of the conference each day for insertion in our columns. The present issue contains the resolutions adopted to date. This arrangement will prove a convenience to our readers in following the completed work of the session.

The February number of the *Practical Educator*, the monthly organ of Union College, has sought an introduction to the delegates of this conference. It is a bright little magazine, treating advanced ideas of education, and is a credit to its conductors. The only thing we have space to say is that its first cover announces that the opening of the college spring term will be March 22. We do not know the subscription price, so will simply say, Send for sample copy, to Union College, College View, Nebraska.

DENOMINATIONAL HISTORY.

Elder J. N. Loughborough, who has been connected with this work ever since its origin, has written of his experience and connection therewith. His book is entitled "Rise and Progress of Seventh-day Adventists." The prices have been recently reduced to \$1 for the plain cloth binding, and \$1.25 for the cloth gilt. There is also a German edition, bound in plain cloth only, at \$1.

It is the only thing of the kind published by the denomination, and is well

calculated to inspire confidence in the message for these last days.

THE HEALTH QUESTION.

We have been shown a neat little booklet of forty pages, arranged by Mrs. J. R. Leadsworth, entitled, "The Natural Food of Man, and How to Prepare It." It is as full of good things as an egg is full of meat. One of the chief attractions of the work is its simplicity. In a few common, yet well-chosen, words, which are easy to understand, she explains how to prepare grains, sauces, and all vegetables in healthful and inexpensive ways. The sister from whom the book comes has devoted her life to teaching healthful cookery, doing Christian Help work, and in

ter for study to be furnished by the Foreign Mission Board and the Medical Missionary Board; and that each third Sabbath, or one Sabbath a quarter, shall be devoted to the subject of foreign medical missionary work.

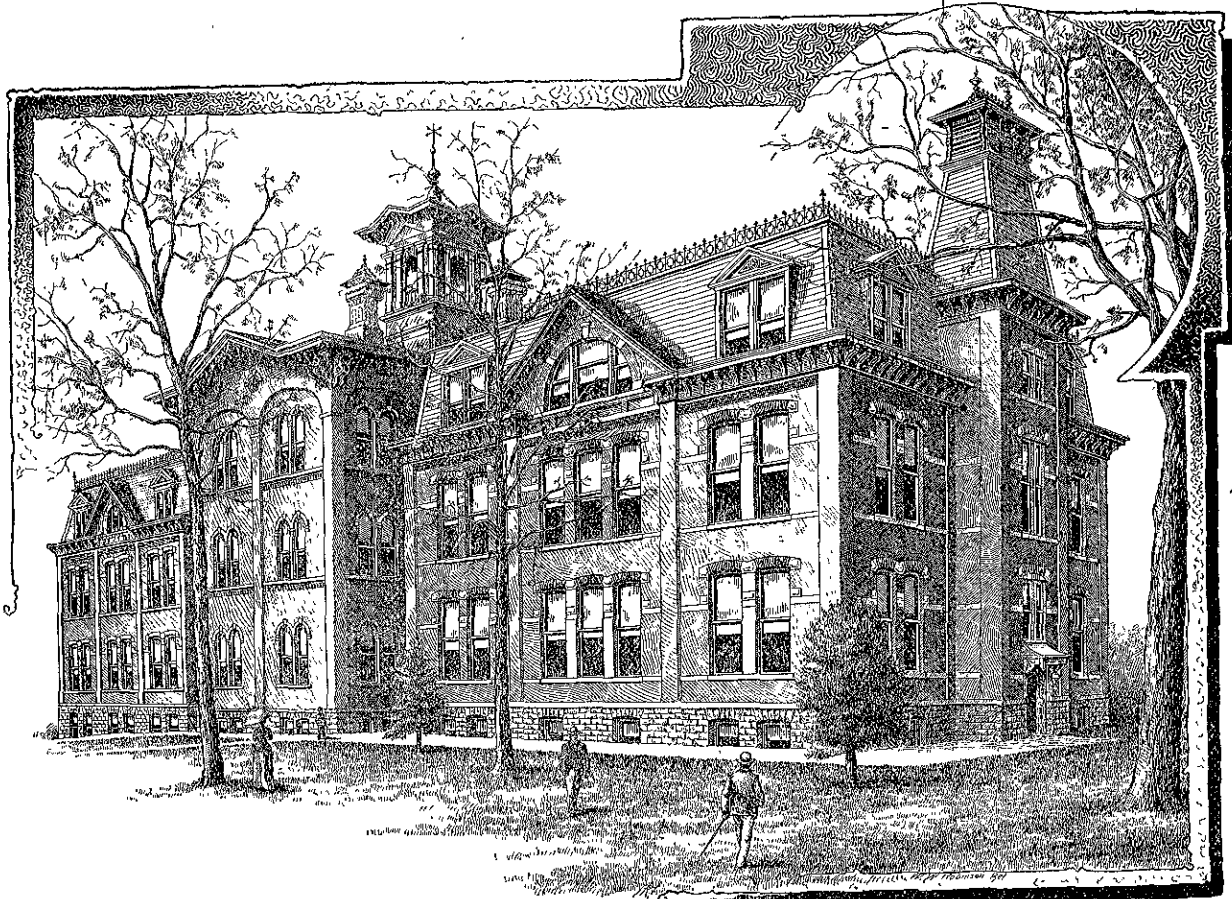
(b) That each conference be invited to select a suitable person to act as corresponding secretary of the State tract society, who shall be known as Mission Secretary, whose duty shall be to labor especially in the interests of home and foreign mission work.

(c) That the local elders of churches and the librarians of local societies be encouraged to give more time to developing the missionary spirit in our churches.

the main reasons for which these schools were founded; namely, the salvation of souls and the training of ministers and other laborers for the Lord's work; and that they be requested to use all diligence in promoting the missionary spirit, and in keeping the great objects of education before the students.

4. That it is the sense of this body that there be established in the South a training-school for medical missionaries especially for the work in that field.

5. That each of our conferences be asked to furnish and support from the tithes one or more laborers in foreign lands, if it appears to have laborers whom God has fitted and burdened for



BATTLE CREEK COLLEGE, BATTLE CREEK, MICHIGAN. (See sketch, page 66).

other ways ministering to the needs of the unfortunate; and this without remuneration from any fund set apart for the purpose. For this reason, if for no other, her efforts to enlighten people in the healthful preparation of food should receive hearty support. The book, in board covers, with gilt side-title, costs fifty cents; in pamphlet, twenty-five cents. Address the author, at Healdsburg, California.

PLANS AND RESOLUTIONS ADOPTED.

1. That the following plan to be adopted for awakening more of the missionary spirit, and for collecting weekly offerings for foreign missions:

(a) That our churches be invited to devote the services of the second Sabbath in each month to the study of foreign mission fields, and their needs, mal-

(d) That the Foreign Mission Board, through the State Corresponding Secretary and local librarians, supply all our people,—churches, companies, and isolated members,—with special envelopes in which to place a weekly offering for foreign mission work; that these envelopes be distributed and collected at the regular Sabbath meeting; and that these offerings be forwarded monthly, through the State tract society officers, to the Foreign Mission Board.

2. That an especial effort should be made to put before young men in the church the importance of the gospel ministry and evangelistic work; and that such as shall have an evident call to this field of work shall be in every way encouraged and helped.

3. That the teachers and managers of our schools be exhorted to keep in mind

foreign work; or if it has not such laborers, to support some other laborer whom the Foreign Mission Board may suggest.

6. That it is the desire of this conference that in all our educational institutions there be a special course for the study of home and foreign fields and home and foreign missionary operations; and of furnishing to the Foreign Mission Board and the Medical Missionary and Benevolent Association, a list of the names of students in this course, with the field for which they have a special burden.

7. That the editors of our general denominational periodicals in North America be appointed by the General Conference Committee, in conjunction with the publishers; and that in the union conferences the same plan be pursued.

SECRETARY.

GENERAL CONFERENCE PROCEEDINGS.

Report of the Committee on Plans—Discussion of Its First Recommendation—Some Short, Pithy Speeches.

NINETEENTH MEETING, SUNDAY, 11 A. M., FEBRUARY 26.

President Irwin in the chair. Elder William Covert led the delegates in prayer, in behalf of God's blessing upon the consideration of the questions before the meeting. The minutes of the meetings of the preceding day were then approved.

The Chair: Unless some one has something special, it will be well now to proceed with the session of the conference. Before doing so, however, I want to take the opportunity to express my thanks to God for the way he is leading us. The Lord spoke to us himself this morning, through his servant; and I am glad that we have heard, and have a disposition to accept the reproof that came to us. It seems to me it was a most fitting beginning for the work of the day. Now I trust that the same gentle Spirit that was present in our first meeting this morning, may continue to brood through the entire session, to restrain every evil influence that the enemy would bring in. It seems to me, brethren, we are better prepared now to go on with the work than we would have been had we undertaken it earlier this morning. I want to say again, I am glad of every one of these experiences, brethren; and instead of discouraging me, it is a source of encouragement, because it shows that God is with this people, and that we have a disposition of heart to turn when the Lord says we are wrong. So let us accept all of these reproofs, fall into line, and ask the blessing of God upon us constantly, and walk in the way he intends, and then I am sure it will be well with every one of us as individuals, and with the cause at large.

O. S. Hadley: When I made the motion that I did Friday, I had no idea that there would be any objection to granting the request of the Chairman of the committee. I never have made a motion, and never will support one, that would provoke in any way a discussion upon this plan of work where there was not nearly a unanimity of sentiment. Believing now that I did not fully comprehend the minds of others upon this question, with the consent of my second, I withdraw the motion.

The Chair: If there is no objection, the motion is withdrawn.

The Chair: Are there any new delegates to report?

F. H. Westphal, from the Argentine Republic, South America, reported, and took his seat with the delegates.

O. A. Olsen: It is known that a number of the brethren here felt it a privilege to invite Brother Harmon Lindsay to attend this conference, and take part with us in our deliberations and the blessings the Lord is giving us; and as he has arrived, I move he be invited by the conference to all the privileges of the conference.

The Chair: The Secretary says that in the document read before the conference, inviting Brother Lindsay here, this privilege was voted to him.

The Chair: We now have before the house a motion to adopt the report of the Committee on Plans and Resolutions. The Secretary will read the first recommendation, which is found on page 49 of the BULLETIN.

The Secretary reading:—

"Whereas, It entails great expense and the loss of much valuable time to the laborers in the field to attend the General

Conference once in two years, as at present; therefore,—

"We recommend, That the General Conference of Seventh-day Adventists be held once in four years, instead of once in two years, reckoning from the year 1899."

L. D. Santee: I rise to speak in favor of biennial conferences. We as a General Conference are in a state of transition. What changes two years will bring to us, no one but God knows. We have always had faith in our brethren, and I have noticed that where alienation comes in, it generally is through a misunderstanding. This tends to positive evil, and therefore what we want is to keep in touch with one another. I should regret very much to see the time of our conference assemblies placed four years apart. To do this would cause a missing link, which would surely work injury to the cause of God. One thing more: The expense may be too large; if so, it ought to be lessened. It seems to me we might have delegates representing 800 members instead of 500, as at present. By this means, the expense might be materially lessened.

Dr. J. H. Kellogg: I am a member of the Committee on Plans and Resolutions, and wish to say I am decidedly opposed to this portion of the report. I feel as if, when events are marching on as rapidly as at the present time, and we do not know what will take place within a year, or two years, that instead of having General Conference once in four years, we ought to plan to have a General Conference once a year. It seems to me it would be very much more in harmony with what we see before us; and I believe there is great force in the remarks the brother has just made. There are many phases of this work, and they have just begun to come before the brethren. Take, for instance, our educational work. That is only in its elementary stage; and it is important that not only a few of the leading brethren should come together, and know about things; but all the conferences—all the delegates of the whole field—should know what is going on, and what kind of development has been made. Now I would like to ask the brethren this question: If this resolution had been passed two years ago, what would be our condition, two years hence, if we kept going on as we have gone during the last few years? This question is a revolutionary thing, to me at any rate; I find that I am getting revolutionized every day. I am glad I am here, because I have been so much separated from this conference work. This is the first General Conference I have attended in twenty years. I am getting a great deal of light; and instead of looking upon these brethren as enemies to me and to the work in which I am engaged, I begin to look upon them as champions of truth. [Voices: Amen! Praise the Lord!] Now if the conference had been put off two years more, I do not know where I would have been. I feel that we ought to come together more frequently, and instead of putting the periods of our conferences so far apart, so that we drift so far away that we can never get together, we ought to have them oftener.

A. T. Jones: Dr. Kellogg has nearly convinced me. I have been longing, longing, longing for him to come to General Conference. I had never supposed that he purposely shut himself away; but I knew he was crowded with business, and that he therefore could not stay long enough at the conference to get the run of it, so as to be a part of it. But now he has given us a good prospect that if we have another in two years, he will be with us again. I do not care which way it goes. I will state one thing that

has been in my mind, and you may all consider it just as you please. It seems to me it is worth considering in this connection. Here are about 150 delegates. That is 150 months here, or twelve and one half years in the field for one man. Let him work as he should work, and as we do work in the field to bring souls to Christ, and would not that twelve and one-half years' time be worth more in the field than to come here and spend it once in two years?

W. W. Prescott: Did the disciples lose time ten days before Pentecost by not being in the field?

A. T. Jones: No, we are not making an argument.

W. W. Prescott: Further, I want to know this: has the time spent here been any loss? Would it have been better if the delegates here assembled had all been in the field? [Voices: No, no, no!]

A. T. Jones: I do not think we would.

We all know that the Lord has told us, over and over, that we are spending too much time on ourselves; that we have spent too much time with the churches, and that we have spent too much time in institutes. It has seemed to me that once in every two years is too often to come from all the world, and spend a month in General Conference. It may not be; but it has seemed that the twelve and one-half years so spent may be offset by a few gathering together from all over the world.

S. H. Lane: Although one of the committee, I will say that when it was presented, I was opposed to the recommendation; and stated that when I had the privilege of speaking, I should oppose it. I don't know that I should use that word; for I promised the Lord when I came here. That I would not distrust the brethren, but have faith and confidence in them. Of course, if I knew I was absolutely right, it would be perfectly proper for me to do the best I could to get you to see the right as I saw it; but I am not always right. But it seems to me that there is a good deal of force in what has been said. I do not believe that we have lost a moment here. I do not believe that we have ever been in a General Conference when we felt that it was lost time, although things may not have gone as we would like them. Again: before we make this matter final, we ought to consider the further recommendations, one of which is that the presidents meet every year. That would consume a great deal of time and be a great expense; and if you take that four times, or three times, not counting the meeting of the General Conference, and put the expense together, it will be seen that we shall save neither expense nor time. We have been spending too much time on ourselves; but this has not all been spent in General Conference. We have been holding institutes, and district conferences, and this and that; and these have consumed too much of our time. It is true that twelve and a half years is lost; that is by counting the aggregate time of all the delegates as the time of one man; but if we can go out from this General Conference, and do in each month twice as much as if we had not been here, don't you see we shall still be ahead? I sincerely hope we will carefully weigh this matter before voting to accept it. The representation can be changed. Eight hundred may be too large; 500 may be too small. I hope that every one of us will see our way clear before we vote in favor of the resolution. I fully believe that if we meet together once in two years, the Lord will so enlighten our minds that we can do more work than if we met once in four years.

D. C. Babcock: I wish to read a scrip-

ture in harmony with what has just been spoken. Turn to Heb. 10:23-25: "Let us hold fast the profession of our faith without wavering (for he is faithful that promised); and let us consider one another to provoke unto love and good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more as ye see the day approaching."

A. T. Jones: I give up; that is enough.

Voices: Question, question.

J. N. Loughborough: The first impression that came to my mind when this resolution was read was, When do the brethren expect the Lord to come? This event is right upon us; and if the holding of the next conference be put off four years, the thought came to me, Will I be there or not? I tell you, brethren; I would like to stay by the work until it is all closed up.

A. F. Ballenger: I think we have an example here already as to how the Lord can settle a question. I think this matter is already settled.

A. T. Jones: Here too.

J. B. Thompson: I was raised on a farm; and while there, I found that it was not very much of a waste of time to stop and sharpen our tools; so I do not think it will be so very much of a waste of time to assemble in General Conference once in two years. Of course, most of this time has been spent upon ourselves; but why?—Because we are such sinners. You know that at our camp-meetings it takes about all the time to get our brethren straightened up. I am fully persuaded that when we get where the Lord's blessing can rest upon us, there will not be so very much time lost by coming together in a conference like this, and we shall not consume very much time on ourselves.

E. E. Andross: The first thought that occurred to me when I heard this resolution was, What will our people think about our ideas of the coming of the Lord, if this is passed? It surely seems to me that by this act, we would be putting off the coming of the Lord, rather than hastening its approach. One argument made in its favor in the committee was that the meeting once in two years had a tendency to decrease the amount of labor one was able to perform in the field because of the plans being interfered with. But it seems to me that if one's labor was in close touch with the Lord, he could work right up to the time of the conference, and go there having no other idea than that he would come back, and keep right on in the way he was moving before the conference. Even though some one else should be sent back there, it would make no material difference, since the work could go right on without any change providing the Lord was leading. I don't believe there is any loss of time to have the conference meet once in two years, but rather an advantage.

R. S. Donnell: It seems to me that the question has been wrongly stated. The "Whereas" gives us the reason of the resolution, and that is to save time and expense. I am satisfied that if we conduct the work of God, or God conducts it through us, it would certainly be after his plan; and there would always be time enough, and would always be money enough, to pay the expense whenever he sees fit to call us together. But the Lord tells us the end is nearer than one in twenty imagines; and he tells us, too, that as we draw nearer and nearer to the end, there will be fewer committee meetings. But have we no duty to lay plans? "As a people we should

study God's plans for conducting his work. Wherever he has given directions in regard to any point, we should carefully consider how to regard his expressed will. This work should have special attention." But do we meet in General Conference to lay out lines of work, and study them? That can be done in other places, and at less expense. Is it to send men to this field and to that field, and to consider the work of the rescue of the fallen? It seems to me that men have been sent, and can be sent, without calling together a conference. The conference can send, and so can its committees send. I hardly know how to vote on this question, without knowing what the action is to be on the other parts of the report. There are two especial reasons, it seems to me, why a conference should be called, at the will of the committee, as the situation demands; while there can be but one reason for setting a definite time of assembling. The following is, I think on page 37, of Testimony No. 9: "In time of pressure there are spiritual forces to be called in, which should always share the burdens." I may stop, and ask, right here, if the spiritual forces lie in the delegates of the General Conference? Can it say, or has it a right to say, when the times of pressure come? I read again: "But more than this, the field should be apportioned off in sections to men who will stand as burden-bearers. There must be a number of forces which may be relied upon, but men must not be held in one position of responsibility year after year." There is the other reason, and the only reason, why this conference can come together,—for the election of officers. Now let me read again on page 27 of Testimony No. 8: "God gave to Moses special directions for the management of his work. He directed Moses to associate men with him as counselors, that his burdens might be lightened. . . . Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens. And let them judge the people at all seasons: and it shall be, that every great matter they shall bring unto thee, but every small matter they shall judge: so shall it be easier for thyself, and they shall bear the burden with thee. If thou shalt do this thing, and God command thee so, then thou shalt be able to endure," etc.

The next paragraph goes on to say: "This counsel is for us. It should be heeded by our responsible men." Then it tells how the president of the General Conference had gathered too much about him, and was becoming taxed, as was Moses. "Moses said, 'When they have a matter, they come unto me; and I judge between one and another, and I do make them know the statutes of God, and his laws.' Ex. 18:16. This work is still to be done; and if the men who now bear responsibilities will not do it, then it must be committed to others."

That is God's plain word upon the matter. So now I want to ask, since God says that is a thing for to-day, if we have anything in the New Testament that points out that very thing,—that shows that that thing was carried out by the apostles themselves. I read some things which were read here the other day. "Churches were duly organized in the places before mentioned, elders appointed in each church, and the proper order and system established there. . . .

But certain Jews from Judea raised a general consternation among the believing Gentiles by agitating the question of circumcision. They asserted, with great assurance, that none could be saved without being circumcised, and keeping the entire ceremonial law. . . . The matter resulted in much discussion and want of harmony in the church." Does that mean in the church at Antioch?—No; it means all the churches in that field, as spoken of as one church; for the church of Antioch was the first to take measures in the matter.

"Finally the church at Antioch, apprehending that a division among them would occur from any further discussion of the question, decided to send Paul and Barnabas, together with some responsible men of Antioch, to Jerusalem, and lay the matter before the apostles and elders. There they were to meet delegates from the different churches, and those who had come to attend the approaching annual festivals. Meanwhile all controversy was to cease, until a final decision should be made by the responsible men of the church. This decision was then to be universally accepted by the various churches throughout the country."

Here was a difficult question to decide. This came up in the year 51, and the conference at which it was settled did not occur until 52. I do not know whether that was the regular time for the assembling of that conference, or not; but I question it, because we have no record of any question being settled at that time but this hard one, which the elders of the churches could not settle by themselves.

"James presided at the council, and his final decision was, 'Wherefore my sentence is that we trouble not them which from among the Gentiles are turned to God.'" "James, in this instance, seems to have been chosen to decide the matter which was brought before the council."

I want to notice, too, that they sent General Conference men back with the apostle Paul, so as to confirm just what they had done. After the discussion, it says that they wrote letters; and when it seemed good to them, they came to Antioch, and there told the church how they had been led to decide the question. These General Conference men returned to Jerusalem again, to the company of counselors who were there, James being the standing presiding officer.

By reference to Gal. 2:9, Acts 21 and 23, and "Sketches from the Life of Paul," page 208, it will be seen that at the time of the next council in Jerusalem, James was still the head of the General Conference, eight years after the first council.

I am persuaded that in these last days God has designated the field as the place for us to be. God has told us that we are spending too much precious time. I am decidedly opposed to abolishing the office of district superintendents; for it does seem to me that these are counselors for the presidents of the State conferences. So I say that we can not decide that this conference shall not adjourn for four years, or even for two years, without first deciding this matter as to what privileges shall be granted to the president of the General Conference, with reference to calling a meeting of the General Conference whenever the spiritual forces are to be gathered in.

J. N. Loughborough: I wish to read Section 2, Article 5, of the General Conference Constitution: "The Executive Committee may call extra sessions if occasion requires, by a like notice; and the transactions of such sessions shall be equally valid with those of the regular sessions." It seems to me that this answers the question, as there is a provision

made here for the calling of extra sessions.

L. H. Evans: I do not wish to enter into a discussion; but we must look the matters squarely in the face, and consider the present condition of affairs. Two years ago what was known as the General Conference was largely confined to the United States. Finally the Australasian Union Conference was organized into a conference of itself. There are conferences organized in certain territories, and there was held a union conference of delegates and representatives, sufficient to represent them in the Union Conference. It was voted, after the union conference two years ago, that there be formed a union conference in Europe. It is understood that when we get sufficiently strong in South America, Africa, Asia, and the West Indies, or whenever it may be, we shall organize conferences in these respective territories, and represent them in the Union Conference. Now those conferences are nothing if they do not meet together. There is nothing to these union conferences if they do not have councils. It was understood that the United States of America was to be but one division of the great field.

Now you say that we must have a General Conference once in two years. What does that mean? Are we going to call in workers from Europe, South America, the West Indies, Africa, Australia, Asia, and everywhere, to attend this conference in America once in two years? It must be remembered that it takes a long time for a worker to come here from Australia, and return. It takes a long time to cross from India, and go back, besides costing much money.

The conferences in these fields are already formed into a union conference, and they can meet together right on the spot; they understand the situations represented by the different delegates, and consider the different questions which are brought before them. It seems to me, that, with such an organization, there are some reasons why we do not need a world's conference once in two years. If you wanted to hold a conference of the United States once in two years, you could have it, without making it necessary to ask these delegates to spend three months coming from Australia, and three months in returning there, once in two years, for the purpose of attending a general Conference.

It seems to me, brethren, that as we have divided up the work, having a Foreign Mission Board and a General Conference, it is not necessary to call workers from these foreign fields so often, but that it would be better, because wiser, to ask them to stay at their work, and develop it, and to materialize something, and then take the money that would be spent in traveling to and fro, and put more workers into the field.

Inasmuch as the time of this session is equal to one man's time for 150 months, let us see what that means. In that time there are 439,825,000 poor heathen who are dying without grace. Four hundred and thirty-nine million heathen die during the time that is actually spent, if you could add the time of each delegate together. Now instead of being here in this General Conference, getting light for ourselves, I believe that if we were out in the field, with the word of God and the Testimonies, we would get floods of light. If we were out in the field preaching to those poor souls, our hearts would be warmed, and we would not need to come here to have our hearts kindled by somebody else's teaching.

Let us look the question squarely in the face.

It costs, in time and traveling expenses, to come to one General Conference,

about \$19,000. Some will say that you are out nothing but the man's traveling expenses. But if a man is actually worth what he gets, he is worth it whether he is doing nothing, or doing something. He is worth it at work. Consequently, every dollar that we pay for a delegate to come here is a loss to the cause, unless he is able to do sufficient good, while here, to compensate the cause for it. Therefore it seems to me that before we say that we will call these delegates to the General Conference from all parts of the distant fields every two years, we had better consider whether or not this is the wisest thing to do. As far as I am concerned, I am persuaded that it is not.

J. H. Morris: One of those recommendations is that we have a general council every year, and that the State presidents constitute the delegates to attend that general council; so there is a council held in the General Conference, or in the union conference, as you will see, where all the presidents come together. In our study of general principles some of us have had our minds on organization, or rather, on our customs and habits; and when these brethren have called our attention to the general principles that underlie organization, we have had some fears that they were going to upset this committee, or that committee, or the other committee; and we would not be able to carry out our own habits and customs, in bringing about certain results.

W. W. Prescott: I would like to say a word regarding this discussion, and I ask you to think about it. I call attention to the difference between giving information for us to think about, and arguing us into a decision. I want to emphasize that. Don't you see that just as soon as we do the latter, we begin to get into darkness? We do not know, as well as we did an hour ago, what to do. I feel it myself, because we have argued the question. I do not want anybody to argue me into a decision in this matter. Give me information, and let me think about it. If we learn to do this, we shall save hours of time. If any one has any information that would bear upon the matter, let him give it; and if there is anything to it, it will work all right. If you have scripture that you think bears on it, read it, but do not argue.

S. H. Lane: I move that we adjourn till three o'clock.

J. W. Watt: I second the motion.

The motion prevailed.

Foreign Missionary Work—Methods of Selecting Laborers—Collection of Funds for Foreign Fields—How to Promote a Missionary Spirit.

TWENTIETH MEETING, SUNDAY, 3 P. M., FEBRUARY 25.

The Conference was led in prayer by Elder S. H. Lane.

The Chair: At the time of the forenoon adjournment we were considering the recommendation from the Committee on Plans and Resolutions. This matter is now open for consideration.

W. W. Prescott: I do not care particularly to speak directly upon these specific recommendations, but I want to speak with reference to taking action upon them. We are going forward in a certain way. For instance, we are holding sessions once in two years, and we have what we have in the work. These recommendations come in, suggesting changes,—that we do this in a way different from what we have been doing. These recommendations were printed nearly a week ago, and there have been efforts made at different times to get to them, and get a vote upon them; and we have failed so far. Now it seems to me that until there is more evidence that we

are at least somewhere nearly unanimous on the changes that ought to be made, we would better not make any, but let the thing alone. I will say nothing about the recommendations. I can see reasons both ways; and when the argument is going on, I hardly know where I stand. I simply lay down my view of the matter, which is that until we see evidence that we are nearly a unit, is not advisable to try to argue one another into making some changes in our work. That being the case, I was going to ask the unanimous consent of the conference, without vote or anything, to drop this whole thing. Let us consider that report as entirely out of the way, and go on and do something where we shall not have to argue, but shall get light and help. Is there unanimity on that point?

H. Shultz: If we consent to do as Brother Prescott has said, will that be just the same as if that report had never been heard? or will it leave the report just as it is printed, and all that go into effect?

W. W. Prescott: My own thought was that it would be just as if that report had never been presented before the conference. We would be entirely clear of the report. I have an idea that some of the things there recommended will come around before we get through; but they do not seem to come to us in this way. Now, let us drop this. We have tried, the best we could, to get to it, and get a vote on these specific recommendations, and we have utterly failed so far. Let us not try this way any longer.

R. A. Underwood: In view of the fact that the Committee on Plans and Resolutions are not themselves unanimous in this report, as presented; and in view of the fact that the delegates do not generally endorse it. I am in favor of not passing anything with reference to the change of plans, at least those under the first five heads. Therefore, I move that the first five recommendations be stricken out.

O. S. Hadley: I second the motion.

The Chair: The motion is that the first five recommendations be stricken out.

The question was called for.

The Chair: The question is called for. The motion is that the first five sections, or divisions, of this report be stricken from the report. As many as favor this motion will say, Aye. Contrary minded, No. It is carried, with three dissenting votes.

The Chair: The Secretary will please read the next items.

The Secretary, reading: "That the following plan be adopted for awakening more of the missionary spirit, and for collecting weekly offerings for foreign missions:—

"(a) That the church services on the second Sabbath in each month be set apart for the study of foreign mission fields and their needs, matter for study to be furnished by the Foreign Mission Board."

E. E. Andross: It seems to me as if this ought not to pass without at least a brief consideration. As it is put here, every individual in the church will feel under obligation to take the second Sabbath in each month for the consideration of the subject of foreign missions. I am very much interested in foreign mission work; but it seems to me that I can see some objections to such a plan being adopted by the General Conference. For instance, San Francisco is a missionary center; and every Sabbath a large number of strangers attend our services. It is a question in my mind whether it would be best to take one Sabbath out of every month for the consideration of foreign missions, when those individuals come

there from Sabbath to Sabbath to hear something that relates to present truth. While I believe that the subject of foreign missions is present truth, it would not be so interesting to those who might come in with us, to hear special points of our faith. It seems as if this would be binding us down to a single course, without liberty to follow the direction of the Spirit. I believe that the subject of foreign missions ought to be presented before our people much more than it has been; but it does seem that, under some circumstances at least, it would not be wise to adopt such a plan as this. I can not tell but a large number of the strangers might come in on the second Sabbath of a certain month; and expect to hear on some certain subject, that we would not feel free to present if this report should be adopted. I do not suppose this is an unalterable rule, like the laws of the Medes and Persians; but it will carry with it a certain restraint that I should not like to be placed under.

E. J. Waggoner: It seems to me this opens up the whole question. Although this is not formally a meeting of the Foreign Mission Board, the subject of foreign missions is before us just now; and I have felt a longing for the time when we might consider this very question. I felt burdened, when we had the meeting the other day, not that I was not pleased, edified, and most highly instructed by the reports that were given from the fields from which we heard reports; but I felt a great longing to speak of fields that are not represented here at all. Some one said, last night, when we were talking about representation, that I represent England; but I don't. As far as representation is concerned, I can not represent any one, under God, but myself. I am here to speak no more for England than for all the rest of the world. I am working in England and have been for some years, and I have no thought of discontinuing work there. I am interested in that field and in the people there, because I see a great work to be done there, especially as I look over the city of London, which is a world in itself.

But my mind has also been burdened concerning fields that are far away. We should get rid of the idea that we must sweep everything as we go. It seems to me there has been a good deal of that spirit here in the United States. Here is a plan proposed to awaken more of a missionary spirit, on a certain Sabbath in the month, by devoting it to the study of foreign missions, according to matter that is presented by the board. Now there would be no criticism upon any matter that might be presented by the board. It would be all good. You have doubtless had somebody say to you, "Now a certain friend of mine will be present this evening in the congregation, and he needs help on the Sabbath question [or perhaps on some other point], and I want you to preach on that subject tonight, for his benefit." I have been just foolish enough, in years past, to do that, but I do not propose to do it again; for most likely the person expected is not there to hear the sermon so nicely prepared for him, and so he does not get it; but frequently, whether that person is there or not, you prepared the matter without giving the Spirit of God opportunity to direct in the matter. In this case the effort was a failure, because the Spirit of God did not give the inspiration. I say I did that in the early days of my ministry, but I ceased doing that long ago. I am perfectly willing that persons should make suggestions to me; the Spirit of the Lord will use some one or other of those suggestions to direct my mind. But the Lord knows best what is

needed the second Sabbath of the month, or any other Sabbath; and he knows all classes of people. They are not all cast in one mold, neither is any one person in the same frame of mind at all times. The Lord does not expect hearts to be ready for a certain thing periodically.

But beyond all that is the question of what the missionary spirit is. God knows that the gospel consists in giving, and that liberality is one of the things that must characterize the church. But to use a church service, and the truth of God, as a sort of lever, to lift money out of the people, is to turn things right about. Now with all brotherly kindness, and without casting any reflections on anybody, because there is no one who deserves it, I dare say that there are others besides myself,—I am sure there are,—who have noticed that lately that which was in the beginning a wonderful blessing to the people, has now become a mere form of service. The week of prayer has seemed to degenerate, in the minds of a great many people, into a sort of lever to lift missionary contributions out of people. The result is that year after year, these contributions have grown less, and the meetings have seemed to change the object of the appointment almost entirely. Instead of seeking blessing and direction from God, which is needed all the time, the whole object seems to be solely to get money out of the people. "In vain is the net spread in the sight of any bird." The plan has not worked, and it won't work, because, as I said, it is working from the end backward. It is turning things around. The missionary spirit is the Spirit of Christ, and it is the foreign missionary spirit; for the mission of Christ to you, to me, and to every soul who receives his word, is, "Preach the gospel to every creature." The disciples did not go first to other countries, but began where they were, first in Jerusalem, then in Judea, afterward in Samaria, and then to the uttermost parts of the earth; and they preached the gospel as they went along. They could not but speak the things which they had seen and heard; then, as they were scattered out, they went everywhere preaching the Word; and in process of time, they got to the uttermost parts of the earth. That is what we must come to; that is what the Lord is bringing us to. This done, the work will go. When this gospel comes to us all, and we take it to the people wherever we go, and they get the Spirit of Christ, there won't be a particle of difficulty about raising money, or getting missionaries to go to any part of the world. Men will offer themselves by scores and hundreds, and there will be no difficulty whatever in finding money for them to go; for the same God who puts the missionary spirit into the hearts of the people, and stirs them up to go, will put it into the hearts of others to say, Here is the money. "In the year that King Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy holy, holy, is the Lord of hosts; the whole earth is full of his glory." As the Spirit of the Lord has lifted up a standard here before us, what is the result? "Then, said I, Woe is me; for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts." The Lord's Spirit indites that confession. The voice of the Comforter convicts of rightness at the same time; so there comes an angel

with a live coal, and says, "Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged. Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me." Isaiah was just in the place where the apostle Paul exhorts us to be—"ready to every good work." How are we going to be ready for every good work?—Simply by allowing the Lord to put his good Spirit into us; then we shall be ready for every good work. Then when we hear the call, we will say, "Here I am; send me." I believe there are men in this congregation, to whom has come a burning desire to carry the good news to whomsoever God will send them; I believe also that there are men here whom God is working upon to go to some definite field,—wherever the providence of God opens the way. I thank God for the work he has done in Jamaica, Russia, Germany, England, and South America. That is all right; but there are places where they have not heard the sound of the gospel at all. I marvel at our inconsistency; we talk about this being the message of God, and say that we are his people. We say that God is calling his people out of Babylon; yet do not we follow where Babylon leads? We enter fields where the gospel has been proclaimed in their way, while those beyond are waiting for us to make the message known to them. In the past, we have been going over the ground occupied by other missionaries. That must be so, because they have gone out ahead of us. We have been waiting while they have been going; and we must of necessity go over the ground that has already been covered by the missionaries of other denominations.

There are honest souls among the heathen, who will come out and accept the light of the gospel when it is properly presented. True, the Bible, with the interpretation usually put upon it by missionaries has been made misleading in mission work. They teach, for instance, that the first day of the week is the Sabbath. Now must we go to this same simple-hearted people with the same Bible, to undo all that they have done? Why can we not jump clear over these, and work from the other side backward to meet them, instead of following behind them? Let us go clear over to the opposite side, where there is no other missionary, where they do not know anything about the Lord Jesus Christ, and get our work in first. Let us take the material from the beginning, and then we will not have to follow after other missionaries. I do not mean by this to say that we shall neglect, or put any impediments in the progress of the work in these foreign lands. Some will drop along here and there, in the journey to the virgin fields, and thus the world will be covered. But if we wait to go in after others have led the way, the work that we should do will never be accomplished. When the Lord stirs us up to know who are the heathen, and a spirit is aroused to work where the Master wills, these lands which have been but partially covered will receive their quota of workers; and thus the world will be covered by a people in whom is the power of the Spirit of God.

There has been one longing desire in my heart for ten years, and I believe that God has been educating me to it,—a longing desire ever since the Lord led me to see the simplicity of the gospel, to go and take it to those who have never heard it, or have never seen a person speaking the English language; and in simplicity teach them the gospel as it is in Jesus. I did not know enough years

ago, perhaps I do not know enough yet; but I can see, in the way the Lord has been leading me the past year, that he has been opening up something to me. I know this,—that in order to be a missionary among these people, I must have a missionary spirit, and do that same missionary work right where I am. Travel does not make a missionary. Crossing the sea, even though you go half way around the world, doesn't fit a person to labor among the heathen. These people must be taken right where they are, in the markets and everywhere. Paul met them in the street, and taught them the gospel. During the last year the Lord has opened up the way to push me out among the people, though I went with fear and trembling. He is getting me ready to go and preach the gospel to those who have never heard it. And when I am worthy and ready, he will send me out. There are others, also, whom he will send.

What is the spirit of foreign missionary work? How does God open fields for that work? I saw the report of a sermon that was delivered last Sunday in New York, and I clipped out this extract: "The United States naval and military forces in the Philippines have undertaken the performance of a Christian duty. I am sorry that it has become necessary to kill any natives in the effort to advance the cause of civilization and enlightenment; but the missionary work must be carried on, even at the cost of bloodshed, until the Philippines are redeemed from the darkness which overshadows the islands, and are brought out into the light of true civilization and good government. Civilization and good government go together; and Dewey, and Otis, and all the brave men who are planting the standard of the United States in the Philippines, are efficient missionaries. They are making the way clear for the work of the church of Christ, who have been for years held in the bondage of misgovernment, ignorance, and oppression."

I have found this same idea, though not so boldly expressed, even among our own people. They talk of fields that are open, and fields that are not open, such as Thibet, and China, which for years was closed to missionaries. According to this, we must sit still and wait until the devil works in the minds of men to fight battles, and open the way for mission work. It is true that men have followed into China and Japan—in the wake of the army; but shall we say that war and bloodshed opened the way for the missionaries to go, or that the missionaries and the church of God lazily wait until the army has invaded the country, and then they sneak in behind?

The gospel of Jesus can not now be carried to some fields without the loss of life. There was a time when the gospel might have gone without the loss of a single man. When the Israelites crossed the Jordan, God was with them in such power as to impress the heathen among whom they came with holy dread; and had they remained loyal to God, the honest would have accepted God's truth, the gospel would have spread to the farthest bounds in a short time, and the glory of the Lord would have filled all the earth. But after they were defeated at Ai, the heathen began to say, "Where is their God?" They found that these people were not invincible. But if the Israelites had continued as they were when they went over Jordan, the whole world would have had the gospel, and not a single life would have been lost.

This is a serious question. But some one's life must be sacrificed to do this work. Whose will it be? "Not mine," says one. "If I should go to that heathen nation, I would be killed; and I do not

want to lose my life. I will wait until men who do not know the gospel, and who have not the vivifying power of the life of Christ in their hearts, and know no higher motives than patriotism lay down their lives by the thousands to subdue the natives and open the field. Then I will crawl in behind them, as the way is opened. Brethren, lives must be lost in carrying the gospel of Jesus Christ. Shall it be the lives of those who are not ready to die, or shall it be scores, and possibly hundreds, whose lives are hidden in Christ?

The way is open in Cuba now, because the guns of the United States have silenced those of Spain, and Catholicism has not the controlling power there that it had. We now say that the way has been opened, and we can go there, where before we were debarred,—because Catholics persecute Protestants when they preach in their countries. So we wait until thousands have lost their lives; and now we say that no more blood will be spilt, so we are free to go there. Is that right? [Voices: No.]

One of the officials of the British government, a representative to some place in Africa, was there when an uprising occurred. A mob was formed, and his life was threatened. He was about to be killed; but he stood up manfully, and said: "You may kill me; but if you do, my government will send another man here in my place; and if you kill him, they will send another; and if you choose to kill him, they will send still another; and the British government will keep on sending men here." Brethren, the British government would not have had any difficulty in finding men to go and take the place of that one. Men would have offered themselves willingly, and they would do it, too, for an earthly crown. We are working for an incorruptible crown, yet we fear that we shall lose our life if we go to represent our King among those of Satan's kingdom. If missionaries would go to the countries controlled by Catholic influences, and proclaim the gospel, it is likely that some of them would get killed,—although it is not that class of people who get killed so often as it is the fearful ones. God cares for his own. Whosoever goes that way may know that bullets can not kill him until the Lord thinks best for him to die. There is a power in the word of God. I know it, not simply by what men have told me, but by personal conflicts with him who is behind all who point their instruments of murder at missionaries. I know that, by the power of the word of God, a wall has been built up around me; and the adversary outside could do nothing to harm me; and although he was making all the commotion he could on the outside, yet when I was inside that wall, I felt so perfectly secure that I could praise God for deliverance, and have no fear of being harmed. Bullets and the sword can not hurt a man until the Lord sees that that man's work is finished, or that more can be accomplished by his death than by his life. Better men than any of us have sealed their testimony with their blood.

When we get the Spirit of Christ, we shall not shrink, even if a few lives are sacrificed. The lives of the Lord's servants are precious in his sight.

J. N. Loughborough: In California, when only a hundred had been brought to the truth, a man wrote a letter to Sister White about the perplexities and the trials in the way, and said that he feared he would lose his life. The answer came back: "As God regards the work in that field, it is more precious in his sight than the lives of twenty valuable laborers."

E. J. Waggoner: God will not let one man die for the truth's sake, but that it

will have an effect upon somebody; and although it may not be seen at the time, yet when another and still another comes, it will have its effect. I will tell you, the most powerful preacher that ever preached Christ, is not too good to go to the most benighted lands. [O. A. Olsen: That is so. Amen.] When we are imbued with the missionary spirit, the people will soon get the missionary spirit. [Allen Moon: Let some of us go.] I feel in my heart that I am going before long. I have been trying to go for the last ten years. I don't know just what has kept me, unless it is that the Lord wanted to teach me more. It has been the desire of my heart; and in all our family talks, and in our family worship, in making our plans, we have made it prominent before our children that we did not know at what time the Lord might send us to some heathen country. If that spirit would take hold of each one of us at this conference, and be communicated to all our people, there would be a mighty exodus from the United States during the next six months. There would be preachers to go. There would be men who are now thought indispensable,—presidents of conferences, presidents of boards, presidents of associations, preachers holding responsible positions,—all these classes would go to darkened lands, and let the light of truth shine forth, through them, to those who are longing for it. O, may the language of our heart be: "Use us, Lord, as thou wilt, and where thou wilt, to thy glory."

W. W. Prescott: I am glad to say that we are progressing. When I spoke last week, we were in the first chapter of Isaiah, and we all learned that lesson. Empty forms are not good. "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow: though they be red like crimson, they shall be as wool." Then we come to the sixth chapter,—we were in the first part of the chapter from eight till after ten o'clock this morning. "Then said I, Woe is me: for I am undone; because I am a man of unclean lips." And now the Lord is saying to us, not to somebody way off in some other place, "Whom shall I send, and who will go for us?" When Paul wrote to the brethren at Corinth about those brethren at Macedonia, he said: "Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia; how that in a great trial of affliction, the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For to their power, I bear record, yea, and beyond their power they were willing of themselves; praying us with much entreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints. And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God." Now how did the missionary spirit happen to get stirred up there? How did Paul happen to be there?—Because he himself was a missionary. And he went among them as a missionary, "praying us with much entreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints."

Now presidents of conferences, although you have come from your places, the work still goes on in the States from which you came. Suppose that not one of you should go back to the conference from which you came, would the work not still go right on? If a spirit should take hold of this conference that instead of sitting here, and urging other people to go to foreign fields, every man from this General Conference should decide to go himself, you can not imagine what it

would do. Why, the people who believe that the gospel ought to go out, and who have been calling for money and workers to go out and spread the message, have decided to go out themselves! Do you suppose that would arouse a missionary spirit among the people all over this land? I tell you that would stir up the missionary spirit. I do not say that anybody should go; but I will tell you what I have been looking for on this floor, and I am ready for it to-day,—I am looking for men who are ready to go where God calls, and I am looking for them to rise up here and say so. How many are there here who are just as ready to go to one place as to another, and to ask the Lord to show them the way? How many are willing to put themselves in God's hands?

[Here F. M. Roberts, A. J. Howard, and A. F. Ballenger arose, saying they felt a burden for the Southern field. E. W. Whitney said he had a burden for South America, and A. H. Clark expressed a desire to go to the West Indies.]

Now how many foreign missionaries have we on the floor to-day? [All the delegates stand.] Understand, this means something. This is not just to get up and make a formal vote. It is a step we have never taken before. The next thing is continually to ask the Lord where he wants us. I have been looking for just this experience ever since I first walked into this room, and I thank the Lord for this refreshing of the missionary spirit in our midst.

S. H. Lane: I wish my position to be distinctly understood. I believe that when the Lord wants me to go to a foreign field, he will impress me as well as the committee. I do not want the committee to sit on my case, and I not know a word about it until my name is brought before the conference. I have been through that mill once, and I believe that such a procedure is responsible for many failures. I believe that when the Lord wants a delegate to go to a foreign field or any other field, he will impress him as well as some committee.

A recess of ten minutes was here taken.

The Chair: The conference is now open for the further consideration of the pending question.

A. Moon: The burden for this work that we now have under consideration has been growing upon me, and I am glad we have reached this time. There are some things, however, that it seems to me have not been touched in the discussion thus far. It is true, as you all recognize, that the majority of our churches do not have pastors. Most of them have elders; and the plan to send out from the Foreign Mission Board something that would be of interest to our people in the churches, was on the supposition that they do not have pastors to present these things before them. The Foreign Mission Board are constantly receiving appeals from foreign fields, urgent calls for help to carry forward the work. God has placed a burden upon our brethren who have gone to these fields. They have seen that God has a people there, and that they are reaching out their hands to us, to whom God has given the light of his truth for the last days. The brethren in those fields send these burdens to the Foreign Mission Board; and it seems to me that it is only proper that our people in the churches should be made acquainted with the burdens of our brethren. That is why this proposition was made in the recommendation. Of course our brethren who are in charge of the churches, if they are filled with the Spirit of Christ, ought to be able to present to our people this burden; they ought to be able to lay before them the work of this people for these days. I

agree, brethren, that we ought, every one, to be filled with the missionary spirit, so that we shall not stand in the way of the work of God.

Now just a word with reference to one proposition that was made here,—that we should go over into those fields where missionaries have never been. I have been burdened over this myself. The only letter I ever wrote to Sister White, and the only one I ever received from her, were regarding this very question: She replied that the time had not yet arrived when we should do that; that the fields of Europe and Australia should not be neglected. Then the question arises, Has the time come when we should go over beyond, and take up that work at the expense of the work in other fields—

E. J. Waggoner: That was not the proposition,—to leave the work in other fields.

A. Moon: As I understand the proposition, it was for individuals to go out beyond other missionary lines.

E. J. Waggoner: It was to cover the whole world,—not to denude the fields that are entered, not to leave the work in Jamaica, South America, or Brazil, or in any other field; not to do less, but more. It was to have those who have never gone anywhere, go as the Lord shall send them. You see that would not give any trouble. It is not for us deliberately to resolve. Now we will open up this field, or that work; but the field is opened up. Now whomsoever the Lord will send, let him go there.

A. Moon: To whomsoever the Lord gives a burden.

E. J. Waggoner: If the Lord has not put the burden on me, God keep the Foreign Missionary Board or anybody else from sending me, because I would be a nuisance.

A. Moon: It seems to me that this will apply in all cases. Unless God gives some one a burden to go to these heathen hands, he had better remain at home. I believe, brethren, that the time has come when there should be a general missionary movement on the part of this people. I believe a greater work must be done, or we shall incur the displeasure of God. When the Testimonies say emphatically that we ought to have one hundred missionaries in the field where we have but one, I believe God means that. Of course it has been a burden as we have thought of these Testimonies, and then the board has thought of its inability, for lack of means, to enlarge the work in any direction, whether in Europe, Australia or in any other land. It seems to me that we in this country ought to get out of the way of the people. I believe that if the question is properly presented before them, our people will be willing and anxious to sustain this work. I know that our people in this country, if they could understand the calls of God, are willing to sustain them to the extent of their ability. I believe that God is already moving upon the hearts of our people, as is shown from the fact that, when you talk to them about the foreign field, the calls that our brethren are sending in, and the moving of God's Spirit in those lands, they are ready to respond.

Again: I believe it is time that we should enter more fully upon this work, for the reason that for the labor performed in what we call foreign lands, outside of the United States, we have seen greater results in the last few years than we have in the other fields in this country, where the truth has been preached a number of years. In some cases a single individual has been blessed of God so that as many individuals have been brought into the truth through his work as by the ministers in a whole conference. This is

evidence to my mind, brethren, that we ought to take hold of this work more earnestly.

E. J. Waggoner: It is true. Brother Moon says the time had not come for a general move into these dark places of the earth, where the gospel had never gone; but why?—For the same reason that the time had not come for me to go—I was not fit to go. The time will never come when people should be lifted out of their place, as a tooth is lifted out of its socket, and sent over to some other place to work; but when the Spirit of God fills the hearts of his people with the missionary spirit, then the time has come, and fields next to us, already occupied, will not be deprived of any labor. But when we get a hundred workers for every one now employed, we can cover a good deal of the earth's surface with representatives of the truth. The people should be informed as to the wants of the field and of the world; and when our brethren are working in distant fields, and the need presses upon their souls, why shouldn't they let all our people know it? Why should it simply be written to the Foreign Mission Board? Why shouldn't it be scattered broadcast? Why should not the *Review* be full of that? Let the people know the needs, and keep their hearts burning continually with the story of the needs of the people. With this done, there would be nothing in the world to hinder the Foreign Mission Board from sending out their matter to every church; and it does not need a vote to do that. They can keep all notified of what comes under their notice, and so continually send in streams of information as to what has been done, what needs to be done, and the calls for laborers. But after all that has been done, the fact remains that a call to the work must find a response in the hearts of the people.

O. S. Hadley: I see that the first section of these recommendations speaks of foreign missionary work. I understand that all the fields are represented here, and so are not foreign to us. I would like to ask what the committee referred to in speaking of foreign missionary work.

H. P. Holser: If I should be permitted to answer that question, I would say we mean everybody who does not know the truth. I am very glad for the consideration of this question. I came to this conference praying that it might be a missionary meeting. In the past we have been spending too much time and energy upon ourselves; and I believe that, professing as we do, to believe that Christ's coming is at the door,—and the events of the last year have indicated that it is hastening greatly,—we ought to be all aglow with zeal to go and tell our fellow men what is soon coming upon the earth. I do not know how soon it will be here. Why, if we felt as people do who see others in a burning house, who do not know their danger, or if we felt as if a great catastrophe was upon us, we could raise an alarm that would be heard throughout the earth in a short time. My prayer is that we may realize that the great day is upon us, and that we may not rest as long as any one about us does not know of this message. I believe that if we had this spirit, and would go earnestly to work, we would see a great deal more money coming in. I know this is so. If we should go out, and our brethren saw what we were doing, they would help us. But I think we have made a mistake in looking only to our brethren. The Lord has money outside of our brethren; and I think it we had faith to look at the matter right, we would see the means coming in. I often think of this expression,—that where there is one at work in the field,

there ought to be a hundred. But where would the support come from?—From outside. My experience in the work in Europe has convinced me that the great body of our people can be in the work, and the Lord will take care of them. We have unfortunately looked to the treasury for support, and only so far as we could see support from the treasury, have we sent out workers. I was forcibly impressed, while in Turkey, with the missionary spirit of the Mormons. They go out at their own expense, and sustain themselves for two years, when they return home, and prepare to go out again. I read recently that during the last year there were some 60,000 conversions to this people; and I felt condemned in my own soul, that we have worked so many years, and can count only about 60,000 members. Is it not time for us to throw aside all these forms and formalities, and seek God for the outpouring of his Spirit, so that we may go out endued with the power from on high? Right here let me say that I have lost my burden for these forms. I do not care whether we have this form or that form. If we have the right spirit no matter what the form is, we shall do right. It does not make any difference whether we do it this way or that, if we have the Spirit of the Lord, humbling us, using us, we shall not be troubled about the form of our organization. May the Lord help us so to devote ourselves to him that he will come and teach us, and make a missionary people out of us.

Eugene Leland: I would like to make a few remarks in behalf of our local church elders. Most of the remarks that have been made here with reference to this resolution have been from the standpoint of the preacher; but the local churches have their meetings conducted by the local elders, and it is a hard matter for the preacher to find out how a local elder conducts his services. This resolution applies to that very thing. Nothing will stimulate the people more than to hear from those who have been out in foreign fields. The Foreign Mission Board has sent out some matter similar to that proposed in this resolution, and I have always made good use of it, and have noticed that it has made a deeper impression on my own people than anything I could say. I hope this resolution will carry, and do a good work in our churches.

C. Santee: In Iowa we have been trying to get more order in our church work, and have taken the second Sabbath each month to study this work quite largely throughout the State. I can say that it has been with happy results. I have been corresponding with our Foreign Mission Secretary, and we have received helps in this way. I notice that the resolution reads that the church services on the second Sabbath of each month be set apart for the study of mission fields and their needs, matter for study to be furnished by the Foreign Mission Board. It does seem to me that this is drawing a line that some may think they can not deviate from. I will read a statement in regard to spreading the work in new fields: "We are in danger of spreading over more territory, and starting more enterprises, than we can possibly attend to properly. There is danger of our overdoing some branches of the work, and leaving some important parts of it to be neglected. To undertake a large amount of work, and do nothing perfectly would be a bad plan. We are to move forward, but must not get so far above the simplicity of the work that it will be impossible to look after the enterprises entered into without sacrificing our best helpers to keep things

in order. Life and health must be regarded. While we should ever be ready to follow the opening providence of God, we should lay no larger plans, nor occupy more ground, than there are help and means to bind off and work well. Keep up and increase the interest already started. While there are broader plans and fields constantly opening for the laborers, our ideas and views must broaden in regard to the workers who are to labor to bring souls into the truth."

In view of this, I offer the following amendment: In place of the statement that the church services on the second Sabbath in the month be set apart for the study of foreign missions and their needs, matter to be furnished by the Foreign Mission Board, insert: "That as far as practicable, the church services on the second Sabbath in each month be set apart for the study of foreign mission fields and their needs,—matter for assisting in this study to be furnished by the Foreign Mission Board." It seems to me that this would remedy the apparent difficulty of having a certain set of questions or answers, sent by the Foreign Mission Board, as the special rule of that day and place. Then when it seems advisable to change the order of that day's study, there would not seem to be anything to hinder it.

F. W. Howe: Is there any particular reason for naming the second Sabbath, any more than any other Sabbath in the month for this work?

G. M. Jones: The idea was to have uniform days.

M. H. Brown: Is there not another reason why a particular Sabbath is to be recommended? Would it not be better to have the second Sabbath because of the fact that the fourth-Sabbath offering is for the home work? The second Sabbath would be as far removed from that as possible, and so the time would be divided properly. I do not know that this was in the mind of the committee, but I think this would be a good reason for it.

C. H. Jones: That was one reason.

W. D. Curtis: I will second the amendment offered by the delegate from Iowa.

J. H. Kellogg: I am very much interested in the subject of foreign missionary work, as I represent the medical missionary work in foreign places. I believe that I was the first person who ever addressed this conference on missionary work for the heathen. I made a request, long before this people had a Foreign Missionary Board, that help be sent to the people of India, and urged that we were just the people for this work on account of the fact that we held vegetarian principles. It seems to me that the best way to raise money for foreign mission work is not to make a machine of it, as has been presented here, but to increase the missionary spirit; and the best way to do that is to get everybody to work at home as a missionary. If we could get every home to be a mission, and every Seventh-day Adventist to be a missionary, there would be no trouble to get men to go to mission fields, and no trouble about money to use in foreign mission work. If every farmer would carry on his farm as a mission farm, and work his farm for the Lord instead of for himself, there would be money enough. A man pays his tiller; and with the rest he feels that he can do as he thinks best, and as he pleases. If we can convince people that the only business any man in this world has is to work for humanity, and earn money to carry on the Lord's work, I don't think there will be any trouble about money. There are a good many people who have

farms that they want to put into the Lord's work. Within the last four weeks, three men have come to me and said, "I want to turn my business into the Lord's work." One says: "I have a farm worth \$5,000; I want to put it into the Lord's work, and I want to go with it." Another said: "I have a farm worth \$4,500, which I have offered for sale, and I have an opportunity to sell it. I want to put it all into the Lord's work." Both these men want to go into the missionary work. Another man said: "I have \$12,000 to put into some enterprise in the Lord's work, and I want to go with it. I have two daughters, and I want them to go into the work, too." There are a great many persons, I believe, who are not willing to turn over their money to some board, and say, Do with this as you see fit; but who will be more than glad to put it all in when they themselves can go with it. That is the proper way of doing. I believe that the best way to encourage foreign missionary work is to encourage the same thing in the home, by engaging in Christian Help work and other lines. Now with reference to the resolution, it seems to me that it is too restrictive. I would therefore move an amendment to the amendment, so as to make the resolution read: "That our churches be invited to devote the services of the second Sabbath in each month to the study of foreign mission fields and their needs, matter for study to be furnished by the Foreign Mission Board and the Medical Missionary Board, and that each third 'second Sabbath,' or one Sabbath in each quarter, be devoted to the subject of foreign medical missionary work."

I suppose that every one knows that the medical missions are the strongest levers in opening up missionary work that any denomination has; and so it seems to me that it would be only just, that every third Sabbath, as incorporated in the amendment, be devoted to medical missionary work; and it is for this reason that I move an amendment to the amendment.

A. O. Burrill: I wish to support the amendment to the amendment of the motion.

C. P. Bollman: I rise to ask if these amendments, or that amendment, can not be accepted by unanimous consent, without voting upon each separately? I do not think any one here is otherwise than in harmony with the amendments; and I would suggest that these be incorporated into the original motion by unanimous consent.

C. H. Jones: If there is no objection on the part of any member of the committee, we will accept the amendment as a part of the original recommendation. [Voices: Question.]

The Chair: If the amendments are accepted, the motion will be on the original motion. All in favor of adopting it say, Aye. Contrary, No. Carried. The Secretary will please read the second recommendation.

Secretary, reading: "That each conference select a suitable person to act as Corresponding Secretary of the State tract society, who shall be known as Mission Secretary, whose duty shall be to labor specially in the interests of foreign missionary work."

[Voices: Question.]

A. J. Breed: Does that make the matter arbitrary? For instance, Montana, a new conference, is now carrying all the laborers she can support. Is it arbitrary that each conference shall have a secretary, regardless of whether the one already in can do the work? Can not this be changed so as to read that we recommend it? I am sure that Montana

would agree to make this change if—

C. H. Jones: It was not the intention of the committee to have anything arbitrary. The matter should not be arbitrary, and I think it would be better to insert the words suggested by Brother Breed.

The Chair: Do you all consent to this suggestion?

Voices: Yes.

H. C. Basney: I wish to inquire if this means another secretary besides the regular tract society secretary? If so, it seems to me that it is complicating matters, by getting in more machinery, which we should try to avoid. If the officers already in can do the work, I would be in favor of it, except in particular cases.

C. H. Jones: The intention of the committee was that it would be left to every conference to decide just how it would arrange that matter. If the work could be done with the help the conferences already have, all right; if not, then additional help would be needed. But you know that this matter has been sadly neglected. We want to get the missionary spirit in all our people and in all our conferences; and if this work can be done just as well with the help at hand, without an additional secretary, it will meet the intent of this recommendation.

At this point the recommendation was read as amended.

M. H. Brown: I do not see that this interferes in the least with the smaller conferences having the corresponding secretary and the missionary secretary in one.

R. A. Underwood: I think that all the conferences that have already elected a corresponding secretary for this work will bear me out in the statement that the amount of good accomplished has more than paid them for the additional laborer. How many of those who have tried the plan feel that this laborer becomes almost indispensable? [Several hands are raised.] I know personally of several conferences that are employing corresponding secretaries; and the result has been a great impetus to their home work.

J. H. Kellogg: I wish to move an amendment to this resolution. It seems to me that this action will be much stronger and more effectual, if you will make the resolution read thus: "That each conference be instructed to elect a suitable person to act as corresponding secretary of the State tract society, who shall be known as Home and Foreign Mission Secretary, whose duty shall be to labor especially in the interests of mission work." If we had one person who would give time to the whole subject of mission work, in working up mission work at home, it would be working up missionary talent at home, from which laborers could be sent to foreign missions. Many people have been sent abroad, who are not missionaries, because of not having been tested at home. Nobody knows anything about them; but they simply have a longing to be sent abroad, and perhaps are without any home experience. If the plan suggested could be carried out, in a few months' time a great number would be ready for foreign work. At first they should work at home; and when they have demonstrated their fitness to be missionaries, they could be sent out. I hope that this secretary will be interested in all kinds of missionary work, both home and foreign.

O. S. Hadley: I second the amendment.

C. Santee: I wish to endorse the words of the last speaker. In our con-

ference our corresponding secretary has been learning the names of isolated Sabbath-keepers, and those who do not belong to any church; and over two hundred Adventists have been found in the State who do not belong to any of our churches. Our secretary has been carrying on a profitable correspondence with them; and through this means, thousands of pages of literature have been circulated, which would not otherwise have been sent out.

J. H. Kellogg: To make the amendment less complicated, I would insert the words "home and" in the last line.

C. H. Jones: I do not think there would be any objection to having that inserted.

H. F. Phelps: In our conference our secretary has engaged in work among the prisons of the State, in distributing literature, etc. This is a part of the home work that the secretary could engage in.

A Voice: Would it not be well, in conferences where different nationalities are well represented, to have for such a secretary one who could speak and write in at least two of the languages most used?

The Chair: The amendment has been accepted, by common consent.

The question was called for, put to vote, and carried.

The Secretary, reading: "That librarians of local societies be encouraged to give more time to develop a missionary spirit in our churches."

C. W. Flaiz: It seems to me that this resolution is worthy of further consideration. The larger part of our librarians are sisters. Many of them are using all their time in this work. The elders are the heads of the churches, and why should not they be as interested as the librarian in this foreign missionary work? I offer as an amendment the words, "elders and librarians of local churches and societies," in place of "librarians of local societies."

C. H. Jones: We will accept the amendment if there is no objection.

The Chair: The committee accepts the amendment. As many as favor the adoption of No. 3 will say, Aye. Carried.

H. F. Phelps: I would like to ask if some estimate could not be had on the cost of these envelopes that are to be sent all over the world, and if the amount could not better be appropriated otherwise, and the missionary spirit in the churches encouraged just as well without these envelopes.

C. P. Bollman: It seems to me that this is a good recommendation. The conference in which I labored several years ago adopted this plan for the tithes, and the result was an increase of the tithes. Persons are often a little careless in regard to money matters; and when they pay tithes only once in quite a long time, they are likely to use for other purposes what they really know belongs to the tithe; but where it is passed in every Sabbath, it is as if there was a constant reminder, prompting them in the right way.

Allen Moon: There may be a slight oversight in this. Notice that the recommendation says that these offerings shall be forwarded monthly to the tract society officers and the Foreign Mission Board. This refers particularly to State officers, not simply local officers of tract societies.

J. H. Kellogg: I am sorry to be making so many amendments; but here is one which I think you will see to be a just amendment. The Haskell Home was erected a number of years ago, at the suggestion of the General Conference, with an understanding that there would be taken up, twice a year, col-

lections for the maintenance of that home. The home is a large institution. There are about a hundred and fifty persons there, for whom this association has become responsible; and it has been customary to take up a collection once in six months for the benefit of the home. Now this recommendation would cut off the Haskell Home entirely, so that the orphans there would be left without support. It seems to me that it would be but fair that the collection for two Sabbaths a year should be devoted to this work. I therefore move that we have a special collection twice a year to be sent to the Foreign Mission Board for the benefit of the Haskell Home.

A Voice: I second that motion.

A. J. Breed: Is not that already being done by the Sabbath-school donations?

J. H. Kellogg: It is a general collection of both school and church, everywhere. On the Pacific Coast, in California, the collection goes for the benefit of the home on the Coast. As these different homes are erected, the collections of these different States will be sent to their local homes. Now it is simply an exception from the Haskell Home, of the collection outside of California. I move that this be so amended.

A Voice: I second that motion.

The Chair: It could be adopted without formal action.

M. H. Brown: I have no objection to offer.

A. J. Breed: I am not ready to vote on this, because I do not know the amount given from the Sabbath-school offering. If it is sufficient to carry on the work, I should be in favor of the other going to the Foreign Mission Board.

J. H. Kellogg: As stated before, the collection has always been from both the church and the Sabbath-school together. It has never been divided, and the amount has been barely sufficient to keep the school going. The average cost for board for the children in the Home is thirty-five cents a week; so you can see the home is managed with the greatest economy.

I. H. Evans: There are being started quite a number of orphan asylums, one being now started in South Carolina. Now ought we not to leave this question so that these funds can be divided up according to the section in which they are located; or will you have another donation for this purpose? It seems to me that the thing ought to be so divided that when the donation is taken, it will reach clear around, and cover all the different institutions.

H. F. Phelps: Do I understand that the second Sabbath of each month is to be set apart for the orphans' home? Do these envelopes anticipate, or include, weekly donations?

The Chair: These are for weekly offerings.

H. F. Phelps: What are the weekly offerings for?

M. H. Brown: For the foreign mission work.

H. F. Phelps: In our church at St. Paul we have a donation every Sabbath in the entire year. We would like very much to be in harmony with you; but I can not say that we would like to give up the line of work that we have been carrying forward. We have been giving one Sabbath to foreign mission work, one to Christian Help work, one to home work, and one to church expense. When there are five Sabbaths in the month, we make a donation for State charity work.

S. L. Jane: I think we should be very careful not to get up any more donations than are necessary. I used to wonder why it was that other denominations did not get more at any single collection; but

when I found how many collections they have, I did not wonder. Indeed, I wonder that they get as much as they do. There is danger in the same line with Seventh-day Adventists. The more collections we start, the smaller is the amount given. When we first had the annual offerings, thousands of dollars were given; but now this and that are brought in, until almost every Sabbath a collection is taken up. It seems to me that if we pass out the envelopes every Sabbath, this will soon break up the old idea of First-day offerings; and then if we have, as we do, every fourth Sabbath a collection for our home missionary work, there will be two collections on that Sabbath. It seems to me that if we could devise some plan by which a collection should be taken not so often, and then divide it up by some means,—I am not prepared to say how,—we would get more than we do at the present time. All through our States we are running various enterprises, workingmen's homes, our health work, and all such works,—and almost every Sabbath our brethren are asked to give something. Now the Haskell Home has received liberal contributions twice a year; that is a fixed fact, and our brethren expect on the first Sabbath in April and October that everything collected that day will go to the Haskell Home. That is established; and it seems to me as if we should not do anything to unsettle that. We ought to move carefully.

Now in regard to sending in these funds monthly. I believe all the tithes should be sent in once a month instead of once a quarter. We have adopted that plan in the larger churches in our State, and we get more tithes. So if all the money is paid together, I think there will be no objection to sending it in monthly.

R. A. Underwood: Just a word in regard to the different orphanages, as we are starting so many of these in different sections. Why should we not set apart two Sabbaths in a year, and let all the collections taken that day,—perhaps in the Sabbath-school or in the church,—go into one fund for orphanages. Let the brethren know that the one in California, the Haskell Home, and the orphanage in the South, or any other which may be started, will be considered in the distribution of the funds. Then each one might be helped according to its need.

J. E. Jayne: The last speaker made my speech for me. I simply want to add one thought to this effect,—that this envelope offering is not designed simply for the Sabbath day; but that these envelopes are to be at the homes of the people during the week, and the offering supplied in the home during the week, and brought to the Sabbath meeting.

J. M. Kees: I understand that this does not increase the number of offerings, but that the envelope plan takes the place of the First-day offering boxes that we have had heretofore. Instead of setting the First-day offering boxes on the shelf somewhere, to be forgotten during the week, the envelopes are placed by the door of the church, so that as the brethren leave the meeting-house on the Sabbath, they take an envelope with them, bringing it back the next Sabbath with their First-day offering in it. In Colorado we find that our foreign mission offering has increased about half since we have adopted the envelope plan.

H. P. Holser: I believe that on this question of orphanages, we are launching out on a wrong principle, establishing orphanages here and there in every State and church, and then throwing them upon the whole denomination. If we should go on that plan in every church and lo-

cality, we would absorb everything that could be brought together. I believe the right principle to follow in establishing orphanages is to take upon ourselves only that which those in the locality can carry. That has been done by others outside the denomination, and the Lord has sustained them. If we follow the plan already entered upon,—establishing orphanages, and then throwing them upon the support of the denomination,—what will be the result?—We shall soon find ourselves swamped in this work. If we are to establish local orphanages, why not launch out upon the principle of faith, and take only those orphans that we have faith to care for, instead of getting a large family upon our hands, and then saying to the denomination, It is your duty to support these? We ought to take another course, and I believe the Lord will bless us in so doing.

J. H. Kellogg: I am very much interested in the heathen abroad, but we have heathen at home. It is just as much our duty to look after these heathen at home as those abroad. If there ever was an institution among us that was founded with the approval of the Lord, it was the Haskell Home. You remember that the Haskell Home was not established with Seventh-day Adventist money; but after waiting several years for Seventh-day Adventists to raise the money, a Presbyterian lady, Mrs. C. E. Haskell, gave us \$30,000 in cash. She said that she would build the home if we would take care of it. Now it seems to me that we would repudiate that promise made to this Christian woman, were we not to provide for this orphanage, as we have promised. We should be guilty of a breach of contract, and violating a sacred trust. I do not think that we can afford to do it. I agree that it is a great mistake to gather all the children into orphanages. While the Haskell Home has been taking care of one hundred and twenty children, we have found homes for five hundred children in private families. But there are many children who must be put into the home at once, and trained for a time. When this institution was started, Seventh-day Adventist homes were not ready to receive orphans; and it was necessary to have a place where they could be taken in. We have there not only an industrial school for the children, but a training-school for missionary mothers. I certainly do not think we can possibly afford to repudiate the trust we have accepted. For us to say that we will not do it, because we have changed our minds, would be the worst sort of repudiation. I am in favor of finding homes for children in private families; and if Seventh-day Adventists get ready to open their homes, and take in the outcast, we shall not have need of more orphan asylums. The home that Brother Evans spoke of was started as a private enterprise, by Brother C. L. Boyd, near Asheville, N. C. Brother Boyd died, and the property was deeded to the General Conference Association. Some disposition should be made of that farm, by which it can be self-supporting. As far as I know, the orphanage in California can be well provided for. There is a sister in Southern California who is ready to make ample provision for the support of that, and has already given a large farm to it. She will devote the whole income of forty acres of fine fruit land to it, so that need not be a burden. But as far as the Haskell Home is concerned, it seems to me that this people have promised to support it. I therefore urge my resolution. Should you vote against its maintenance, I should feel in an exceedingly embarrassing situation, to have to report the action of this conference to Mrs. Haskell.

A. E. Place: I move that we now adjourn.

The motion was seconded and carried.

Discussion of Plans—Disbursement of Funds—Mission Schools—Education of Children.

TWENTY-FIRST MEETING, MONDAY, 9:30 A. M., FEBRUARY 27.

Prayer by Elder L. C. Sheafe. Minutes of the nineteenth and twentieth meetings read and approved.

The Chair: Before taking up the regular business of the session, I will ask if there are any committees ready to report.

C. H. Jones: The Committee on Plans and Resolutions have two or three more suggestions to offer; but it is not the desire of the committee to stand in the way of any delegate's presenting whatever he may wish. Indeed, we think it would be better for each member to present whatever he wishes. The committee have thought it best that, hereafter, instead of bringing matter before the conference in the form of resolutions or recommendations, simply to offer suggestions. Then if it is thought best to refer any of these questions to the committee to be drawn up in form, we are willing to work in that way.

The Chair: What is now the pleasure of the conference?

H. P. Holser: I understand it to be the wish of the committee to present these suggestions only when there is time for their consideration.

The Chair: If the conference desires to receive the suggestions, we can have them when we get the others out of the way; but if the conference does not wish to receive them at the present time, we will proceed with the consideration of the matter already in hand. We left off yesterday with considering Section 4 of the recommendations.

J. H. Evans: Would it not be better to have the committee's suggestions at the present time, that we may be thinking about them. We really do not know what the committee has for us to think about. If they submit their report, we do not have to accept it, as is evidenced by what we did with the report already submitted. But we can get our minds focused on the points, and see whether we do want to act upon them. So I move that we request the committee to submit their report.

J. P. Jones: If that is a motion, I second it.

The Chair: It is moved and seconded that the report of the Committee on Plans and Resolutions be received.

The motion prevailed.

C. H. Jones: I ask the secretary, Brother Holser, to present it. This is only a partial report.

H. P. Holser: There were a number of questions handed in to the committee for consideration. Some of these have been considered, and the following were suggested as those which might be offered to the conference: (1) The advisability of establishing a training-school for medical missionaries in the Southern States; (2) The question of inviting conferences to send out a certain number from their regular workers, to foreign mission fields, agreeing to sustain them in the usual way from the conference tithes; (3) The third question was that of connecting with all our educational institutions a special course of study in mission fields, and missionary operations in fields not yet occupied, and that a list of the names of the students, with the fields for which they have a special burden, be furnished the Mission Board and the Benevolent Board. These

three questions we suggest to the conference for consideration.

The Chair: We will now pass to the consideration of business that was before the conference at the time of adjournment yesterday.

A. O. Burrill: I wish to withdraw my support to the amendment of the resolution under consideration; and I would like to give the reasons why. When I supported this, I understood that the resolution was intended to take away from the Haskell Home its support; but I saw in the development of the discussion that this was not so; that the support from the Sabbath-school Association still remains if these resolutions should stand as first presented. Secondly, I saw that here was where the meeting seemed to switch off, and another spirit—a spirit of discussion—came in. It seemed that the Lord was not pleased with this; and therefore, with the consent of the delegates, I withdraw my support.

The Chair: That leaves us on the main question. Will the secretary please read it.

The Secretary here read from Section 4, as found on page 49 of the BULLETIN, beginning "That the Foreign Mission Board."

J. H. Kellogg: Heretofore, as I understand the matter, there have been three ways for raising money,—the Sabbath-school collection, the First-day offerings, and the Sabbath-day offering by the church. The Sabbath-school collection has been carried on regularly and systematically everywhere, and has been a very efficient means of raising money. The First-day offering, which has been for the help of foreign mission work, has been carried on in a sort of desultory way. The Sabbath-day offering has been an irregular thing; but it has been depended upon as a means of raising money when there was any special need for funds to be raised for some home missionary work. Have I stated the matter correctly. [No dissent.] That is the way I understand the matter.

Now it seems to me that this plan entirely cuts off all provision for raising money for home missionary work. I am interested in foreign missionary work; but I am also interested in home missionary work, because I believe it is the foundation for our foreign missionary work. And we have a great field here at home. We have a field in the South, and the poor in our own neighborhood, who need to be looked after. It is a discredit to any Seventh-day Adventist church to have anybody suffering in the community where it is. They ought to see to it that everybody in that community is looked after,—not that they should support everybody, but they should seek out the poor and the sick and the suffering, and do what they can to relieve them. We should be the people that everybody looks to for help, and it will be so by and by. This Sabbath-day collection has heretofore been depended upon for carrying on special enterprises,—to help the poor of the church, the poor outside of the church, and little missionary enterprises of various sorts that are not yet very thoroughly organized, such as rescue homes, city missions, and the enterprises in every community.

It seems to me there ought to be some better provision made for them. As it is at present, there will be two collections every Sabbath, and no collection left for anything else. It seems to me there should be room for the consideration of all these different phases of our work. Instead of having two collections every Sabbath for foreign missionary work, it

seems to me it would be just and proper if you had the Sabbath-school collection every Sabbath, and then on every other Sabbath take a collection for foreign missionary work, because you are practically, by the present plan, getting two collections. You will get the First-day collection; and you would have the Sabbath-day collection, because the brethren are not going to keep these envelopes hung up on the mantel-piece, and drop in a penny every day in the week; but every Sabbath morning they will get them, and drop in what change they have; and if you have another sort of collection for foreign missionary work, you will have to have some other plan. Now, brethren, if all the money collected on one Sabbath is to go to foreign fields, when the next Sabbath comes around, some will say, We want money for something else. So the foreign missionary work will be antagonized. We have work here at home that should be attended to; so we must save something for this other enterprise. So if the brethren are invited to adopt the envelope plan for the church collection for every other Sabbath, you have the two collections,—the Sabbath-school collection and the First-day collection,—so you would really have four collections in these two, according to the present plan. Then every other Sabbath will be left open to take up a foreign mission collection, or a home collection, or whatever may be thought best. It seems to me when we get down to details, we restrict the brethren too much, and do not let them exercise their liberty. I really do not feel clear to vote in favor of this resolution as it stands; for it seems to me it is getting down to details too much, and instructing the brethren in the churches too much.

O. A. Olsen: When this matter was up before the committee, I did not understand that we were adding a new collection. We have, as the last speaker has presented, the First-day offerings. I understood that this was only the idea of bringing in those First-day offerings in the envelope on the Sabbath. That was all that I understood by it.

Dr. J. H. Kellogg: I consider the collection equivalent to a Sabbath-day collection, because the envelopes will not be used during the week, but on Sabbath morning.

Allen Moon: Early in the history of the work of the present Mission Board, it was discovered that a very small amount was coming in by what we term our First-day offerings; so the board set about to devise some plan that would be more efficient in collecting the donations of our brethren to this work. It was finally decided to recommend the plan of placing weekly offerings in the envelopes, and either placing them in the receptacle prepared for the purpose or handing them directly to the librarian. Where the plan has been adopted, it has in no way interfered with the collection for the Haskell Home; so there is no need of any fear on this point. It seems to me, brethren, that we could see, last evening, and from what has been presented here, that the foreign mission work is our work. It is the great work before this denomination, yet the funds for foreign mission work is where the deficiency is to-day. It is on this point that we need to improve.

There is no danger that we shall detract from our contributions for home work; for it is a fact that to-day ninety-five per cent. of all the money contributed by Seventh-day Adventists for religious purposes is used in the home field. Only five per cent. of all the contributions

made to-day by this people in the United States, goes to carry on the work in fields outside of the United States. This includes all the money raised for religious purposes, including the tithes. Only five per cent. is used for the work of converting a thousand million heathen. That is a fact, if you want facts; and the time has come when we should begin to think about sending more to those in darkness.

L. A. Hoopes: Would this in any wise cut off the usual support of the International Tract Society?

Allen Moon: It will not affect that in the least, because that came through the Sabbath-school collection, the same as the support for the Haskell Home. And where this collection has been in operation in the States, it has not affected this collection in the least.

E. A. Merrell: When the Foreign Mission Board came to Philadelphia, I thought we would adopt the plan there as it was adopted throughout the State, and we use the plan right along. We do not consider the use of the envelope a collection in any sense. The envelopes are put in with the other collections, but are taken out and turned over to the librarian. The money in the other collection goes for the different purposes for which it was taken. We do not consider the envelope as a collection at all, any more than we do when people had their First-day offerings, as we call them. We found no trouble with it on that score at all, as far as taking any collection is concerned.

Dr. J. H. Kellogg: I wish to say that if it is understood that this plan does not cut off the collection for the home work, I have no objection to offer. If, for instance, it is necessary, when the time comes, to take the collection for the Haskell Home, then if the Medical Missionary Board is at liberty to send out envelopes as usual, and this plan is not going to interfere at all with that, I have no objection to offer.

The Chair: I think it is the general understanding of the delegates that it does not.

Allen Moon: I don't see how it can.

Dr. J. H. Kellogg: I wish to have it distinctly understood, however, that I wish to include all lines of home missionary work. We have forty different missions in different cities, and all of them need more or less support. This Haskell Home collection is a general collection, not a Sabbath-school collection.

Voices: Question, question.

The Chair: As many as favor the adoption of this section, say, Aye. Opposed, No. It seems to be unanimous. The Secretary will proceed to read.

The Secretary, reading:—

"Whereas, The Spirit of God has testified that 'Many more workers ought to be in the field,' and that 'there should be one hundred [workers] where now there is only one,' we most fervently—

"Recommend, That conference officers make greater efforts to encourage young men to enter the work of the ministry; and that our young people, remembering that the Lord has given 'to every man his work,' devote themselves to the spread of the message in new fields, even though they may not have in sight a full treasury to guarantee their support."

The Secretary: What number does the committee wish this recommendation to be designated? With your consent, we will call it No. 7.

The Chair: The recommendation is now before this body, for its disposal.

C. C. Lewis: Is another motion necessary? or has the motion to adopt this already been made?

The Chair: The motion was made to adopt the report, as first rendered by

the committee. It has, however, been the pleasure of the brethren to vote on each one separately.

C. C. Lewis: If our schools do the work for which they were designed,—if they really train laborers for the cause of God,—then it would seem proper and fitting that the tithe should be used as suggested in the last recommendation for the support of these institutions. In this connection I would like to read further extracts from the Testimonies concerning the work of training laborers, and also the relations of our schools to this work:—

"The cause of God needs more ministers. There is a dearth of well qualified laborers in this department of the work. Workers are needed all over the world. The truth of God is to be carried to foreign lands, that those in darkness may be enlightened by it. God requires that a zeal be shown in this direction infinitely greater than has hitherto been manifested. Cultivated intellect is now needed in the cause of God; for novices can not do the work acceptably. God has devised our college as an instrumentality for developing workers of which he is not ashamed. The height man may reach by cultivation has not hitherto been realized. We have among us more than an average of men of ability. If their talents were brought into use, we should have twenty ministers where we now have one."

One of the most important works among our people is the development of workers; and the work of our schools in this direction, the training and education of workers, especially the training of ministers, are of the utmost importance; and I believe that when our schools do the work for which they were designed, when our people see them really turning out men and women to enter the different departments of our cause, when they see them producing ministers to go forth to preach the gospel to the world,—then this financial question that stares us in the face will be in a condition where there is a prospect of its solution. I desire, therefore, to request the unanimous consent for the insertion of the following recommendations between the recommendations on education:—

"That the teachers and managers of our schools be exhorted to keep in mind the main reasons for which these schools were founded; namely, the salvation of souls and the training of ministers and other laborers for the Lord's work, and that they be requested to use all diligence in promoting the missionary spirit, and in keeping the great objects of education before the students."

With reference to the phrase, salvation of souls," I remember the statement of a Testimony that the writer had been shown that the Battle Creek College was one of the greatest means for the salvation of souls. That was written when we had only one school.

The Chair: You simply wish the insertion of this in the report, between Nos. 7 and 8, as a part of No. 7?

C. C. Lewis: Yes; that is the idea.

I. H. Evans: I move that we grant this request.

C. H. Jones: I second the motion.

The motion was carried.

E. A. Sutherland: There are two things that have been pressing themselves upon my mind the last few days, and one point is mentioned here. I will read it: "Now as never before we need to understand the true science of education. If we fail to understand this, we shall never have a place in the kingdom of God." With that I read the following: "The work that lies next to our church-mem-

bers is to become interested in our youth."

I have been wondering, as I have seen how things were going, whether we have learned the true science of education. I think there was something providential in this question's coming up first, without any plan at the beginning of the conference. I believe that the educational work lies at the foundation of our religious work. I am interested in the Foreign Mission Work, and I am sure that when we get hold of the true principles of education, instead of having to urge and encourage young men to enter the work, you can not keep them from going; and they will go, too, as self-supporting missionaries. These recommendations have been up time after time; but there is something else to do before we can get the blessing of the Lord in this work, because God can bless us only to a very limited degree as long as we do not have hold of the true principles of this work. If we should have the prosperity and blessing of God that we are longing for, and that we want to see, it would be our ruin, as long as we let our own children go to destruction. I am interested in foreign mission work, and I am willing to go anywhere. I do not, however, just now have any great burden to go to a foreign country, though I believe I shall go some time. There is a work that lies next to us, and as long as that is so and is not done, there is no real success in simply touching the work with the tips of our fingers.

We were stirred up over the church-school question, because the Testimonies had come to us telling us that we should do something; but those Testimonies have been before this denomination for fifteen years, and we did not make a move to any extent to do this work until we were told that we ought to have a church school where there are six children. But I believe with all my heart that the foreign mission work will never be a success, as long as we stand where we do on the educational question.

The Catholics are successful, from their standpoint, as missionaries. They reach their end; and any people are successful if they accomplish what they are after. It may not be success from God's standpoint, but it is a success from their standpoint. Now the reason the Catholics are a success is simply because they take their stand on the principles of education, and believe that they are the very foundation of prosperity for the future of their children. How many churches have been raised up during the last two years?

Voice: Two or three hundred.

E. A. Sutherland: Between two and three hundred churches have been raised up. If we as a people had been keeping in touch with the Testimonies and the Bible during the last two years, how many church schools would we have established?—Certainly as many as we have churches.

Voice: We would have had more, because there would have been schools established in the churches organized before that time.

E. A. Sutherland: Yes, that is so; for you know the Testimonies say that where there is a church with six children in it, a church school should there be established. A recent Testimony has come, which says that wherever a church is established, there should be a school established right with it. Brethren, why is it necessary that this Testimony be sent to us? Ought we not to know that much? It seems to me that that is something we all ought to know,—that there should be provision made for the children, just as well as for our older brethren and sisters. We call our

older brethren out of Babylon; but we let our children attend the Egyptian schools, and learn Egyptian ways. Why should we not be as careful with the souls of the children as we are with those of their parents?

C. H. Jones: Has there not been difficulty in securing competent teachers for those schools?

E. A. Sutherland: Certainly. Our schools are at fault, we are all at fault, for not engaging in this work long ago. We must take up this work in our churches, to save our children. Do you not think that we can find teachers enough, among our people, to teach our youth?

M. C. Wilcox: There may be evangelists who are not teachers.

E. A. Sutherland: But should not every minister be a teacher? What kind of minister is he who can not teach? If I should go out and raise up a church, and could not find a teacher to teach the school which I would establish there, I would stay there myself, and teach that school until I raised up a teacher. Why, I would rather raise up one church, and hold to it, than to raise up a dozen churches, and then leave them to backslide. I believe that every minister should be earnest and thorough in this work. Look at Paul. He stayed two years and a half in Ephesus, and taught school there.

W. D. Curtis: Since our colleges and educational institutions can not provide facilities sufficient for the education of all of our children, what would you recommend?

E. A. Sutherland: Establish church schools enough to accommodate all; take these teachers who have knowledge, and give them an opportunity to study these principles, and become soundly converted. They will then be able to use all the wisdom and knowledge they already have, in a right way, if the wisdom of God gets hold of them.

W. D. Curtis: It will require some time to do that, will it not?

E. A. Sutherland: The Testimonies have told us that our church-members should multiply our resources to send our children to our own denominational schools; and that when these students come to our schools, they should learn quickly the principles of education, and go out into the field. Notice further: "Through a vital connection with God, men and women may quickly gain a knowledge of that great text-book, the word of God, and go forth to impart what they have received." That is what God is calling for. Our schools need to become training-schools. Again: "Let workers enter the field without going through many preliminaries. Teach them that they are to walk humbly with God, and to begin labor just where they see it is needed. Thus our working force may be greatly increased." "A great work is being done in medical missionary lines, and its necessities are constantly being felt; but this work need not absorb the funds required in other lines. The medical missionary work, if rightly managed, may be made largely self-sustaining. Let our conferences and churches see that our youth are educated in the Scriptures; for the gospel is the power of God unto salvation."

I can not tell you how thankful I was to get that last paragraph. Among our own denominational educators, we have heard a great deal of criticism in regard to the plan followed by the Medical Missionary Board in educating their nurses and workers. The criticism was that they were hurried through a course of study, and their work was not thorough. The Lord puts his seal upon the work that has been done in educating these

nurses and helpers in the sanitarium; and while they do not have all that we have thought in the past was necessary, they do get hold of the vital principles, and are able to do work for God. I understand that God has told us, as schools, to do the very same kind of work.

I see that my time is almost up; but I call your attention to another point: "Let us in our educational work embrace far more than we have done of the children and youth, and there will be a whole army of missionaries raised up to work for God." They are the best kind of missionaries, too. I know of two little children who took four hundred of the special edition of the *Signs*, and encouraged others to go and help sell them. One of the little fellows walked thirty-five miles in one day to sell those *Signs*. That is the true missionary spirit.

Brethren, if we can not take hold of this work right in our midst, and save our own children from this worldly education, it will be no use for us to think of going to foreign countries to do missionary work.

Recess was here taken.

W. T. Bland: Is the consideration of this question still before the house?

The Chair: Yes, sir.

W. T. Bland: I am very much interested in this part of the discussion, especially as I have been closely connected with our schools and educational work for a number of years. I would like to quote a statement from the Testimonies to the effect that our schools are the greatest missionary fields in the world. If our schools are the greatest missionary fields in the world, our teachers ought to be the greatest missionaries in the world. We all acknowledge that we have been very slow in moving out in advanced truth, whether it has been in the ministry, in lines of business, or in education; yet I believe that we all do want to move along in these lines, that we all want to be in harmony with the instruction that God has so carefully and so faithfully given to us.

About ten years ago the idea of educational expansion came into our denomination, and a large number of schools were established. If you look over the records of the graduates from our colleges about the years 1889-90, you will notice that almost all were turned into the schools to teach,—not always because they were all especially adapted to this kind of work, but because there was such a great demand for school-teachers. After this, about 1893-95, those students who were especially bright were turned into the medical missionary work. Now the call has come for the ministerial work; and I am glad that it has. Surely more preachers are needed.

To the last part of this resolution I call special attention; that is, that the conferences pay the salaries of the teachers. I am not sure that I am in favor of this resolution. If we pass a resolution here, forcing the conferences to pay the salaries of the teachers, whether they want to do so or not, I doubt whether it would be very satisfactory. A recent Testimony, of course, has come, to the effect that the ordained ministers in our schools, our Bible teachers, should be paid from the tithe. That, I presume, will have to come from the conferences, either State or general. But this resolution is rather broader than that; and I have questioned whether it would be proper for us to pass the resolution as it stands. I would rather see in the conferences a spirit on the part of every laborer to work up an interest for the schools, and fill them with students. If this can be done,

there will be no need of such a resolution as this. If the schools were all filled with students who were paying their way, the schools would be self-supporting, and no conference would have to be called on to pay the teachers. I do not think our schools can pay teachers, put up buildings, add to their appliances, buy libraries, and institute industrial departments without donations; but as far as the actual running expenses of the school are concerned, there ought to be enough students in the schools to pay their running expenses. The Testimonies say that the ministers who come in to teach the Bible should be of the very best talent that can be had in the denomination, to teach these young men and women, in order that they may go out as missionaries both at home and abroad.

In our school work we began to build at the top, and now we must work downward. We began with the colleges first, then with the academies and the smaller church schools and conference schools, and now we are considering home schools. But if the denomination had given their interest to the young children in the home, and had brought them up according to Bible principles, then turned them into the church schools, then into the conference schools, and upward into the academies and colleges, it seems to me it would have been more natural, and we would have a different class of students in our schools from what we have now, and more of them, too.

It has been thought wise to have the ministers come in and teach. This has been a failure in almost every case. I believe I express the minds of our teachers when I say that we are willing at any time to step out, and let any one else take charge of these schools, and make them just what they ought to be. Our teachers are doing all they can, but they need the co-operation of the ministers, and of the parents in the home; or the work will be a failure.

R. A. Underwood: I call attention to the second clause of the recommendation regarding the supporting of the teachers by the conference. "In harmony with the Testimonies, we recommend that the various conferences in the districts where our academies and colleges are situated, support teachers in these schools, according to their ability." There is nothing in that resolution that says that they shall be supported by the tithes. That is left entirely to the conferences themselves. It does not say that they must support one or more teachers, but that they are to support teachers in the schools, according to their ability. I wish to call attention to the Testimony that came some little time ago, entitled, "Special Appeal to Ministers," page 23: "Our conferences should see that the schools are provided with teachers who are thorough Bible teachers." I understand that that refers to every teacher in school; our conferences should see that the schools are provided with teachers who are thorough Bible teachers, and have a deep Christian experience. Now another statement in the Testimony: "Our schools are the most important institutions in the world." If this is so, then our conferences can not afford to have any inexperienced teachers in these schools. Again: "The best ministerial talent should be brought into our schools, and the salaries of these should be paid from the tithe." Many of our large schools and colleges are groaning under a heavy debt. It is a fact that some of these schools are not filled to their utmost capacity. It is a fact, also, that we are admonished to start church schools, and many conferences are considering the starting of conference schools. To a certain extent, these church schools and con-

ference schools will detract from the attendance of these larger schools and colleges. If these large colleges and academies are made training-schools for workers, the teachers of these schools should be the best Bible students, no matter what grade they may teach there. It seems to me that it is very proper for the conferences to sustain these teachers according to their ability, as they are training workers for home and foreign fields. Then these home, conference, and church schools will be the feeders of the other schools; and those who go into the colleges and academies will remain there only a short time. So there is nothing in the resolution that would ask or demand any conference to appropriate its tithes to the support of these teachers. This matter is left entirely to the different conferences.

W. T. Bland: We have had some experience in Union College regarding minister teachers being paid from the tithes. One came to the point where he almost refused to accept any money that was not from the tithes. With reference to putting the burden upon the conference, I would like to state the situation at Union College. Many of our people are not very friendly to the college, because they have been compelled to pay a number of thousand dollars toward the school. Now if we pass a resolution compelling them to pay the teachers, this unfriendly feeling will increase.

C. McReynolds: I am intensely interested in the first part of this recommendation. One of the speakers said he wondered why so few of our students enter the ministry. It seems to me that one cause of this failure is that we have not had enough faith in the message to train our sons up with the central thought that they are going out to work for God. It is so easy, when the world offers our sons a good position, to say, "It may be well to let them go out and get a little experience;" but when they go off to get a little experience, they do not often come back.

But I am glad to say that our schools are not all failing entirely in this line. I have watched our college calendars; and the young people who come out of the schools; and instead of seeing them go into the ministry, I have seen them go into offices, and out into the world. Our students who graduate from the schools are not ready to go back into the schools, and teach students how to be ministers, until they have had actual experience in the field. I want to say that our efforts in preparing young men to go into the cause of God have been blessed in the school, with which I am connected as a member of the Board of Managers [Keene, Texas]. Last year we had eight graduates, and of these, three are meeting with success in the ministry, two are in the training-school as teachers, and one is connected with the Bible work. In all, seven out of the eight have gone into the work of God. The present year we have the prospect of five graduates, three of whom will probably go into the ministry as soon as they graduate. By these principles being held constantly before the eyes of the students, considerable success has been attained in this work.

I believe we need a wonderful waking up along this line, and that we should labor to secure the very best talent among our young people, to interest them in the message that God is carrying forward in the world to-day, that they may be pointed to the road of preparation for the work before them.

W. W. Prescott: It seems an opportune time to call attention, briefly, to what seems to me a wrong use of the Testimonies. Why should we write a resolution recommending that our people

carry out the instruction of the Testimonies? Should we attempt to give authority to the Testimonies by legislating them into the proceedings of the General Conference? After this has been done, will the people be brought to do the thing because of the Testimony, or because the General Conference asks it? Further, is not that the very thing we have had all over this floor from day to day?

S. H. Lane: If the delegates do not like the resolution, they go back on both the Testimonies and the General Conference.

W. W. Prescott: There is a discussion as to what this resolution means. It is the same old story of fixing up a creed out of the Bible, and then discussing what the creed means. That is what put the church above the Bible; and that is what, in principle, puts the General Conference above the Bible. I say that is a wrong use of the Testimony. Why do we need to resolve to recommend the people to carry out what the Spirit of God has told them in plain words they should do? What is worse, we often put it in different words from what the Spirit of God has put it; and finally have a discussion as to what these different words mean. I think it is altogether wrong. I do not see any objection, in any proper time or place, to calling attention to special instruction in the Testimonies; but to put it in this old way of making a resolution, which is worded in different words from what the Testimonies give, and then passing it as a General Conference resolution, and then appealing to that General Conference resolution as the authority for doing it, is putting the church above the Spirit of God. This wrong use of the Testimonies has increased wonderfully the last few years. The Testimonies are even misquoted; that is to say, some one will give what he understands to be the sense of the Testimonies. He will give what he reads into the Testimony, or out of it, instead of giving the thing as it is. Now that is not the way to be instructed. I could speak of instances where there have been the most glaring things of this kind done. The whole principle is wrong, and I protest against it. I protest against the General Conference's trying to give authority to the Testimonies by recommending that they be carried out; or putting the words of the Testimony into a resolution, and recommending it to the people. There is a better way to use the instruction that God has given us than to make it subordinate.

A. J. Breed: Was not this resolution recommended by the General Conference Committee, in counsel with the presidents of the conferences a year ago?

The Chair: I think it was. The Secretary says it was.

A. J. Breed: District 6 adopted it, and I think each conference in the district, except Montana, which was lately organized, is practising that now. The North Pacific, Upper Columbia, and California conferences are practising it.

R. A. Underwood: Four or five conferences in District 1 have adopted it. I do not see the necessity of discussing this, inasmuch as it is put in practise by several of the conferences, and others where they have schools can do so if they wish. They would not do it because of this resolution if they did not want to. I do not see the necessity of spending very much time on it.

H. W. Cottrell: I certainly accord with Brother Prescott's statement relative to resolving to carry out things that God tells us to do. Now there are some in the conferences in this district that pay the wages of teachers in our school. The New England Conference does; and all ought to, because God says so. I do not

think we need to form any resolution in order to carry out that work in this conference. It appears to me it would be just as proper to resolve that we keep the Sabbath because God says so, as to resolve to obey what God says in some other things. I am certainly opposed to the resolution.

C. McReynolds: There has been confusion in the minds of our brethren in the field relative to what the mind of the conference is concerning the teaching of the Testimonies on this subject of having teachers. Brother Underwood read the Testimony a little while ago. It says that the best ministerial talent among us should be brought into our schools, and these teachers should be paid from the tithes. I want to ask if there is any authority from the Testimonies for any teachers but those teachers there indicated—the antecedent of the word "these"—being paid from the tithe. I would be glad, if there is any such authority, to have it read. I certainly see that it is a clear conclusion, and must be accepted as reasonable.

E. E. Andross: I find these words on page 24 of the same Testimony that has been quoted: "God's ministers are his shepherds, appointed by him to feed his flock. The tithes are his provision for their maintenance, and he designs that they shall be held sacred for this purpose."

G. W. Reaser: I am convinced that the suggestion to encourage our young people to go into the work is timely. I am in harmony with the spirit of the resolution. In certain places, this principle has been adopted; when a man was needed for a certain line of work, the conference would send to some other conference to get him, instead of taking the talent in the home field. This has met with disapproval on the part of our people. I think we ought to look over our home field first, and try to develop home talent before sending away for help. As regards the supporting of teachers by the tithes; that matter was taken up at our conference meeting last year, and met with the hearty approval of the people assembled in conference. It has also met with approval in the North Pacific Conference. Two teachers in Walla Walla College are paid by the Upper Columbia Conference; and it gives the brethren more interest in the school work. There may come a time when this will not be necessary; but while the schools are carrying a heavy debt, it may be necessary to carry on the work in this way. I have come in touch with the students of Walla Walla College during the last year, and I am glad for the privilege. So far as I could judiciously, I have held out inducements before them to engage in the work in our conference. I have been asked, since coming to this conference, to take some workers from some other part of the field into our conference, to give them employment; and my reply was that if the tithes would justify, we might do that; but I felt under obligations first to encourage the students in our own conference, and get them out into the work.

Now one point further: as regards the teachers having experience in field work, so that they can successfully train workers for the field. That is a practical suggestion. They ought to get out into the field during vacations, and get a practical experience. They ought not to look to the conference for financial support but the salaries they get ought to carry them through the vacation. There is a tendency on the part of some of the teachers not to do this work unless they are paid by the conference. I believe that is a wrong education. I think, too, it is a wrong education for our young

people to expect to get salaries from the beginning of their work.

M. C. Wilcox: Inasmuch as we all believe in the Testimonies and in the instruction which God has given us, and inasmuch as we all recognize the necessity of getting as many laborers in the field as we possibly can, why do we need these resolutions at all. If we have the real truth in our hearts, we will go back to our conferences and do all we can, every one of us; if we haven't the truth in our hearts, no amount or number of resolutions will put it there. If there are some who do not agree with these resolutions, we can't help them by legislating. But if we have these principles in our hearts, we shall go back and work earnestly in our fields, wherever we are; for that reason, I move that these resolutions be stricken from the report.

E. E. Andross: I second that motion.

The Chair: It is moved and seconded that these resolutions be stricken from the report.

C. Santee: I hardly know how to word what I have on my mind, but I will read two or three texts from the Bible that give the idea: "And they entered into a covenant to seek the Lord God of their fathers with all their statement when they covenanted to do so. heart." But God had said, before, that they should seek him with all their hearts. They were not repudiating the statement when they covenanted to do so. Another statement: "And all Judah rejoiced at the oath; for they had sworn with all their heart, and sought him with their whole desire; and he was found of them; and the Lord gave them rest round about." Another: "I have sworn, and I will perform it, that I will keep thy righteous judgements." God had said these righteous judgments should be kept. The psalmist entered into an agreement to keep them. This, it seems to me, is perfectly right and proper. They did so in olden time, and all the way through. The Testimonies bring out these principles.

Dr. J. H. Kellogg: I think there is a little misunderstanding. I do not think that in voting down these resolutions, we shall vote down any principle. The discussion is all right; I am glad of it; but the resolution is wrong. The committee have got back all the rest of the report, and I hope we shall have the pleasure of getting back the balance of it.

I. H. Evans: While that may all appear, it is not really a fact. We want to make a recommendation here for a certain thing to be done; and if we vote it down, our brethren will not get hold of the thing. If it is voted down, they will say, The General Conference is against it. Now there is no one thing that this denomination needs so much as ministers. There is no one thing that we are reproved for more than for not educating young men for the ministry. Here is a recommendation that we request the conferences to be more energetic in this work. It is really a bid for young men to consecrate themselves to this work. There is a sentiment prevailing throughout our ranks that a young man may give himself to the medical work, a nurse's course, to work in a printing-house, or some other professional line; but the ministry is full. This thing ought to be cured, and this recommendation is a bid for young men to choose the ministry as their profession. But this General Conference says, "No, we must not do that; we must not make any such recommendation;" and the young men say, "They don't want ministers." When they see this resolu-

tion talked against, and voted down, they will say, Surely, we shall have to turn our attention to something else. In my judgment it is the wisest thing we can do to pass this very recommendation, encouraging young men to consecrate their lives to the ministry; encouraging conference officers, and all those connected with official duties and responsible positions, to encourage the brightest and the best talent in the denomination to make this work the choice of their lives. Now because a sentiment prevails that a resolution is wrong, do we want to drop a thing we ought to attain to? In fact, no young man can go into the ministry without a resolution in his mind. Is it any more harmful to make a recommendation, and write it out in words, than to have it in your heart and mind?

Dr. J. H. Kellogg: I wish to offer a substitute for the preamble and resolution that is before the house. Special efforts should be made to put before young men in the church the importance of the gospel ministry and evangelistic work; and such persons as have an evident call to this work, should be in every way encouraged and helped. Now I think it is impossible to make a preacher or minister by any schooling, or by any amount of bids. You say to a young man, Here is the ministry open; you can get a salary and a settled support; that is simply to encourage the development of an aristocracy—a "class" of preachers. I do not believe it is any use to say we are going to have a minister's school now. You can not make preachers by education. A man must have a call from God to be a minister; and it is an absurdity to say we will go to work and offer a bid to young men to become preachers and ministers. Ministers got in that way would be the greatest possible trouble to you. It seems to me the principles we are agreed upon here is that there ought to be encouragement offered to young men to enter the work of God. There has been an impression that we have tried to get all the bright young men into the medical missionary work. I want to tell you that we built just as high a wall as we could to keep them out. We could not keep anybody in, but we built the wall to keep people out. We would not for the world have a doctor in our sanitarium whose heart was not in it. If the Lord was not with him, what use would he be there?—He would be a traitor in the fort. We would not have such people, because when they find the work is hard, and calls for great self-denial, it has no attractions for them. We do not want to offer bids for men to become ministers; but we want to find out the men whom God has called to his work; and if God has called a man to the ministry, we do not want him in the medical missionary work. If he is called to be a doctor, he is a minister there, isn't he? What is it to minister? Is a minister simply one who stands up in the pulpit to preach? Can't you preach a sermon by the bedside just as well as in the pulpit? I do not wish to introduce any modification of this resolution, because I think the development of ministers has been neglected. I have been asking young men why they did not enter the ministry. We haven't room for any more medical students. Our nurses' classes are full, and running over. We are scattering them out. Several people here have been talking to me about going to Battle Creek. I said, Don't go to Battle Creek. Stay here in South Lancaster. I am glad to be able to tell you that our schools are overwhelmingly full. We have between six and seven hundred men and women in our training-schools for nurses,—more than you have in all the rest of your schools

together. They are not there because we offered them much. We offer them just about half the salary you pay. We have offered them a life of constant toil. We are complained about on one hand because we get so many people at Battle Creek, and on the other hand because we work them so hard.

W. T. Bland: Our schools are not able to give students work to pay their way. You can do that.

Dr. J. H. Kellogg: That is perfectly true; but there is some way to solve this problem of helping young persons support themselves in going through school. I am sure it can be done, and will be done. I am not in favor of concentrating everything in medical missionary work. Why, we have so many students in our school that we can not take care of them. We have to hire buildings all around town to put them in; and during the last ten weeks we have sent out 175, because we did not have room for them in Battle Creek. We have sent them to work in the field, in carrying on this work of education. I offer this substitute for the recommendation:—

"Resolved, That a special effort should be made to put before the young men in the church the importance of the gospel ministry and evangelistic work; and that such as shall have an evident call to this field of work shall be in every way encouraged and helped.

I. H. Evans: I second the motion that this resolution be substituted.

M. C. Wilcox: In order to give the substitution place, I will withdraw my motion, with consent of the second.

D. H. Oberholtzer: I move that we adjourn.

Voices: Second the motion.

W. T. Bland: One of the latest Testimonies that has come says that the tuition should be higher. I do not harmonize that with the doctor's remarks. Tuition in our schools is too low. It should be made higher, in order that the schools may be self-supporting.

Voices: Question, question.

W. W. Prescott: May I have the privilege of explaining?

The Chair: The question is to adjourn. But if we could spend a few more minutes, it seems to me we could dispose of this question; if we adjourn, and leave it here, we shall not know where we are. If the member who made the motion to adjourn will be kind enough to withdraw it, I think we can dispose of this.

D. H. Oberholtzer: I will do it if the delegates will not be very long. I do not think we ought to listen to such long speeches.

W. T. Bland: I do not want this conference to feel that I am opposed to these recommendations. It is simply a question, on the last one, as to whether we should force the question of contributions on the part of the conferences. I know all our schools would be glad to have all the donations they can possibly get. We do not want to force them to come in, because that creates an unpleasant spirit.

The Chair: The question is an amendment to the resolution in regard to the ministry,—the first one.

Dr. J. H. Kellogg: This resolution is intended to be a substitution for the preamble, and all the resolutions connected with it. The point that has been raised about the Testimonies was in the preamble, you see. The point that has been made here is that which is in the Testimonies. I trust that the preamble of the resolution will not pass. The resolution was intended to include the whole thing.

Voice: I call for the reading of the original recommendation.

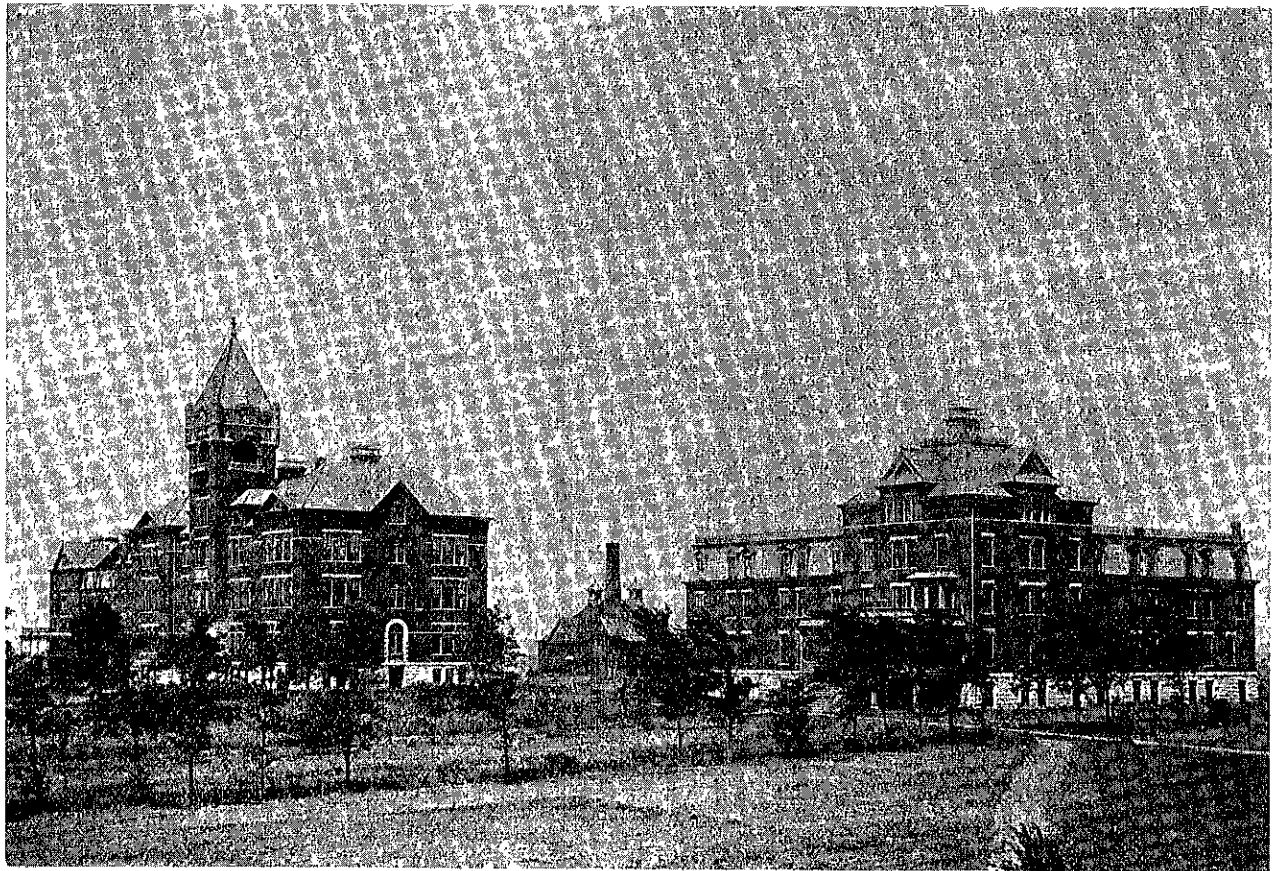
The secretary re-read the resolution.

C. C. Lewis: I wish to say that it is not best to rush that substitution through, without opportunity for discussion. It is introduced when we are all weary, and anxious to close; and it is very easy to stampede the congregation to vote for this substitution so that we may have an adjournment. I would therefore move that we adjourn.

Allen Moon: I second the motion. The motion prevailed.

UNION COLLEGE.

It is hardly necessary to more than touch upon the past history of Union College, from the fact that it is familiar to this body, having been the first institution of the kind established wholly under the auspices of the General Conference, and is still under its direct control. The accompanying cut will give a slight idea of the buildings and their location. With respect to the buildings and their arrangement and plans, so far as accommodation, conveniences and equipments are concerned, I think it is conceded that they are superior to any in the denomination.



UNION COLLEGE, COLLEGE VIEW, NEBRASKA.

At a General Conference held in 1889, just ten years ago, the matter of the establishment of a college at some central point between the Mississippi river and the Rocky Mountains, was first considered. In the fall of 1891, just two years afterward, Union College, located near Lincoln, Nebraska, was formally opened and dedicated. The location chosen was in the center of a district well able both numerically and financially to support a large school, and for three years the growth was so rapid that it seemed but a question of a little time until the buildings would have to be either enlarged or increased in number. At this time, however, came the great financial crisis that swept over the whole country, and the years of almost total crop failure in the Western States. Commercial houses and educational institutions alike went under in large numbers, until it seemed almost a question whether any would survive. As we look back upon these years of test and struggle, we can not help believing that whether or not it was in the providence of God that Union College should have been established, surely

it has been guided by his hand through these years of peril and depression. And shall we not believe that there is a work to be accomplished there yet? That he who is at the helm is able to guide it through safely, if we but submit ourselves into his hands, and work according to his plans?

During the last few years so many changes have occurred in the management that the work has been somewhat unsettled, making it impossible to develop any definite plans. This in the past has rather interfered with the school work, and tended to lessen the attendance, when it should have been building up.

I have examined quite carefully the records of the past years, and made some interesting comparisons. The college reached the highest enrolment during the second year, after which it began to gradually decline, dropping from 607 in 1893 to 278 in 1896. Since then the attendance has been gradually increasing, the enrolment last year reaching 342. This year the enrolment should have reached 500, had the district been carefully and properly canvassed during the

schools in that it maintains separate departments of instruction for those who speak the different languages. Native instructors are employed in the English, German, Danish, and Swedish languages. By a proper effort on the part of the college managers and the laborers in the different States in the district, these may all be made not only self-supporting, but strong.

INDUSTRIAL DEPARTMENT.

Since the last session of the General Conference, considerable attention has been given to this branch of education. Much more doubtless would have been done could sufficient means have been obtained to carry it forward. At present the following lines of work are, however, successfully carried on; farming and gardening, four hundred acres of land having been profitably cultivated by the students during the past year. In connection with this might be mentioned a dairy herd of twenty-five cows, and a poultry yard of three standard breeds of chickens. The broom factory at present forms an important feature of the industrial department, furnishing an opportu-

summer vacation. In several of the States in Union College district no work whatever was done for the college. Even some of the most important camp-meetings were not attended by college representatives. Notwithstanding these discouraging features, I have endeavored to keep up a vigorous correspondence, and use the columns of the *Review and Herald*, and the different State papers as much as seemed reasonable, so that we have now enrolled about three hundred students, with about one hundred and thirty in the homes. The attendance from College View has decreased from over two hundred to about fifty. This seems to have been due mainly to the hard times, many of the large families having moved away. However, while the local attendance has fallen off, there has been a healthy increase in the attendance of those who have entered the boarding department. The attendance from Colorado is larger this year than at any time in the history of the college, while that from Minnesota and Missouri is the lowest.

DEPARTMENTS OF INSTRUCTION.

Union College differs from our other

nity for a number of students to learn an easy yet profitable trade. The entire work from raising the brush on the college farm to making the finished broom, is done by the students. A printing outfit was leased last summer, and besides giving instruction to a class of students in the art of printing, it has been made to pay expenses by turning out a large amount of job work. The Scandinavian department has put in a book-binding, and they are now prepared to do any ordinary work in this line. Turning-laths have been put in, and a beginning has been made in wood and iron work. A blacksmith shop has been opened up, and is in charge of one of the students who is a first-class blacksmith. Besides these different lines of work, instruction is also given in cooking, dressmaking, and tailoring. Under proper encouragement and the right kind of management, this department may be a useful and a very important part of the school work.

SPIRITUAL INTERESTS.

As in the case of all our denominational schools, the Bible has become more and

more the foundation of all study, and its principles should enter into all the details of the school work. It has been our aim this year to have a constantly progressive religious experience. Nearly all make a profession of religion, and the large majority are fitting themselves to become more useful in the cause of God. There has been a desire upon the part of many to engage in practical Christian work while attending school, and when this has been done, it has proved a blessing to the students.

I feel that it would be proper in this connection to briefly call attention to the territory comprising Union College district, composed of the following States: Minnesota, Iowa, Missouri, Kansas, Nebraska, the Dakotas, and Colorado. The membership of the church within these States is about 14,000. Besides this, there are a very large number of Sabbath-keepers who are not church members. It seems like placing the estimate low when we say there ought to be at least ten per cent. of the church membership in our schools being educated and trained for work in the cause. If this were so there would be now from this district alone about 1,400 students in school. This leads me to believe that there should be inaugurated an active campaign of labor among the churches in the different States in behalf of the young people, who, unless they are encouraged and trained for the work, will drift into the world and be lost to the cause. Much should also be done by way of encouraging and establishing church schools. In fact, the work that should go out from Union College should be much broader and far more reaching in its results than has been the case in the past.

In closing I would make the following suggestions and recommendations:—

1. That the General Conference Committee endeavor to render as fully as possible, advice and assistance concerning the plans and management of the institution.

2. That the Board of Managers come more fully in touch with the practical workings of the College, in order that they may know better how to counsel and advise, especially concerning the more important interests of the school.

3. That the different States within the district be carefully worked during the vacation by representatives of the College, and that a more earnest effort be put forth to interest our young people in the matter of educating and training themselves for the Lord's work.

4. That the College employ a financial agent, a man with ability to meet the people and present the needs of the school in the proper manner, and whose time shall be largely spent in the field, visiting among the churches.

5. That the very friendly relations now existing between the college and sanitarium, be encouraged, that these two institutions may be of great help to each other, and to the cause in general.

6. That the instruction so carefully given in the Testimonies concerning the employment of instructors and other employees, be as fully carried out as possible.

7. That some plan be made whereby there shall be at least a sufficient fund on hand during the summer vacation to properly advertise the school, and otherwise carry forward important work that should be attended to during this time.

KEENE INDUSTRIAL AND MISSIONARY ACADEMY.

Six miles northeast of Cleburne, the county-seat of Johnson county, Texas, is situated the first industrial school established in the South by the General Conference. At the session of 1893, held in February, a memorial from the Texas

Conference was presented, showing the necessity for a Conference school in that State. A favorable response was returned; and almost immediately a large tract of timbered land was purchased, and operations were begun. The school was made ready, and opened for business, Jan. 7, 1894. Its three buildings are tastefully situated among the native oaks of a ten-acre campus. Academy Hall, the principal structure, is fifty by seventy-eight feet area, three stories in height, and consists of nine large recitation-rooms, library, office, and chapel, with seating accommodations for two hundred and fifty students.

The object of the school is to give a Christian training which will fit young men and women to labor for the downtrodden and lost, both at home and abroad. Among other helpful arrangements, a lecture course is provided, in which the habits, manners, and customs of the various heathen lands are brought out for the benefit of those who are fitting themselves for missionary work abroad. Various branches of industry are also taught, so that those who in future labor may be isolated shall know how to accomplish for themselves that which is generally left to the several trades in enlightened countries. A general store has been connected with the school, carpentry and broom-making are taught, and each student is initiated into the mysteries of the laundry, the dairy, and the garden. The large fruit orchard also furnishes opportunities for the development of brawn as well as brain. Last, but not least, is a sanitarium near by, in which the principles of hygiene and the care of the sick are carefully taught. The institution is thoroughly equipped for doing a great and good work.

TRUE HEROISM.

Two miners in Cornwall were working in a mine when by accident the blasting-fuse took fire. Both instantly jumped into the large bucket, and signaled to be drawn to the surface; but as both could not go up at the same time, one quickly stepped out of the bucket, that the other might be saved. The explosion came, and those above expected to find the mangled remains of the brave man in the mine below. But on descending, they found that rocks had lodged, so as to protect him. When asked why he gave way for his mate to escape, he said: "Because I knew my soul was safe; for I had given it into the hands of him who says that 'faithfulness is the girdle of his reins,' and I knew that what I gave him, he would never give up. But the other chap was an awful wicked lad, and I wanted to give him another chance."

HEALTH.

What Is Best Worth Eating?

Lecture by Dr. D. H. Kress, Friday, Feb. 24.

The Life of God in the Seed—Condiments—Flesh Foods—The Choice Left with Man.

In 1 Corinthians 15 we read that God has given to every seed its own body; elsewhere we read, "The seed is the word of God." The word of God is implanted in every kernel of wheat; in other words, in every kernel of grain is implanted the word, or life, of God. Our fathers ate manna—the purest bread—and they drank the pure water from the rock; yet they died. This shows that man does not live by bread alone, but by every word that proceedeth out of the mouth of God.

The subject for this afternoon is, What Is Best Worth Eating? In Isaiah we are told to eat that which is good. This text does not say that we are to eat that

which tastes good. Good food will taste good to the normal man. The trouble is, we have abnormal tastes; and it is a matter of education to get back to the place where we shall really relish that which is good.

In speaking upon this subject I will take it up from the Word, and see if we can not ascertain the foods that are most appropriate and beneficial for mankind.

In turning to Gen. 1:28 we read there of the diet that was first given to man, which included grains, fruits, and nuts. This was the primitive diet. In the close of that chapter, the Lord said that everything was very good, so we can not possibly make any mistake; for the Lord not only tells us to eat that which is good, but also makes known to us that which he considers very good.

In the second of Genesis we find that in the beginning, God placed man in the garden; and there he caused to grow every tree that was pleasant to the sight and good for food. No mistake is possible in the selection of fruits for food.

In the one hundred and fourth psalm we read that God causes the grass to grow for the cattle, and herb for the service of man, that he may bring forth food out of the earth. All food comes out of the earth; for he makes the rain to come down from heaven to water the earth, that it may bring forth seed to the sower and bread to the eater. All food comes out of the earth. All food, whether we take that food in the form of flesh, or some other form, comes out of the earth originally. It is only a question whether we shall take it as it comes from the earth, or whether we shall take it after it has become animalized,—whether we shall take it in its purity, directly from the Creator's hands; or take it after it has been converted into animal tissue containing wastes and poisonous products in addition to the nutriment it contains. We are not to live by good and evil, but only to eat that which is good.

Now I would like to have you name some of the things that we would have to exclude in the selection of our food.

[A Voice: Pepper.]

Yes,—condiments. In fact, condiments are not foods. It is not necessary to dwell upon the injury that is likely to result from the use of condiments. I have sometimes thought it would be a good thing if we could have a little window in the stomach, and could look in occasionally to see the condition of things there. I am sure this would lead us to abandon the use of condiments, and that we would all be a little more careful in regard to the selection and combination of our foods. I often see people sit down to the table, and mingle a dozen different kinds of food together in one meal. Now if we could only look in, and see just how that looks inside, I think we would all use a more simple diet. Two or three different things at one meal are a plenty. I sometime see people take soup, say potato soup, and afterward take fruit juices, or something of that kind, when they would not look at these things if they were mixed up before their eyes.

When these things get on the inside, they produce fermentation and poison. Condiments should be excluded on account of their irritating and stimulating effects, and because they are not food. We should eat for strength, not for glutony, not simply to tickle the palate. The person who eats merely to tickle the palate is no better than the man who uses whisky to gratify his taste. The same principle underlies the one that underlies the other. We may condemn the drunkard, when we are practically doing the same thing.

I might say, further, that their irritating effect upon the mucous membrane of the stomach is not the most injurious effect of condiments; but they are absorbed, carried into the circulation, and brought in contact with the brain and nerves, irritating them. The cells of the brain are bathed in the liquid derived from the blood. Now, any poison or irritant that is circulated in the blood, affects these delicate structures, and makes those using them feel irritable, and get out of patience easily. That is the reason I say it is useless for a person to pray for patience, if he is not anxious and willing to correct his habits of living, and avoid the causes of impatience. Add to faith virtue, and, to virtue knowledge,—a knowledge of what is really good,—and then add temperance, and then patience. If we do these things we shall not have the difficulty in controlling ourselves that we have had.

Now think of something else that would have to be excluded in eating only the good. [Voice: Tobacco.] That is not a food. Suppose we take up the foods. [Voice: Meat.] Yes, flesh-foods. The same objection applies to flesh-foods that applies to condiments. Flesh is a food; there is food there; but in addition to the food, there are poisonous products that have an injurious effect upon health and morals. Anything that injures health injures a man morally. In the human body death is constantly taking place; tissue is constantly breaking down. These broken-down products become highly poisonous to the system, and weaken the eliminative organs. These poisons are retained in the system, and the person dies. The very existence of mankind, and the animal creation as well, depends upon the poisons formed in the system being constantly swept out.

While a piece of flesh contains some nutriment, some life, it also contains these waste materials, these poisonous products. And it is for this reason that God at the beginning, after leading the children of Israel out of Egypt, withheld flesh foods from them. He gave them only the pure and the good.

It is really unsafe to use the flesh of animals at the present time, on account of the prevalence of disease among animals. Many of the diseases now so prevalent among mankind are due entirely to the use of animal foods. Take one disease alone. About fifty years ago there was only one death in every 129 due to cancer; at the present time there is one death in every twenty-two. It is really marvelous to see how rapidly this disease is increasing. Nearly every week one or two patients are examined at the sanitarium, and sent home, incurable, because cancer is an incurable disease. I think cancer is caused by inoculation. The stomach is in an unhealthy condition, the person eats the flesh of an animal that has had the disease, and he is simply inoculated. The mucous membrane of the stomach being in an unhealthy condition, as soon as the cancerous flesh is taken in, the person is inoculated, and the cancer begins to grow. I am confident that this disease is principally due to the free use of flesh-foods.

What applies to that disease applies to others. Bright's disease, for instance, is caused principally by the excessive use of flesh-foods. By their use an extra burden is thrown upon the eliminative organs,—the kidneys, the lungs, etc.—so that these organs become weakened. This prepares the way, not only for Bright's disease, but also for consumption. Consumption is a germ disease, it is true, and is communicated through the air to the lungs; but the lung tissue has to be undermined, the vitality has to

be lessened, before the disease can be contracted; the soil has to be prepared for the seed. It is the extra work that is thrown upon the lungs that prepares them for this germ disease.

[Voice: How do you explain Gen. 9:3?]

[Mrs. S. M. I. Henry: In that scripture that has just been read, and on which your opinion was asked, the fourth verse says: "But flesh with the life thereof, which is the blood thereof, shall ye not eat." If you should take the blood out of it, how much would there be left to eat?]

The blood, which is the life thereof, shall ye not eat. "Only be sure that thou eat not the blood. . . Thou shalt not eat it: . . . that it may go well with thee, and with thy children after thee." Deut. 12:23-28. You find that many of the children of Israel, even at the present day, wash out of meats all the blood they can, by putting it through three or four different waters, and soaking it over night in salt and water, before eating it. Meat prepared in this way has very little taste. It is stated in the Spirit of prophecy that the reason the Lord permitted man at that time to use flesh was because vegetation was destroyed. I think there is another reason. That was to shorten their sinful lives. Before the flood, men were exceedingly wicked; they were riotous eaters of flesh. Noah and his family had no doubt acquired a taste for flesh. The Lord gave them permission to eat just what they desired. He always allows people to have what they want.

When the children of Israel desired a king, the Lord told them that it was not the best thing for them; but he gave them a king. He allowed them to have many wives; but it was not the best thing for them, and at the beginning it was not so. While God permitted Noah to eat flesh, he told him it would shorten his life. Gen. 9:5.

After the Lord led the children of Israel out of Egypt, he withheld from them flesh foods, and fed them with angels' food. He gave them his statutes, pure and simple. He made a promise to them that if they would obey his voice, and keep his commandments, he would keep them free from diseases; "for I am the Lord that healeth thee." He gave them statutes, which were good, and whereby they should live. But when they sinned, and complained, and would not live up to those statutes, and lusted after evil things, the Lord gave them the flesh-foods that they wanted; and in pity for the human family, he gave them statutes regulating the kind of flesh-foods they ought to use, and withholding from them the most harmful ones. That is the reason the statutes were given that are recorded in Numbers 14. Had the people never lusted for flesh-foods, these statutes would never have been necessary.

[Voice: What will you do with the scripture where Christ fed the 3,000 on the loaves and fishes?]

Well, there again the Lord gave the people just what they wanted,—the food to which they were accustomed, and demanded,—the only thing that could satisfy their depraved appetites. God deals with us in the same manner to-day. If we want flesh-foods, the Lord says we can have them; he never compels men. Good and evil, life and death, are placed before all. God says, Choose the good; choose life. "Thou shalt keep therefore his statutes, and his commandments, which I command thee this day, that it may go well with thee, and with thy children after thee, and that thou mayest prolong thy days upon the earth,—which the Lord thy God giveth thee, forever." Deut. 4:40.

VICTORY.

Testimonies Following Address of Elder A. F. Ballenger, Wednesday Eve.

February 22

J. N. Loughborough: When this matter came up to-day about the Conference Committee, my heart went out with those brethren in their prayer and confession. While I have not been on the committee these last two years, I was on it six years up to that time, when some of these very things were transacted that are spoken of; and when that Testimony was read, that some of us failed in standing right up by Brother Olsen, so that the whole burden would not rest on him,—that we failed in standing up in giving our voice against wrong,—I not only failed there for some time; but there were meetings where I did not say a word, when I ought to have said something. Some things were transacted that seemed to me wrong, yet my silence gave consent to them. But that is not what I wanted especially to confess. There were some things transacted that I did have a voice in, and quite a strong voice,—some things the Testimonies have condemned since. Some additions that were made to buildings, that the Testimony has been against.

J. W. Watt: Like a great many of our ministering brethren, perhaps, I have been preaching strongly, within the last two years especially, against the sin of criticism and faultfinding, on the standpoint of the sixth commandment, "Thou shalt not kill." I have had some glorious victories. But on the way here to this meeting, I allowed myself to listen to some criticizing remarks of some of our brethren who would be here in this conference, and there sprang up in my heart an antagonism against them; and for this reason my mind has not been in a receptive mood for truth they have been giving. To-day I think I see the awfulness of the sin of criticizing as I have never seen it before; and by the help of the Lord, I stop it forever.

F. M. Roberts: I have criticized, from the president of the General Conference down to where I am. I know now that I saw things in a wrong light. I am sorry for it. The Lord has pardoned my transgressions, and I feel free to say that I believe my brethren will do the same thing; and by the help of the Spirit of God, I will not do it any more. Some of my brethren know that I pleaded strongly for some of these additions, and some of these buildings to be put up. And I have thought since that there is sometimes a way of explaining the Testimony away, instead of taking it as it says. I do not want to say, Here is somebody that did wrong. If the Lord says the committee did wrong, I was a member of the committee; and if he says the conference did wrong, I am a part of the conference. I thank God that this work is going on. I want victory, in the name of the Lord Jesus Christ, and in his strength I claim it. I was talking with Brother Goodrich this afternoon, and said, This seems a good deal like 1843, and it is what I have been looking for. One brother says he has been wondering when the time will come when they will plead between the porch and the altar. This is the time. And, brethren, the Lord will hearken and hear it.

Wm. Ostrander: It has been my privilege to attend most of our General Conferences for twenty years. This to me has been the most wonderful conference I have ever attended. To-day has been the most wonderful day of my life. To-day it seems to me that while I was surrounded by all this people, I was shut in with God. To-day God revealed to me

my heart as I have never seen it before.

E. E. Franke: I confess to-night that many times in the past, when I have seen difficulties ahead, I have not had sufficient faith. I received a notice the other evening from the manager of my hall, saying that if we desired to rent the hall ahead, to engage it at once, as others were after it. That meant fifty dollars a night for rent; and I did not know how to get it. In fact, I said to the church on Sabbath, Brethren, here is the letter. What shall we do with it? Here is a mountain at least 375 feet high, and every foot a dollar. How are we to get over it, or around it? I believed the Lord would remove this mountain. I came here, feeling that somehow the Lord would open the way. About the first thing I did was to try to interest somebody in my work. They did not appear to be interested, and I felt downcast. My faith did not reach up high enough. But to encourage me, this morning the Lord sent me a letter by mail. It came from a man I never saw, a prominent business man of New York City, and contained a draft for one hundred dollars. I am praising the Lord for this gift. I believe the Lord will give money. I thank him that he does not give it to us all at once, but lets us live by faith. I believe he will give us all the money we will spend judiciously; for the Lord does not lack for money. I want to humbly myself with my brethren, that the Lord may continue his rich blessings upon me.

P. M. Howe: I read a long time ago in the *Review* that when jealousy and evil-speaking and faultfinding and criticism were put away from us, then the Holy Ghost would fall upon us. I wondered about this; but I see a good deal more in it to-night than I did then. Everything that any man has ever said about himself, is applicable to me. I have criticized all my brethren. It is an awful thing. Satan has tempted me not to tell it; but I must say it. I am sorry for it. I am bound to resist the devil. God has given me victory, and the power of his Holy Spirit has come into my life.

S. H. Lane: I have enjoyed this day's service as no other. I believe the Lord has been very near us. I have listened with interest to everything that has been said, and I know that what has been said is the truth. I have belonged to one of the largest boards of this denomination for a number of years. When I was first elected, I said, There are two men that are necessary to run a railway train: one is the engineer, who applies the force; the other is the brakeman, who sees that that force does not run the train too rapidly. And I said, I will be conservative, I will be the brakeman. So I was opposed to a good many of the moves that I thought would involve our finances and I voted against a good many things, and for some things, that I would do differently if I had to do over again. I have learned that a conservative man can make mistakes; but I have learned that God will forgive a man when he makes mistakes. If it were not for that, brethren and sisters, I should feel discouraged to-night. Restitution was spoken of this afternoon; and I want to tell you that that work has begun on the boards. I haven't any desire to be a member of any board in the future, for any honor or glory there is in it; but I would like to stay on the boards long enough to see them washed from all sin and iniquity, and I believe that time is not far distant. I love this truth; nearly all my life has been given to it. I have had a connection with it ever since I was nine years old, and I love it as I love my life. I was struck with the remark of Dr. Kellogg this afternoon. He

said he did not like anybody that he thought did not like health reform. That has been exactly my case,—not in regard to health reform, but in regard to the third angel's message. I did not love any man that did not love the third angel's message as I thought he ought to.

E. E. Andross: For some time in the past, I have prided myself over the thought that I had obtained the victory over criticism; and when I saw others that would speak about their brethren and others, I would speak against it. While I have done that, I have at the same time been guilty of the same thing in another way. I have found fault with others. I did not intend to do this, and I did not think I was doing it. I am thankful to-night that the Lord speaks double pardon. I know that he receives me and gives me the victory.

S. B. Horton: I wish to give expression to my appreciation of the refreshing which came to us this afternoon, of which I received a part. The Testimony read by Brother Jones, together with his comments, sent conviction to my soul. While at prayer, I had a little talk with the Lord, and he forgave me.

L. R. Conradi: I am grateful for the privilege of coming to this meeting. In fact, I felt so the first day of our meeting. My desire was to reap the benefits of the meeting by my own personal blessings; and I can say that I am grateful for the blessing of the Spirit of God that has come to me as a reprover. I am thankful that the Lord reveals to us our sins, that we may get rid of them.

W. B. Hill: When the brethren knelt down this afternoon to pray, I prayed with them; and when they wept, I wept with them. We are all one. I thought of the scripture which says that the priests (ministers) weep between the porch and the altar. When they made their confession, I made my confession with them. I am trusting in God, and he is helping me.

J. H. Morrison: I am rejoiced in getting the victory last night, and I rejoice in having the victory to-night. You remember how we used to read the Bible through every year. And you will remember that that meant three chapters each working day, and five on each Sabbath. Now I feel like turning that all around: instead of getting through the Bible, let us get the Bible through us; and that will mean three chapters every day, and five on each Sabbath. This will help us to keep the victory.

H. F. Phelps: I have not yet attained the perfection which I desire. I have been looking for great things in this meeting, and have received them. I have been looking for the loud cry, and have been expecting to see what we have seen here.

C. N. Sanders: I am thankful to God for the victory which he has given me. If I never did a good job of criticizing, it was because I did not know enough; for I did the best I could. I have criticized everybody except myself, and yet I sometimes felt like criticizing myself because I had not criticized enough. I know that this spirit does not come from above, but from beneath. By the grace of Jesus Christ I will never utter one word of criticism again.

W. C. Sisley: I am sure I have lost much by not being here to-day, and yet in a way I can not regret it; for I believe the Lord kept me away. I should have been here, but I found some hungry souls.—I think I never found any who were more hungry for spiritual food, and I felt that I couldn't come away without giving them something; so I stayed with them to-day. I do not know what has been said, but I am sure that while the brethren have been confessing

whatever they have said will apply to me. Still, the Lord has been good to me, and I thank him for it.

H. S. Shaw: I think that no one here has received more benefit than myself. The whole trouble of my life has been my promptness in criticizing. I have been endeavoring to put this away. There are other things that have troubled me, and God has given me the victory over them.

BIBLE STUDY.

THE HANDWRITING OF GOD.

Talk by Elder A. T. Jones, Thursday, 8 A. M., February 23.

Babylon—Media and Persia—Alexander the Great—The Bible the Textbook of History.

We will look at the second part of the book of Daniel this morning. As I said at the beginning, all we can do at the most is merely to sketch the book. I believe that all can begin to see now that when we go forth asking the wisdom of God and the Spirit of God to enable us to preach the books of Daniel and Revelation, that will give a power to our work that has not yet been seen in it. Not simply will we present the lines of prophecy in the book, but the glorious principles of it, taking the book as a whole, and setting it before the people. They will see how it pictures the present times, and what principles it gives to save men in the present times. What could be better? See: has not the Lord framed for us the shape that the preaching of the message should take as regards the prophecies, the times in which we live, the signs of the times, and all?

This part of the book is quite familiar to all; yet I do not hesitate to begin a lesson on this part of the book, because I know that in those scriptures with which we are really the most familiar, we shall always be able to see yet more. As I remarked toward the beginning of these studies, the first half of the book is a treatise on principles only; the last half of the book is the illustration, drawn out over and over, of that great truth of the book, "The Most High ruleth in the kingdom of men, and giveth it to whomsoever he will." We found that principle embodied, and fairly embedded, in the first half of the book. And the second half is simply a great illustration of that truth.

Look at the first symbol in the seventh chapter: "The first was like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it." That is the whole history of Babylon. I do not say that it is a symbol of the history: it is the history itself written out. First, look at a lion as he stands. What is he in the world of beasts?—King. What was Babylon in the world of kingdoms?—The glory of kingdoms, the greatest of kingdoms, the golden one. Yet that does not tell it all. He had eagle's wings. What is the eagle in his realm?—King. That was Babylon during the reign of Nebuchadnezzar when it was in the height of its glory.

The wings were plucked. What do the wings signify?—Celerity, quickness of movement, swiftness of conquest. When the wings were plucked, what does that signify?—Loss of the rapidity of conquest. That feature of the kingdom is lost. Not only that, but the lion was made to stand in the attitude of a man. What does that say?

[E. J. Waggoner: He lost his advantage.]

Put a lion on his feet, standing upright as a man, and he is a lion no more. This

is illustrated in the Bible by the story of David, a mere boy, when, keeping the sheep, he saw a lion coming out against the sheep. He went out against it. The lion stood up as a man, and David grasped him by the beard, and slew him. Of course the Lord gave him the victory; but if that lion had not stood upright, he could have sprung upon David, and torn him to pieces by one stroke of his paws. The kings of Assyria delighted in hunting lions. Whenever they got a lion on his feet as a man, it was all over with the lion.

That tells the whole story of Babylon after Nebuchadnezzar's death. As long as he stood as a lion, he represented Babylon in its glory and strength; and the wings of the eagle indicated speed of conquest. But the wings were taken away, and the lion stood upright as a man. Not only that, but a man's heart was given him. That speaks of timidity, trembling, and fear. When such a heart is in a lion, and he standing as a man, what is he then?—The weakest, the most useless, of beasts.

Take up Nebuchadnezzar's history in the Bible, then read the history of the kings after him (there were four of them, or five with Belshazzar); and the whole story is told in their experience. You read it in the history; but when you have read it all in the history, and see it there, do you know any more than when you started, if you had already known what the Bible says?—No; you know the how of it, that is all. You can see the Lord at work, and you can see events coming in that demonstrate, illustrate, and make plain the statements in the Bible: but you do not find anything additional.

I will not go into detail with all these things. I simply read that as an illustration to show how fully the history is written in the Bible itself. That is an illustration of practical use to the teachers in our schools,—church-schools and all. The teacher in the church-school, where there are children only eight or ten years old,—that teacher can take the Bible, only the Bible, and teach the history of Babylon, and Medo-Persia, Greece, Rome, and the ten kingdoms, to those children, without a single book of history if she knows the Bible. Take the Bible and a blackboard, or the Bible and pencil and paper, if you have not a blackboard; and the history can be taught to the children, and they will understand it; for God's instruction and his methods of instructing are better than all the human that were ever constructed.

Take a child, and let him read that verse about the lion. If you have the picture of that lion, set it before him. Teach him what that says: as we have sketched it this morning. Then take a map, and set it before the child, show him the limits of the Babylonian Empire, and he has the whole history, and understands it.

Take the next symbol: "And behold another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh." From the eighth chapter of Daniel we know that this kingdom pushed to the westward, the northward, and the southward. What, then, did the three ribs represent?—The three directions of conquest. As he pushed westward, and northward, and southward, it is perfectly plain that he stood in the East; that is, Medo-Persia.

The next is the leopard having four heads; and then the great and terrible beast, diverse from all that were before it, then the ten kingdoms. The eighth and the seventh chapters are parallel so far. The he-goat comes from the West

the ram stands in the East, and pushes westward; and the he-goat comes from the west so swiftly that he touches not the ground. Then what is going to happen?—A collision. And in the collision which fails?—The ram, and the scriptures describe it.

There is where has been a lack; we have not closely enough studied the very words that are in the Bible, word by word, to get what the word says, and what is in that word. Again I say to the teachers in our schools, church-schools, and academies: Get the history that is in the book of Daniel, and then you will have a splendid guide to all the history that is outside of the Bible. And you can go out there to get it when you need it. But no teacher need undertake to take a little child through these other histories. The Bible is for the little child. Let this be taught thoroughly to him while a child; and then as years come upon him, he can go wherever he pleases, for he is perfectly familiar with it; he knows every step that is taken in it, and all the philosophy of it. He knows more than the man in the outside schools who may be teaching history. Daniel in the school at Babylon knew more of history than did all his teachers. He had the history that God had given in the writings of Moses, and the writings that are referred to in the Bible that we have not. Daniel knew more than all his teachers. Daniel knew the rise of Nimrod's kingdom. The Babylonian teacher could say: "Nimrod was the first great king in our history. Nimrod founded this great kingdom, and ruled over Babylon. But Daniel knew more than the teacher did on that subject. It is not essential that our children shall be led through all the books outside of the Bible. Read the history that is in the Bible, for itself, and get it. Then you have all the rest.

Well, Greece came on, that great he-goat. He came from the West. How did he come?—He came from the west on the face of the whole earth, and touched not the ground. He came so swiftly that he touched not the ground; but as he came, he came on the face of the whole earth. Where did he start? Alexander started from Pella, right there [pointing to the map]. Now I want you to follow this pointer as I trace his course, so that you can see the whole history in that one clause, "on the face of the whole earth."

First, when Alexander became king, he went down to Corinth, and was accepted there as the head of the Greeks; then went back to his home at Pella. Then up to, and across, the Danube, and back again. Then up the Danube, subduing all the tribes in the countries toward the Arctic Sea, then back again into Greece, and down to Corinth. Thus he covered all this territory to the sea. Then he started again from Pella, crossed the Hellespont, and came out a few miles to the Granicus, where his first battle was fought. From there he went to Sardis, from there to Ephesus, from Ephesus to Miletus, and from Miletus over to Halicarnassus. That brought him down to the sea. And he went so entirely to the sea that he had to wade in the sea with his troops to get around the point called Climax. Then instead of keeping along the coast, he marched clear back north nearly to the Black Sea: a little eastward again, then back down to the Mediterranean Sea again. So he covered all that, didn't he?

At the northeast corner of the Mediterranean Sea was the battle of Issus fought, his second great battle. From there he passed on down the coast, sent a detachment over to Damascus and took that, while he himself passed down to

Tyre. Then he went up to Jerusalem to destroy that, with the results that I read the other day; then down to Gaza, and took that; then down to Egypt, where he was welcomed; founded Alexandria; marched out into the Desert of Ammon, where he was recognized as the son of the god; back again to Alexandria, and through the body of Egypt; then out again up by Damascus, way up north, across the Euphrates, across the Tigris, and down the Tigris River three or four days, until he met Darius's army at the battle of Arbela. There the Persian Empire was destroyed. Then he passed down to Babylon, stayed a few days; from Babylon he went northward, and out to the eastward to Ecbatana; then up by the Caspian Sea, around between the mountains and the sea, and back again; into Hyrcania southeastward, and southward through Central Asia; back northward and northeastward into Scythia; conquered the Scythians; then back again southeastward across this River Indus; across the River Hydaspes and on to the Hyphasis. There he turned back, and went down both sides of the River Indus, clear to the sea. There his forces were divided. His fleet sailed to the Euphrates; Alexander took his army and went overland across to the capital of Persia, up again to Ecbatana, and down again to Babylon, where he died.

How much did he cover?—The whole. There was no earthly need of that, so far as anybody could see. The battle of the Granicus gave him all Asia Minor. All he needed to do was to march straight across to the Issus. The battle of the Issus gave him all west of the Euphrates. He could have gone straight east from there. And the battle of Arbela gave him all the rest. But instead of that, he went round and round, and over it all. Now, I say, there was no military need of that. There was no need, so far as man can see; but hidden in God's counsel there was a great need of it all. In all this country, everywhere he went, he founded Greek colonies, leaving a few Greeks in a place. Thus he spread the Greek language all over that region, and it was planted there, and grew until the day when God wanted to send the gospel there in Greek. That is why he covered the whole earth. I say again, there was no military need of it. The only need of it was the true need, as in the counsel of God—the world's need of the gospel.

Brother Prescott says to me that I did not get the ability to read those names, and the ability to run this pointer around over the map, all from the Bible. In a way, I did. I did not get from the Bible these actual names; but when the Lord said that a king came from the west upon the face of the whole earth, I must follow him. In the history, we find the complement of the sketch which God has given. And I did not consider that I was doing my part, until I had followed that up as far as I could possibly learn—until I had drawn my own pen over that same track of history where Alexander went. After doing all that myself, it is now easy enough for me to take a pen or a pencil, and draw it over any map, showing where Alexander went. And, brethren, you are not proper students until you have done all that yourself. Why should we go on year after year, and not work this thing out for ourselves? You must know that for yourself, or you will not know the philosophy of it for yourself, and you can not make it plain to other people.

[Voice: Brother Jones, we all believe that was true, but Alexander must have had some motive in his mind for that. He did not think of the gospel coming. Now, what was the motive in Alexander's mind for doing that?]

The motive in his mind was just to be a-going, to overcome every difficulty, to do everything that nobody had ever yet done; and to make the whole country Greek. He delighted in doing what it was considered could not be done. It was exploration, also, as it was all new to the Greeks. None of them had ever been across into Asia.

[Mrs. S. M. I. Henry: It is just the same thing that makes a boy climb a tree.]

That is it exactly.

[Voice: I have heard it said that the Romans sent an embassy to Alexander. Is there any authority for that?]

You have the authority of Grote, of the Britannica, and of Arnold,—three of the best in the world. I will read all three. Page 182 of "Great Empires of Prophecy." I will read these passages presently, about Rome. All I attempted to do in this book ["Great Empires of Prophecy"] was to take the history as it is recorded in the best books, and set it down here, and then map it.

Brother Prescott wants to know how I knew what to take, and what to leave out. I knew it from the Bible. You can see for yourself if you read the Bible. I had to go through more than eighty histories to get the history which is set down in this book for you and whoever else wants to read it there.

Now in answer to the question of whether Rome sent embassies to Alexander, I read: "There is every reason to believe that among the Tyrrhenian ambassadors mentioned by Alexander's historians, there were included ambassadors from Rome. History may allow us to think that Alexander and a Roman ambassador did meet at Babylon; that the greatest man of the ancient world saw and spoke with a citizen of that great nation which was destined to succeed him in his destined work, and to form a wider and more enduring empire. They met, too, in Babylon, almost beneath the shadow of Bel, perhaps the earliest monument ever raised by human pride and power, in a city stricken, as it were, by the word of God's heaviest judgment, as the symbol of greatness apart from, and opposed to goodness. . . . During the period of Alexander's conquests, no other events of importance happened in any part of the civilized world, as if a career so brilliant had claimed the undivided attention of mankind."

"He knew that there were arrived in that city, ambassadors from all parts of the world, who waited for his coming; the whole earth echoing so much with the terror of his name that the several nations came with inexpressible ardor to pay homage to Alexander, as to him who was to be their sovereign. So that he set forward with all possible diligence toward that great city, there to hold, as it were, the states-general of the world."

"So widely had the terror of his name and achievements been spread, that several of these envoys came from the most distant regions. There were some from the various tribes of Libya (west of Egypt); from Carthage (west of Libya); from Sicily and Sardinia; from the Illyrians, and Thracians, from the Lucanians, Bruttians, and Tuscanians, in Italy; nay (even some affirmed), from the Romans, as yet a people of moderate power. But there were other names yet more surprising,—Ethiopians, from the extreme south, beyond Egypt; Scythians, from the north, beyond the Danube; Iberians (from Spain), and Gauls, from the far west, beyond the Mediterranean Sea. Legates also arrived from various Grecian cities, partly to tender congratulations and compliments upon his matchless successes, partly to remonstrate against his sweeping mandate for the general restora-

tion of the Grecian exiles. It was remarked that these Grecian legates approached him with wreaths on their heads, tendering golden wreaths to him, as if they were coming into the presence of a god. The proofs which Alexander received even from distant tribes, with names and costumes unknown to him, of fear for his enmity and anxiety for his favor, were such as had never been shown to any historical person, and such as entirely to explain his superhuman arrogance."

This was from Grote.

"In the tenth year after he had crossed the Hellespont, Alexander having won his vast dominion, entered Babylon; and resting from his career in that oldest seat of earthly empire, he steadily surveyed the mass of various nations which owned his sovereignty, and revolved in his mind the great work of breathing into this huge but inert body the living spirit of Greek civilization. In the bloom of youthful manhood, at the age of thirty-two, he paused from the fiery speed of his earlier course; and for the first time have the nations an opportunity of offering their homage before his throne. They came from all the extremities of the earth, to propitiate his anger, to celebrate his greatness, or to solicit his protection. African tribes came to congratulate and bring presents to him as the sovereign of Asia. Not only the people bordering on Egypt upon the west look with respect on the founder of Alexandria and the son of Jupiter Ammon, but those who dwelt on the east of the Nile, and on the shores of the Arabian Gulf, would hasten to pay court to the great king whose fleets had navigated the Erythrean Sea, and whose power was likely to affect so largely their traffic with India.

"Already the bravest of the barbarians of Europe were eager to offer him their aid; and the Celts and Iberians, who had become acquainted with Grecian service when they fought under Dionysius and Agacilaus, sent embassies to the great emperor of Babylon, allured alike by the fame of his boundless treasures and his unrivaled valor. It was no wonder that the Carthaginians, who had dreaded, a century earlier, the far inferior power of the Athenians; and on whose minds Timoleon's recent victories had left a deep impression of the military genius of Greece, despatched their ambassadors to secure if possible the friendship of Alexander. The Lucanians and Bruttians are especially mentioned as having sent embassies to Alexander at Babylon. The Tyrrhenians also, said Aristobulus and Ptolemaeus, sent an embassy to the king to congratulate him upon his conquests. The ports of the western coasts of Italy swarmed at this time with piratical vessels, which constantly annoyed the Greek traders in those seas. These piracies had been reported to Alexander, and he sent remonstrances to the Romans on the subject. There is every reason to believe that among the Tyrrhenian ambassadors mentioned by Alexander's historian, there were included ambassadors from Rome."

Here are two scenes:—

Scene First: In the year 603 B. C., Nebuchadnezzar, king of the mighty kingdom, and builder of the wonderful city of Babylon, sits in his pleasant palace. Before him, and speaking earnestly, stands a young Jew. To the intently listening king, the young man is interpreting a remarkable dream that the great king had dreamed; he says that God is thus making known to the king what should come to pass afterward, and that one among these things would be the rise of a "third kingdom," and that this third kingdom should "bear rule over all the earth."

Scene Second: Two hundred and sev-

enty years afterward, in that same great city of Babylon, perhaps in the same palace where Nebuchadnezzar had sat, there sits Alexander the Great, king of the third kingdom from Nebuchadnezzar. As he sits there upon his throne, before him stand ambassadors "from all the extremities of the earth, who are come to propitiate his anger, to celebrate his greatness, or to solicit his protection."

Now look on this picture, then on that; and no man can say that the scene represented in the second is not the perfect consummation of that which was spoken in the first.

There is God's handwriting among the nations. When you become acquainted with this handwriting, as it is written in the book of Daniel, will it be difficult to read the handwriting anywhere you find it in the history? Suppose in my handwriting I write to you a letter as long as the book of Daniel. With out particular reference to the handwriting, you study that letter as you should study the book of Daniel. You would become perfectly familiar with the handwriting. Then suppose that among some other parchments or documents, you find some sentence written in the same handwriting. Would you have any difficulty in recognizing it?—No.

[A. F. Ballenger: Why not apply that to the question of education? The Spirit of God helped these great historians in writing the truth, and helped them to find the truth, and to retain it; and in reading those books, he promises to guide us into all the truth there is in it.]

Yes; God takes this gem of truth from the dust and rubbish where it is buried, and sets it in God's own setting, where it shines with its own luster. The Spirit of prophecy does the same thing: he takes in the history of the Reformation, or the history of the Waldenses, for instance. He selects some of the scenes of those histories and takes them from that setting where not all is perfect truth, and sets them over into the Lord's own setting, where all is truth.

There are statements that are true which God has led man to write. The Spirit of prophecy picks out of surroundings that are not all true these gems of perfect truth, and sets them in the setting that is all true, so that they can shine in their own true luster. Men have made objection to the Spirit of prophecy (they would not do it if they knew what the Spirit of prophecy is); that where a quotation is found in the Spirit of prophecy that has appeared in some other book, they would then ask, "How is this any more the Spirit of prophecy than those books in which these facts are found,—a passage in the 'History of the Reformation,' quoted in volume 4, for instance?" They say that that book is no more inspiration than is the "History of the Reformation," because in this book is found some of what appears in the "History of the Reformation." The difference is in this: the Spirit of prophecy, in the mind which God is guiding by the direct inspiration of the Holy Ghost, selects these scenes, takes them up from surroundings that are not all true, where the truth is not clearly defined, and sets them in God's own setting, which is all truth.

Take that quotation, for instance, that Paul makes in the fifteenth chapter of I Corinthians: "Evil communications corrupt good manners." That is a Greek sentence altogether. In the Greek writing it was surrounded by a lot of things that there was no sense in, that were all idolatry. The Spirit of inspiration picked it up, and placed it in God's own setting, where it appeared in all its native beauty. It was true before: now it is inspiration. But this is not to say that Paul was no more inspired than was that Greek writer.

It does not say that that Greek writer was inspired as Paul was inspired. It does say that that truth came from God. God picked it out from its false setting, and put it where it could be among all truth. Again, when Paul stood on Mars Hill, he spoke of the heathen around him, and said, "Certain also of your own poets have said, For we are also his offspring." Now he makes it inspiration by saying that "we are the offspring of God." God puts his endorsement upon that statement of the heathen poet, that we are the offspring of God; but in the heathen poem, in which it was written, it was surrounded with rubbish that had no truth in it and obscured its own true luster.

[Professor Prescott: The Lord has picked out all truth that is in the world, and put it in the Bible.]

Yes, that is so.

[Dr. Kellogg: Is not every true word an inspired word?]

Yes, it could not be otherwise, as it came from Christ, and he is the truth.

G. A. Irwin: I want to say a word in behalf of our stenographers. It seems to me that we must remember the Golden Rule. These questions that come up prolong the time almost indefinitely. These men worked fourteen solid hours yesterday; and if we want these reports to go to the Bulletin, I think we will have to remember the Golden Rule. They are only men, and can not stand so much, and it seems to me unless there is a manifest leading of the Spirit of God, we had better hold closely to the hours, and quit on time.

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