

The Daily Bulletin

Of the General Conference

"Where no counsel is, the people fall: but in the multitude of counselors there is safety." Prov. 11:14.

Thirty-third Session.
SOUTH LANCASTER, MASS.

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The path of duty is mistakenly described as thorny and rough. It is true, as the poet says, of those who walk the path of duty:—

"Flowers laugh beneath thee in their beds,
And fragrance in thy footing treads."

GENERAL CONFERENCE PROCEEDINGS.

Report of the Nominating Committee—
Talks About Foreign Periodicals.

TWENTY-SIXTH MEETING, WEDNESDAY, 3 P. M., MARCH 1.

Prayer by Elder M. M. Olsen.

W. W. Prescott: Between the two sessions it seemed to me I came pretty near dying; but the brethren came in, and the Lord heard prayer, and brought me out; but after I got over here, I felt as if there was a cause for that. You know the devil is watching every deviation in the least degree from the straight course these days. Now I see, clearly enough, that in this matter of money for Australia, I was not actuated altogether by the glory of God. I want to get that out of the way, so that it will all be clear, because I want to stay with you in this conference. I ask the brethren to forgive me, as I have asked the Lord already.

W. C. Sisley: I feel impressed to say just a few words. I am anxious to say exactly what the Lord wants me to, and no more. You know what has been said with reference to the Review and Herald Office, in regard to its present condition and the cause of it. Now I believe in the Spirit of prophecy; I believe in the Testimonies; and while this afternoon I can't see as clearly as I ought to see, I am satisfied that what the Testimonies say are true in my case. These Testimonies say that the board and managers are stumbling over what they can not see. I believe that is true; for I believe we have on the board seven honest men,—men who fear God, and want to do what is right in

every way. I do not believe there is a man on that board who would take a dollar of the Lord's money, and appropriate it to his own use. I believe these men are strictly honest in the sight of men; but I do believe that when we look at the matter from God's standpoint, we are guilty,—at least, that I am. I know that we are in a condition where we need help. We need the help of the brethren. The Review Office is an institution of the Lord's own planting, and I regret exceedingly that I have taken any positions in that institution, or have done, or neglected to do, anything that is not as God wanted it. As I said, I can not see the thing as clearly as I would like to see it; but God has said it, and I am going to say it is true. It is true. Now, I, for one, want help; and I am sure the other members of the board need help. Maybe they have it already. I know that we were all alike in the dark. The Testimonies have said this; and for my part I need help, and your prayers. I hope I may have them. I think all should be done that can be done to help this institution, and to keep it from going to ruin. There are a great many things I might say here. I might talk about our difficulties; I might talk about our perplexities, and the things we do not know what to do with; but I don't believe this is just the place for that. I have thought we ought to have a good large committee to look into these things. I have thought perhaps it would be well for the delegates to take up this matter, and spend some time in its consideration. Some have expressed themselves as seeing very clearly just exactly where the trouble is. Now we would like to have some help along that line. We want your help, and we need your prayers; and I want to do everything I can to stand in a right position here,—not for any personal benefit, or anything of that kind, but I want to stand in the right light with the Lord in his work.

A. T. Jones: One of the brethren mentioned to me something that Brother Sisley has referred to,—that he had seen considerable more than formerly in some of the things that have been said, and in the light that has been studied, and even read about the work in that connection, and asked whether we could not have a further study upon that, some time before the conference closes. I think it will be profitable for the whole conference to take a study, perhaps at the eight o'clock hour, before the conference closes, to see just where the truth on the point at issue is, and then all will see that all the brethren here have work enough to do in their home conferences when they go back, without being appointed on committees to supervise what is going on in the Review and Herald Office. All that is wanted is that the brethren there, shall clear themselves before God. We must come at the thing, and seek the Lord, and take the Testimonies and follow them up, and search out what they tell us, and correct every false principle, according to the

word of God. He tells us even where to go, in the word of God, to get the right principles. That is all there. It can be brought about, and I suppose we can just gather that to study and know where the point at issue lies, and what the Lord tells us to do,—where to get the right principles to apply, and how to proceed. He has told it all, and we are all obliged to carry it out.

The Chair: Do you want the report of the nominating committee?

The report was called for.

J. N. Loughborough: We have heard a Testimony here that has said something about God's cause coming into a shape where the General Conference has ceased to be recognized as the voice of God. You see that strongly intimates a time when it was recognized as the voice of God on earth. That has led me into a serious train of thought, about the rise of the cause, and the different things that have come up since. I am glad I was there when some of these things happened.

A. T. Jones: We are glad you are here, too, Brother Loughborough.

J. N. Loughborough: I am glad to see things shaping around again as they were in those times. Something came up about our going to take counsel together to select men. I know how it came up. It arose in the providence of God. I have been interested in some of these Testimonies, which have told us not to try to tear down what has been established in the cause of God. In a few words I could tell you how this matter of selecting committees came up. I could tell you just what happened, and how that thing came up.

Voices: Tell it, tell it!

J. N. Loughborough: When the conference was organized in California, it was organized by Elder James White, in Bloomfield. Two men came to that conference, and they were a wonderful perplexity to us. They would say, "I don't believe in the one-man power. I think we ought to conduct business on the floor just like a caucus or a political meeting." Then one would say, "I move that such a man be president of the conference." It was then thought best to go out and investigate the cases, and see who ought to be president. A Testimony came from Sister White, saying that that was not the way to proceed. One man would say, "If you are going to have a committee, I don't believe in that, because it is a one-man power." Finally, Brother White said, "I see you don't believe in one-man power, unless you can have it yourself." The Testimony brought out there was that when we select committees, we ought carefully and prayerfully to consider, before God, what is needed, and the qualifications of persons,—to look the matter over prayerfully, seeking what counsel they could from the brethren,—and then suggest the names. That is just the way the thing came up. And it seems to me that in the talk we have had here, the matter is shaping itself in that way. Principles have been presented on this

question here, to fit up the people to care for that work in whatever position they are placed. We have an example of that right here in the New Testament. The Lord chose out men of honest report, to place over the work, and we must consider what they were. The difficulty to be avoided is stated there.

The names to be presented are meant to be only suggestive. We don't want you to understand that this nomination is a final action, simply because the committee has presented it. We have invited different persons to come in before the committee, with any suggestions they might have to offer, and we are glad for any light they have given.

One thing we have had in mind, which the Testimony seemed to indicate,—that on some of these boards new material should be brought in. Because certain persons who have been on previously are now left off, they are not to be considered "dropped," or anything of that kind. If new material is to be brought in, some name, of course, must be omitted.

The report of the Nominating Committee was here called for, and was submitted, with the understanding that it should not appear in the BULLETIN until further consideration be given it by the committee. The report appears in another part of the proceedings, as recorded in this number of the BULLETIN.

The Chair: We will now listen to the report of the Committee on Credentials and Licenses.

R. M. Kilgore: In presenting our report, we wish to make a statement or two. We find our list of workers a very large one, together with the Foreign Mission Board workers; and we have thought, as a committee, to advise, or rather to recommend, that a certain class of workers be either dropped from the list, or recommended to the conferences in which they reside, such as assistant editors, and teachers in our schools. They are not out in the field, some of them are not ordained elders; and these we recommend to the favorable consideration of the conferences in which they reside. Then there are secretaries and treasurers, whom we recommend to be dropped from the list as licensed workers, since they simply work in offices, and are not in the field, with the business agents,—those having charge of our schools and publishing houses,—and to whom no favors could be granted by the railroads. We also include in this class the stenographers and clerks, who remain in offices. Brother White, the secretary of the committee, will read the report.

W. B. White, reading: "Your Committee on Credentials and Licenses would respectfully submit the following partial report: For Ministerial Credentials: Grant Adkins, N. W. Allee, W. A. Alway, A. F. Ballenger, W. L. Bird, J. T. Boettcher, A. C. Bourdeau, D. T. Bourdeau, A. J. Breed, M. H. Brown, J. A. Brunson, George L. Butler, J. O. Corliss, H. J. Dirksen, W. T. Drummond, I. H. Evans, J. E. Evans, H. J. Farman, O. S. Ferren, C. M. Gardner,

S. N. Haskell, S. J. Horsum, E. J. Hibbard, H. P. Holser, L. A. Hoopes, R. D. Hottel, Geo. A. Irwin, O. A. Johnson, A. T. Jones, N. W. Kauble, R. M. Kilgore, I. E. Kimball, G. E. Langdon, C. C. Lewis, M. W. Lewis, J. N. Loughborough, P. T. Magan, L. McCoy, E. B. Miller, J. H. Morrison, Isaac Morrison, E. Nicola, J. T. Nicola, O. A. Olsen, S. Osborn, Rodney S. Owen, R. C. Porter, B. F. Purdham, H. E. Robinson, W. H. Saxby, Smith Sharp, E. S. Shaw, D. T. Shireman, H. Shultz, Uriah Smith, Geo. O. States, E. L. Sanford, E. A. Sutherland, R. A. Underwood, R. S. Webber, Geo. B. Wheeler, Mrs. E. G. White, W. C. White, J. E. White, M. C. Wilcox, B. G. Wilkinson, J. M. Willoughby, Wm. Woodford. Your committee would recommend that Lewis C. Steafe be ordained, and receive ministerial credentials.

"Ministerial License: C. H. Abbott, W. T. Bland, S. Brownsberger, J. R. Buster, T. B. Buckner, C. W. DeVault, B. F. Gowdy, W. E. Haskell, F. W. Halladay, Mrs. S. M. I. Henry, E. H. Huntley, N. W. Lawrence, W. H. McKee, M. E. Olsen, W. S. Sadler, Z. Sherrig, M. C. Sturdevant, T. Valentiner, Geo. W. Wells, C. D. M. Williams.

"Your committee would recommend, further, that the following named persons be recommended to the several conferences in which they may be laboring, for credentials or licenses: J. M. Cole, W. H. Falconer, O. O. Farnsworth, G. E. Fifield, J. C. Foster, C. N. Martin, W. W. Prescott, W. J. Stone, A. O. Tait, G. C. Tenney, E. J. Waggoner, Luther Warren, F. M. Wilcox, C. T. Stauffer."

R. M. Kilgore: The foreign mission workers are not included in this partial report.

C. P. Bollman: I move that the report be adopted as a whole, as read.

O. S. Hadley: I second the motion. The motion prevailed.

The Chair: Among the communications this morning, there are two others which should go into the BULLETIN, and which perhaps you may read there, without their being read now. I have before me a short one which I might read, if you would like to listen to it, before recess.

The Testimony was read.

Recess of ten minutes, followed by reading of Testimonies just to hand.

M. C. Wilcox: Before the noon adjournment we were considering suggestions especially relating to the foreign papers; and if there is no objection, I move that we proceed with that work.

The Chair: If there is no objection, we will proceed with that. The Secretary will read the recommendations.

The Secretary, reading: "That some means be provided for securing a larger circulation of our foreign periodicals and literature."

L. R. Conradi: I am heartily in favor of this suggestion; for it seems to me that here in America there are many excellent opportunities to circulate this literature among the foreign people. These people are constantly immigrating to this country, and there is an opportunity to reach them here that is not afforded in their own countries. The European publishing houses print literature in twenty-five different languages, which might be of great use in this work. They do not publish these in a hope of gain; for those in the German language are the only ones that at all repay the expense of publication, and what comes from these is used to print in other languages; but great difficulty is experienced in the introduction of this literature into Russia, Austria, etc. In Holland there are but one hundred Sabbath-keepers, but they take 1,800 papers. The work was established

there, and they needed a Holland paper. At first they thought they could not sell it,—that it was impossible to sell it. It was the same with the German paper; we thought at first we could not sell that. This paper had a small list some years ago, and we were glad at that time to give our papers away. When we heard of the good work done at other places, some began to believe they could sell the paper. We sell the German paper for two and one-half cents. At the present time we publish from 15,000 to 17,000 copies every two weeks. While at first we could hardly give the papers away, at the present time we can not only sell them, but we have persons who come to our general meetings and pledge as much as \$100. But they had no money. How did they pay the amount?—By selling our papers. And of all the pledges made, nearly every cent has been paid. I think hardly one per cent. has been lost. I know one aged sister who has pledged from \$150 to \$200 a year; and that is the way she earns her money to pay her pledges. Not only did she sell the paper, but she would go to people with tears in her eyes, and tell them about present truth. The ministers would try to reprove her; but before she got through, the ministers felt reproof. During the evenings she would fold papers, and put them in her satchel, and would start out with as many as 250 copies. Some of the papers were five or six months old; but that did not matter, she sold them just the same. If we had five or six thousand copies of old papers piled up, she would sell them. There were times when some not only gave her the two and one-half cents for the paper, but gave ten, twenty, or twenty-five cents besides; and she would turn it all into the service of the Lord. She would not take a penny for herself. The Lord blessed her in this work.

This gave us courage in starting the same work in Holland. We have but few Sabbath-keepers there, and they could not take many of the papers for their own use; so we decided to try to sell them. I remember well when I went to The Hague, and we had a meeting in the center of the city. A lady not of our denomination offered us her hall free of charge that night, and I spoke to the brethren, and told them of the way we sold our papers in Germany. They thought they could not do that in Holland. I told them I thought they could. There were two girls at the meeting, one about fifteen and the other sixteen, daughters of one of our brethren, and they heard what was said; and as they returned home that evening, from the meeting, they sold about fifty cents' worth of the papers.

From the experience we have had, I believe a great work can be done here in the United States for this people right at your door. I believe every conference ought to find out where there are such settlements, and take an interest in getting hold of this literature, and placing it before these people. We have catalogues of publications in the different languages, and would be glad to furnish them to you. Publications in different languages are constantly being increased, and it would be a great help to our publishing house in Hamburg, and to the work here, if such publications could be circulated here. But the main thing for us is that the work may be started in this country, and from here return to countries where we can hardly labor. I hope the Lord will open the way by which these people can be reached.

H. P. Holser: I hope that we shall not only circulate these foreign periodicals and publications which we now have, but that we shall also increase the number

of them. Brother Conradi has spoken of the number which we have in Europe,—twenty-five now besides the English. This is but the beginning of what should be done. The Bible is now published in nearly four hundred tongues. We have a message to go to the world,—to every nation. The Lord has blessed the printing-press in our hands. We have these facilities. We can find translators for these different languages, where we have no members. These publications can be printed; and, as in the past, we should use the press as a pioneer to reach out to these new fields and new languages. These twenty-five languages are but a small beginning. If the Bible is already printed in four hundred dialects, ought we not to follow rapidly? We have only one sixteenth of this, and the word of the Lord is that the end is at hand. Is there not, then, a great work to do in this line?—I believe there is; and I believe that not only should we take hold of these with earnestness, but should hasten to multiply the number. It may be asked, how we have produced these in Europe. We have been, especially of late, acting on the principle that the publishing house belongs to the cause, and that the profits arising from this source should be used in increasing literature and sending it out; that the profits should be especially used in this direction. If that same principle were applied to our publishing houses in America, you could produce publications in many more languages than we are doing in Europe; and should we not? If this is the basis of operations for sending the message to the world, is not here the place to multiply publications in these languages, for the fields where we now have no members? There is a great field before us, and I believe that now is the time to step in and occupy it. And is there not, right here, a point where our publishing houses can begin to act on the principles laid down in the Testimonies, and act on a different principle in their operations? I believe so; and I trust that the Spirit of the Lord will direct in this, so that we may rapidly multiply publications in the different languages.

F. H. Westphal: We are publishing a Spanish paper in Buenos Ayros. This paper is also wielding an influence in other countries, although its circulation is very limited. We are thinking to extend its circulation. A few months ago we received a letter from Peru. A person there had found a copy of *El Faro* in his father's waste-basket, and immediately sent us one pound (\$5), to pay for that paper for eight years. We have also found, right in the field of Argentina, people who are interested, and who are reading the paper. We now have a canvassing school, and we expect some of these canvassers will help circulate this paper. But there are representatives here from other Spanish-speaking fields, such as Colombia, Venezuela, and other localities; and this paper will do a good work in all these fields.

If we had a printing-press, we could greatly improve this paper. It really ought to have a wide circulation. I am deeply interested in the circulation of our literature. We have realized some fruits in our field, although some circumstances have hindered us from circulating our literature as we would like to. We hope that the future will show greater returns.

M. C. Wilcox: I do not wish to detract in any way from the interest which ought to be taken in the foreign publications; for I do believe there is a large field in America where they ought to be circulated. But there is another periodical that has been brought before us in this conference, and that is the *Present Truth*.

Professor Prescott has told us some of the difficulties that are met in that field in the circulation of that paper. In order that it may be circulated by the canvassers, and others who handle it, so that they may live from its sales, it must be furnished to them for one farthing, or half a cent. It costs one cent a copy to publish it; and those of us who have seen the paper know that it ought to be published on better paper than it is. At present there is a continual loss on that paper, and there must be a continual loss on it, no matter how largely its circulation is increased, as matters now go. Yet it has also been demonstrated, over and over again, that it is one of the most useful agencies in that great field in bringing souls into the truth. It seems to me, from all I can learn about it, and as far as my own observation has gone, and as far as we have demonstrated in this country, through our other periodicals, that it is one of the least expensive agencies, because it circulates the truth farther, and goes to a class of people who are verily in earnest, and have a real living interest, which others have not. It seems to me that this conference could do no better than to take action upon this matter, in suggesting, or recommending, that a certain sum be set apart for improving the *Present Truth* in quality of paper, so that it could secure and use better illustrations. It has gone on for the last two or three years with almost no supply at all, and has used over and over again the few that it has. It is for this reason that I have moved to recommend the setting apart of a sum not smaller than \$5,000 in behalf of increasing the circulation of *Present Truth*. I do not know but I ought to go further than that. I would be glad to be one of 500 to make up that \$5,000. It seems to me that if we have this set before us in the *Review*, as we used to have matters of that kind a few years ago, we should find a hearty response to this from many hearts. This would help to make *Present Truth* a better exponent, not in the matter of the truth that is presented in it, but in the quality of the paper, and in the illustrations that would appear in the paper.

I believe something could be done whereby these papers, such as *Present Truth*, *Bible Echo*, *Oriental Watchman*, *Signs of the Times*, could unite in securing a better class of illustrations, at a much less cost, than has been necessary hitherto. I believe this suggestion to be worthy of attention. Of course if we do nothing in the way of working up an interest in these matters, the suggestion will simply drop, with the thought that it is a good one. Can not some definite plan be arranged at this conference by which this thing shall be done? I would have been glad if some others would have spoken of this, because they could have presented it a great deal better than I have; but I feel a great burden about this. It seems to me the Lord would bless us if we would look over beyond the Atlantic, and take an interest in the paper that is languishing there. We were told the other day that it would have to be stopped unless some means came in to support it. May the Lord give us a burden for this work.

W. T. Knox: I move that this matter that has been brought out here, be referred to the Committee on Plans and Resolutions, with a request that they draft a recommendation for our consideration covering these points.

John F. Jones: I second the motion.

The Chair: It is moved and seconded that the Committee on Plans and Resolutions draft something on this line, to present to the conference at a later date.

S. H. Lane: I think the suggestion

came from the committee in the first place; and I do not know that the committee can do any better if it is referred back to them. Why would it not be better to withdraw this motion, and substitute in its place a motion to the effect that the Secretary be requested to draft a resolution that will include the point?

The Chair: The Secretary has rather remonstrated against one person's drafting these things by himself.

I. H. Evans: I would like to say a word in regard to foreign papers in this country. The Review and Herald Publishing Company is publishing a German paper and two Scandinavian papers; and, as the years go by, instead of the subscription lists increasing, they are rather decreasing. This seems to be from a lack of interest, either on the part of the managers of the printing house, or on the part of the brethren in the field. It seems to me that it would be wise for these delegates to say what they would like to see carried out in regard to these things. If the board is inactive and inefficient, then make suggestions as to how they can better the thing. If the papers are not satisfactory in their make-up, in their contents, then say so; but tell us what is the matter; for there ought to be some provision made by which the circulation of these papers could be extended. There are hundreds of thousands of Germans in this country, scattered from the Pacific to the Atlantic. They are in every city, and constitute one of the richest and most progressive people.

It seems to me that the German paper should be widely circulated among them. I understand that these papers have a very meager circulation; they are not paying their way, and instead of coming up, they are falling behind at the very time when the message is to go with increased power.

We are not able to determine just where the difficulty lies. We are willing to take all that belongs to us; but we would like to have some instruction as to just what we should do. I have thought that perhaps we might have a secretary who, by correspondence with conferences, could do a good deal to help in this matter. It seems to me that the Germans and Scandinavians should use these papers largely in missionary operations. At any rate we would like to have this matter discussed from the floor, so that we may have some light as to how to make these papers all they should be, and to secure for them the largest possible circulation.

J. W. Westphal: With reference to the German paper, I think that since the last General Conference, the subscription list has increased about one thousand. I have been much interested in the reports that have been made, not only in this country, but in Europe, to reach out into neighboring empires, kingdoms, and provinces. I feel sure that we do not need to go into neighboring localities to find work to do. There is plenty of it right at home, and I trust that the various conferences will take a larger interest in this subject than some of them have perhaps taken in the past. I know that the paper can be sold, and that subscriptions can be taken for it in this country as well as in other lands, because the fact has been demonstrated. I have for a long time been deeply interested in this matter, and I hope that the day is not far distant when we shall see much more accomplished than we have yet seen in this direction.

The meeting here adjourned.

Make a translation of the Word of God into your own life.

It is not fair and just to call the people out of Babylon until you can offer them a home free from Babylonish taint.

Action on Report of Nominating Committee—Request of A. F. Ballenger Concerning Work in the South.

—
TWENTY-SEVENTH MEETING, THURSDAY, 10 A. M., MARCH 2.

Elder G. A. Irwin in the chair. The delegates were led in prayer by Elder J. O. Corliss, after which the minutes of the preceding day's meetings were approved.

The Chair: Before we take up the work of the conference, I will announce the committee that was called for at the close of the last meeting: J. N. Loughborough, C. H. Jones, W. C. Sisley, S. H. Lane, A. J. Breed, W. T. Knox, E. J. Waggoner, J. O. Corliss, J. H. Kellogg, A. T. Jones, I. H. Evans, H. P. Holser, L. R. Comrad. [A committee to investigate the matter of royalties on books issued by our publishing houses.]

The conference adjourned yesterday, pending a motion to refer a certain suggestion to the Committee on Plans and Resolutions.

L. A. Hoopes: The question was the distribution of our foreign periodicals and literature.

The motion carried.

The Chair: That cleans up the unfinished business. If the conference feels clear in the matter, it would be well to take up the consideration of the report of the Nominating Committee, inasmuch as other things are depending on the action taken on that report.

G. E. Fifield: I move that we proceed to take up the report of the Nominating Committee, name by name.

W. T. Knox: I second the motion.

Carried.

The Chair: The Secretary has a little statement that he would like to make before we proceed.

L. A. Hoopes: The question is on the work of the Secretary. We have had a very agreeable time the last two years. I would not ask for anything more pleasant, if it were possible to make it so. But the work of the Recording and Corresponding secretaries was put into the hands of one person the last two years. You will notice in your Constitution, page 275 of the quarterly BULLETIN, that it makes the work of the Recording Secretary that of keeping all the proceedings, and making a record of all the meetings of the conference, and of obtaining all the statistics of the denomination. This has made it a little inconvenient, as the mail that would come for the Secretary sometimes would come to Brother Adams, and sometimes to myself, when it properly belongs to the Secretary. During the last two years the Secretary has sent out all the blanks for reporting; and he is the one who is in correspondence with the people, the laborers and workers, and Districts throughout the term. It has seemed to me that that work really belonged in one office alone. But the way it is arranged here, it provides for two persons—a Corresponding Secretary and a Recording Secretary. You will notice that Article 4 provides for a Treasurer, a Recording Secretary, and a Corresponding Secretary. These are three different offices. Unless there are good reasons for retaining all these, it seems to me that it would be better if the two secretaries were merged into one; not that I particularly want to have more work, if you see fit to return me to that place; but it seems to me that that would be the reasonable way of doing the work.

The Chair: If this action is taken, it will have to be by an amendment to the Constitution. It could be done by changing the words "Treasurer, a Recording Secretary, a Corresponding Secretary," to "Treasurer and a General Secretary."

M. H. Brown: Would not the single name "Secretary" be just as well as "General Secretary"?

The Chair: I will read it as it should be amended: "The officers of this conference shall be a President, a Treasurer, a General Secretary, and such other secretaries," etc.

W. D. Curtis: Would it not be necessary to change Section 3 of the By-laws?

The Chair: We might pass this, and then have the By-laws changed in harmony with that, if it is the mind of the body.

V. Thompson: In view of the explanation made by Brother Hoopes, I move the amendment.

A. T. Jones: I second the motion.

The Chair: It has been moved that the Constitution, Article 4, Section 1, be amended to read, "A Treasurer, a General Secretary, and such other secretaries," etc., omitting the words, "a Corresponding Secretary."

R. M. Kilgore: If you make it "General Secretary," it is necessary to change the By-laws. Why not make it "Secretary"?

The Chair: All right; the thought is what we want, and it can be changed in harmony with the idea.

The amendment was unanimously carried.

J. N. Loughborough: I wish simply to state that when we put in these names, we put them in as suggestive, and request any that wish to speak to us about the changes to come to us. Some have come; and there are some names that we will speak of when they come up for consideration, on which we will make a request for a little further time.

The report of the Nominating Committee was again presented at this point, and resulted in the election of the following-named persons to the offices with which their names are connected:—

General Conference: President, G. A. Irwin; General Secretary, L. A. Hoopes; Treasurer, A. G. Adams.

Executive Committee: G. A. Irwin, O. A. Olsen, A. G. Daniels, J. H. Morrison, A. J. Breed, A. T. Jones, R. M. Kilgore, I. H. Evans, N. W. Allee, Allen Moon, J. N. Loughborough, S. H. Lane, H. W. Cottrell.

Auditors (to act with General Conference Committee): A. E. Place, C. P. Bollman, R. R. Kennedy, C. Santee, J. W. Westphal, H. W. Decker.

At this point, Elder I. H. Evans spoke as follows: I suggest that instead of having the whole General Conference Committee sit with six other men on the Auditing Committee, there be one more lay member added who is not in the employ of the conference, who shall, with the chairman and the six district superintendents act in behalf of the General Conference Committee, as otherwise the General Conference Committee is numerically larger than the auditors. I would therefore move that the Chairman and the six district superintendents represent the General Conference Committee in auditing; and that one more layman than there are General Conference men be appointed to act on the board as our auditors.

A. J. Breed: I support that motion.

It was developed in the discussion that in order to do this thing, it was necessary to change the Constitution. This was unanimously voted, and the Committee on Nominations was requested to select the names of two more men to serve on the Board of Auditors. The election of officers then proceeded with the—

Committee on Transportation: C. H. Jones, A. G. Adams, H. W. Cottrell, T. A. Kilgore, N. W. Allee, B. R. Nordyke,

R. S. Donnell, C. McReynolds, C. W. Flaiz, W. H. Edwards, International Tract Society (London, England), G. A. Nichols, H. W. Decker.

General Conference Association: S. H. Lane, A. G. Adams, G. A. Irwin, J. H. Morrison, A. J. Breed, R. M. Kilgore, C. H. Jones, C. M. Christiansen, N. W. Allee, W. C. Sisley, J. S. Comins, G. A. Nichols, C. F. Stevens, J. Sutherland, H. W. Decker, J. W. Westphal, H. W. Cottrell, C. McReynolds, C. Santee, A. E. Place.

At this point the Committee on Nominations asked for further indulgence in the matter of time, which was granted.

The Chair: Are there any other committees who have reports ready?

C. H. Jones: The Committee on Plans has two or three items to present. The secretary will present them to the Conference.

H. I. Holser: At the last meeting of this committee, Brother A. F. Ballenger appeared before it, and presented a burden which he had for the work in the South. The committee recommended that he present this matter to the conference. Brother A. J. Haysmer, also, from the West Indies, had two requests to present, and it was likewise recommended that he present his matter pertaining to the work in the West Indies.

The Chair: That is simply a suggestion. What is the pleasure of the conference?

A. Moon: I move that we hear Brother Ballenger's request, or the suggestions that he has to make to the conference.

S. H. Lane: I second the motion.

The motion prevailed.

A. F. Ballenger: The Lord has said that we have only touched the Southern work with the ends of our fingers; let us take hold with both our hands, if we find out how to take hold. I believe that we are all going to see that the solution of labor for the needy of that section lies largely in the subject of education, and I have a plan for the establishment of educational institutions in the South for the benefit of the colored people. I spent some months in the South, working among the colored people as well as among the white; and from what I saw, I have been constrained to submit the following plan by which to help the poor of that region:—

OUTLINE OF PLAN FOR BUILDING INDUSTRIAL SCHOOL.

1. Secure an extensive tract of land (one thousand acres more or less), on which are found the raw materials for building,—timber for lumber; clay for brick; and, if possible, stone for lime foundations. Also soil for fruit-raising, gardening, and farming.

2. Instead of investing money in manufactured building materials, such as lumber, brick, lime, etc., invest the money in the machinery needed to manufacture lumber and brick, such as a saw-mill, shingle-mill, planing- and moulding-mill, mortising machinery for doors and windows, brick-mill, carpenter tools, tinner tools, blacksmith tools, etc.; and when the machinery has served its purpose in the erection of the buildings, it will be paid for and in operation as a part of the industrial plant. Much of the needed machinery has already been given, and the rest will be donated or can be purchased at a reasonable price.

3. After having secured a tract of land containing the raw materials, and the needed machinery for manufacturing them into building materials; then call for skilled laborers who will volunteer to devote five years of their lives to the work of manufacturing building materials, and the work of construction, and in otherwise developing the interests of

the school, with the same spirit and object which lead men and women to risk their lives amid the hardships and diseases of Central Africa or plague-stricken India. These volunteers will include carpenters, mill-men, stone masons, brick masons, brick-burners, a lime-burner, a blacksmith, tinner, plumber, painter, doctor, nurse, nurseryman, gardener, florist, farmers, teachers, etc., etc. In proof of the practicability of the plan, it is only necessary to say that although the matter has never been presented publicly, at least half of the skilled laborers have already volunteered.

4. While the animating spirit must be the Christian spirit of sacrifice for others, yet the laborer is worthy of his hire; and the plan contemplates giving to each of the faithful workmen, at the end of the five years, a new five- or six-room house, with ten acres of land, on which have been planted from the school nursery an orchard with small fruits, and from the school greenhouse and flower gardens the necessary flowers to add cheerfulness to the home. Although the financial benefit is not the inducement held out, many an honest, capable man will work hard the next five years, and find at the end of that time that he is not in possession of such a home. This is not a colonization scheme in the ordinary sense of that word. No effort will be made to secure finances from persons whose only object is to make a business investment, yet an opportunity will be given for a limited number of persons who desire to move to a milder climate, or where they can be of service to the cause of God with their means, to give a certain sum; and receive in return a style of house which shall be agreed upon, and a number of acres of improved land, and which shall be sufficient to support them. By this method, those who are anxious to give their means to a good cause can do so, and still have a home where they can see the fruits of their liberality in the uplifting of humanity.

5. The school will begin with the first work done on the site. Young men and women who are willing to labor for an education will be received from the first. The students will be divided into two divisions; one working in the forenoon and attending school in the afternoon, the other attending school in the forenoon and working in the afternoon. While each student will spend but a half of the day in what is usually considered school work, the other half-day will be devoted to an industrial education just as really educational, but which will be accepted in payment for the half-day's tuition and for board and room. This phase of the plan is now in successful operation at our Huntsville, Alabama, school.

This is but an outline of the plan. There are many details which will present themselves to the reader, but which have been satisfactorily worked out. Many unforeseen difficulties will doubtless arise; but none that can not be surmounted by him who has given the command, Go forward.

It will be evident to any wide-awake business man, who has a large tract of unimproved land, that such an enterprise, surrounded by twenty-five energetic, intelligent, God-fearing families, located upon a portion of it, would be a financial gain outside the good done by the school. We expect, therefore, to receive some inducements in the way of donations of land, both from the standpoint of the missionary side of the undertaking and its moral and financial value to the community.

The meeting here adjourned.

It is time for us to take hold upon the power of God as we never did before.

Proposed Change of Constitution to Admit Unlimited Number of Delegates from any State—Further Report of Nominating Committee.

TWENTY-EIGHTH MEETING, THURSDAY, 3 P. M., MARCH 2.

Elder R. A. Underwood led the meeting in prayer.

The Chair: I have a letter, received since the adjournment of the conference this forenoon, which I would like to read. You remember that a few days ago I received a telegram, saying that Elder Shireman had been thrown from a vehicle and very badly hurt. A little later I received a letter saying that two of his ribs were broken, and that he was hurt internally. To-day another letter came, and I am sure you will all be interested in its contents.

"To-day while a part of our number were assembled in the sick-room reading the confessions and prayers recorded in the BULLETIN, the Spirit of God came into our midst with convicting power, and while prayers of confession were being offered, healing power was felt, and Brother Shireman rose up in his bed, where he had lain for six days. The other students were called in to join in the refreshing; and after further reading, nineteen souls bowed in another season of prayer, after which testimonies were offered, thanking God for forgiveness of sin and for the great blessing he has bestowed upon us. Brother Shireman is now dressed, and is preparing to take this letter to the office. He has arranged to preach in the schoolhouse to-morrow night. We praise the Lord for his wonderful condescension, love, and power."

Here the congregation broke out singing, "Praise God, from whom all blessings flow."

Dr. J. H. Kellogg: I have to go home this evening, and I am very sorry to leave. I have a resolution I want to offer, but before offering it, permit me to say that I feel that I am leaving hallowed ground. It seems to me this is the most sacred place I was ever in. I feel that the Lord has done a wonderful work for all who are here, and I am very glad for what he has done for me. I see things in a very different light from what I did when I came. The brethren all look dear to me; they seem to be my brothers and I felt like joining with you heartily in the song of praise we have just sung. While singing I thought of what a Testimony given me years ago said. It said that when we came to the time when the people of God would be surrounded with perils, companies like this would be gathered together, and they would burst out into hymns and songs of praise. This seems to me an exact fulfilment of what we were told about, so many years ago. I was almost born into the truth, you might say. My father began to keep the Sabbath forty-six years ago, when I was just a year old; and I have had no opportunity to know the struggles some have had in giving up friends, and tearing away from the world, to come into this truth; but I want you to know, brethren, that this truth is very dear to me. I am with you to go through to the end with this people.

I want to say a word with reference to our Medical Missionary Conference at Battle Creek. We have there a hundred medical students, and a large number of nurses who are going out as missionaries. A large share of the matters which it is necessary to bring before this missionary conference, it is important that these workers who are going out into the field should know about. Our workers have felt that light would come to us, during this conference, that would enable us better to consider the medical missionary

work in all its bearings. I feel that I am much better prepared to consider that work than I was before I came here. I have been looking at the medical missionary work, until it looked to me to be the biggest thing in the world; but I confess I have seen some bigger things since I have been in this meeting. I have never had the opportunity that many of you have had in keeping up with these things. I don't know how any one can know, unless he has followed me around for a week, how closely my time is occupied. I have been here two weeks, and this is the first vacation I have ever had in my life. I have not taken any "days off" for twenty-five years. I have been too busy to get a full knowledge, and keep the right bearing of things. And I appreciate this more than I have ever before. We are going to Battle Creek, and we want you to come there with the spirit you have here. I believe that you have the medical missionary spirit in your hearts, and we want you to bring it there with you when you come. I have been talking the matter over with our brethren who are here, and we think we have room enough so we can accommodate you all without inconvenience at the sanitarium, and so we want you all to come. There will be no expense for room, so your expense will be simply for penny tickets. You will have our dinner-books: one ticket buys a dish, and you can come and eat as much as you please, and pay for it at one cent a dish. It will perhaps cost you seventy-five cents or a dollar a week. But we are going to make you work hard to pay for your board. We are going to have just as many meetings a day as possible; for we have a great deal to do.

A. T. Jones: I can certify that they are big dishes for a cent, and good ones, too.

Dr. Kellogg: We gave you a sample yesterday. One man ate some protose, and thought it was very good,—just the thing he wanted,—the best thing he had eaten for a long time. Well, I said, what does it remind you of? (I thought I would see what he had been hankering after for a good many years.) "Well," he replied, "it tastes just like pigs' feet." I am glad that we don't have to eat pigs' feet in order to get something good.

I want to offer a resolution looking somewhat to a change. I have been interested in the principles that have been offered here on organization. I believe that all of us think these principles are sound; I do. The trouble is how to carry them out. I don't know that we have done anything this year in the way of changing our methods and plans in relation to these principles. But here is one thing that it seems to me we might make a little change in. I understand that when a conference wants to send delegates to a General Conference, it must count up its members, and divide that by five hundred, and send one delegate for each five hundred members. Is there any reason for that? Should not every conference be allowed to send just as many delegates as it wants to send, or as it can afford to send, and those who are best prepared to represent it? A conference that has but 1,000 members can send but three delegates. Now there may be another one in that conference that would like very much to attend the meetings; and that his conference would like to have attend. But he can not do so, because they have reached the limit of their ratio of representation. I want to know the reason for that. I suppose the only reason is that there is fear that if any conference should send just as many delegates as it wanted to send, it would stampede the General Conference. But that is a spook; that is a ghost. It

does not exist. It might have existed at one time, but it doesn't exist now; and what is the use of keeping that alive? Somebody said change the number to 500. That is the same principle as the other. Let every conference send all the delegates it wants to send,—all it thinks best. What possible harm can come from it? If it were simply political, then harm would come; but this is the Lord's cause. No man on earth could run this conference. Elder Jones, I think it was, said, the other day, that he was glad that Seventh-day Adventist preachers were hard to manage. I don't know but he meant doctors, too.

A. T. Jones: Yes; they are all one.

J. H. Kellogg: I am thankful they are hard to manage. The Lord has made us hard-headed men, to stand up for his truth. But the Lord can manage every one of us, and that in spite of ourselves. Then what is the use of being afraid of any section, or of any conference? Why not just open the way, and say, We are all brothers; and if more people come from one conference than from another, why, all the better, to make a good big meeting, and to carry back more strength with them to the home conference. Some weak conference would say, We have not men enough to send more than two delegates. They might say, We will send up ten men to that conference for the sake of their getting the strength and the education that they will get, which they can carry back to their own conference. Now see how it would make these brethren feel to come, and sit on the back seats, and see some other men sitting up here in front, doing something.

Now there is another thing: Ought not every ordained minister to be a delegate? Is not an ordained minister already a delegate to represent the people? Does he not go out and preach before the public as your representative; and if so, why is it not proper that he should appear as your representative here? Therefore I move that our Constitution be so amended as to allow each State conference to send to the General Conference such number of delegates as it sees fit, or as it thinks it will be in its interest to send; and that every Seventh-day Adventist minister in good standing in each conference should be a delegate for the General Conference, with all the privileges of their delegates.

G. E. Fifield: I second the motion.

Chair: You have heard the motion; the Secretary has it recorded. Are there any remarks?

C. P. Bollman: I move an amendment, so as to include such physicians as may be delegated by the Medical Missionary Association.

Delegate: I second the motion.

W. T. Bland: I would like to have that resolution include teachers also.

G. B. Thompson: I would like to inquire if all who desire, may go to the conference without solicitation, and what about their expenses?

J. H. Kellogg: I would like to suggest that each of our educational and publishing institutions be allowed to choose delegates, and send such delegates as they may choose.

R. R. Kennedy: I don't see why Bible workers should be cut off in this. They are just as much interested in the deliberations of this body as any one else; and should they see fit to come, I do not see any good reason why they should sit back, and take no part in the deliberation. I therefore move an amendment to the amendment, so that this class of workers will be included.

J. O. Corliss: I see no necessity for this, because the resolution really contemplates all as delegates whom the confer-

ence may choose, whether they be Bible workers or any others.

S. H. Lane: I would also suggest that when we come to a meeting of this kind, those in good and regular standing in the churches have the privilege of taking part with us. I have seen men of intelligence sit back here, and I know from the way they looked, that they were deeply interested in the proceedings.

The Chair: Nobody has been refused an opportunity to speak.

S. H. Lane: That is so.

N. P. Nelson: I would like to inquire how it is understood about these ministers. Because they are ordained ministers, are they to be delegates if they request it? or is it understood that the Conference Committee does this choosing?

The Chair: With your permission, I will say that I think that the thought in the mind of the mover was to remove the restriction, confining the delegates to a given number, leaving the States free to send just as few or just as many as they desired.

J. H. Kellogg: Yes, that is the thought,—to do away with the numerical representation.

R. M. Kilgore: This matter has now been before us, and quite fully considered; and I think there is a unanimous sentiment in favor of it. I therefore move that this resolution be referred to the Committee on Plans and Resolutions, to be presented, later on, in proper form.

J. H. Kellogg: Do I understand by this that the conference assents to this, but that this reference back to the committee is simply that it may be properly formulated?

Voice: That is it.

W. T. Knox: While in the main I am in harmony with this, there are some propositions that I could hardly assent to. For instance, one that the partition be broken down that would destroy the identity of the delegates. The examination of the question of organization in the past has clearly shown that the early church had delegates, and the assembly was there to listen to the deliberation of the delegates.

A ten-minute recess was here taken.

F. H. Westphal: On my way to this country, I met Brother Thurston, who gave me a statement for this conference, which has been printed in the BULLETIN, page 135. He also requests the prayers of the brethren for Brethren H. F. Graf and F. W. Spies, who are working in Brazil. These brethren are of good courage in their work.

[The remainder of Brother Westphal's remarks will be found, in substance, in the "Needs of the Argentinian Mission Field," which appears on page 142 of this paper.]

The Chair: We will now proceed with the regular business of the conference.

W. D. Curtis: Realizing that our time is rapidly passing, and that there is a great amount of business yet to be transacted, I offer the following motion: That when this meeting adjourns, it be until seven o'clock this evening, and that we then proceed to transact business during the evening,—not that I wish to cut off the preaching services; but it seems to me to be necessary, if we are to get through with the business proceedings of this conference.

The motion was put and carried.

C. H. Jones: I am not satisfied with the way the question was left, that Brother Ballenger presented to us, and I would move that this matter be referred to the General Conference Committee, and that they be requested to consult with Sister White in regard to two questions: one, the matter of opening small schools in different parts of the South—

The Chair: That has already been stated in the Testimonies, just as definitely and plainly as can be.

C. H. Jones: And then in regard to this larger enterprise that Brother Ballenger has presented before us.

S. H. Lane: I second the motion, from the fact that I wish the matter to be thoroughly and fully investigated.

Question called for.

The Chair: All in favor of the motion will say, Aye; any opposed, No. It is carried.

G. E. Fifield: I would like to suggest that Brother Ballenger be the one to write up that plan, because he is the one who conceived it.

The Chair: That will be accepted without any motion.

A further report of the Nominating Committee was submitted, as follows:—

District Superintendents: No. 1, H. W. Cottrell; No. 2, N. W. Allee; No. 3, A. J. Breed; No. 4, J. H. Morrison; No. 5, R. M. Kilgore; No. 7, A. G. Daniells; No. 8, O. A. Olsen.

NOTE.—We recommend that Elder Breed attend the spring camp-meetings in District 6, before entering upon his duties in District 3; and that the matter of appointing a superintendent for District 6 be referred to the General Conference Committee.

Mission Board: I. H. Evans, Allen Moon, J. E. Jayne, G. A. Irwin, C. H. Jones, William Covert, H. W. Cottrell, A. E. Place, G. B. Thompson.

Board of Union College: N. P. Nelson, W. A. Hennig, C. Santee, J. M. Rees, J. W. Westphal, C. W. Flaiz, W. T. Millman. Increased by J. Sutherland and A. N. Loper.

Board of Walla Walla College: G. W. Reaser, H. W. Decker, T. H. Starbuck, Greenville Holbrook, T. L. Ragsdale, G. A. Nichols, S. A. Miller.

Board of Keene Industrial School: C. McReynolds, R. M. Kilgore, W. S. Greer (President of the Oklahoma Conference), B. F. Woods, J. W. Kirkpatrick, C. C. Lewis.

Board of Southern Industrial School, increased to five: N. W. Allee, C. W. Irwin, E. R. Gillett.

Board of Oakwood Industrial School: N. W. Allee, S. M. Jacobs, H. S. Shaw.

Electors at Large for Medical Missionary and Benevolent Association: J. S. Comins, A. B. Olsen, A. R. Henry, J. M. Craig, W. H. Riley, A. N. Loper, A. J. Sanderson, J. A. Burden, J. Sutherland, N. H. Druillard.

Educational Committee for District 2 to be nominated.

Two Additional Auditors: J. D. Gowell; and the president of the Illinois Conference, yet to be elected.

Transportation Agent at College View, Nebraska: J. Sutherland.

W. T. Knox: I move that we proceed to consider the report.

E. E. Andross: I second the motion.

Carried.

N. W. Allee: I move that the committee for the Southern Industrial School be increased by the addition of two members, making it five instead of three.

H. W. Decker: I second the motion.

Carried.

Moved and supported to adjourn until 7 P. M., same day.

This work calls for the exercise of all the talents that God has intrusted to our keeping. He has given us abilities that enable us to exert an influence on other minds. We have talents in the pen, the press, the voice, the purse, and the sanctified affections of the soul. All these talents are the Lord's. He has lent them to us, and he holds us responsible for the use we make of them,—for the faithful discharge of our duty to the world.

NO TIME FOR HATING.

Begone with feud, away with strife;
Our human hearts unmingling;
Let us be friends again! This life
Is all too short for hating;
So dull the day, so dim the way,
So rough the road we're facing.—
Far better weal with faithful friend,
Than stalk alone uncaring.

Of what are all the joys we hold
Compared to joys above us?
And what are rank, and power, and gold,
Compared to hearts that love us?
So fleet our years, so full of tears,
So closely death is waiting;
God gives us space for loving grace,
But leaves no time for hating.

—A. G. H. Duganne.

REPORT FROM AUSTRALASIA.

BELOVED BRETHREN: In behalf of the brethren and sisters in the Australasian Union Conference, I send you greeting.

We pray that the Holy Spirit shall preside at your conference, and guide you in all your deliberations and decisions.

It would have pleased us to send several representatives to the conference if we could have reasonably done so. Our distance from the place of meeting is so great that the time and expense required to attend it make it impossible to do as we would wish. Furthermore, our laborers are so few, and the work is so pressing just now, that we do not see how we could spare one to leave the field. We have requested Elder W. L. H. Baker, who is at present at Battle Creek, to act as delegate for this field.

The Australasian Union Conference includes Australia, Tasmania, and New Zealand. We have three organized conferences and two mission fields. The statistics run about as follows: Thirty-five churches, 2,000 Sabbath-keepers; fifty ordained ministers; thirteen licensed preachers; fifteen Bible workers; fifty book canvassers; seven teachers; two physicians; fifteen nurses. The tithes received last year were \$20,000.

The three conferences are self-supporting. In other words, they do not enlarge their work faster than their income will permit.

Our two mission fields are the colonies of Queensland and West Australia. These colonies are located on opposite sides of Australia, and are at least 4,000 miles apart by rail or boat.

Queensland has three churches, about 200 Sabbath-keepers, two ordained ministers, two licensed preachers, and five Bible workers. The tithes last year were \$1,500. We are hoping to organize this mission into a conference in a few months. West Australia has one church, fifty members, one ordained minister, one licensed preacher, one Bible worker, and one nurse. Last year's tithes were \$1,000.

The superintendents and their co-laborers of both these missions have earnestly endeavored to make them self-supporting; but they have not been able to do so without cutting down their expenses to a point which would cripple and hinder their work. Each colony will require help this year to the amount of at least \$500.

The true aspect of the work in this field can not be made clear by the presentation of statistics regarding the extent of the territory, population, our numerical strength, receipts, expenses, etc. It is the unmistakable providences of God in this field, and the way he is shaping the work here, that reveal most clearly the true situation.

We in Australasia have been slow to grasp the meaning of God's providence in keeping his servant, Sister White, in this country. When she came, we all thought she was making us only a brief visit. She thought so. But the Lord knew better. He placed her in this land, and does not

cause the cloud to lift and move elsewhere.

Ever since she came, God has been instructing her regarding the work here. He has pointed out the mistakes in our methods of labor. He has caused another mold to be placed upon the work throughout the entire field. He has constantly admonished to "go forward," to break forth on every side. All the time he is directing us to enlarge our work. He has given his servant a great burden regarding the educational work. The struggle it has taken to carry out what God has plainly revealed should be done, has been terrible. Satan has contested every inch of the ground; but God has given us many victories. He has planted the Avondale School, and we have the plainest evidences that he will be glorified by it. He has given minute instructions regarding its location, object, and management. Now he is telling us that if we will walk in the light he has given, Avondale will become the training-ground for many missionary fields.

The hand of God is in all these things. We are endeavoring to arouse our people to understand the situation, and do all in their power to sustain the work. They are responding nobly; but our visible resources are small for the great work we are urged to do.

We have had some remarkable experiences this summer in connection with the four camp-meetings we have held. The attendance of our own people has been small, because there were but few to attend in the colonies in which they were held. We have had from twenty to sixty family tents erected, and from sixty to two hundred of our people encamped on the ground. We have not been able to adorn the camp much with floors, carpets, curtains, and furniture. Indeed, some of our meetings could hardly be called camp-meetings when compared with the great meetings held in the States.

But notwithstanding this, God has sent us the multitudes, and has given his Spirit to reveal to them the message for this time. Night after night, and during the day as well, hundreds have flocked to the tent. A deep solemnity has pervaded the ground. We have never witnessed the like before. In every place persons have taken their stand for the truth. And in each place hundreds have voted to have the meetings continued. Companies of from eight to twenty workers are now following up the interest in these places. At Brisbane many have taken their stand, and a church is being erected. In New Zealand the camp-meeting had but just closed when a lady, a comparative stranger, came forward, and gave the brethren a property worth £2,000 for church purposes. It is scarcely possible to express in language what we have experienced. We are impressed that this is the beginning of a great work.

The Lord has been blessing us of late in our endeavor to bring our medical work to the front. We have two physicians and fifteen nurses. These workers find far more than they can do. Their work is wholly self-supporting.

The Lord is truly blessing the sanitarium at Sydney. In all parts of the country the Lord is raising up friends in the medical profession to help us. As a rule the medical men are opposed to having physicians come here from abroad.

There are two or three medical universities established, which are maintained at great expense for the purpose of giving the colonial youth a medical education. Strong efforts are being made to keep out all foreigners except men who hold diplomas from British universities; but in a number of the colonies the laws are such that our physicians can register if we can have some friend in the profession. God

is raising up such friends. One of South Australia's leading physicians is now taking treatment at our Sydney sanitarium. He urges us to start our work in Adelaide, and offers monetary assistance if we will do so. He met Dr. Piace in India a year or two ago. Since then he has been a constant patron of our health foods, and is deeply interested in our medical work. We need three or four physicians at once. Efforts are being made in nearly all the colonies to pass medical acts to shut out all medical men save those having degrees in British schools. Every physician that we can get placed on the registers now will mean a saving of years of time and of thousands of dollars of expense.

Dear brethren, I have touched only a few of the most important features of our field, and I have done this very poorly. I am carrying heavy burdens in the Victorian camp-meeting, and am so busy and worn that it is almost impossible for me to write. Language seems inadequate to set forth the work that is being done by the Spirit of God.

While we are assured that God is helping us, we feel that we need your help and co-operation. But we do not wish to set any stakes for you to work to. We do not make any formal, definite requests. We need a good teacher to take charge of the primary and training department of our school. We greatly need financial help. Our brethren are lifting well on this point. Some are making great sacrifices to help; but we are too few and too poor to do all that should be done. You have already helped us much. We thank you heartily. Can you help us more? Can you assist us to secure the teachers, physicians, and helpers we need? Can you help us with funds speedily to bring this school up to the ideal that God is constantly holding up before us? We have an army of intelligent young men and women, anxious to fit themselves for the work of God. We believe that in a short time we shall be able to furnish a large number of valuable workers for various mission fields under the British flag. The Lord is revealing this to us through the Spirit of prophecy, and he will bring it to pass.

Yours in the bonds of Christian love,
A. G. DANIELS.

REPORT FROM THE AVONDALE SCHOOL.

DEAR BRETHREN: As we begin to see the marking out of the Lord's plans and providences in connection with this school, we esteem it a pleasant duty to tell you of the blessing we are receiving, and of the light that is coming in to us on the question that perplexed us so much at the commencement of our work at Cooranbong.

Most of our trouble, delays, and perplexity, has come as a result of our being so slow to believe, and consequently our inability to understand, the messages sent to us, that this school was not to be patterned after the plans and working of other schools. But as we have accepted this work, and have endeavored to follow the counsels given us, light has come to our minds, victory to the work, and banishment of all our fears. Let us tell you how some of the things that have happened to us have proved to be for the furtherance of the gospel.

Our location, which at first seemed so unfavorable to many, proves to be the most excellent training-ground for Christian workers, because:—

1. We are in the center of a large and populous district, that is almost destitute of the ministrations of physicians and ministers of other churches. Therefore the people gladly accept the friend-

ly efforts of our trained nurses and Bible workers.

2. We are only twenty-five miles from Newcastle, which, with its suburbs, has eighty thousand people. For this people we can claim the promise of Christ, "Blessed are the poor in spirit: for theirs is the kingdom of heaven." At an expense of fifty cents, workers from the school can go to Newcastle and return.

3. We are but seventy miles from Sydney, where God's providence has established the center of our medical work, and thus we can join with the sanitarium in a united effort to educate nurses.

4. We find our land is excellent for fruit, good for dairying and general farming, and with proper treatment a large tract is excellent for gardening. Thus the training of our agriculturists, and the furnishing of the school with fruit, vegetables, and other farm produce, are assured.

5. Our surroundings are sure to furnish every incentive and encouragement to the development of the department of instruction in the building trades.

6. Plans and movements of the union conference and the food factory are opening ways to make a printing-office profitable as well as instructive.

7. The healthfulness of the district and our system of hygiene bring to us persons of ability and experience to help establish classes in various industrial lines.

The blessing that has attended the work has won the full confidence, sympathy, and support of our people, and they are lifting nobly for the school. They appreciate the school because they see their young men and women fitted for service, and rapidly drawn into the work of the message.

At the close of our last school year, we found that from a total membership of one hundred, there were fifty students over sixteen years of age. From this number we selected twenty-five for nurses, Bible workers, canvassers, accountants, clerks, evangelists, and missionaries. Seven others were found places in secular pursuits.

This we regard as a remarkable record, in view of the youth and lack of education of those entering the school. This progress of the students has led our people to see that the school is a power for good; and they will do their utmost to send their youth to the school.

FINANCIAL STATEMENT.

The financial standing of the school, as shown in the balance-sheet accompanying the statement, shows that on June 30, 1898, the assets of the school amounted to £6,687.18.3. On this there is an indebtedness of £2,960.8.6. Thus the present worth of the institution is £3,726.9.9. And this is almost the exact amount that has been given to the school.

W. C. WHITE.

Dr.

AVONDALE SCHOOL PROFIT AND LOSS ACCOUNT, JUNE 30, 1898.

1897-8. Sept. 30.	
To balance brought forward,	£1051. 4. 3
To loss on garden, old account,	100. 0. 0
To depreciation, saw-mill plant,	47. 12. 9
To depreciation, furniture, 1897,	40. 0. 0
To depreciation, furniture, 1898,	72. 12. 0
To depreciation, library,	4. 11. 9
To depreciation, implements,	14. 12. 7
To depreciation, tools,	1. 5. 3
To expense,	99. 13. 7
To interests,	69. 2. 5

To bad debts,	23. 0. 2
To salaries,	276. 2. 5
To groceries, provisions, etc.,	114. 5. 11
Total,	£1913. 19. 1
Or.	
By real estate,	£1207. 19. 4
By brick plant,	7. 1. 1
By saw-mill,	5. 18. 6
By dairy,	18. 9. 4
By apiary,	5. 18. 6
By tuition,	557. 17. 8
By balance (loss),	100. 14. 8
Total,	£1913. 19. 1

Cooranbong, Sept. 20, 1898.

AVONDALE SCHOOL BALANCE SHEET, JUNE 30, 1898.

Assets.			
Real Estate.			
40 acres Section 7,	£200.	0.	0
360 acres best land (improvements),	1260.	0.	0
954 acres land unimproved,	954.	0.	0
10 acres trees, and improvements in orchard, part 40 acres, above,	272.	0.	0
Buildings.			
Girls' dormitory, building A,	597.	1.	1
Boys' dormitory, building C,	680.	2.	11
Dining-hall, building B,	547.	13.	4
Laundry,	35.	2.	5
Bakery,	10.	0.	0
Cistern,	51.	11.	11
Barn,	35.	0.	0
Saw-mill building,	100.	0.	0
Sundry.			
Saw-mill machinery,	500.	0.	0
Brick-making plant,	53.	16.	0
Implements, tools, and loom,	101.	0.	11
Three horses,	17.	0.	0
Nineteen head of cattle,	60.	0.	0
Four dozen fowls,	3.	0.	0
Twenty-three swarms bees,	23.	0.	0
Appliances for apiary,	5.	14.	6
Growing crops in garden,	15.	4.	9
Furniture, school, and boarding-house,	474.	8.	4
Dishes and crockery,	37.	0.	0
Groceries and provisions,	76.	19.	0
Books and stationery,	80.	6.	1
Books in library,	34.	0.	0
Current accounts,	291.	19.	0
Cash in hand,	29.	16.	3
Cash in banks,	141.	14.	11
Balance of liabilities, above assets,	110.	14.	8
Total,	£6798.	12.	11

Liabilities.

To capital,	£2700.	0.	0
" donations,	1138.	4.	5
" educational fund,	341.	14.	1
" loans from Africa,	1000.	0.	0
" other loans,	887.	10.	0
" current accounts,	731.	4.	5
Total,	£6798.	12.	11

Cooranbong, Sept. 20, 1898.

NEEDS OF THE ARGENTINIAN MISSION FIELD.

Because of the separate condition of the South American field, it is necessary to present the needs of each division separately, except in such instances as they can receive mutual help by general reference to the interests and needs of South America. Argentina is so situated that laborers can easily be transferred to nearly every other Spanish country in South America. Mail-boats go to Uruguay every day, and to Paraguay twice a week. In the summer season, mail can be sent to Chili every day by railroad,

and twice a month by the Pacific Line steamers the entire year.

THE SCHOOL.

The establishment of a school in Argentina is an immediate necessity, as workers can, by this means, be educated in the field instead of in other countries. The laborers gathered from the field are generally more adapted to work with the people successfully than those sent from foreign lands, who are unacquainted with the customs and habits of the people of South America.

Workers sent from foreign countries are perplexed, at times, in becoming acquainted with the customs of the people. Their language, even when acquired, always retains more or less of the foreign accent. National prejudice also hinders them from reaching some. All this difficulty will be removed when laborers are developed on the ground; and the high traveling expenses would also be avoided. This I do not say to discourage sending more laborers. In fact, more should be sent immediately; but the greater portion must be found in the field itself.

To illustrate what I wish to say, I will call attention to an experience we have lately had. At the time of our general meeting in September, Brother Louis Ernst, of Uruguay, came to the gathering, with a full determination to prepare for the ministry, thinking that there was a school in Entre Rios. He had also sold out his business. As we did not have a school, I took him with me for two months, giving him lessons each day. After this he entered a new field to preach the truth, and just the day before I left Argentina to attend this meeting, he wrote me a letter, desiring my help, as twelve souls had accepted the truth under his labors. There are others who wish to attend school as soon as one is established. There are over one hundred children growing up among our own people in the Craspo church, and in our other churches there are also bright young people. Forty acres of land are offered us as a donation, and will be deeded to us as soon as our educational society is incorporated. About seven hundred dollars has already been pledged, with about one hundred acres of grain, besides some who have promised, who have not yet stated what they will give. If we ask the brethren this year to sow grain to build up the school, they will do so again. Not only will they sow grain to build the schoolhouse, but will devote some money to pay for the teacher. From this school, teachers could be sent to the various churches, and church schools could be established. Missionary teachers could be developed to enter new fields. Canvassers could be secured to circulate our literature successfully. Preachers would soon be ready, through this school, to enter all the provinces in Argentina, as well as Uruguay, Paraguay, and other Spanish-speaking countries in the southern continent. This matter should receive immediate attention at this conference session, and several thousand dollars should be devoted to this enterprise. I believe you could not invest money to better advantage. If this school is established in the country, where we are thinking of erecting it, an agricultural establishment can be made of it.

THE MEDICAL MISSIONARY WORK.

From the experience we have had, I am sure that the time has come to introduce this work in a special way in South America. In every city and all parts of the country, the medical work will wield a mighty influence toward leading souls to Christ. A medical institution should be established on a good basis in Buenos Ayres. Sister Post has been at work in

that city for several years, and each week visits the British Hospital to speak words of comfort to the sick and distribute reading-matter. She says that many come to her for advice as to how to regain their health. The nurses of the hospital have had no special training for their responsible work. Some have expressed their desire to come to the United States to receive training.

Brother Opegard has labored untiringly with the facilities at his command, and the Lord has blessed his work. The influence of this work is making itself felt. I am persuaded that if an institution could be erected in the city, and laborers in connection with it visit different parts of the country, great good would be accomplished. Those who are acquainted with such work would know how to carry it on; but it is evident that this work should not be delayed any longer in this great country. If we can, in connection with our work, labor for the sick, Christ will be glorified, and souls saved.

When we educate the people to right habits of living, and work earnestly and faithfully for the sick, God's Holy Spirit will work with us, and authority will attend the teaching of God's word.

When our workers can go from house to house, and relieve the sufferings of the poor without saying anything about pay, and we can have an institution where the sick can be treated, that will do much to open the eyes of the people. Shall we not have the medical work established in Argentina? Will you not send a doctor, with several nurses, to that field? Sufficient money should accompany them, so that the work will not be crippled on that account. In many instances nurses could be entirely self-supporting, and do a great work for God and for humanity. I hope this matter will receive careful attention at this conference session.

ORPHANS AND THE POOR.

We need money to provide for orphans and poor children, and give them a primary education. As you have noticed, not half the children in Argentina, or even in Buenos Ayres, attend school. Some have not the necessary clothing, and others are unfortunate in other ways. Provision ought to be made to clothe those children; and schools and teachers should be provided to educate them. A minister with whom we are acquainted hired a house with rooms sufficient to accommodate several children, and then invited the people to send their children. Those who were able to pay were charged a small tuition, and those who could not pay, were admitted free of charge. He has now a school of one hundred boys. A few months ago he started a girls' school, and the attendance now reaches thirty, and additions are made daily.

Brother Leland would like to enter this work; but the money has been lacking wherewith to begin this enterprise. We ought to be able to care for children who have no homes. We have provided homes for a few; but this is not sufficient. Brother Leland has taken two children; and is glad to share with them what God has given him. Brother Town has also taken two children. Provision has been made for six or seven others. We have ourselves taken a little girl, who has been with us about three years.

RESCUE WORK.

Another important matter that would aid many souls in finding their Saviour is the rescue work. A rescue home might be made more or less self-supporting in a very short time. Various lines of industry could be engaged in. We need enterprising Christian men and women to take hold of this work for the one great object of glorifying God and saving souls. As I understand the signs of the times, we

must act speedily, or much work that should be done will be left undone. Why should there not be an interest to give to the South American field some of the means the Lord has given our people?

A HAND-PRINTING PRESS.

We are publishing a paper called *El Faro*, and a little sheet called the *Monthly Letter*, in the Spanish language. The Foreign Mission Board offered to us the privilege of publishing the Sabbath-school lessons in the *El Faro* from month to month. We are now paying a big price to have the *Faro* published. The price was reasonable at the time we began its publication; but since gold has come down, the price has raised. We would like to improve the paper in many ways, but do not dare do so because of expense. Because of this, we would like a hand-printing-press. There may be one in our publishing houses that could be spared. Such a press would serve a good purpose in Argentina. We could print small sheets, improve the *Faro*, and publish the *Letter* to great advantage. If there is such a press, it will be received with thanksgiving.

THE PROGRESS OF THE WORK.

God has wonderfully blessed his cause in the Argentine mission field. When we look over the field, and see what has been done, we feel grateful to God for his kindness to his children. Brother McCarthy has had excellent success in his efforts; and Brother Vuilleumier has had the joy of seeing many souls accept the truth among the French people. The German work has also progressed rapidly.

In Buenos Ayres, Brother and Sister Snyder and Sister Post have been at work. Brother Leland is now also laboring there in the Spanish language. Brother Town has been acting as secretary and treasurer of the field. He is now conducting a canvassing school. Four or five are in attendance, who are preparing to enter the field in March. Brother Opegard has labored faithfully in Buenos Ayres. He is now working among the Germans in the province of Entre Rios, where his work is much appreciated. The churches are also at work more or less, and are distributing tracts and papers, and writing missionary letters.

BUENOS AYRES.

We have long felt the need of a place for public meetings in this city. Nearly a year ago our laborers here pleaded for a meeting-place. We accordingly presented the matter before our people, and they pledged to pay monthly a certain amount toward a meeting-room. A proper place could not easily be found, and some became discouraged. We have now rented a small room; and Brother Leland has opened meetings. Without having invited the people to come to the meeting, in about half an hour the room was crowded full of people. A number listened with deep interest, and many requested the *El Faro* to read after the conclusion. The cause of truth is important enough to demand the very best rooms in the city. We ought to have our books in a room facing the streets, so that they might be noticed by the people.

The paper work can be carried on successfully. We have not had the persons to do this work; but we hope that through the canvassing school this work will receive help. The *Faro* is appreciated by the people.

If, in addition to the paper work, medical missionary work, helping hand work, rescue work, and school work, we could have a neat church building, to which we could invite the people, we would be well equipped for work. Above all, we need the latter rain,—the outpouring of the

Spirit of God. All our workers are of good courage, and request your earnest prayers.

F. H. WESTPHAL.

THE BEST FOOD.

I am not sure that I know what the people want to hear about.

Voice: Talk about something good to eat.

That is the great cry, Give us something good to eat. It is the great cry of the world, and it is right. The Lord says, "Eat that which is good." Now I believe that the Lord has put everything that is good and wholesome, and every satisfying gustatory flavor, in the food that he gave man in the first place,—fruits, grains and nuts.

Now I called your attention the other day to the fact that there was in vegetables one principle, simply, living matter, or food. We might say that there is living matter and food, but we can state it more simply, that there is living matter only, for the food is converted into living matter. We have in the animal two things, living matter and dead matter. In the vegetable we have simply stored life, or stored energy. We do not have stored life in water. It would not do to say that water is life, although it is necessary to life. And we can not say that there is life in air, or that air is life, although it is necessary to life. We have energy in water, but it is dead, so to speak. Take hydrogen and burn it, and it combines with oxygen, and there is an active living process, but when the hydrogen and the oxygen are combined, there is water, and if you have a fire which is an active living process, and you put water on it, it will extinguish the fire. A live human body is like a burning fire, and in this case as well water will put the fire out if there is enough of it, as for instance, when a man falls into the water; but the water is at the same time a necessary means of keeping the fire burning, for it dissolves and carries out the ashes or dead matter of the body. I want to make this thing clear; how the body is like a furnace. When you have a fire, you must have two things, air—oxygen and fuel, and you must have something else, you must have a means of getting rid of the dead matter. Now as the fire burns, there is a living process. The material upon which the fire feeds, the food, in which there is energy, the fuel in which there is energy, is largely transformed into heat. The energy becomes mobile, so to speak, is set in operation, or in motion so that it may be utilized. So eating, digestion, breathing are simply processes by which oxygen comes in contact with the food and burns it and sets the energy which it contains in motion, just as the warmth spreads out and radiates from the stove, and as the light shines out from the lamp. This is life in motion, in activity. It is the energy which has come from the sun in the sunshine, and is now resuscitated and shining out again. It has been in a stored up, or latent state, in the fuel. This same thing is true of the food.

The chimney of the stove carries off the smoke, and how do we get rid of the ashes? It is usually by means of a grate. But suppose you have no such means of getting rid of the ashes? The stove will gradually fill up with ashes until finally the fire will be extinguished by the ashes. Now in the body we use the water for the purpose of carrying off the ashes. It circulates the food-fuel through the body, and carries off the ashes; and just as long as the lungs carry off the smoke, and the kidneys, etc., carry off the ashes, the fires of life burn brightly. We have in the vegetable one thing,

living matter. We have no ashes in the vegetable, there is no ashes in the fuel, but when the oxygen combines with the fuel then there are ashes left. There are no ashes in the bread, there is no poison in bread, there is no uric acid in bread, there is no bile in bread,—but when that bread has come into the body and passed through the various vital processes, the oxygen comes in contact with it and it becomes uric acid, and bile, etc. Every particle of food we eat becomes poison, so that we have in the animal just the same thing that we have in the stove. We have living matter, energy, stored in the food, and when this energy is exhausted we have dead matter, or death, as we might say, left behind from the fuel or food. Here again you have the same thing as in the ashes or smoke which is thrown off. In the vegetable we have living matter, in the animal living and dead matter. So if one animal feeds upon the body of another animal, he adds to the poison of his own body the poison of the other body, just the same as though you put one stove in another stove, adding the ashes of the one to the other, or instead of putting the whole stove in, you just put the fire in, emptying the whole thing in, you get the ashes along with the fire; or it is the same as if you were attempting to feed a fire on cinders, going to the ash-heap for your fuel, instead of to the coal bin. If you used no other fuel than that, although there is some fuel in the cinders, you would soon get ashes enough to put out the fire.

Now the question whether the animal is a sick, diseased animal, is of minor importance. A dead animal is a corpse, any way, and it doesn't matter whether it is a sick corpse or a healthy corpse, it is a dead corpse just the same.

I can not see why or how it is that human beings ever came to be willing under any circumstances to make a cemetery of their stomachs.

One of the greatest preachers in the country was visiting me some time ago in Battle Creek. He was giving a lecture in the city, and after the lecture he came up to see me. He said to me, "Doctor, I have been wanting to see you for some time. You work hard, and I want to see what you eat. I have been working very hard, and I find that my work tells on me, and I find that I have got to take care of my eating. Three years ago I used to laugh at your ideas about eating, but recently I have begun to think that it might be well for me to think more about my eating. What did you eat this morning?"

"Well," I said, "this isn't my day to eat"—I had been too busy to stop to eat.

"Well, what did you eat yesterday?"

"Well," I remarked, "yesterday was an 'off' day also, and if I remember rightly I had four apples and half a dozen figs."

"But you don't mean to say that you live on that all the while, do you? Do you not eat beefsteak?"

"I have not eaten beefsteak for thirty-five years."

"Is that possible! And yet you are working hard all the time?"

"Yes, I am working just as hard as I possibly can. I get out of myself every day every possible bit of energy, and I do not stop working until I fall asleep, and I take work to bed with me, for it wakes me up to go to bed, and when I fall asleep it is with work, proof sheets, etc., Bible and books scattered on the bed about me. I always take my Bible to bed with me."

"Well," he said, "I wish you would give me your objection to eating beefsteak."

"Well," I said, "I will tell you a story. A lady wrote me the other day from Marietta, O.,—it was just before Christmas—that her husband was driving into town and he passed a butcher shop, where there was hung out a lot of ripe rabbits, that were green and blue and yellow and all sorts of colors with putrefaction, and as he looked at them an old farmer came along and said, as he stopped his horse, 'If I ever get low enough down to eat such stuff as that I will shave my head and paint it red like a turkey-buzzard.' And I have often wondered where people got such a turkey-buzzard appetite that they wanted to eat dead carcasses. Why should a man want to make a Potter's field of his stomach anyway, to put into it the dead carcasses of beasts? Now if a lady should find a dead hen on her front porch, she would immediately call a scavenger to carry it away and bury it with the garbage. But if the lady finds a dead hen on her back porch, she takes it, cooks it, and the family bury it in their stomachs."

I noticed his jaw began to drop, and his face got long; just then he sprang to his feet, clinched his fist and brought it down on the table, and said, "Doctor excuse me, but I am a darned fool."

That was a rather strong statement for a clergyman to make. I do not approve of the use of such language; but I am repeating the conversation just as it was. I am not sure whether I excused him or not; but I thought he was excusable for being disgusted with himself under the circumstances. He said:—

"I have been a fool all my life. I never thought of these things, and I have been burying dead things in myself all these years. I will never eat another bit of flesh as long as I live. And I am going to preach these things in my pulpit."

People are waking up all through the country to see that there is a difference between live food and dead food; that God never made these dead things to be eaten. Now life must necessarily be shortened by the use of food that has death in it. God gave us food that had nothing but life in it. That is what we have in fruits, grains, nuts. They have the life that God sends to us in the sunbeam, stored up there in those beautiful little packets. Take an apple, and it has life in it, hermetically sealed up. That skin around that apple is absolutely impervious to germs. The apple contains bottled up sunshine, hermetically sealed. See how the apple is made. You know how it started in the blossom, a little cell inside that blossom, the very center of it, has been expanding, and God has been packing the life away inside, and spreading it out all the time. It has never been opened to the air; it has always been growing from within; and the thing has been done so deftly and so beautifully that when it is all complete, there it is, with all that energy which God has stored there, and in perfect condition. Now when you open an apple and get to the inside of it, there are no germs there, not a particle of death in it; there is no instrument of death there, no infection and no disease. And that is true of every fruit and grain, and of every nut, and of all the good things that God has given us to eat. Of course I am now speaking of wholesome fruit, the fruit that you would call perfect,—sound fruit.

On the other hand, here is an animal. Now in every cell and fiber of the soundest animal you can find there is death, because the animal is a consuming fire. And there are cinders and ashes, and smoke, and poisons, and all sorts of most deadly poisons are in the animal's body. When the Indians of South America go

out to fight how do they poison their arrows? They dip the points of their arrows in putrefying human flesh. That is the way the arrow is poisoned. A putrefying animal body is just as poisonous as a putrefying human body.

Did you ever know of a butcher getting blood-poisoning? [Yes.] The butcher runs the risk of his life it, while he is cutting off some putrefying beef, ripe beef, he happens to cut his finger. He is in danger of blood-poisoning,—septicæmia,—just as a doctor is in danger of blood-poisoning when making a post-mortem examination of a dead human body. The butcher gets blood-poisoning from the same cause. He is cutting up corpses, the very same thing that the doctor is doing. A dead ox is just as much a corpse as a dead man; a dead sheep is just as much a cadaver as a dead boy.

The Lord told Noah he might eat flesh, and there is a very interesting circumstance in connection with that fact. In Gen. 9:3 we find something I would like to have you all think about, because some of you will be trying to justify yourselves in the use of flesh food, by the suggestion that since the Lord told Noah he might eat meat, you may do the same. Third verse: "Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things." The Lord it seems gave Noah permission to eat two things he had not given to eat before. One thing was to eat animal flesh, and the other green herbs. In Gen. 1:29 we read: "And God said, behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat." Now in the ninth chapter the Lord says, "Every living thing that moveth shall be meat for you; even as the green herb," etc.

So you see the Lord extended man's bill of fare, and gave him vegetables. If man is going to eat the ox, he might as well eat the ox in the first place, as second-hand. In other words, the Lord at that time removed all restrictions, and said to man, through Noah, that he could eat everything he had a mind to eat; but he told him in the first place the things best for him to eat, and in this chapter he told Noah, Now you may eat anything you please, anything you want to.

One of the early Catholic fathers, more than fifteen hundred years ago, gave a good reason for this, the best reason I have ever heard. It was that all restrictions being removed, man might by his own volition choose the best, not because other things were forbidden; in order that he might develop a higher character, a better character, by choosing the best things, by choosing God's way, because God simply pointed it out as being his way, without any compulsion about it. God said, Here are these things, you may eat flesh meats and green herbs if you want to do so; but here is the original plan, the perfect way. God holds out before us the same opportunity for choice. There is no compulsion.

"Every moving thing that liveth shall be meat for you." Fifth verse (new version): "Your blood of your lives will I require [seek], at the hand of every beast will I require [seek] it." The word used for require in the original Hebrew is "seek"; that is the meaning which the lexicon gives. "Your blood will I seek: at the hand of every beast will I seek it."

Now God has said to man, You may kill and eat these animals if you want to; you may take their lives; but if you do, they will take your life; if you destroy them, they will destroy you. Before that time all these beasts had been in dominion to man; so Adam could say to the lion, Go on this errand, and the lion would go

and bring anything to him; or he could say to the bird, Go and do this, and the bird would fly away and do as he bid, and come back to him again. This was a time when all these creatures sang for joy. Think of it, a time when everything could sing. The carnivorous birds do not sing any more; they caw, and croak, and shriek. It is the birds that still live on heaven's diet that can sing. Florence Nightingale knew that. Some of our greatest singers are vegetarians. Some of our greatest musicians are the strictest kind of vegetarians. One of the greatest violinists in this country is a vegetarian, and he sticks to it because of the great benefit it is to him. A great musician was once asked why he did not eat meat. He picked up his violin and played one of his greatest melodies. After playing it through, he said, "That tells you why; if I ate meat I could not do that." He recognized that he had not that quality of mind and nerve and of vitality when he ate meat that he had at other times.

This question is a practical question. It is a question that ought to come to every single one of us. What is the best food that will make us the best men and the best women, that will give us the greatest strength and vigor, the purest blood, the greatest clearness of mind, and the greatest activity of the nerves?

At the beginning, God gave to man food that had only life in it; but after the flood, he gave him food that had both life and death in it. Then when man began to take animal food, his life was very much shortened. I want to call your attention to a table, that I have in a little book, here, entitled "Shall we Slay to Eat?" It tells how rapidly the race ran down, and lost life, and vigor, and vitality. You will find it on page 114. I will just read the figures to you. For instance, Noah, 950 years; Shem, his son, 600 years; you see his life was shortened three hundred years. Shem's great grandson, Salah, 455 years, and his great grandson, Rue, 230 years. His great grandson, 114 years. At the time of David, the average length of life had been reduced to 70 years. The average length of a man's life to-day is only 42 years; that is, only one twentieth of the average length of life before the flood. If men had continued to eat food that had only life in it, they might have gone on living for ever.

The best food will be that that has the most life in it, won't it? How can we find what food has the most life in it? We can easily find that out from the analysis of the food. The best food will be the food that has the highest total nutritive value, provided it is vegetable food. For instance, wheat flour contains 85 per cent. of nutritive value; barley meal, 85 per cent.; oatmeal, 85 per cent.; rye meal, 85 per cent.; and Indian meal, rice, peas, beans, and lentils all have about 86 per cent. of nutritive value. So you see all the grains and all the legumes have 85 or 86 per cent. of nutritive value. They contain only about 15 per cent. of waste matter. All the rest is living matter, capable of being converted into living water in our bodies, and being used in the human body. The potato has only about 25 per cent. of nutritive matter. Which food is best worth eating, then, the potato, or such foods as Indian meal, rice, and cornmeal? Which is the best eating? Why, the Indian meal, or rice, or oatmeal is better than potatoes.

Mushes are not good. I frequently talk to the patients at the sanitarium about the miseries of mush. I believe they are more responsible for indigestion than anything else. It is a great deal better to live on an ordinary diet, as far as digestion is concerned, than

to live on mush and milk and sugar. That is one of the worst combinations you can make.

Voice: How about soups made from peas, beans, and the like?

Dr. J. H. Kellogg: I don't approve of them very much, because you swallow the starch without mastication. To-morrow we will have some experiments here to illustrate the question of starch digestion, and I want to show you something about starch.

Voice: Is milk a good food?

Dr. J. H. Kellogg: I suppose you mean cow's milk, and not vegetable milks of any kind. Cow's milk is good, excellent,—for calves. (Laughter) That is right. I can not recommend cow's milk for anything but calves. God made cow's milk for calves. One day I had a whole lot of children around me, at our house. I wanted to make some impression upon them, so that when they went out they would go out different from what they were when they came in. I think it is our duty to try to change everybody that comes in contact with us so that they go away a little different, better than they were before. We must be sure, however, to change them on the right side.

We were talking about diet, and I said we are like what we eat, and if we want to be beautiful, we must eat beautiful things. There are the apples, pears, peaches, plums and cherries. Are not they beautiful? How many of you would like to be beautiful? We are made of what we eat, you know. The Germans say, "As a man eateth, so is he." That is a fact. We are made of what we eat. So if we want to be beautiful, we must eat beautiful things, mustn't we? There are the plums, cherries, apples, apricots, and the other beautiful things. Then there are the grains,—how beautiful they are. When we come to flesh foods, it is another thing.

The better the animal, the better he is to eat, of course. If you are going to eat anything, you want the best diet that you can get. That is the idea of the cannibal. The cannibal eats his enemy. Why? Not because he has a hankering for the taste of human flesh. That is not the reason. But he eats his enemy because he is strong, and he thinks that when he eats him, he becomes possessed of his strength, and of his courage. The eating of human flesh by cannibals is with that idea, that by the consuming of his enemy, or eating his enemy, swallowing him, he swallows his qualities, mental and physical,—and not only that, but his property, too. The cannibal believes that the kingdom is within him. He eats the man, and he eats his whole kingdom. Not very many years ago, in the Sandwich Islands, in the courts, one of the natives brought in as a proof that he owned a certain piece of property, the fact that he ate the former owner of that property, and the proof was accepted as conclusive.

Men have a sort of cannibalistic idea in eating the ox. A man says, "I eat beef to be strong," as though we are going to be strong if we eat a strong animal. Now a certain clergyman came up to me one time, and wanted to know what made me so strong. He did not ask me whether I ate strong men, or not, to be strong; but he wanted to find out what he should eat in order that he might be strong. He did not want to eat me because he thought I was pretty strong,—he didn't have any idea of eating me; but he wanted to find out what I ate. If you want to be strong like a strong animal, you must not eat the animal, but you must eat the same things that the strong animal eats. If the animal is strong because he eats the proper natural diet, let us eat the proper diet also,—the diet God gave us.