

# The Daily Bulletin

## Of the General Conference

"Because thy lovingkindness is better than life, my lips shall praise thee." Ps. 63:3.

Thirty-third Session.  
SOUTH LANCASTER, MASS.

WORCESTER, MASS., SUNDAY, MARCH 5, 1899.

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### The Daily Bulletin,

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#### GENERAL CONFERENCE

OF

### Seventh-day Adventists.

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#### ANOTHER GLORIOUS DAY.

The services of Sabbath evening began with a victory. Elder J. A. Brunson presented the vital truth of Christ "incarnated in the flesh of his followers,—Christ in you the hope of glory." Right being comes before right doing. Right doing is as natural with the righteous as wrong doing is natural to the natural sinful man. Self must give place to a Saviour.

A call was made for those who wanted to seek the victory over self. Many responded of both ministers and people. Confession was followed by a season of prayer from which many came off victorious.

The services of the following morning began at the early hour of 5:30. The spirit of the evening meeting still remained with the congregation, and many expressed the deepest heart yearnings after God. Confessions followed prayer, and the Lord came very near, indicating his willingness to make the day one of greatest profit to all.

At eight o'clock Mrs. S. M. I. Henry spoke on "The Home," showing that the heart and soul of the message must be the outgrowth of home training. The address was fervent, and recalled deep research and living experience.

At 11 A. M. Elder A. F. Ballenger spoke, basing his remarks on the Laodicean message of the third chapter of Revelation. He made that apply—sad as the picture it draws—to the true church of the last days. It is the knowledge of this state of being which is to drive the individual to Christ for the eye-salve, and the white raiment, which will insure him a place at the marriage supper of the Lamb. He represented the leading ministers of the conference, as the priests of old whom God ordered to go before the people with the ark of God and plant it in the dry bed of Jordan, standing by it themselves until the peo-

ple are passed over into the promised land.

It seemed almost impossible to close the meeting at the dinner hour, because so many wanted to make some confession or another. One minister of long standing who had lost much of his power to present Christ, went free, and proclaimed victory, in a most forceful testimony. It was a most victorious time for many. Words fail to portray the meeting as it was, for words can not express the working of God's Spirit. To have been present was to know what the meeting was.

In the afternoon Elder G. A. Irwin read some stirring communications from Sister White regarding the education our children should have. But as these will be printed in the BULLETIN, it is not necessary to give a synopsis of them here. As soon as the reading was completed, the congregation broke out in a united song of "Blessed Assurance," and this was followed by a testimony meeting long to be remembered. The spirit of 1844 came in toward the last, and rejoicing flowed forth from every lip.

The meeting closed with the setting apart to the gospel ministry of Elder L. C. Sheafe, Elder J. N. Loughborough offering the ordination prayer, and Elder G. A. Irwin delivering the charge to the candidate.

#### PLANS AND RESOLUTIONS ADOPTED.

(Continued.)

14. Amendment to the General Conference Constitution and By-Laws to read as follows:—

(a) Constitution, Article IV.—Officers.

Section 1.—The officers of this Conference shall be a President, a Treasurer, a Secretary, and such other assistant secretaries as may be necessary to carry on the work of the General Conference, and an Executive Committee composed of the President of the General Conference, the Presidents of the Union Conferences, the President of the Mission Board, and such other persons as may be elected to make the whole number thirteen.

By-Laws, Article I.—Secretary.

Section 2.—The duty of the Secretary shall be to keep a record of the proceedings of all sessions of the Conference, and of the statistics of the denomination, and shall have in charge the general correspondence of the Conference, and shall also be the Secretary of the Executive Committee.

(b) That the By-Laws of the General Conference Constitution, Article 1, Section 5, be so amended as to read:—

"At each regular session of the Conference the presiding officer shall appoint, unless otherwise voted, a standing committee of eight delegates, who shall, with the Chairman of the Executive Committee, and the superintendents of the six districts in America, constitute a committee for auditing and settling all accounts against the Conference.

15. Voted to increase the Union College Board to nine members.

16. Voted to increase the Southern Industrial School Board to five members.

17. That it is the sense of this meeting that the International Religious Liberty Association ought to be organized so that it may be an effective board.

18. That in order to secure better organization and more unity of action, the work of securing the translation, publication, and circulation of publications in foreign languages from our various publishing houses, be referred to the International Tract Society.

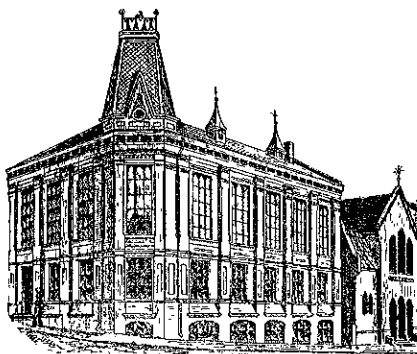
19. That the work of reducing the expense of illustration in our periodicals by using duplicates of the same in papers occupying different fields, be referred to the Pacific Press.

20. That a fund be opened for the improvement and wider circulation of "Present Truth."

SECRETARY.

#### PUBLISHING WORK IN SCANDINAVIA.

Elder J. G. Matteson, a native of Denmark, having received the doctrines of the Seventh-day Adventists in Poy Sippi,



PUBLISHING HOUSE, CHRISTIANIA, NORWAY.

Wisconsin, through reading the *Advent Review*, provided him by a brother in the truth, returned to his native land in 1877, under the auspices of the General Conference. He worked as the way opened, visiting small towns until the autumn of the following year, when he began labors in Christiania, the capital city of Norway. In January of 1879 he began to publish and circulate a small paper, entitled *Fidernes Tegn*. The following April it was issued as a regular semimonthly, eight-page publication. In 1881 a cylinder press was brought into use, on which was printed a health journal in both Norwegian and Swedish. In July, 1882, a publishing association was organized; and during the year 1885 a fine two-story building, with basement, was erected, the cost of which was \$10,150, the equipment costing \$8,000 additional.

The article entitled "The Best Food," appearing on page 143 of the BULLETIN, is the report of a talk given by Dr. J. H. Kellogg, and should have been credited in the copy.

"Thou art not come into the world to choose out its pleasanter places."

More than a loud voice is needed to give the loud cry.

### GENERAL CONFERENCE PROCEEDINGS.

Religious Liberty Association—Report of Committee on Plans—Discussion on Reorganization.

TWENTY-NINTH MEETING, THURSDAY, 7 P. M., MARCH 2.

Meeting called to order by President Irwin. Prayer by S. B. Horton. Meeting was given over to religious liberty work, and Allen Moon, president of the association, was called to the chair. Without preliminaries the Chair asked for the report of the Committee on Plans, which reported the following suggestions, through W. D. Curtis, the chairman of the committee:

1. Shall this association be thoroughly organized for effective work?

2. Is it not now imperative that we put forth increased efforts to educate the public mind to the principles of the message in every way possible?

3. Shall this association have an organ of its own?

4. Shall the association's general office be removed to another location?

5. Shall we alter the manner of support of the association work, from memberships to a plan of general donation?

To the first question, the Corresponding Secretary was asked to speak. Before addressing himself to the point in hand, he made the following remark:—"I wish first to make a correction in the treasurer's report, found on page 48 of the BULLETIN. Under the head of general expense, the amount should be \$4,188.10, instead of \$4,248.10. Under the item of net loss in two years, the amount is given as \$72.44, whereas it should be \$12.44. This discrepancy occurred through an error in computation."

The present situation was then briefly set forth, showing that the immediate demands upon the denomination call for organized efforts in behalf of educating the public mind upon the principles of the third angel's message. Instances were cited to show that the world is fully ready for the message, and the fact was impressed that precious time is being lost by our not being thoroughly organized, and ready to strike a decisive blow at the opportune time. An appeal was made for the association to be allowed a president who could devote his entire time to the interests of the association, and also for an executive board, the majority of whose members can be gotten together on short notice, in time of emergency.

Elders W. D. Curtis, Geo. B. Wheeler, Geo. E. Fifield and Mrs. S. M. I. Henry spoke to the first question, and urged the importance of an immediate reorganization of the association. Many facts were presented to the conference to show that the time has fully come for this department of work again to take its proper place in the giving of the message. The hearty amens and the old-time enthusiasm once heard and seen in religious liberty

meetings, seemed to voice a sentiment favoring a renewal of energies in this branch of the work.

G. E. Fifield: I am intensely interested in this question. However, it is not necessary for me to take the time of this body to make a long speech to-night. I hope that no man among us who talks to the people on the subject of religious liberty will ever give the impression that we are talking on these things because we do not want to be persecuted, and because we want the right to keep the Sabbath. Let us not give that idea anywhere; but let the people know that we are standing for the principles of Christianity, and for the liberties of mankind, and ask them to come and stand with us. Let us give the people all the light we can.

Mrs. S. M. I. Henry: I should be very sorry to have this question passed by, and I not say anything upon it. There is no question before us as a people, in the consideration of which I feel so helpless as in this one. I feel that there is no strength in me. I am driven to God. There is not a day that it does not come to me in this way. You will understand that. Here is where you touch the W. C. T. U.; it is a vital point. The W. C. T. U. is a part of my life. I could not have been prepared to become a Seventh-day Adventist if it had not been for the training I received in that organization. There has been a work going on in that organization during the last two years. A decided change has taken place among them in sentiment because of light which has come to them, and those women are lovers of light and truth. They love the word of God; they are conscientious; and they stand so earnestly, so solidly, where they do in the endeavor to enforce Sunday legislation, because they are as thoroughly convinced that Sunday is the Sabbath, and that its observance ought to be enforced for the sake of the rest which it brings, as we are of the truth. The one thing that those women need is light.

I believe that there should be an effective organization in this department of our work, which would make it possible for the work to go forward intelligently, steadily, and earnestly, and with that sort of consecrated tact and wisdom that God can use in diffusing light; that is the thing that is needed; that there should be an understanding as to how the work should be prosecuted; that it shall not be done from a desire to protect ourselves, from anything, but for the sake of giving light to souls that need it, for the sake of giving information; for extending truth. The only thing that will ever save any person is the truth, and the truth that will save you and me will help other people; and they need it.

Tender, sweet, lovely, womanly hearts are at stake,—hundreds of thousands of them,—all waiting for the shedding abroad of light that has just been banked in this organization,—has been put into a safe, and locked up. It is not in me to think hard thoughts. I do not think hard thoughts. I have no disposition to say things that are sharp; but I do feel that where there is so much light, it ought to be used. When the interests at stake are so great, I feel that it ought to be used quickly; and that where there is such a power of the Holy Spirit upon a conference as there has been upon this, it ought not to take very long to devise some good, practical, sensible means to carry the methods which will do this work. It seems to me that something of that kind ought to be done. I felt disappointed that something was not planned at once. I thought that in this line of work you would know just what you were going to do, and be able to do it. Perhaps you do; but you must excuse me if I say I feel disappointed that something has not materialized right here that looked practi-

cal. I do feel that this company of brethren should be led so wisely by the Spirit of God, that they may formulate some plan, and that they may go forward in some line of work that will make it sure that light will be diffused; and that when it is thus given, light will be scattered, and it will be an administration of light and of the gospel to the ends of the earth. I believe that we should seek the Lord most earnestly, especially on this line of work. There is nothing else about which you need to pray more, and be more thoroughly led by the Spirit of God, than on this work upon the line of religious liberty. We need to have the baptism of the Holy Ghost upon every heart, because this is the point from which may go out that which might bring disaster and confusion, instead of peace and salvation.

The Chair: I will take the liberty to say just a few words with reference to this question. The brethren who have been engaged in this work have felt for a long time that we ought, as a people, to take hold of the work in a different manner from what we have been doing lately. Some years ago we made a great mistake in taking from this association the publishing work. We were circulating millions of pages of literature, and this should have continued. We have today simply a board, and a few friends that have remained loyal, and have paid their annual dues, to help the association, and we have used this means in purchasing some literature for distribution. We have not been doing a tithe, no, not a hundredth part, of what we ought to have been doing all these years. Some have entertained the opinion that the association ought to be disbanded, and we should simply do that work as a denomination. I do not know how extensive this feeling has been; but it has existed in the minds of some. We believe the time has come when the matter should be settled one way or the other. We should either have an effective organization, and be placed on a basis where we may accomplish the work assigned it, or it should be disbanded at this meeting, and we ought to lay some other plans for carrying on the work.

This is a country that sets forth before the world a profession of religious freedom, and yet these principles are being violated by the organization of bodies to educate the people in the direction of religious legislation. Something should be done to meet this. Those who have been connected with the organization believe that we ought to have a permanent organization. We ought to have an effective board,—and a board that can get together at least once or twice a year. We used to meet every two or three weeks. It used to be arranged so that the chairman could call together, at least a quorum of the committee in half a day. A large amount of work could then be planned and executed. But as it is we are now doing very little. The old condition of things ought to be restored. We ought to have an effective board, and that board ought to have the right to publish an organ of its own, by which to circulate the truth among all the church organizations, as well as to other people of the world. To do this, the work ought to be entered upon vigorously and immediately. This is the way we have lately felt in regard to this. So these suggestions are brought in simply to suggest to your minds what ought to be done at this meeting. It seems to me we have not the time to spend talking upon these principles; but we ought to devote the time to formulating some measures that will result in a complete organization.

J. O. Corliss: In order to get down to business, I move that it be expressed

as the sense of this meeting that the Religious Liberty Association be reorganized, so that it can have an effective board, by which to operate more successfully than it has been doing.

S. B. Horton: I second the motion.

The Chair: It is moved and seconded that the sense of this body is that the Religious Liberty Association ought to be reorganized, and have an effective board. Are you ready for the question?

Voices: Question, question.

The Chair: As many as are in favor of the motion, signify it by saying, Aye. Contrary, No. It is carried.

C. P. Bollman: In order to get the matter fairly before the body, I move that it is the mind of this body that this board should have the right to publish literature in whatever form they deem best.

W. D. Curtis: I second the motion.

The Chair: It is moved and seconded that the Religious Liberty Board be constituted a publishing board, or that the right to publish be restored to the board. Are there any remarks?

D. W. Reavis: Some have asked me whether or not the *American Sentinel* and the *Religious Liberty Library* belong to this association. Some are laboring under the impression that these do belong to the association now, and they need to be enlightened upon this point.

The chair: The *Religious Liberty Library* was started by the Religious Liberty Association several years ago, and it published that library for a year or two. Then the time came when it was thought best that the association should not continue to publish, and the publication of that periodical was turned over to the International Tract Society. Afterward it was turned over to the Review and Herald, who own it at present. I believe the Pacific Press Publishing Company owns the *American Sentinel*; at least, they have published it ever since it was started.

E. J. Waggoner: It seems to be that it is a good deal easier thing to vote to start a paper than it is to start it, and run it; and it does seem to me strange that with all the papers we have in the denomination, we have nothing yet that is devoted to religious liberty. Now if you say there is a fault in the amount of the circulation, that is true. But if the papers that we have devoted to that, do not teach it, what evidence have we that another paper will teach it?

A. F. Ballenger: The motion does not contemplate starting another paper; it hasn't that idea in mind. It is whether some arrangements can not be made to get hold of some papers that are published.

C. H. Jones: I think it ought to be distinctly understood what is intended in this question. If it is intended to start a new paper, we ought to know that; if it is intended to use the *American Sentinel*, we ought to know that.

S. H. Lane: I think the intention of the committee was that if the control of the *American Sentinel* could be obtained, we use it as an organ of the association. There is no use of starting a paper which would be so much like it that you could hardly tell the difference between the two; so let us just be honest,—we want the *American Sentinel*. That is just what we want exactly.

T. A. Kilgore: I would like to ask a question for information. I have had something to do with the *American Sentinel* ever since it has been in New York City. One of the directors of the association is the editor of the *Sentinel*. He has full control of what goes into the paper; and so far as the paper is concerned, I do not think we have ever offered a single objection to the association's doing

just about what they pleased with the *Sentinel*. They have always wanted to assist us with it, and we have certainly never had any quarrel over the paper. I do not know hardly how they could have more full control of the paper than they have now. I would like to have explained what they would like; and if we are not able to make suggestions to suit the association, then we want to give it up; we want a good paper,—a paper just what it ought to be exactly, and if the association can not work with the *Sentinel* in the way it is, then let us fix it some way so that we can; but before this vote is taken, I would really like to know what the trouble is with the *Sentinel* under its present management.

A. F. Ballenger: My understanding of it is not that the association must have the *Sentinel* necessarily, but it ought to have a pamphlet, something like the *Religious Liberty Library*. If we had control of it, it would be effective. I did not come on the floor with the idea that it was to get the *American Sentinel* necessarily.

C. H. Jones: The question has not been fully answered as yet. If it is with the idea of having the *American Sentinel* as the organ, or starting a new paper, I have something to say. If it is simply to take the *Library* to run, then I do not know as I have anything particular to say on the question; but the question is a far-reaching one. I suppose some of you call to mind the starting of the *American Sentinel* years ago,—how it was started, and where, and in the Providence of God, as we all believe. It was first published in Oakland, against much opposition. Finally it was moved, by common consent and the demand of the people, who thought it would be nearer the center of operation, to New York.

Here the meeting adjourned.

#### Election of Officers Continued—Further Report from Committee on Credentials and Licenses—Report from the Committee on Plans.

#### THIRTIETH MEETING, FRIDAY, 9:30 A. M., MARCH 3.

Elder G. A. Irwin in the chair. Elder E. J. Waggoner led the devotional exercises, and the record of the previous day's proceedings was approved.

G. E. Fifield: Mr. Chairman, I move that we proceed with the regular business of the conference.

Voices: I second the motion.

J. N. Loughborough: I wish to state, in behalf of the Nominating Committee, that we have consulted the president of the districts carefully, and found out what their minds were as far as possible, and who they would like to have come into their districts. You understand there are some very important matters in the districts, connected with heavy debts on schools, etc., which require some pretty close financial study. The report on District 6 was simply bridged over for the present, with the idea that some selection be made afterward.

The Chair: We will now proceed to business. I understand that when we adjourned yesterday there was a motion to consider the report of the Committee on Nominations.

At the suggestion of the Chair, it was agreed that each name presented by the Committee on Nominations should be read, and the vote taken on the reports as a whole, rather than separately.

W. D. Curtis: I would like to ask if Elder Breed, who is named for superintendent of District 3, will be able, after attending the camp-meetings in District 6, to reach his field of work in time for our fall camp-meetings.

A. J. Breed: I think there will not be more than one camp-meeting that I would miss,—the Wisconsin meeting; and the president of that conference says he thinks the matter can be arranged.

Secretary: There is a vacancy on the General Conference Committee, and the name of Elder Loughborough has been suggested.

J. N. Loughborough: I understand that my name is put there only until the vacancy can be filled, and I shall expect to resign just as soon as a man is found to fill the place. My work, according to a Testimony sent directly to me, is in a wider sphere. I am not to be tied down by any conference, but left free to go here and there, and tell what I personally know of what took place in the rise of the third angel's message.

J. H. Morrison: I move that the report of the Board of Directors for Union College be amended so as to include nine members instead of seven, and that the two extra ones be J. Sutherland and Dr. A. N. Loper.

Delegate: I second the motion.

C. McReynolds: I do not see why the district superintendent should not be included on the board.

A. T. Jones: I move that the name of A. J. Breed be substituted for that of J. Sutherland.

Delegate: I second the motion.

Delegate: I would offer an amendment to the amendment by substituting the name of Dr. Loper for that of J. Sutherland.

W. C. Sisley: I second the motion.

J. R. Nelson: The reason that Dr. Loper's name was placed there is that the sanitarium and the college are very closely connected; and it is intended in a short time to have classes from the college go to the sanitarium for instruction. Having Dr. Loper on the board, he would be more free to consult with us and work with us, than if he were not on the board. Now in regard to the district superintendent being on the board, we know that as he will be there, and we can call upon him, we shall be glad to do so every time we can get him.

O. S. Hadley: I move that this motion be laid on the table.

Carried.

Recess was here taken.

The Chair: We will proceed with the consideration of the report.

The Secretary read the names of those nominated for the boards of the Walla Walla, Keene, and Graysville schools, as published on page 141 of the BULLETIN.

C. H. Jones: I move that the board of the Southern Industrial School be increased to five.

The motion was seconded and carried.

J. N. Loughborough: We have selected two other names, those of N. W. Lawrence and A. F. Harrison. Brother Harrison has been the general canvassing agent in the Southern District.

The Secretary read the names of the board of the Oakwood Industrial School, found on page 141 of the BULLETIN; also the electors at large for the Medical Missionary and Benevolent Association, as follows: 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.

The Chair: The constitution of the International Medical Missionary and Benevolent Association provides for the election, by the General Conference in regular session, of these ten electors at large.

A. T. Jones: Is that for the next General Conference term? The election will be held, when we get to Battle Creek, for the Medical Missionary Board for the next two years. At the next General

Conference, another ten will be appointed.

The Chair: Yes; but those elected now will have a right to participate in the coming meeting at Battle Creek.

A. T. Jones: That is what I am bringing out. Why should not these ten electors be made up of men who will be present at the coming election at Battle Creek? The last four will not be there. Why not substitute other names in their places, so that those elected may have the privilege of participating in the Battle Creek meetings?

O. A. Olsen: They are not only electors, but they are also eligible to be elected on the board; and it may be that some of those who even can not be there, will be wanted for members of the International Medical Missionary and Benevolent Association Board the coming term. I do not know; but I see they are such men as are connected with that branch of the work. Probably that may be the reason.

N. P. Nelson: Dr. Loper will probably be in Battle Creek during this meeting, and I understand that Brother J. Sutherland will be there.

The Chair: There is another part of the report that was overlooked. The chairman of the Committee on Nominations will present it.

J. N. Loughborough: It was a committee that we were to suggest,—an educational committee for District 2. We recommend that it consist of Elders N. W. Allee, C. P. Bollman, L. H. Crisler, and the boards of the Southern and Oakwood Industrial schools. I understand the provision is that the presidents of the two conferences in the district, and the boards of the two schools, shall constitute that committee, with the superintendent, Brother Allee, at the head.

C. H. Jones: I notice among those nominated for electors of the Medical Missionary and Benevolent Association, the names of A. J. Sanderson and J. A. Burden. Both are connected with the Rural Health Retreat, and neither one of them is here. We have here a member of that board, in the person of Elder W. T. Knox, and I would suggest that he be on the committee.

The Chair: He is already a member, by virtue of his office, as all presidents of conferences are members.

C. McReynolds: Some of those will not be present; and we have been requested by Dr. Kellogg to write to Dr. F. H. Mathewson, the superintendent of the Keene Sanitarium, to be present at the meeting in Battle Creek. He also stated that he would write to him, and ask him to be present, and that he expected him to be there. It occurs to me (and I believe, in my judgment, it would be well) to substitute his name in place of one of those who have been mentioned, who possibly will not be present.

D. H. Kress: I understand that a letter has been written to Dr. Sanderson, inviting him to be present at Battle Creek. In fact, I am confident of it.

W. T. Knox: That is true also of Brother Burden. I do not know whether he will be present or not.

C. McReynolds: I have nothing to urge, if these others will be here.

E. A. Merrell: Were the names of those composing the International Tract Society read?

The Chair: They will be presented during the meeting of the International Tract Society.

The Chair: All in favor of adopting the whole report, as read and considered, will say, Aye. Opposed, No. Carried. I understand that the Committee on Credentials and Licenses has a further report to make.

R. M. Kilgore: We have. The secretary will read it.

W. B. White, reading: Your Committee on Credentials and Licenses submit the following further report:—

#### REPORT OF NOMINATING COMMITTEE CONTINUED.

For ministerial credentials: H. W. Cottrell, L. Johnson, S. H. Lane.

For ministerial license: W. L. Black, C. W. Irwin, Walter Sutherland.

For missionary credentials: Anna Agee, Hattie Andre, E. P. Auger, Mrs. C. L. Boyd, A. J. Bristol, E. W. Carey, D. A. Corkham, C. F. Dart, C. J. Dart, John Duxbury, J. W. Franklin, Anna Hammond, L. A. Hansen, Mrs. L. A. Hansen, A. F. Harrison, Mrs. A. F. Harrison, Annie Hemming, Mrs. Eunice Hartsock, Mrs. E. H. Huntley, Mrs. W. L. Iles, J. L. Johnson, Margaret M. Kessler, W. L. Killen, Mrs. Mettie Lenker, Levi Longard, Mrs. Isaac Morrison, Cora Moyers, Charles Nelson, Olive Olds, Tillie Olds, Mrs. M. M. Osborn, S. C. Osborne, Nellie A. Patchen, Lillian S. Pierce, D. W. Reavis, Mrs. B. C. Saxby, Frank Schramm, Mrs. A. Shireman, Ida Simmons, Birdie Watson, Mrs. J. E. White, Mary Wilson.

#### FOREIGN MISSION DIVISION.

For ministerial credentials: F. B. Armitage, G. H. Baber, F. W. Brown, B. J. Cady, G. W. Caviness, W. W. Eastman, E. L. Fortner, J. E. Fulton, E. H. Gates, H. F. Graf, W. C. Grainger, D. U. Hale, C. A. Hall, A. J. Haysmer, E. Hilliard, Baxter Howe, F. J. Hutchins, J. E. Jayne, J. O. Johnson, D. T. Jones, J. A. Leland, F. L. Mead, Allen Moon, J. A. Morrow, John McCarthy, C. H. Parker, A. J. Read, J. D. Rice, F. I. Richardson, D. A. Robinson, W. A. Spicer, F. W. Spies, E. Van Deusen, J. Vuilleumier, E. W. Webster, F. H. Westphal.

For ministerial license: W. H. Anderson, F. E. Braucht, E. S. Butz, J. E. Caldwell, George F. Enoch, P. Giddings, J. H. Neall, T. H. Okahira, Ellery Robinson, W. Swayze.

For missionary credentials: Winifred Allen, Mrs. W. H. Anderson, Enrique Balada, Henry Beck, F. W. Bishop, H. H. Brand, Mrs. H. H. Brand, Mrs. F. E. Braucht, L. Brooking, Mrs. K. L. Brown, W. D. Burden, Mrs. W. D. Burden, Miss Georgia A. Burrus, Mrs. E. S. Butz, Mrs. B. J. Cady, J. A. Chaney, T. H. Davis, Paul J. Deane, J. L. Doble, Mrs. J. L. Doble, G. P. Edwards, Mrs. G. G. Edwards, Phoebe Elwanger, Mrs. George F. Enoch, Gertrude Grainger, Lizzie Grainger, Joseph C. Green, H. A. Green, Mrs. H. A. Green, Maggie A. Green, S. Hasegawa, E. Hathaway, Mrs. A. J. Haysmer, Mrs. Ida Hilliard, Mrs. Baxter Howe, W. E. Howell, Mrs. Hattie Howell, Mrs. F. J. Hutchins, Robert Ingersoll, Mrs. Olive P. Ingersoll, Frank C. Kelley, Mrs. S. V. Kinner, Mrs. D. D. Lake, A. LaRue, A. Lingle, Mrs. L. E. Lingle, John Lipke, Mrs. John Lipke, S. Marchisio, Mrs. Kate Marchisio, J. R. McCoy, Mrs. M. L. Mead, Mrs. J. H. Neall, C. A. Nowlen, O. Oppergard, E. V. Orrell, H. A. Owen, Mrs. Nellie Owen, A. Palmquist, Mrs. C. H. Parker, O. G. Place, Mrs. O. G. Place, Lucy B. Post, Winifred M. Peebles, S. C. Rand, Mrs. J. D. Rice, Mrs. F. I. Richardson, Fred Sproed, E. Hiva Starr, A. B. Stauffer, Mrs. A. M. Swayze, R. D. Stringer, Mrs. R. D. Stringer, May Taylor, W. H. Thurston, N. Z. Town, Mrs. N. Z. Town, Mrs. G. B. Tripp, B. O. Wade, Mrs. Anna M. Wade, Mrs. E. W. Webster, Mrs. F. H. Westphal, Samantha E. Whiteis.

We refer, for favorable consideration, the following named persons to the respective conferences: South Africa, C. H. Hayton, Mrs. C. H. Hayton; German, J.

Christiansen; British, R. M. Lamie, Mrs. R. M. Lamie.

R. M. KILGORE,  
J. M. REES,  
N. P. NELSON,  
R. S. DONNELL,  
W. B. WHITE,  
C. W. FLAIZ,  
H. W. COTTRELL,  
Committee.

E. E. Andross: I move the adoption of the report as a whole, without re-reading the names.

The motion was seconded, and carried, with the following correction: "That D. D. Lake receive ministerial credentials, instead of missionary credentials."

D. W. Reavis: I have wanted to know for some time what is the difference between ministerial credentials and ministerial license.

The Chair: Ministerial credentials are granted to ordained ministers in good standing, and engaged in active labor. Ministerial licenses are granted to licentiates,—those who are engaged in preaching, but who have not yet been ordained to the gospel ministry. Missionary credentials are granted to persons engaged in active missionary work, including our Bible workers, house-to-house missionaries, etc.

C. P. Bollman: If there is nothing else before the house, I suggest that we resume the consideration of the religious liberty work.

The Chair: I would say to the delegate that that work will be taken up this afternoon. Are there any other committees to report?

C. H. Jones: The Committee on Plans and Resolutions has a few more suggestions to make. The secretary will present them.

H. P. Holser: 1. On the question of translation and circulation of foreign publications, we suggest the following: That in order to secure better organization and more unity of action, the work of securing the translation, publication, and circulation of publications in foreign languages from our various publishing houses be referred to the International Tract Society.

2. It is suggested that the work of reducing the expense of illustrations in our periodicals by using duplicates of the same in various periodicals occupying different fields, be referred to the Pacific Press.

3. That a fund be opened for the improvement and wider circulation of the paper, *Present Truth*.

W. T. Knox: I move that we accept the report, by considering each resolution separately.

W. T. Millman: I second the motion.

The Chair: The Secretary will read the first suggestion.

The first suggestion was read and passed. The second suggestion was then read.

A. J. Breed: I do not quite understand this suggestion. Does it mean that they shall use illustrations that shall go through each one of our periodicals,—each have the same illustrations?

C. H. Jones: It refers specially to our periodicals in different countries. There are certain illustrations which we thought might be used in this country, in Australia, and perhaps in England, without the subscribers usually seeing the same pictures, owing to the distance between the publications, and their subscription list being different. We refer particularly to original illustrations, not those that are picked up here and there. They could be so made that they could be used in the three countries, and the papers could share the expense in proper proportion.



They would have to be worked up by correspondence. We all thought that if some office might be induced to take hold of this work, and some one have the oversight of it, and do the corresponding, this co-operation could be worked up, and money saved to each paper.

F. W. Howe: I would like an explanation. Does this include a plan of co-operation with the Review and Herald Board?

O. H. Jones: Certainly; with all our offices.

The question was called for, and carried.

The third suggestion was read.

The Chair: This resolution refers to the paper known as *Present Truth*, published in London, England.

E. J. Waggoner: I would like to say just a word about that. I know time is precious, and you have already had the matter presented before you to some extent. It is a fact that the paper has done, and is doing, more to enlighten the people concerning the truth, and bring people into the truth, than any other agency. I think it would be safe to say that it does as much as all others combined. None of the tithes, of course, are used for it. It has seemed as if that is just as legitimate missionary work as to send out a preacher, although it does not directly bring in returns. We do not always see immediate returns; yet there are scores of cases where we do see individuals come into the truth simply from reading the paper. A preacher goes out to preach, raises up a company, and they at once begin to contribute; and thus the minister becomes self-supporting. The paper goes out, and people are brought into the truth; but the returns from these new believers do not return to the paper. So the paper is not built up in that way.

There is no way of circulating *Present Truth*, other than by selling it week by week. There is no large subscription list of any definite number which we are certain of. The publishers do not know how many papers they will print until they receive reports from canvassers in the field, each canvasser telling how many he wants. Recent letters which I have received speak of increased circulation; and the last letter, which I received this morning, states that the week that the letter was written, 13,800 copies were printed, and the orders were increased by 800 for the next week. That is encouraging. It is absolutely impossible for a man with a family to get a living by selling *Present Truth*. There are many who sell the paper as a missionary enterprise; who do their own work, and give an hour or two daily to this business, as they can. Of course a great deal can be done in that way, as that is all good; but the only way that such a paper as that can be successfully carried on, is by persons giving their entire time to it. For a canvasser to carry a list of 200 copies is no small thing, and some deliver as high as 400, though that is extraordinary. The paper sells for a penny, or two cents of United States money. The canvassers pay a farthing, or half a cent, for it. That gives them a cent and a half for their work and the carriage of the paper. Then of course there is more or less loss. There are many poor persons,—and of course the work is mostly among that class,—to whom a penny for a paper means more than a dollar for a book does to us. Some of these families are so poor that they go out and buy a half-penny's worth of coal for warmth or cooking purposes, and then have no more for the rest of the day. A penny means something to such persons. Some of these poor persons say they would like the paper if they only had the penny to pay for it; but they have not. Some of the canvassers, though

very poor, deliver the paper regularly, but make their collections only once a month; so of course there is more or less loss. A person may handle 300 papers, but it means extra hard work. This number brings the canvasser only about \$4.50 a week, which is not a great deal to keep a family on.

This paper goes almost entirely to those who are not Sabbath-keepers, as you can readily see from the fact that there are distributed 14,600 papers, while there are but about 800 Sabbath-keepers in the kingdom. The money coming into the office is not taken out of the denomination, but comes from people of the world. The whole support of the paper, as far as we get any, is from the outside. Here is a difference that we may note. Now take our church paper, the *Review*. If there is no loss, or even a little credit, the money that comes to the paper comes almost entirely out of the denomination, and the same is largely true with reference to the *Signs of the Times*. All the money that comes to the paper in England comes from outside of the denomination, so that there is not so much loss to the denomination as there might seem to be. We have thought that this being a mission field, if there could be an interest aroused so that we could aid the workers by supplementing their pay, as, for instance, by giving them a dollar or small sum, in addition to what they receive from handling the papers, it would keep many in the field who would otherwise be obliged to take up some other work for a livelihood.

S. H. Lane: The thought was expressed by the committee simply to acknowledge these donations through the *Review*, and that it would be a good idea for the delegates to explain to the people what this means,—that it actually means bread and butter—

E. J. Waggoner: Not butter, just bread.

S. H. Lane: Well, nut butter, then. And I think that if this were fully explained, you would find a great deal of money flowing in. It is a fact that there are brothers and sisters who have money coming in each week; and if the ministers should suggest that they place it for the needs of whatever field they are interested in, and the *Review* should, as suggested, keep something before the people, even when the minister is not there, there will be a great deal gathered in in that way; that would not otherwise be gathered in at all. I know that what Dr. Waggoner has said is the exact truth; for I was there in the very beginning of the work. And if we explain to the people that this is to supply the actual necessities of life to our workers it will touch their hearts.

G. E. Langdon: I would like to ask how much the subscription price would be in the American provinces?

E. J. Waggoner: Six and six; that is, about \$1.58. The postage to a foreign country is the same as in England; but every paper must have a stamp on it, as there are no pound rates. That is the reason no papers have subscription lists over there. All papers are either delivered, or bought at the news stands, as no one would want to pay a dollar and a half to have the paper come through the post when he can have it delivered for one dollar. It costs a half-penny to mail each paper.

The question called for and carried.

A. T. Jones: I am sure you will be glad of your vote, and will not want to take it back, when I read you this from Sister White with reference to *Present Truth*: "We think *Present Truth* the best paper published by our people." You see, we are spreading good literature when

we are spreading *Present Truth*; for it must be very good when it is better than the *Signs* and the *Review*, and all those papers.

C. D. Dozier, speaking by permission: In my canvassing in Boston, New York, and other cities, I find a great need of literature in the Italian language, and I am very sorry that this point has been overlooked. I wish the presses might be set in operation along this line.

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

E. Leland: I have a little matter that I would like to bring before the attention of the conference. Last spring the General Conference took some action with reference to a part of the province of Ontario which now belongs to the Quebec Conference. The eastern half of it belongs to the Quebec Conference. This action was not published in the *Review*; and at the camp-meeting of the Quebec Conference, in order to meet the action of the General Conference, a resolution was passed that, when satisfactory arrangements could be made between the General Conference and the Quebec Conference, the territory now owned by the Quebec Conference would be released. No such arrangements have been made; and in order that there may be no trouble concerning this matter at a future meeting of the Quebec Conference, I would like to offer a resolution, as follows:—"In view of the action taken last spring by the General Conference with reference to that part of the province of Ontario belonging to the Quebec Conference, it is the sense of this body that the proposition of the Quebec Conference to release to the General Conference the territory in question, when satisfactory arrangements can be agreed upon between the parties concerned be accepted." I offer this as a motion.

J. B. Goodrich: I move the adoption of this recommendation.

The Chair: You have heard the question.

E. Leland: This motion seems to receive no second. I presume it is because there is a misunderstanding with reference to it, or perhaps it is not clearly stated. The eastern half of the province of Ontario belongs to the Quebec Conference. A proposition that this be released was made by the General Conference last spring, and this was published in the *Review*. No communication was ever received by the Quebec Conference concerning the matter; but at their meeting last spring, they offered a resolution and it was passed. The district superintendent was present, as was also Brother Corliss, who is now here; and they talked to the resolution. The resolution passed by the Quebec Conference was that that territory should be released when satisfactory arrangements could be made. Now there seems to be a little misunderstanding about that territory; and if this resolution could be passed here, it would settle that question so it would never come up again. It involves no expense, or anything of the kind; and if it could be passed, it would save any discussion at the Quebec meeting.

C. W. Faiz: With this explanation, I would second the motion.

Chairman: As many as favor it say, Aye. Any opposed, No. It is carried.

A. E. Place: I beg the favor of the conference for just a few moments. I have spoken in regard to our work in New York City; and if you will bear with us just a few moments, I would like to have Elder E. E. Franke, who is here from that field and must go away to-day, have the opportunity to speak of the work in New York City.

The Chair: It will be granted, if there is no objection.

E. E. Franke: The work in New York City lies very near my heart. I have had a burden for that work for years, and now that the way is open to hold meetings there, it seems to me that something more ought to be done than is being done. When Elder Place came into our conference, he found that it was almost impossible to begin work in New York City. The conference treasury was bare; and as the result, we went out among some of our friends, and they raised the money. I do not mean Seventh-day Adventists, but those not of our faith. These friends have contributed almost \$1,200, up to the present time. It seems to me this is a clear answer to prayer, and also a clear evidence that the Lord wants the work to go on.

We have rented Chickering Hall, as you all know. And while I can not give you the exact seating capacity of that hall, I will say that we distribute, every Sunday night, fifteen hundred song-sheets to the audience; and we have an audience from at least a thousand to fifteen hundred. But we are holding meetings only on Sunday nights, presenting the truth just as you heard here this morning from Elder Jones.

If we hold meetings every Sunday night until the first of May, you can see that we can have only sixteen meetings in all, counting from January 8, the time when we took the hall. To present in sixteen meetings all of present truth, and bind off the work, seems to be an impossible task. I do not see how it can be done. Now in order that this work shall be done right, it seems to some of us that we ought to have a smaller hall. I am not particularly anxious that we should have a smaller hall, only for the smaller price. But I am anxious to get a hall where we can take the people during the week, and so bind off the work. It is impossible for me to tell you all the interest there is among all classes of people, including the very best. The Lord has told us that when we who are poor do all we can, the Lord will raise up the rich, who will give of their means to the support of the work. That has cheered me a great deal, and we have received donations from those who are rich, to help in this work. But, brethren, we are still owing at least \$200 on the work.

Voice: What is the price of the hall?

E. E. Franke: The regular price of the hall is \$100 a night; but we have secured favorable terms, and we pay \$50 a night, which is very cheap, considering the audiences we reach. We might go out in some other part of the city, or in some country place, and spend a thousand dollars before we know it, and yet not reach the people. The Lord has told us that the large halls in our cities should be secured. Do we believe that? A recent Testimony told us that an effort should be made to reach the higher classes; that we should go into the highways as well as the hedges. This work has not yet been done. We have been afraid to preach the truth to the higher classes. But has not the Lord said that? I said, we are going to go, and the Lord will open the way; and he has opened the way.

Now how about the money? Here: "Let the saving be done in other directions." I tell you, brethren, unless we invest something, we shall never gain anything. We must go into the best halls, the largest halls, in the large cities. We believe that soon we are to be driven out of the cities. If we are to preach to the people in these cities, how long shall we

have the opportunity? When we are driven out of the cities, we shall have abundant opportunity to preach the truth in the country. The people who are raised up in the cities go out to regions beyond, and scatter the truth there. The church raised up in New York City had eighty-two or eighty-eight members, and has been scattered; at least forty of these persons have gone to different villages, and are there teaching the people the truth. It is impossible to hold them in the city, and we are glad to have them go.

But now come to the question. What shall we do for the larger cities? What shall we do for New York City? Is there a person in this house who is not interested in New York City? I want to read to you a statement from a Roman Catholic, an officer on one of the American Line of boats, plying between this country and England. He sent me this letter:—

"Dear Mr. Franke: In this case I really mean what I say—Dear Mr. Franke. Although I am an entire stranger to you, and a Roman Catholic, I feel sure you will read this letter with as much interest as if it came from the Bishop of London or any other Protestant bishop."

That man is interested; and in that letter he tells me about going away from a meeting, apparently a little ruffled about some things; but when he came to think over the matter, he saw that all that was presented was the Lord Jesus Christ, and he knew we were right in these things. That last Sunday night a committee from the Grand Opera House waited on me (that is the place where Dr. Cadman holds his large meetings every Sunday night); and they said: "We have been attending your meetings, and now we want to get up a big concert for you, and turn the receipts over to you for your work in New York City." Brethren, you see the way things are drifting. Of course they do not know our ideas on concerts and the like; but there is the willingness, and I would rather have that willingness than all the money that comes with it.

What can we do to bring into the truth those who are interested? From a thousand to fifteen hundred persons attend the Sunday-night meetings, and the Lord helps in presenting the truth to them. My heart is full of this work, and I want to see it interest every brother here at this General Conference to the extent that you will not only give us your good-will, but of your means, to help the work in New York City. This is a cosmopolitan city. It is a foreign mission field. You can go down into the Italian quarter, or the Jewish quarter, or the Chinese quarter, or to any other nationality you please. The Atlantic Conference can not possibly work that field, with the means they have; and if anything is done there, the General Conference will have to help. I am there alone without a minister or a single Bible worker to help me, and without even a hall in which to hold meetings except on Sunday nights. The conference has given me their good will; they have stayed right by me. Elder Place is just as anxious about this matter as I am. Brethren, if you knew what is in our hearts to-day, the General Conference would do something to relieve us in New York City. We need your help, we need your prayers; but above all, we need Bible workers, and we need a hall where we can take the people during the week. I do not know that it is necessary to say more. May the Lord impress these things upon your hearts, is my prayer.

W. D. Curtis: I move that we adjourn till 3 P. M.

The motion prevailed.

#### Religious Liberty—Transfer of the American Sentinel—Animated Discussion.

THIRTY-FIRST MEETING, FRIDAY, 3 P. M., MARCH 3.

Elder Irwin in the chair. Prayer by Elder John F. Jones.

The Chair: It was stated at the adjournment this forenoon, that this afternoon would be devoted to a consideration of the matters pertaining to the International Religious Liberty Association. In the interval between the adjournment and now, we were at a meeting of the General Conference Committee; and there are some recommendations we will ask the Secretary to read before we really open the meeting.

Secretary, reading: "1. We recommend that the General Conference arrange for the transfer of the *American Sentinel* to the International Religious Liberty Association.

"2. That it is the sense of this committee that the International Religious Liberty Association be removed from New York to Chicago.

"3. We recommend that the copyright of American State Papers be restored to the International Religious Liberty Association for them to arrange and order its publication.

"GENERAL CONFERENCE COMMITTEE."

The Chair: What is the pleasure of the conference in regard to these suggestions?

H. F. Phelps: I move their adoption by considering them item by item.

E. T. Russell: I support the motion.

The Chair: The Secretary will read the first recommendation.

Secretary, reading: "We recommend that the General Conference arrange for the transfer of the *American Sentinel* to the International Religious Liberty Association."

The Chair: As many as favor this will say, Aye. Opposed, No. [Votes few and undecided.]

F. J. Waggoner: A brother here read the other day something that I think is very pertinent in the Testimonies when we were considering the matter of organization. I copied just that sentence, which is to this intent, "We are living in a time when order and unity of action are essential." That unity of action applies in our work here, and in voting as much as anywhere else. The body is one; and if we are divided, it can not be the voice of the Lord. Therefore I think that we ought not to take any action, or allow anything to go where there is division, and where there is not unity. So it seems to me that, in a case like this, we ought to stop before letting it pass.

J. H. Behrens: I would like to ask what are the reasons for this change. It is altogether blind to me. I do not know which way to vote.

E. E. Andross: I would like to inquire if the Religious Liberty Association, or the representatives of that association, do not at present have the complete guidance of the *Sentinel*, as to its policy—if they do not control it now, in every way except financially.

C. P. Bollman: It seems to me that the point raised by Brother Waggoner was a very pertinent one,—that it could not be said there was unanimity of action on the vote, as light as it was. This matter [of the *American Sentinel*] is one that has been coming up from time to time for several years, and it seems to me that this body ought to settle it now. I would like Brother Moon and Brother Reavis to give the reasons why they desire this action, so that this body may vote intelligently upon the matter, and there may be a full vote, one way or the other; but

it ought to be practically unanimous. It seems to me that the delegates can not be expected to vote unless they know the reason for doing so.

The Chair: The question raised by the delegate, I think, should receive an answer.

R. R. Kennedy: I would like to have a clear understanding of this question before I vote upon it. I notice that the *Signs* people are opposed to it. They must have some reasons. I would like to know what they are, and I would also like to know the reasons why the International Religious Liberty Association desire the paper, or desire more right to it than they already have.

A. F. Ballenger: I can not understand this silence. I know some people have come here ready to shoot. Somebody has got something to say. Let us hear it.

[Calls for A. T. Jones.]

A. T. Jones: In the recommendations you have all that I know. Last night the suggestions were set forth here, and folks seemed not to know what was meant or intended. Some of the brethren were talking about it at the breakfast table, and wanted to know if I could not tell. I told them if they wanted to know, I would tell, if nobody else could, what was meant last night by the suggestions, that seemed so vague. It has been talked for a long time that the Religious Liberty Association ought to be established in Chicago, instead of New York. Practically, there has not been any Religious Liberty Association for a year or two; and I think Chicago would be the place to re-establish it, and that the *American Sentinel* should be used instead of any Library. If the association headquarters should be in Chicago, the paper ought to be there, too. If the association is there, and the paper is there, the next thing thought of was to have the association control the paper. That has been talked, and I would not oppose it if the conference wants it so; for my inclination is that way. That is all I know about it, and you know all about it that I do. If this is definite enough for you to do what you want to, all right. If you need to know any more, I will tell you if I can.

L. W. Wheeler: It seems to me that if the Religious Liberty Association is to reorganize, and have its own publications, it would be better to have the whole thing together than to have the association publish a part, and not the whole, of the publications it issues.

A. T. Jones: To make this matter a little more clear, I may say that a year ago, at the spring council, it was voted that this should be so, and that the Pacific Press should be approached with the idea of consummating such arrangements, which should be made at the earliest opportunity. But the matter ran on, and pretty soon it was thought it might be better to wait until the General Conference convened. I understand that before the matter was brought up, Brother Jones of the Pacific Press was interviewed by Elder Moon, and that he (Brother Jones) was not decidedly opposed to it, but was willing to leave it to the decision of the General Conference. This is what I have heard.

Allen Moon: From "Testimony for the Church," No. 33, I will read a few words: "When the National Reformers began to urge measures to restrict religious liberty, our leading men should have been alive to the situation, and should have labored earnestly to counteract these efforts. It is not in the order of God that light has been kept from our people—the very present truth which they needed for this time. Not all our ministers who are giving the third angel's message really understand what constitutes that message. The National reform movement has been regarded by some as of so little importance

that they have not thought it necessary to give much attention to it, and have even felt that in so doing, they would be giving time to questions distinct from the third angel's message. May the Lord forgive our brethren for thus interpreting the very message for this time."

Again, on page 244, I read: "While the Protestant world is, by her attitude, making concessions to Rome, let us arouse to comprehend the situation, and view the contest before us in its true bearings. Let the watchman now lift up his voice, and give the message which is present truth for this time. Let us show the people where we are in the prophetic history, and seek to arouse the spirit of true Protestantism, awakening the world to a sense of the value of the privileges of religious liberty so long enjoyed."

It seemed good to the brethren to organize an association, and to take hold of this work, because urged by the Spirit of Prophecy to do so. The association at once had publications at its disposal. But it was thought best to turn these over to other associations, and the Religious Liberty Association has been powerless to push the work that we believe it ought to do, in the light of the word of God.

I am sure that there is no person in this conference who desires in any way to injure the Pacific Press. That institution is just as dear to our hearts as any institution among us. It is only a question of whether the Religious Liberty Association shall do the work that is marked out for it to do, or whether it shall have another board to enter upon this work to make it effective. That is the question that is before the conference. The purpose is that the association shall continue to do its work, and it should have the organ that was started for the purpose of educating the people along these lines. It does not seem to us that it is effective as the matter now is, one association doing the work, and another association publishing the paper.

When the association had the *Religious Liberty Library*, it circulated in one year more than 4,000,000 pages gratuitously, and the tract societies sold enough of it so that the profits amounted to thousands of dollars, and thus assisted in paying for the free circulation of the literature. In order to accomplish the work effectively, this organization should have charge of this particular work. It seems to me to be in the order of the Lord; at least it seemed that way to the brethren when it was first organized. This is a question for you to settle here. So far as I am concerned, everybody knows that I am friendly to our publishing houses, and would not injure them in the least.

But if the association is to be continued, and if that work is to be taken up again as it was years ago (and we have every reason to believe that the demand for the work of this association is as great as it was at any time during the history of this entire movement), it seems as if the association should not be hampered in its work. There has never been a time when the National Reformers were so thoroughly organized as to-day. They have been passing through changes; but now they are thoroughly organized for work. It was said, some time ago, that we were years behind the times; and if that was the case then, we are now many more years behind. This is a live question, which must come before us, and I hope that it will be decided on its merits. I do not believe there ought to be any division of sentiment when this question is decided. It is not a question of taking away anything that belongs to another; it is a question of continuing this association in a way in which it can carry forward its work.

M. C. Wilcox: May I ask the speaker a question?

Allen Moon: Yes, sir.

M. C. Wileox: It is as to whether the fact that the association owned its organ, had, or did not have, anything whatever to do with the vast number of pages of literature distributed; that is, whether the means for that did not come largely from the donations from our people, and whether those donations were not worked up largely by extensive correspondence, bringing before our own people the interesting facts connected with it. Had the large circulation of the literature any bearing whatever on the question of who owned or published the particular tracts that were used? How could that, of itself, affect the circulation? If you should gain absolute control of the publication of the official organ and the tracts, would the circulation thereby be increased?

Allen Moon: When we published the *Religious Liberty Library*, we did a large amount of correspondence with the tract societies, and urged them to add their force in the circulation of the literature among our own people. This enabled us to do more than twice the amount of work that we would have been able to do, had it not been for the profit on the sale of the literature to the tract societies, which was sold to our people and to others to whom they had access. The distribution among our own people at that time was quite large. In one year the profit on the literature sold amounted to about \$4,000. That money was used in the circulation of more literature. We used then to send out literature in great bundles. Perhaps one month we would send out a package to 50,000 lawyers; and in a short time we would send out a package to 50,000 or 75,000, or even 100,000 ministers; and then again, to as many men of other professions. At that time we were reaching all the professional men in the country. Had it not been for the taking away of our right to publish, the association could have gone on, and placed literature in the hands of every public man in the United States before to-day.

E. J. Waggoner: A question, please: Is the difficulty now that they can not do this work because they can not receive the income from publishing their own literature?

Allen Moon: The question is as to whether our ceasing to circulate such a large quantity of literature was due to the taking away of the right to publish. You may as well understand the whole question. When the right to publish was taken away, the association had in its treasury several thousand dollars; and by one vote it was deprived of its right to publish, and \$3,500 in cash was turned over to the International Tract Society, thus taking away the funds, and also the right to publish. Since that time we have never been able to accomplish the work that we did before.

D. W. Reavis: It may appear to some that there was something hidden in all this, from the fact that there was an apparent silence on the part of a good many at the beginning of the discussion. That silence was occasioned on account of some feeling that it was not their place to talk until others had said something on this question. We were, in fact, waiting for one another. This question of the association's having an organ of its own, is not a new question. In our old constitution and by-laws, framed at the birth of the association, it was provided that "The International Religious Liberty Association shall have an organ through which to advocate its principles, and advertise and mold its work." It had it until the time that Elder Moon has mentioned. It was then taken away, perhaps because the association and the people were more or less imprudent at the time. Some became so enthusiastic about the International Religious Liberty Association that they sent their tithes direct to the association, instead of to the confer-

ence treasuries, which was decidedly wrong. Others became so carried away that they would not do anything else but work for the Association. From the best information I can obtain the General Conference thought it was about time to call a halt, and they did call a halt, taking away our money and our right to publish, and so stopped us off short. But the association has never gone into debt; and I think if you compare its reports with those of other organizations, the receipts and expenditures, although not large, will show careful management in the use of the funds. This all goes to show that this association was not intended by the Lord to die. It has been asking for an organ of its own; simply asking, that is all. We are doing this before this body, and it is for them to say whether or not the privilege shall be granted.

C. H. Jones: I am glad our brethren are going to be frank and plain-spoken, so that we may also speak plain and be clearly understood. Brother Jones said the matter of transferring the *Sentinel* to the Religious Liberty Association was up for consideration about a year ago by the association itself, and he thought it had been laid before the managers of the Pacific Press. I would like to say that he is mistaken in regard to the matter having been brought officially before the managers of the Pacific Press. It has come to us in a roundabout manner, and has been hinted at, but we have never been officially approached on the subject.

Some seem to have received the idea that when the changes were made, and the other publications were taken from the association, the *Sentinel* was taken from the association, and turned back to the Pacific Press. But the Pacific Press started the *American Sentinel* about thirteen years ago, and that against the opposition of some of our own people. We have lost money on it. Brother Reavis said that he did not think we had any particular use for it, as there was not much in it. The Pacific Press is not publishing matter simply for the profit there is in it. We have taken hold of many enterprises, as we did of the *Sentinel*, upon which we have lost money. I wish this commercial idea could be gotten out of our hearts; so that when the Lord wants a thing done, we can take hold and do it whether there is any profit in it or not. We have worked hard on that paper, and kept it going through all these years. That it is not paying, does not enter into the question with us. The Pacific Press has had nothing to do with the shaping of the policy of the paper. We have done everything that the Religious Liberty Association has asked of us. At one time the paper was larger than it is at the present, and the association sent on, asking the privilege to make it a smaller page; and we told them to do what they pleased with it. We have conceded everything that they have asked, and are anxious to help push forward the work.

I want to call your attention to the fact that the Lord has spoken to us with reference to both the *American Sentinel* and the Pacific Press Publishing Company. As for the Religious Liberty Association, has it ever been recognized by the Spirit of prophecy? It has spoken of our publishing houses, and it has stated that they should be sustained, and that they should be out of debt. They were heavily encumbered with debt, and have been doing missionary work all the time, publishing foreign publications, etc. But, you say, all this money is used in the cause; but where is the money used that goes into the publishing business, if it is not used in the cause? Hundreds of thousands of dollars have gone into the missionary work right out of these offices. To whom do the publishing houses belong?—Not to

any individual. They do not belong to me; I am simply one of you, brethren. The publishing houses belong to the Lord. He has said so. They are his institutions, and should be owned and controlled by the people. You want to know why we hesitate about this matter. I will read again just a paragraph: "Some with the purest motives make propositions that have no appearance of injustice toward any institution outside of Battle Creek, but the terms in which the propositions are made may mean much more than is apparent to the Pacific Press managers. . . . From the light I have had, the Pacific Press has consented to accept propositions that will open the way for still others, and may bring results which its managers do not now foresee. I write this in order that no hurried motions should be carried through, but that every point may be carefully and prayerfully considered, with its probable result." Now, brethren, do we want to hurry this thing through?

D. W. Reavis: What is the date of the matter you have read? When was it written?

C. H. Jones: This was written in July, 1896.

D. W. Reavis: Is it not speaking of propositions from one house to another?

C. H. Jones: The principle is there. Do we want to hurry this motion through, without giving it consideration? If that is for the best interest of the cause, I will hold up both hands to have it go. But I want time to consider, and I think we all should take time to consider it, and move carefully, in the fear of the Lord. There is more along this same line, in the instruction that has come to the Pacific Press. For that reason, I feel like moving carefully, and could not vote in favor of the recommendation. That says, if I am not mistaken, that they shall arrange to have it transferred. Now, if it were put this way, "To enter into negotiations to see if it could be done," that would be better.

C. Santee: May I ask a question?

C. H. Jones: I will read the first recommendation: "That the General Conference arrange for the transfer of the *American Sentinel*." Are you ready to do that in the light of what the Lord has said? I am not. But if the matter could be taken under advisement, that might do; but to vote in this definite way, I could not do it in the light of what has come to us.

T. A. Kilgore: I have been impressed many times during this meeting that if at the beginning of some discussion, some one could have risen and called for what the Testimonies say, it might have saved us some valuable time, and helped us in our work.

Let us read something that has come in regard to the *American Sentinel*, and then it may be well to find out what is the matter with it. What is the reason that the list is so low now? It is only about eight thousand now,—lower than it has been for many years. This number does not include the papers sent to legislators, but our regular list. We print, I think, about thirteen thousand weekly.

I read from "Testimony for the Church," No. 33, published in 1889, three years after the birth of the *American Sentinel*. It is headed "The *American Sentinel*," and is found on page 246:—

"God employs various agents in preparing his people to stand in the great crisis before us. . . . And no thought, no word, no act, in connection with the work of God should savor of selfishness or of indifference."

W. D. Curtis: I would like to ask, Brother Kilgore, what portion of that applies to the removing of the *Sentinel* from New York to Chicago, or the transfer of it from the Pacific Press?

T. A. Kilgore: It only applies to the *Sentinel* as a whole.

W. D. Curtis: I thought it had no bearing.

T. A. Kilgore: In this, brethren, I simply wanted to call attention that here is a good explanation of the letting down of the *American Sentinel* and the running down of its list.

W. C. Sisley: I have been deeply interested in the work of the Religious Liberty Association, ever since its organization. Last night my interest was greatly increased. My soul was stirred during the meeting of last evening; and I settled it in my mind that from now on I would do everything I could to help this association along. I believe this is really one of the most important branches of our work, as was stated last night. I feel that the blessing of the Lord was here; and I am sure that we ought to do everything we can to put this little lame institution on its feet, and start it on its way, and do everything we can to keep it going. I am sure of that.

The publishing houses are both involved in this question. The Pacific Press is publishing the *Sentinel*, and the Review and Herald Office is publishing the *Religious Liberty Library*. We came into possession of this Library in November, 1896. It has cost us thousands of dollars. We consider it very valuable; yet I see clearly enough that it is not in the condition to do the most good, or be the most effective. It is true the Religious Liberty Association furnishes all the matter for it, supervising all the editorial work; we simply do the mechanical work, and look after its circulation; but I can see that that publication would be much more effective if it was wholly in the hands of the association, so that they could manipulate all parts of it. I am sure that the Review and Herald Office would be willing to allow this association to have it, and do with it what it sees fit. Of course I can not speak officially; but I feel sure the Review and Herald Office would be very glad, and willing to do it, and to make such terms as would be proper and right. It does seem to me that notwithstanding all that has been said on both sides of this question, it would be one of the best things for the association to own and operate the *Sentinel*. All our brother has said here, and all he has read, simply go to prove that more enthusiasm, more life should be put into it. It should be extended. The Pacific Press has done a noble work in starting this paper, and nursing it along. It has been a missionary enterprise from the beginning. They have lost money on it, and are losing money on it all the time; and I think the time has come to let some one who feels he can make a success of it take it and run it. The Religious Liberty Association men think they can do it. I think we all want to help them. I have talked with the present manager of the paper; and he says they are losing money on it. He says they don't print it themselves. They set the type themselves, and it is carried away for printing, and all the rest of the mechanical work. If that is correct, all the effect the exchange will have will be to stop the loss, and perhaps require the discharge of the two hands who are setting the type; so it seems to me it can not be anything so very serious. I am heartily in favor of letting the Religious Liberty Association have the paper, manipulate it in all its different phases, and fix it up exactly to suit themselves. Yet I believe in paying hearty attention to what has been read by the last speaker. Every one of us ought to take hold with all our hearts to make a success of it. I feel sure the association would use it to the best possible advantage. It needs money to carry on its work; and we could see last night that the possibilities are great. We need



money, and we must have the Spirit of God with it; but we must have money. If the association thinks it can get a good deal more out of the *Religious Liberty Library* and the *Sentinel*, let it have a chance. I am sure the Review and Herald office will do its part.

Allen Moon: I would like to say a few words more. It has been my fortune, or misfortune, to be much at the capital of the nation for a few years, and I have seen clear evidences that the prophecies were to be fulfilled in this line of work. I have seen the forces at work, and of course I have felt deeply interested. I stand here to-day, not as a representative of the Religious Liberty Association, but as a member of this conference. I stand here not biased in favor of any plan. I want that distinctly understood. If it is not best to perpetuate this organization, or to continue this work, and this conference shall decide to discontinue it, I will accept the decision as gladly as I have any decision that has been made in the conference. I want to do to-day, for the carrying on of this work, just what God would have us do. If it can be carried on more effectively some other way, I will throw all my energies into the work. I am not here to advocate that the *Sentinel* shall be given to the association, if that is not best. I am here to advocate that this work must be done. God has said so. We have read here the importance of it, and all that has been said with reference to the *American Sentinel* conforms clearly with what has already been said. The importance of the work is only strengthened; and here we have before us, as was presented last night, the fact that the great work is just before us, and must be done. Now let us get to work, as we have at everything else, and let the Lord direct us; and I am sure the matter will come out all right.

This proposition comes to us as it does, in order that we may have the question before us. When we vote that the association is not to have an organ, the next vote should be to disband the organization, because we can never do the work in the divided way that we have been doing it during the last four years. It is impossible. And I have never been able, since that time, to see any plan, any way, by which the work can be carried on through the association, unless the privilege of publishing is replaced in its hands. If our publishing houses can do this work, and our people throughout the country can take hold of it, and carry it to all the people better than the association can do it, then I say that is the way to do. I am simply here as a member of the conference, I only want to see this question decided in the right way, and as God desires it should be.

S. H. Lane: I think it is patent to us all that whatever association controls the organ set for religious liberty, ought to have the shaping of its policy. If the Pacific Press is to run the *Sentinel*, it should run the whole thing. It should put the same energy, vim, and zeal into it that it has put into the *Signs of the Times*; and if it is prepared to do so, and can do so better than the association, then let us vote to have it pass into the hands of the Pacific Press. If, on the other hand, the Religious Liberty Association is in that condition that it can put more zeal into it than the Pacific Press can, then let the association take it; for that association should have it that can best get the truths it advocates out among the people.

It has been stated to us that the Religious Liberty Association controls the policy of the paper. If that is so, then it ought by all means to control it in every sense of the term; because if it is in the hands of the association, and that association is in debt, and the thing does

not pay, it will not be inclined to take so liberal a view of the extensive policy that should be pursued as if it was out of debt. The Religious Liberty Association is for the express and sole purpose of pushing this one thing. If it should make a thousand dollars, that would simply go to spread the truth still further. It does not wish to put up buildings, or to pay debts. If our publishing associations were out of debt to-day, and had as much money ahead as they owe, you would see this truth go a great deal faster and with more power than it does now. The Religious Liberty Association is in a position where it can push things; and if it loses, it can appeal to the people and get what it asks for. When the association had charge of the publications before, it appeared and appealed. When A. O. Tait had the Library, we presidents used to get perfectly sick of seeing so many letters from him. It was just the one thing all the way through; but notwithstanding we did not like it, we must confess that it had an influence on us. Now, brethren, let us not be so abrupt as to demand that the Pacific Press give us the *American Sentinel*; but let us go to them and say, "Won't you?" and then get it, and put vim, and push, and enterprise into it till it shall go to all the people.

M. C. Wilcox: It seems to me that the resolution, as stated, is quite positive; and in the light of the Testimonies that have come to the Pacific Press and to the *Sentinel*, I could not vote for it in its present form. The question of the importance of the *Sentinel* and its relation to the Pacific Press from the beginning, it seems to me, ought to demand more careful consideration than we can give to it at this meeting. To my mind it is a question worthy to be brought before the servant of the Lord.

It has been said concerning the *Sentinel* and other papers that they should live. These papers are not connected with our institutions simply to make money. God has established these papers, and they are not any man's property. They belong to the Lord's people. This is what we endeavor to keep before all the employees of the Pacific Press. Unless an organization is connected with this message, it is nothing. It makes no difference if there is a reorganization, it will have no more life than it now has.

Voice: Is it of any advantage to the Pacific Press to control the *Sentinel*?

M. C. Wilcox: I don't know that it is.

Voice: Would it interfere with the work there?

M. C. Wilcox: It might, and it might not.

Voice: Is it essential to a branch office to publish a paper?

M. C. Wilcox: It may be, and it may not be. I have been asked whether or not the Pacific Press had the shaping of the Policy of the *Sentinel*. I am not on the board this year; but I know that so far as attempting to control the policy of the *Signs of the Times* is concerned, the Pacific Press has never for one moment attempted to do so, but has always been ready to do everything it was asked to do by the editors. In the case of the *Sentinel*, it would be the same. The editors themselves can, with the officials of the International Religious Liberty Association, advance the interests of the paper. They have had the absolute control of the editorial management, the shaping of the policy of the paper. Is that not so? Has any one said aught in regard to the policy of the paper? Has not the Religious Liberty Association been perfectly free to do as it pleased with reference to the contents of the paper?

D. W. Reavis: I am sure that the Religious Liberty Association has never had

the power to shape the policy of that paper.

C. H. Jones: Why not?

D. W. Reavis: Because they did not own it. It has been stated now that if we had wanted to shape a policy for the paper, there would have been no opposition; but we did not own the paper. I would like to ask a question of the Pacific Press brethren. The Review and Herald manager has made a liberal statement to the effect that they are ready to turn over to the association the *Religious Liberty Library*. Would the Pacific Press prefer to have the association take the *Library* for their official organ, and let the *Sentinel* remain as it is? That would not increase the number of periodicals.

C. H. Jones: That is something that concerns the association and the Review and Herald.

D. W. Reavis: Yes; but would it be in harmony with your minds to do that?

C. H. Jones: I do not know that I am prepared personally to answer that question.

D. W. Reavis: If the association is expected to have the management of the policy of the *Sentinel*, as you say has been its privilege in the past, would it, from this time on, be allowed to control the policy of the *American Sentinel*?

C. H. Jones: That is what it has been allowed to do in the past.

D. W. Reavis: Would you be willing now to say that the association can control the policy of the paper, and run it to suit itself, allowing the Pacific Press to own it; that is, the Pacific Press to take all the losses or gains, whatever might be the result?

C. H. Jones: Of course I am not authorized to speak for the Pacific Press Board.

D. W. Reavis: But you speak on the other side for the board.

C. H. Jones: No; I speak only on the authority of what the Lord has said.

D. W. Reavis: But speak on the authority of what the Lord has said on this question.

C. H. Jones: The Lord has said nothing that I know of concerning this.

D. W. Reavis: I will not insist upon it; but it seems to me that that question could be answered.

C. H. Jones: During the last two years it has been so. We have as a board not taken action to the contrary.

D. W. Reavis: I have never understood that we controlled the policy of that paper.

C. H. Jones: We certainly supposed that to be the way it was done: the Religious Liberty Association had full control of its policy.

D. W. Reavis: If the Pacific Press brethren say to the Religious Liberty Association: You run this paper; we will own it, and will stand by you, whether you make a thousand dollars, or whether you lose a thousand,—would you be willing to make that proposition?

M. C. Wilcox: Will the Pacific Press have the privilege of appealing to the people for donations, as the Religious Liberty Association has done heretofore?

D. W. Reavis: They could do that through the association,—let the Religious Liberty Association do the appealing.

M. C. Wilcox: Would you let what funds came in as a result go toward meeting the expense of the publication of the paper?

D. W. Reavis: I presume we would have to do that.

M. C. Wilcox: I am not speaking for the Pacific Press. I am not personally connected with the Pacific Press Board, and I would not have any of these brethren who are here think for a moment that I represent the Pacific Press in what I am saying. I have no more interest

in this institution than in any other; and further than that, I have nothing whatever to say sustaining the Pacific Press in its position, either pro or con.

C. P. Bollman: I rise to a question of privilege. It has been intimated that there was something more in the motion that I made last night than was apparent on the surface of it. I hastily made the motion to bring something before the house, but with no purpose of bringing up something to be railroaded through.

S. H. Lane: I move that this question be made the order of business at the next meeting.

The question was called for, and carried.

W. C. Sisley: I rise to a question of privilege. I am reminded by a little note, kindly sent me, that it is very difficult for me to express my thoughts when speaking in public. I will read the note: "You said, 'Of course we must have the Spirit of God, but we must have money.' I would put it just the other way: 'Of course we must have money, but we must have the Spirit of God.' A perfect agreement with the Spirit of God will bring the money every time." I am glad I made this mistake, because this has made it so much stronger. I believe in this sentiment.

On motion, the conference adjourned to 7 P. M., March 4.

#### GOOD AND BAD FOODS.

Milk as Food—Three Kinds of Cooking—Experiments Showing Starch Digestion—Peanut Butter—International Health Association.

A Talk by Dr. J. H. Kellogg, Thursday, March 2.

I have been asked several questions, and I will try to answer some of them. The other day a good brother asked me if I could recommend the use of milk; and I remarked that milk is good for calves. The fact is, so far as my observation is concerned, that milk is not good for any class of beings but calves,—that babies or adults who are compelled to live on milk will suffer in consequence. The large share of stomach troubles and bowel difficulties of many babes is due to cow's milk. Sometimes this food is the best the child can get; and of course if that is so, the little one has to make the best of it. But it is an unfortunate thing for any person to be obliged to live on cow's milk. The reason for this is that mother's milk, the natural food of the child, forms in the stomach of the child small, soft, flaky curds, which are quickly digested. Cow's milk, on the contrary, forms large, tough curds. I once saw a man who nearly lost his life from taking milk. He came home one evening, tired, hungry, and thirsty; and being in a hurry to go to bed, he swallowed three pints of milk. He went to sleep feeling quite comfortable; but about two o'clock he awoke with a strangling sensation. He felt something in his throat, and placing his finger in his throat, he pulled out three yards of milk,—a rope of milk three yards long. It was fortunate that he was strong enough to expel the mass, else it would have remained in his stomach and rotted, inflammation would have set in, and he would have had gastric catarrh, and probably would have died.

Cow's milk is the filthiest thing that comes to our tables. Suppose water had so much filth in it, so much barnyard manure, that you had to strain it through a cloth before you would dare drink it. You would have the water condemned. No one would drink it. But you know what is in the bottom of the milk-pail is simply barnyard filth, a mass of germs. Yet people will strain out a large quantity of manure out of their pail, and then drink the extract from it. We have no use for

milk at our house. Our babies do not want it, and we have not used it for a year or two.

When I was down to Staten Island last summer, I met a gentleman who was in terrible bondage. He said: "Doctor, I came to see you about a very peculiar thing. My stomach is out of order, and I can not take anything but milk, and I have to have the milk from a single cow, and I have to give that cow distilled water; and if the cow has anything but distilled water, I can not use her milk; and if I use the milk of any other cow, I have a fearful time; and as I can not carry that cow around with me every-where I go, I am in bondage. I am simply tied up to that cow, and I want to be delivered from her."

There is nothing that goes on our tables which is more filthy than cows' milk and its products; and the sooner we are delivered from this bondage, the better.

The great difficulty with the vegetarian diet is that, in the first place, people felt the need of something else; and some have endeavored to make up for the quality with quantity, and have partaken of many kinds of mushes, and sugar, and syrups, and various sweets, thereby imagining that they were making an improvement, whereas they were practicing the worst kind of health-reform. In fact, it was not health reform at all; but, as Sister White has said, health deform. A man who does that way has not made a reform at all, but has been deforming himself.

Another reason why there was trouble was because of lack of fat in the food; and it was this lack of fat, I think, that gave rise to a great deal of inconvenience and suffering. Persons have become thin, emaciated, and sick, and have died of consumption, just because they did not eat enough fat. It is not necessary for us to eat pork, or cottonseed oil, or candied olive oil, or oleomargarin, or anything of that sort to get fat. We have the nuts, which may be taken either in their natural or some prepared state. The addition of nuts to the regular dietary of fruits and grains, taken in the proper way, satisfies all the requirements of nature.

I want to dwell especially to-day on two things—cereal foods and nut foods. I will begin with cereal foods. I have here on this tray [presenting tray] bread and butter, zwieback, granose, potatoes, an orange, etc. I want to make some experiments that will not occupy much time.

I will say a little more about mushes. The use of large quantities of mushes is responsible for a large amount of indigestion, especially the indigestion of starch, and this indigestion brings about a great many other maladies. What is the difficulty? Why not take cereal foods in the form of mushes?—Simply because when we take food which is so soft, it is not chewed thoroughly, and the salivary glands are not stimulated to activity. It is only when we eat dry foods that the saliva acts in the proper way, partially digesting the food.

I will now make some experiments. Perhaps you will remember some of these principles as we go along. The process of cooking aids in digestion. First, it converts the starch into dextrin. In the process of converting starch to sugar, there are three steps; first, it is converted into amylo-dextrin, and then into erythro-dextrin, and then into achroo-dextrin. Then comes maltose, and lastly comes levulose, or the sweetest of all the sugars. Bread is converted, through successive stages, into maltose, or malt sugar, and then levulose. It is really honey in this state. Remember that there are three dextrins—the first dextrin, the

second dextrin, and the third dextrin,—and two sugars.

In the green apple starch is present; but in the process of ripening, it is converted into the first, second and third dextrins, so that in the apple we have completely digested starch, or sugar. This is what causes the sweetness of the fruit. In the process of digestion the saliva converts the starch into first, second and third dextrin, lastly into maltose, when it becomes soluble, and passes into the intestines to become converted into levulose. Cooking can carry the starch through the first three stages; but it can not convert it into sugar or maltose, the presence of saliva being necessary for this change to take place.

How many kinds of cooking have we?—Three. [A Voice: Two—good cooking and bad cooking.] And I suppose "fair to middling"; but we have another classification—cooking in a kettle, or boiling; cooking in an oven, or baking; and cooking before a fire, or roasting. Then the three kinds of cooking are boiling, baking, and roasting.

Now let us see what happens: There are five different stages in the digestion of starch. The first stage, or conversion into dextrin-1, is produced by kettle-cooking. Baking will produce dextrin-2; while roasting will produce the third variety. This, then (roasting), is the point of thorough cooking. A thing which is boiled is only one third cooked; when baked it is two thirds cooked; and only when roasted can cereal foods be regarded as thoroughly cooked.

This may be illustrated by a few experiments. First, we take a little mush in a glass [performing the experiments], adding to it a few drops of solution of iodine, which changes to a blue color on coming in contact with starch. In another glass we will put some potato, and upon the addition of some of this same iodine solution, we find that both these solutions have taken this blue color. In another glass we place some zwieback, and in another some granose; and while we are waiting, we will note the length of time it takes this granose to swell and fill the entire glass. Now upon the addition of this iodine (Lugol) solution, we find that it does not take the blue color that the others have, thus showing that the starch has been converted to dextrin, indicating that it is the last state to which it can be brought by cooking. You see that one is purple, and the other blue. In this granose you will notice that the blue color quickly disappears and it takes a beautiful purple color, quite distinct from this deep-blue, but presently this will disappear.

This shows that the starch has been changed by cooking. This is the principle upon which all our cereal foods—zwieback, granose, crystal wheat, etc.—are made, being carried to the third stage of digestion. I discovered this twenty-five or thirty years ago, and used it as a basis for the manufacture of granola; and the reason we make that is because we want the starch carried to that stage. You may toast bread, and by grinding it in a coffee-mill, produce a granola which is just as good as any, except that you may not relish the flavor quite so well, the fermentation having changed it. If we had time, we would continue the experiments; but we will notice that the orange does not take the blue color upon the addition of the solution, nor does the apple, showing the absence of starch. Bread instantly takes a deep-blue color, as does mush, showing that starch is very abundant. There is no starch in fruits and nuts; consequently those who can not digest starch may get rid of this difficulty by adopting a diet of fruits and grains.

Fruits contain sugars, and acids, nuts

contain fats and albumins. Therefore we have, in fruits and nuts, all the essential elements of nutrition. Nuts are a perfect substitute for eggs, meat, or any nitrogenous element. The same is true of beans, except that they contain starch, and therefore can not be eaten by those who can not eat starch, as they cause bloating and gas on the stomach. By removing the skins, however, this difficulty may be avoided. There are no food elements in meats that we do not find in nuts, but there are some things we do not find there; for in the meat there is dead matter, and in the nut there is nothing but life.

There is no starch in peanuts. Peanuts are not nuts; they are legumes, and belong to the same class as peas and beans.

Now I want to tell you how to make nut butter. Shell the nuts; take off the skins by putting them in the oven and heating sufficiently to shrink the nuts, when the skin can be rubbed off; then crush them. Nuts do not have to be roasted in order to remove the skins. It is only necessary to dry them. The mistake that is made in making nut butter is in roasting the nuts. They should not be roasted; for roasted nuts, like fried doughnuts, are indigestible. Now the question is, How are you going to make butter out of peanuts without this roasting process? I want to say that other kinds of nuts besides peanuts do not require any roasting. You can make butter out of almonds, walnuts, hazelnuts, and other kinds of nuts, without roasting; but the peanut must be cooked, for it is raw. There is a process by which it can be done without roasting the nuts.

At the sanitarium we do not use peanut butter made from roasted nuts; we do not consider it wholesome. A great many people know from experience that roasted peanut butter is not wholesome. I will tell you how you can make nut butter without roasting the nuts. It is a very simple way, and you will not need any machinery at all. Remove the skins, as I have explained; then take the nuts, with an equal quantity of water, and put in a covered dish; set it in the oven, and let them bake for several hours. If the nuts get too dry, add a little water, and cook until the water is evaporated. Rub the cooked nuts through a colander, add a little salt if you like, and you have the most delicious nut butter you ever tasted in your life. It is perfectly digestible, too.

At Battle Creek we are manufacturing a blancher, which we shall be able to furnish in a short time, that anybody can use in removing the skins from peanuts. After cooking them until the kernel will shrink, they can be put in a bag, and rubbed until the skin is removed. I hope that our friends in the South will take up this peanut industry, and raise peanuts, and manufacture products that they can sell to their neighbors. Other people are recognizing that it is a good thing, and people of other countries are taking it up. The manufacture of nut butter is not controlled by any sort of patent. Some years ago I saw that such a thing might be done; but I did not think it was a good thing to do. I thought that it was a thing that the world ought to have; let everybody that wants it have it, and make the best use of it. With nut butter you can get everything you really need. You do not need to buy other nut products unless you want to.

For several years I have been paying more attention to the matter of getting the health foods into the hands of our people. I believe they are interested in a dietetic reform; and if these foods could be procured at a small cost, they would largely use them. The trouble has been to find how we could sell at one price to one man and at another price to another man. Now we are sending out

from Battle Creek about a thousand dollars' worth of foods every day. These foods are sent to all parts of the world. The most of our foods are sold to people who have no special interest in diet reform. Seventh-day Adventists buy but a small fraction of the foods that are manufactured. The world loves these foods, and is making use of them. We are sending these foods to Boston, to New York, and to other large cities. We sometimes send four or five car-load orders at once; and our cereals and nuts are bought in ten and fifteen car-load lots.

Now the question has been, How can we sell these at one price to one man, and at another price to another man? We could not say that we would sell to one man at one price because we like him, and to another man that we do not like at another price. The retail price has to be large enough to pay the manufacturer, the wholesale jobber, the jobber, the traveling agent, and the retail dealer. All these men take a tax on those foods for passing them along. Now the question has been how to find a way to get these foods to people who want them for their own use, and to furnish them at the smallest cost consistent. We propose to organize the International Health Association, and make every person that wants to be a member of this association declare himself to be a believer in the principles of health reform. It is a declaration, not a pledge. He simply says that he believes so and so; and if he does that, we take him into our association. We will have a bureau; there will be several bureaus, and one of these will be a food bureau. Those who wish to join the association will pay one dollar, and receive *Good Health* regularly in return for it, and get all their health foods at half the retail price. Each one obtaining the foods in this way must use them himself; he must say, I want these for my own use. All those who are interested in this plan will receive further information by writing to the Food Reform Bureau, Battle Creek, Michigan. It is expected that this bureau will be fully organized, and set in operation, at the meeting which will be held at Battle Creek next week.

Different States can have headquarters if they wish to. If several persons want to club together, they can do so, and have the orders sent together.

[Voice: Do you consider it unwholesome to eat nuts without blanching?]

No, because the nut was made to be eaten raw. The grains were made to be eaten raw, too. You may be surprised at that. It is only that half-cooked starch that makes trouble. Raw cabbage can be eaten by some, when cooked cabbage can not be eaten. So long as the thing has life in it, it will not decay; but when you cook it and kill it, it begins to decay.

By only half cooking the grains, they will ferment in the stomach. They are dead, so they will ferment. But if we take our grains in the form of toasted bread, the starch is in the form to be thoroughly digested, and ready for the immediate completion of the digestive process and absorption. It is in the condition in which we find it in the fruit; in fact, in the form of dextrin.

I do not, however, recommend eating raw grains. Still, I have known patients to get well by eating raw grains. I knew a lady who took a long course of treatment, and finally went home, and ate raw grain, and in three months she was well. That raw grain was better than sticky bread and mushes; but if we will cook it in the form of zwieback, we shall have no difficulty in digesting it. When beans are baked until they are nicely browned, they are in the same situation as zwieback.

I thank the conference very much for their kind attention.