

# The Daily Bulletin

## Of the General Conference

"We are laborers together with God." 1 Cor. 3:9.

Thirty-third Session.  
SOUTH LANCASTER, MASS.

WORCESTER, MASS., TUESDAY, MARCH 7, 1899

VOLUME VIII  
NUMBER 17.

### The Daily Bulletin,

PUBLISHED BY THE

#### GENERAL CONFERENCE

OF

### Seventh-day Adventists.

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

SUBSCRIPTION PRICE, 50 CENTS.

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The final meeting of the conference is in progress as this, the last issue of the BULLETIN, is going to press. On this account the reports of this meeting will not find a place in these columns, but must be looked for in a supplementary form, to appear hereafter, and which will be supplied to all the BULLETIN subscribers. The publication of the proceedings of the legal meetings of the business organizations to be held in Battle Creek, Michigan will appear in the same connection.

The proceedings and addresses of this General Conference are a marked evidence of the progress of the third angel's message to the world. God's work waits for no man. Every one who professes the faith must keep up with the development of events. Every Seventh-day Adventist must realize and understand the history-making of the times. These facts have been developed in this conference as never before.

#### REVIEW OF THE THIRTY-THIRD CONFERENCE.

As this number of the BULLETIN goes to its thousands of readers, it will tell the last of the good meetings of the thirty-third conference, held in South Lancaster. The quietness of the place, together with the hearty welcome and unremitting kindness of the South Lancaster people, has made the stay of the delegates here a continuous pleasure. Every comfort was afforded that lay in their power, and was greatly appreciated by every visitor. Not a jarring note has been heard in any direction.

The meetings have been good—the very best, in some ways, that we have ever known. The beginning of the series indicated that God had in store rich experiences and blessings for every receptive mind. None were disappointed; for as

the days flew by, the Lord came in with mighty power, even while administering the strongest reproof. As strong wills yielded to the voice of God, and heads bowed in sorrow, while trembling words of confession came forth from the hitherto self-sufficient, the deep movings of the infinite One agitated the place of the assembly. It was good that this experience was borne in the early stages of the meeting; for if it had not been, disaster would likely have come into the work. Satan was on the ground to contend for his place; and sometimes it seemed as if he was about to conquer the hearts of some for himself. But at such times united prayer was offered as a breastwork against the terrible attacks, and all shouted victory as they saw another defeat of the arch-enemy.

We have never seen the brethren more ready to look upon the faults of others with charity. All met one another in the brightest, cheeriest way, and all seemed to have nothing but good words for every other one. It has been the unanimous testimony that brethren never seemed so good to them before. It is hoped that this spirit is but the faint beginning of the blissful day when all shall know the Lord and manifest that knowledge in the loving conduct of each one toward his brother man.

The workers on the BULLETIN all wish to tender heartfelt thanks to the delegates and the many readers elsewhere from whom they have heard, for the words of encouragement given them about their work. Notwithstanding a few errors which have appeared, of which the workers have been clearly conscious, not a word of faultfinding has come to our ears. We had hardly hoped for this, because with the disadvantage of printing the paper twenty miles away from the place of meeting and of the editorial work, it has been almost unavoidable that some slight mistake should appear.

But the credit for the neat appearance of the paper is largely due to the gentlemanly printers, Messrs. F. S. Blanchard & Co., who have borne patiently with our delinquencies, and have exerted themselves greatly to make the situation as pleasant as possible to our workers.

It may be that some have missed getting the full number of the papers. This is not the fault of those attending to the lists, but rather to the mails. However, if any have failed to receive the full number of their papers, let such write to Elder L. T. Nicola, Battle Creek, Michigan, telling him what numbers are missing, and they will be cheerfully sent.

But now we must bid adieu, though sorrowfully, to the thirty-third session of the General Conference. Ah, blessed season, in which precious lessons came, and helpful blessings were received, may the hallowed influence of thy passage remain with all who participated in thy goodly seasons of prayer and praise! Not all of us will hail the advent of another such meeting; but may we all be accredited delegates to the final gathering at the coronation of our Master, in whose interest this passing conference has been held.

#### PLANS AND RESOLUTIONS ADOPTED.

(Continued.)

25. We recommend, That General Conference District 2 be instructed to encourage a limited number of persons who seem adapted to the work, to take up work with the *Signs of the Times*.

26. I. R. L. ASSOCIATION.

(a) That Article 2 of the constitution be amended to read as follows: "The object of this association shall be the promulgation of the principles of liberty—Christian and constitutional."

(b) That Article 4, Section 1, be amended as follows: "The officers of this association shall be a President, Vice-President, Secretary, Treasurer, and an Executive Committee of nine."

(c) That Article 5, Section 1, be amended by substituting the word "assisting" for the words "defense of."

(d)—1. That Number 3 of the By-laws be stricken out.

2. That the article "the" be substituted for the adjective "all" in No. 5.

3. That the word "Recording" in No. 6, and the words, "The Corresponding Secretary" in No. 7 be stricken out; and the two by-laws combined in one, joined by the conjunction "and."

4. That No. 8 be amended by the words "aiding those," in place of the words, "the defense of any members of the society."

For plans and resolutions adopted, see pages 97, 113, 145, 153, and 161.

SECRETARY.

#### GENERAL CONFERENCE PROCEEDINGS.

Religious Liberty—Transfers and Restitutions—Important Facts Revealed—Much Interest in the Discussion.

THIRTY-FOURTH MEETING, SUNDAY,  
3 P. M., MARCH 5.

Elder Irwin in the chair. Prayer by Dr. A. Carey.

The Chair: When the conference adjourned this forenoon, there were two questions pending relative to Sabbath-school work. The president of that association, however, says they are willing to give way for other necessary work. There are some matters in connection with the subject we had before us last night, that the brethren would like to bring up again. The time will therefore be given to the consideration of that question now.

A. Moon: Last evening after the conference closed, the General Conference Committee held a short meeting, and appointed three brethren to confer with the representatives of the Pacific Press with reference to the question we had under consideration; and we have agreed to submit the following for the consideration of the conference. This is the recommendation from the committee: "1. We recommend, That the headquarters of the International Religious Liberty Association be transferred from New York City to Chicago. 2. That the association own and control the *American Sentinel* as its offi-

cial organ, provided that satisfactory arrangements can be made with the Pacific Press Publishing Company, and that the question of securing the transfer be referred to the General Conference Committee." I move the adoption of this by the conference.

J. F. Jones: I second the motion.

The Chair: You have heard the motion to adopt.

Voices: Question, question.

The Chair: The Secretary will read it again, so as to get it clearly before your minds.

The recommendations were then read by the Secretary.

Voices: Question, question.

C. H. Jones: I fear that there is a misunderstanding, or a misapprehension, on the part of some in regard to what was said, that they thought was from a selfish motive, or prejudice against the Religious Liberty Association. I want to assure you, brethren, that nothing of that kind was in my mind. But I have had communications direct from Sister White for years past regarding the publishing work in various ways, and certain cautions have been given, which, when I have read, you will see that it was not from any selfish standpoint. This is dated "Cooranhong, New South Wales, Aug. 2, 1895. C. H. Jones: I beg of you and all the officials at the Pacific Press to know that every move you make is in the light of the counsel of God." Again: "God has presented to me, which I have presented to you, that the Pacific Press should stand on its own individuality, relying upon God, doing its work in God, as his instrumentality—the human agent working with God, contrite in spirit, meek and lowly in heart, ready to be taught of God, but not subject to any earthly power that shall propose plans and ways that are not after the light God has given. Be on guard. Be on guard, and do not sell your religious liberty to any office, or to any man, or board, or council of men."

These are pretty strong statements. That which I read the other day, came in July, 1896. I will read it again, in connection, as it then was in my mind.

"No proposition should be accepted, no matter whence it may come, unless it is definitely stated in writing, and a copy given to the managers of each institution. Then let several of the leading men together bring the matter before the Lord; spread out the writing before him, and with earnest prayer seek for clear discernment and sharp discrimination to decide whether the plans proposed are for the glory of God and the good of both institutions. From the light I have had, the Pacific Press has consented to accept propositions that will open the way for still others, and that may bring results which its managers do not now foresee. I write this in order that no hurried motion shall be carried through, but that every point may be carefully and prayerfully considered, with its probable results."

The only reason I objected to having hasty action taken in regard to this matter was that we might have time to carry out just the instruction that the Lord has

given. It was not that I might have my way, or that we wanted to retain the *Sentinel*. The *Sentinel* has been an expense to the Pacific Press almost from the beginning; but with these cautions and with these things before me, I felt that I should be guilty before God unless I said something on the point; and that is why I said it, and the only reason. If it is better that the *Sentinel* should go to the Religious Liberty Association, as I stated the other day, I will hold up both hands, and vote for it to go. But in view of the instruction given here, I could not sit still and say nothing. I do not know that it applies to this; but it says here that everything should be put in writing, and be spread out before the Lord, call the leading men in, and seek God's counsel. The Pacific Press Board is not represented in this session, only two members out of the seven being here. We can not give a definite answer, because the board is not represented here. That is the only reason we have asked that it might be deferred until we could carry out the instruction that the Lord has given. I will not take more time; but I wanted to make this explanation so you will understand the position I hold, and why I have said what I have.

Voices: Question, question.

M. A. Altman: If this motion is carried, and it is decided to give the *Sentinel* to the Religious Liberty Association, will it be published in Chicago?

The Chair: I presume it will be if the office is located there.

M. C. Wilcox: I wish to say that Brother Jones has just read the basis of the remarks I made last night. I had no thought of doing any injustice to the Religious Liberty Association, but simply to carry out the instructions that the Lord has given, as has been read by Brother Jones.

E. A. Curtis: I have been watching, ever since this matter came up, to hear some reason given for this proposed change of location. I am not opposed to it if it is the thing to do; but of course there must be more or less expense attached to such a movement; and before voting, I would really like to know what is to be secured by moving from New York to Chicago. If there is any good reason, it seems to me we could all vote more intelligently in regard to it if it were stated.

Voices: Elder Jones, tell the reason.

A. T. Jones: Well, I will tell you again all I know. When it was moved to New York, it was for a cause. So far as the publication of the *Sentinel* and the use of it generally as a paper for the instruction and information of the people is concerned, that could have been done from the *Signs* office in Oakland better than it ever was in New York, if that were all. But at that time the Sunday issue was the great one, and was then before Congress. One seat of the strength of that thing was in New York City; another seat was in Philadelphia; and another was in Washington. In these three lay all the weight of that whole issue at that time. And there was the place for the *American Sentinel* then. But that issue is past now. The Sunday law issue was before Congress; and that issue generally is a secondary matter now altogether, because it has been worked through. Of course this is not saying that there will not be more legislation. But the government has recognized it; Congress has indorsed Sunday as the Sabbath, instead of the Sabbath. The true principles have been abandoned, and the battle is over in that respect. But now the center of influence of this movement, the National Reform movement, is the young people's societies and the Woman's Christian Temperance Union; and Chicago is much nearer the center of that influence than New York,

and it has much more vantage-ground with the young people's societies and the Woman's Christian Temperance Union than any other place in the country; and that is the reason that underlies the moving of it from New York to Chicago.

There is another thing that goes along with the reorganization of the society. If the society is reorganized, and organized for business, and for doing something, it will have to move from where it is now. It will have to move from the Pacific Press building in New York City to another building somewhere in New York City; for there is not room enough there for any more workers for what it wants to do in the office. It is crowded as it is; and a year ago it was considered doubtful whether the hands there would have room enough to start in for regular business. It would be almost imperative to get other offices in New York City. Offices can be had in Chicago for a good deal less than they can in New York City. So if the *Sentinel* goes out of 39 Bond street, it ought to go to Chicago, even if there was nothing else at stake.

A. F. Ballenger: Does not the geographical center give some advantage also by removing to Chicago?

A. T. Jones: Yes, that is so. Yet there are other things that would overbalance that, if there were not other things in favor of Chicago; that belongs with that, of course. I don't think there is anything else that I know. If I have told you anything I don't know, some of these other brethren can correct it.

The Chair: The question is called for. As many as favor its adoption will say, Aye. Opposed, No. Carried unanimously. What is the further pleasure of the meeting?

Allen Moon: Before passing this, I would like to raise that other question again, and I will put it in this way: I move that the General Conference Committee negotiate with the Pacific Press Publishing Company for the transfer of the copyright of the book, "American State Papers," to the International Religious Liberty Association.

W. C. Sisley: I second the motion.

The Chair: You have heard the motion.

A. T. Jones: The reason the General Conference is asked to do this is that it was a combination, really, of the General Conference interests that undid the Religious Liberty Association. Now if the Religious Liberty Association had to-day the facilities it used to have, and had the means it used to have, if it was an organization on its own footing, it would not be as it is. But when the body of the General Conference interests, which undid it all, and transferred its funds to their treasury, and took all these things under their own control, we think it is only proper that the General Conference should restore it, and it should be restored by the General Conference itself.

The Chair: The question is called for. As many as favor its adoption will say, Aye. Opposed, No. Carried unanimously.

D. H. Oberholtzer: Does that vote restore the money that was unjustly taken out of the hands of the Religious Liberty Association?

The Chair: I do not understand that this vote does, unless it entails some expense in getting hold of that book.

Allen Moon: I have stated what was actually done. This money and the copyrights of all the publications of the society were transferred to the International Tract Society. Now I scarcely believe that we ought to use this expression "transferred unjustly." It was simply the consensus of opinion at that time.

A. T. Jones: No, Brother Moon. I beg your pardon. Don't dodge that word "unjustly." The Testimony says it is robbery, fraud, etc., and let us say it is so.

Allen Moon: Well, somebody makes

those statements, and we say some man did that. But it was simply the fact that we were in darkness about certain things, and that it was done. At the same time, there were a large number of responsible, reliable men engaged in this. I am sure these brethren did not think they were doing anything wrong; but they thought the work could be carried on just as well, and perhaps better, in that way; but it was done, just the same.

A. T. Jones: Now here is the secret of that. About a year before, the Religious Liberty Association had the confidence of the people, and was doing work, scattering tracts and literature by the millions of copies; and money was coming in in a stream, without any special effort to raise money but the interest of the people in spreading that work, and they wanted to help it go. Money came into the Religious Liberty Association at the rate of from seventy-five to one hundred dollars a day. Money was not coming so rapidly into the other treasuries at that time. There ought to have been, and could have been, too, from five hundred to a thousand dollars coming into the treasury every day, and not have stopped at all, if the cause had been conducted rightly. There was plenty of money; and God would have opened the stream, and it would have flowed if they had sought him; but instead of seeking God for that, and getting the stream open which he said he had closed, they thought to get hold of this money, to turn the tide so that the money flowing into the Religious Liberty Association would come in there. They absorbed the Religious Liberty Association funds, you see, and then the money did not flow a bit. Everybody should have known it would be so. This was done about 1895, just about this time of the year, or a little later. It was just, in their own judgment, that such was the thing to do. They thought the Religious Liberty Association was absorbing all the means of the people. It was not doing any such thing. The people were putting their funds there for a holy work, and the money was as sacred for that work as it was for this other, that we spoke of the other day. But it was turned aside for other purposes. They should have sought God, and got such a connection with him, and with the people, that from five hundred to a thousand dollars a day would have flowed into the other treasuries. Instead of this, they simply swallowed up the Religious Liberty Association, and stopped its money. That is the secret of the whole thing.

Delegate: Several times on this floor the question has been raised as to whether or not the Testimonies have recognized the work of the Religious Liberty Association. While the Religious Liberty Association was doing the work of religious liberty, the Testimonies emphatically stated that the religious liberty work was the work that every Seventh-day Adventist minister should be engaged in, as well as every church-member; and in view of the fact that the Testimonies have said that funds have been wrongly applied, and we confessed it here the other day, I believe that restoration goes with confession before that confession is of any avail; and inasmuch as it has been demonstrated here that the Testimonies have spoken in this matter, and said that it was robbery, I therefore move that the funds that have thus been taken from the Religious Liberty Association be restored to them, so that they may have the funds, and get to work.

J. W. Westphal: I support the motion.

The Chair: You have heard the motion.

Geo. B. Thompson: I don't see very much religious liberty about that. I do not understand that the restitution coming about by vote would be acceptable to the Lord. If a man should vote to re-

store something, even if he confessed that he took it, that would do him no good. If we have taken money from the Religious Liberty Association, as we confess we have, the only thing for us to do is to pay it back without the vote; therefore I am opposed to that motion.

A. T. Jones: You are not opposed to the thing, but to that way of doing it.

C. P. Bollman: I would like to ask the delegate, or some one else, to explain how, when several persons are interested jointly in anything, they can do it without agreeing among themselves that they will do it; and how in the world can the General Conference pay back money to this association, or do anything else, without taking action from the floor here. There may be some way to come at it, but I don't know how it will be done.

A. J. Breed: Now why ask for this money to be paid back? Has not it been used in the cause, probably in the best way that the men looking after the work could devise?

A. T. Jones: Why pay back that to the South, that the Testimonies call for? Has not that been used in the cause?

A. J. Breed: You had better not ask me any questions.

C. H. Jones: That is the right thing, Brother Breed. That ought to be paid back.

I. H. Evans: I would like to inquire who is benefited by this money. Who had it? What did it go for? Was it not agreed that that was the best thing to do? I don't remember the circumstances.

A. J. Breed: If I remember rightly, it was thought to be the best thing at that time.

A. T. Jones: To be sure; nobody disputed that.

A. F. Ballenger: Let me tell the story. I was there, and Brother Jones was not; he did not come until the next lay. The General Conference Committee and the International Tract Society invited the International Religious Liberty Board to meet with them in council. When we met, they told us that they wanted to transfer the publishing of the Religious Liberty literature to the International Tract Society. The reason they gave for it was that if the Religious Liberty Association went on as it was going, the General Conference would soon have to abdicate, because that association was swallowing up everything. This move was made directly to stop the increasing work of the association, because the brethren thought that the association was getting more of the funds than it ought to have. When that literature was transferred, and the publishing of it to the International Tract Society, it was voted also that the money that had been raised by donations should go with the literature, and it went. This was about \$3,500. Brother Moon and I were there, and we could see no light in it, and opposed it with all our might. But we were in the minority, and could do nothing to outvote two or three boards.

A. T. Jones: Now you have, in brief, the way this was done. No one will say, or even hint, that any one of these brethren took a cent of the money for his own personal benefit; but money raised for a definite purpose—money given by individuals all over the country, who, out of the generosity of their hearts and love of the cause, wished to help in spreading it among the people—was used for another purpose. That money belonged to this association just as really as my money belongs to me, and just as really as the funds raised for the South belonged to the South. When the money was taken and put into another part of the work of the cause, however good the intentions, it was taken away from the place where the people who owned the money had put it. [Voice: The delegated power was misapplied.] Yes, by taking it for that pur-

pose, and doing with it as they did, they stopped the work of the association, and crippled its efforts to spread the truth.

Voice: Was the Religious Liberty Association under the control of these boards?

A. F. Ballenger: When I raised the objection that our Constitution, made by our people, had given us the right to raise this money, and to use it in certain directions, I received quite a rebuke from some there, for even suggesting that thing. Of course I don't hold that now with any hardness, but I am telling you only the facts.

A. T. Jones: That money was taken that way by the representative bodies, which was the system then in vogue, and which was reprov'd and exposed by the Testimonies two years ago and later. As the word has come that the money intended for the South should be restored, I can see no reason why this other should not also be restored.

M. C. Wilcox: These same boards to restore it?

A. T. Jones: Yes, these same boards should restore it; and this General Conference, by its voice, should instruct the board or body that controlled the funds to restore that money whenever it can be obtained, by whatever means is legitimate. I will say that I am sure that the Religious Liberty Association will not be nearly as stern and severe in pressing its cause as was the spirit manifested in taking away its resources.

I. H. Evans: Which board was benefited by it?

A. F. Ballenger: The money was used to pay a long-standing debt of the International Tract Society.

D. H. Oberholtzer: Inasmuch as this kind of work has been denominated a great wrong, and as restoration goes along with repentance, I offer this resolution: That it is the sense of this conference that the money that was taken from the Religious Liberty Association at the time referred to be restored to that body, in order that it may pursue its business without being crippled.

S. H. Lane: I think it would be well to look a little farther ahead than we seem to see at present. If the General Conference restores the copyright of books, the *Sentinel*, and all these things, if they cost anything, the cost ought to come out of the \$3,500, and the conference not be asked to pay for all these and the other as well.

Voice: These were some of the things taken away from the association.

A. F. Ballenger: I want to add another thought, so that you can all see that there was something wrong. We had between \$2,000 and \$3,000 after this money was taken, to which reference has already been made; but not being satisfied yet, they took this latter money also, and invested it in making books, not for the Religious Liberty Association. When we wanted money with which to remove from Battle Creek to New York, there was not a single cent in the treasury. That money has at last been paid back, but it came to us in driblets.

Voices: Question, question.

Chairman: The question is called for.

C. W. Klajz: Are we to understand that the Religious Liberty Association is subject to other boards, so that it can not transact its business independently?

Allen Moon: At the time mentioned, the secretary of the Religious Liberty Association was also the secretary and treasurer of the International Tract Society, and after having used the money to which Brother Ballenger referred in the first place, the latter money named was also taken from the treasury.

J. H. Morrison: Was that money not invested in Religious Liberty tracts, which the tract society used in their cir-

ulation? My attention has been called to this matter by Sister Jennie Thayer, who was in the office at that time.

Voices: Question, question.

I. H. Evans: I don't think we ought to get excited. We are all brethren, and there is no need to hurry this thing through, so that afterward somebody will feel rebellious, and not know what to do, nor have the power to do. Is it not a fact that all that money was used in the circulation of the literature? Brother Ballenger said it was used by the International Tract Society. Now the International Tract Society treasurer and secretary was also the secretary of the Religious Liberty Association, and was simply merging the two factors, and carrying out one line of work. If you say that the International Tract Society must pay that back, the question arises, Where will it get its funds? Would it not be better to start in fresh, and let the Religious Liberty Association go out and raise its funds in whatever way it can; because if the International Tract Society has to do it, it will have to get the money from the same source that the International Religious Liberty Association would have to; for the International Tract Society not only has no funds, but is also heavily in debt.

The Chairman: If Sister Thayer is in the audience, we would like to have her come forward and tell what she knows about this matter.

Jennie Thayer: The impression seems to have been given that this money had been donated by the people for a certain purpose, and that purpose was not carried out. I think that is a mistaken idea. Perhaps I don't know, but I think the donations were made to the International Religious Liberty Association and the literature circulated; and it was just the same whether one or the other association did it.

W. W. Prescott: The money was used actually to circulate the publications, was it not?

J. H. Westphal: Although that money has been used by the International Tract Society in circulating literature, it was taken from the Religious Liberty Association, crippling the association so that it could not accomplish the great work which it ought to have done. For this reason it seems to me that if we put ourselves on the side of the Spirit of God, the Lord will open the way for us so that the means will flow in, just as he opens the way for a sinner whom he calls to repentance. The Lord calls upon him to pay a debt, and then he opens the way for him to pay it. It leaves the sinner undone, and so it would leave us here undone if we should do this; but if we place ourselves humbly at the feet of Jesus, so that he can give us of his Spirit and wisdom, he will work through us, and show us great power, for the reason that he has asked us to do it; when we have done that, we can ask the Lord to open the way before us, and not try to figure out how this money can be raised.

Allen Moon: Just a word here: it is true, as Sister Thayer has said, that was the proposition made at the time of the transfer,—that the International Tract Society should furnish to the Religious Liberty Association the literature that it required for its work, to circulate gratuitously. It is also true that this money was used in the payment of debts. The International Tract Society had a large amount of indebtedness. The money was in part invested in the creation of literature, with the supposition that the society could sell it through the tract societies, make a profit, and in a short time pay up all their indebtedness. They were in debt at that time from eight to ten thousand dollars. I am

thoroughly conversant with all the transactions, and know just how the funds were handled. Of course they went on producing this literature for a time after the transfer was made, the same as the Religious Liberty Association was doing; but we were circulating millions of pages to lawyers, doctors, ministers, and public men, gratuitously. We also were selling, through the tract societies, large quantities of this literature, and they used it in their local work. While I was in Washington one season, I put nearly two and one half tons of literature into the hands of the public men. This was done by the association with the funds contributed by the people and the profits on the publications controlled by the association. But in a very short time after this business was turned over to the tract society, the money was swallowed up, and the tract society work seemed to cease; and for a little while they had a large amount of literature on hand, and the contributions for literature to be circulated by the millions of pages, as we had been doing in the past, stopped. When we made a call for these large amounts of literature, they said we would have to wait until they got out of debt before they could help us to any great extent. However, they did the best they could. But changes took place very rapidly, and in a short time we were not able to obtain much for the association. We did obtain some small lots of literature for gratuitous circulation, but not a tithe of what had been circulating before. Soon it all dried up, and the work ceased.

A. T. Jones: Was there not a large amount of literature, in addition to the cash, taken at that time?

Allen Moon: O, yes; there was \$2,000 or \$3,000 worth.

L. T. Nicola: I have the records of the meetings of the International Tract Society both before and after this transaction; but I do not find any record of the proceedings mentioned to-day.

A. T. Jones: No; I guess not.

L. T. Nicola: I understand something of the situation. I remember that a transfer was made. I remember that it was considered proper by the brethren at that time, or perhaps I should say there were not many dissenting voices. It was the impression, I believe, at that time, that it was the duty of the International Tract Society to expend its energies in the circulation of this reading-matter. Several precedents are on record, which indicate the spirit which animated their actions. I have one record before me, taken in 1890, which speaks of a large amount of literature being necessarily used in the South by the International Religious Liberty Association, and action was taken that an appropriation be taken to assist the association in that work. I presume this was done with the idea that this was the legitimate work of the society.

You will bear in mind that the secretary at that time was very active in the sale and free circulation of reading-matter. Nearly all this matter was in the religious liberty line at that time. He seemed to have been doing all his work in one line, as secretary of the Religious Liberty Association and International Tract Society, because of the close relation of the two societies,—one secretary and treasurer for both. These things were thought proper at that time. I have not the record here; and I was not in the meeting in which the transfer was made.

W. W. Prescott: I do not understand the matter fully. I ask if the funds of the International Religious Liberty Association and the International Tract Society, when one man was treasurer of both, and the treasury was a common

one, were kept in a common treasury, and drawn out just when it was needed?

Allen Moon: Although they had a common secretary, the books were kept separately.

W. W. Prescott: But the books were kept separately in other cases, also.

Allen Moon: The funds were kept separately only after the separation was made, and the transfer was made to the International Tract Society; the funds were kept separate, but the funds of the International Religious Liberty Association were borrowed; so that when we came to transfer the office to New York City, we found that the tract society had a considerable sum of money borrowed in this way.

W. W. Prescott: That has been paid?

Allen Moon: Yes, sir.

W. W. Prescott: I was speaking, though, of something back of that.

Allen Moon: The books and funds had been separately kept back of all that, before the transfer was made.

W. W. Prescott: When this transfer was made, there was actually separate money in a separate treasury, which was paid over, actually, into the International Tract Society treasury?

Allen Moon: Yes, sir.

W. W. Prescott: Then the relationship differed from that which existed between the General Conference, the General Conference Association, and the Foreign Mission Board?

Allen Moon: Yes, sir.

L. T. Nicola: I have found another motion in the proceedings of the International Tract Society, which shows the spirit they sustained toward the Religious Liberty Association. It refers to certain clerks, and then voted to give \$500 worth of publications to the Religious Liberty Association, to use for distribution in the District of Columbia. You see it was the custom of the tract society to do these things, in order to help out the Religious Liberty Association.

J. O. Corliss: That antedates this difficulty five years, does it not?

L. T. Nicola: Yes, sir; but the customs of the society up to this time without doubt led to this action also. The tract society has been so actively engaged in the past in the work of the Religious Liberty Association, that they felt perfectly free to help them in this instance. These actions show the spirit of friendliness they had toward the Religious Liberty Association, and the close relationship existing between them in their work of distributing literature.

O. A. Olsen: I did not think that I should have to say anything; but you have been talking so long now that you have brought me to my feet. I am a charter member of the International Religious Liberty Association. I think I was the second one to put down my dollar for membership,—either the second or the third.

J. O. Corliss: Third, Elder Olsen. Brother W. C. White and myself came before you.

O. A. Olsen: I am thus acquainted with the first planning of the work of the association; and the idea was, and continued to be for a long time, to use the tract society organization for the circulation and working of our literature. That was the plan, right through. I shall not review the whole situation; for that would take too much time; but at the time that this transaction took place, which has been referred to here, it seemed to all present then, except a few, that we were going contrary to the principles and plans and arrangements that had been made and acted upon from the beginning, and that was why it was thought best to change back again to the original plan.

It was stated last evening that after that arrangement had been made, the In-

ternational Religious Liberty Association could get no publications gratuitously.

I do not defend in any measure the transaction referred to, neither do I say that the Religious Liberty Association made any mistake in branching out beyond the first plan; but I only state the original plan, upon which the work was based, and the reason that led to the transaction that has been spoken of.

A. T. Jones: I have nothing more to say upon this subject, except upon the principle involved. The Lord has said to this conference that things have been done by institutions and boards which call for restitution. If the remarks which have been made this afternoon against restoration be followed up, I want to know how much restitution there is going to be in this denomination. What we want to do here is to face the principle in two or three points. God has said that things have been done wrong, and has said that the men who are now in those places of trust are responsible for the restitution of it. He is now calling upon us to do it; and if we do not do it, we make ourselves responsible for the original wrong. If we explain it away, and say that that money which the publishing houses have taken, and the money taken from the South, or wherever it may be, was used in the cause, and that therefore they are not responsible, or that it can not be restored for lack of funds, how much do you believe in what the Lord has told us to restore? That is what I want to know, and that is the thing for every one of us to think about. If we be in an institution or a board, and the Lord calls for restitution, and we say that we have no money, how in the world are we going to restore anything? How much do we believe in God and in his command to us to restore? That is what is to be considered now. It is a very little thing whether the money is paid to the Religious Liberty Association or not, because the association could get along if it was never paid to them; but it is whether God is to be paid, or whether we explain away all he has said. That is a bigger question than ten thousand times three thousand dollars; and if we do not do that,—then what? Is this organization going on, to hide its eyes from that which the Lord calls for, and explain it away by saying that we can not do it, when the Lord says we are to do it? We are to put ourselves here to do it. We must say: We have not the money; that has been squandered, because Thou hast blown upon it. Turn the tide, and let it come our way, and we will restore; we will treat honestly and sacredly every cent that thou givest into our hands. We will search for the principle; we will be honest with God and with man, whether as boards or as individuals; we will be honest in the sight of heaven; we will pay everything that the Lord calls upon us to pay. When we stand right there, to do whatever he calls for, then the amount of funds, where it is to come from, or where it is to go,—what have we to do with that? The Lord wants to put us in a place where he can use us to bring back those funds. He says he has blown them away, and he can bring them back. He has begun to already. But now if the Lord should place these funds in your hands again, are you going to sit there and explain it all away, and say, Now this money has been used in the cause, and we will use this in the cause. You can not make flimsy excuses to him; for they will not pass,—and I hope they will not pass the General Conference.

We must stand up where we shall call everything by its right name, and not make any kind of excuses before man or God; but be square, and open, and do

everything that he calls for. He calls for restitution,—not merely that we restore to the Religious Liberty Association, but that we shall seek for the principle, that we shall take what God says and hold to it, whether there is a cent in the treasury of the denomination or not. He calls for restitution; and we must make the restitution, and not go to making excuses, but say, Lord, we will do it.

W. T. Knox: It seems to me, brethren, that we all recognize the principles that have been laid down by Brother Jones; but there is danger that we transgress on others' rights while we are trying to rectify the mistakes of the past. You have heard the brethren who have been familiar with the occurrences mentioned, and you see that they have different recollections of what took place in the past. Brother Olsen's recollection is that the society engaged in precisely the same line of work in carrying out and aiding the work of the Religious Liberty Association, and I do not believe that we are prepared to sit in judgment on this question. Why not ask the General Conference Committee, as has already been suggested, to take this matter in hand, carefully to investigate these past transactions; and if they find that there has been any wrong done, recognize these principles that the Lord has laid down before us, and take measures to make proper restitution. I therefore make a motion to that effect.

O. A. Olsen: I do not want to be understood as opposing this motion; but there have been statements made with reference to the work which were not clear, and did not properly, to my mind, represent the arrangements that were made at the beginning. That is all. I am as much in favor of restoring anything which is wrong as any man could possibly be, and I desire that this motion shall pass. But we want to be right all the way along. We do not want to accuse any one of doing wrong, when there is no wrong. Let us take the wrong where it exists, and clear it up, and let it be right all the way along. I would like to see this motion pass just as it is, and then the proper ones will look after it.

The Chair: The question is called for. All in favor of this motion signify it by saying, Aye. Those opposed, No. The motion is carried unanimously.

A recess of ten minutes was here taken.

O. A. Olsen, in the chair: I believe that the docket is now clear. This hour is given to the work of the International Tract Society. Brother Irwin will present some matters.

G. A. Irwin: I will read a brief report I prepared here, as it has not been published in the BULLETIN, so as to get the work of the society before the body:—

#### PRESIDENT'S ADDRESS.

A quarter of a century has now passed since the organization of this society. All that has been accomplished through its efforts since that time will not be known until the mists have cleared away, and the result of the labor done by human beings as colaborers with Him who alone can give the increase, is revealed. But it is a fact well known to this body, that from literature sent out under its auspices, souls have accepted the truth; and these, in turn, have interested others; and they, others, thus widening its influence until conferences with local societies have been brought into existence to carry forward the work, leaving the International Society in a measure free to enter, and prosecute the work in other fields. While the work of the society has been very largely pioneer work, it has all along kept in touch with

State and local societies, assisting them in the way of plans, methods, and words of cheer in keeping alive the missionary spirit in the churches.

In former years a considerable publishing business was carried on by the society in the shape of tracts, pamphlets, and small books, which not only kept it well supplied with reading-matter for use in its work, but brought in a handsome sum, which was used in missionary operations. But as some of the delegates know, at the October session of the General Conference Committee in 1896, it was recommended that the right to publish be surrendered to the Review and Herald and Pacific Press publishing companies. In harmony with this recommendation, all plates, copyrights, and a portion of the stock on hand were turned over at a stipulated price, in the December following.

The depreciation from former invoices, on account of worn plates, out-of-date matter, etc., left the society with a debt of \$8,569.96, with no regular source of income to carry forward its legitimate work, except voluntary contributions. By reference to the report of the secretary and treasurer, it will be seen that in the last two years more than half of this indebtedness has been paid, with a shrinkage in the present worth of only \$308.60, the amount of actual loss in two years.

This result has not been obtained by a diminution of the missionary work, as the amount expended in free distribution will show. The amount of contributions is another gratifying feature of the report, as it shows that the brethren have not lost their interest in this branch. While no special effort was made for donations in behalf of the society, because of pressing demands in other lines, we find by comparison that the amount received nearly equals that of former years.

During the period of my report the society has sent tracts and periodicals to interested readers in nearly all parts of the world. The most recent fields to which printed matter is being sent are Alaska, Mexico, and Porto Rico. The South has been the principal field of operations in the United States. A large amount of reading-matter has been furnished to workers, to isolated readers, and to jails in that field. During the recent war, many thousands of copies of current and back numbers of our different periodicals were supplied to the United States soldier camps.

In this connection special mention should be made of the courtesy of the Review and Herald, the Pacific Press, and the Good Health publishing companies in supplying the society, free of charge or at greatly reduced rates, a number of tons, in the aggregate, of tract and periodical literature for free distribution among the destitute in the fields under the jurisdiction of the society.

A large amount of reading-matter has been supplied, through the agencies of the society, for the missionary work in New York Harbor. The missionary launch "Sentinel" has been operated under the direction of the society from the start; and through this agency alone, reading-matter is finding its way to all parts of the world.

The society has created facilities for publishing for the blind. A number of tracts have been issued in two of the leading point systems of writing, and a considerable demand has arisen for this reading. Steps have been taken to publish a monthly paper for the blind, and the undertaking is meeting with favor.

Every one of the fields mentioned in the preceding paragraphs, where the society has been working, are still open, only a small beginning having been made.

Besides this, new openings are constantly presenting themselves. In view of all this, taken in connection with the quotations that follow, it is plain that the society still has a work and a mission, and will have until the final warning is given:—

"The proper circulation and distribution of our publications is one of the most important branches of effort.

"The tract and missionary work is a good work. It is God's work. It should be in no way belittled, but there is continual danger of perverting it from its true object."

"The tract and missionary work is an important part of the third angel's message. \* \* \* The living preacher and the silent messenger are both required for the accomplishment of the great work before us."

"Every opportunity should be improved to extend the truth to other nations. This will be attended with considerable expense, but expense should in no case hinder the performance of this work. Means is of value only as it is used to advance the interest of the kingdom of God. The Lord has lent men means for this very purpose,—to use in sending the truth to their fellow men.

The times demand, and the Lord of the harvest would be pleased to see, a revival of the old-time missionary spirit among us. As the first step in that direction, I would recommend that arrangements be made at this meeting,—in harmony with recent advice,—to remove the general office of the society from Battle Creek, Michigan, to some city where there are special demands and opportunities for missionary work to be done, and where the secretaries and workers may engage personally in missionary labor, and act as leaders in important missionary enterprises.

May the Lord give us hearts to act in harmony with his will, and give to this branch of his great work its proportionate share of our interest and support, that it may stand in its place, and accomplish the work for which it was brought into existence. G. A. IRWIN.

This is a brief resume of the work. I want to say that the financial report of the society is much more gratifying than I had supposed it would be. There was a time, as you will notice in the report, when the tract society did quite a publishing business. In fact, the original constitution of the tract society made it a publisher in a limited degree; but at the same time that is referred to by the brethren here, the right to publish was, by action of that same body, surrendered to the Review and Herald and the Pacific Press; and with it went all the copyrights and plates, and everything belonging to the society. It was, in a measure, shorn of its facilities to carry forward its work.

A. F. Ballenger: Was it not first referred to the General Conference Association, and later to the Review and Herald?

The Chair: I would say that the work of the International Tract Society was never transferred to the General Conference Association. The General Conference published in the name of the International Tract Society.

G. A. Irwin: Back there in those days the General Conference Association went into the publishing business, and thought that was the thing to do. Some of the leading men advocated it. The General Conference Association became engaged in the publishing work, and became quite a competitor against the two publishing houses, until finally the Lord spoke out, and said that the General Conference Association had no business to engage in

the publishing work. We took steps at once to right up that matter; and we went, perhaps, to the other extreme. We took away these other things; so the society was shorn of its facilities, and some of the brethren had the impression that it was dead. In fact, that was the impression at the last General Conference; and it was really a question whether or not to appoint any officers for it. It was rather hard pulling for a time, because that feeling had somehow prevailed. And in one or two meetings there was a motion really to abandon the society. In view of the discouraging situation, no great effort, as I have said, was made to create funds for the society. Really I was surprised, when I came to see the report, to see that it had so nearly come up to former years, notwithstanding no special effort had been made to raise funds for it.

Now, brethren, I believe that the International Tract Society has a place in connection with our work. The members of the board had a meeting at Battle Creek a year ago last spring; and I wrote out to every member of the board, suggesting the removal of the society to some other place, asking the brethren to vote on the question. I think the vote was unanimous for the removal of the society. But for the place of location the vote was not unanimous. We had a meeting on that question, but could not seem to agree; so we dropped the matter. Afterward a communication came from Australia, saying, Why don't you move the Michigan Tract Society and the International Tract Society to some other place? At that time I sat down and wrote to Sister White, telling her the exact situation; and saying that if she had any light in regard to whether it should be abolished or not, we should be pleased to receive it, that we might act intelligently here. I received a reply to that letter a good while ago; but not a word was said of the society. So I presume by that, that the Lord means that we are simply to act on the advice that was given in the Testimony, which was, "Why don't you move the society to some city?" I think the thing to do here is to plan to move the society to some city where, as the Testimony says, its secretaries and those engaged in this work can be useful in missionary lines where they are.

As I have not always been personally connected with the society, having been in the field, Brother L. T. Nicola has had almost entire supervision of the society as its secretary and treasurer. I will therefore ask him to give the conference a statement of the situation as he views it. I am sure he can do it better than I can at the present time. He will also give you the treasurer's report, which shows that, instead of being defunct and dead and insolvent, it is in better condition than a good many other of our societies. Brother Nicola, will you please come forward?

L. T. Nicola: The report in condensed form reads:—

FINANCIAL STATEMENT OF THE INTERNATIONAL TRACT SOCIETY FOR TWO YEARS ENDING DEC. 31, 1898.

RESOURCES.	
Pamphlets and tracts,	\$2005 65
Office fixtures and expense,	1253 30
Cash,	2267 65
Accounts receivable,	1971 73
Total,	\$7498 33
LIABILITIES.	
Accounts payable,	\$4068 66
Stock (present worth),	3429 67
Total,	\$7498 33

Free distribution, \$1552 86  
 Donations, 3068 20  
 Annual and life membership fees, 59 00  
 The auditor's report I will read. We had the auditor, R. H. Cadwalader, who inspected the accounts of the General Conference, Review and Herald, etc., make two reports, one for each year of the preceding term. March 28, 1898, he reported as follows:—

BATTLE CREEK, MICH.,  
 March 28, 1898.

Mr. L. T. Nicola,  
 Sec'y and Treas. International Tract Society, Battle Creek, Mich.

DEAR SIR: I enclose to you herewith statement of the accounts of the International Tract Society, after having completed an examination for the year ending Dec. 31, 1897.

I am prepared to report that I find the records and accounts in a very favorable condition. The result of the examination has made but little change in the figures as represented to me at the time of commencing the audit.

Yours truly,  
 R. H. CADWALADER.

Feb. 14, 1899, he says:—

BATTLE CREEK, MICH.,  
 Feb. 14, 1899.

Mr. L. T. Nicola, Sec'y and Treas. International Tract Society, City.

DEAR SIR: I hand you herewith statement of the accounts of the International Tract Society, after having completed the audit, ending with Dec. 31, 1898. I have made a careful examination in this case, and am prepared to say that I find the accounts as represented. The books and records show that they have been kept correct and in proper order.

Very truly yours,  
 R. H. CADWALADER.

The Chair: Are there any questions on this report? Any remarks in any way? What will you do with this report?

M. H. Brown: I move that the report be accepted.

C. H. Jones: I second the motion.

The Chair: As many as favor the acceptance of the report please say, Aye. Any opposed, No. It is carried. Has the secretary a report of the work for the past two years, anything further?

L. T. Nicola: Yes, sir.

The Chair: We would like to hear that.

G. A. Irwin: While Brother Nicola is getting his report ready to present, I will read this statement from the Spirit of prophecy in regard to the removal of the society, which I referred to a moment ago:—

"Why do you not encourage the Michigan Tract Society and the International Tract Society to establish their offices in cities where there is a great missionary work to be done, and where their secretaries and workers may engage personally in missionary labor, and act as leaders in important missionary enterprises? Move out, brethren, move out, and educate your workers to labor for those outside the camp. Why do you hide your light by continuing to remain in Battle Creek? Get out, brethren, get out into the regions beyond."

L. T. Nicola: We have conducted some correspondence with the tract societies. I might state that we took hold of this line of work to promote the interests, to some extent, of the tract and missionary work. We have had a limited correspondence with the State secretaries; have suggested that it would be a very proper thing for them to look out for fields in which there was no work being done by the local societies, and to conduct correspondence with the laborers, to stir them up to the most active possible effort. The

International Tract Society during the last two years considered the South its legitimate field, and also some of the territories of the West, and new fields have recently been entered; that is, new foreign fields. We found that there were opportunities to put literature into the penitentiaries of the different States. We had correspondence with them. We went into some of the conferences with our correspondence, and found that the wardens in the penitentiaries were anxious to receive our literature, and to put it before their men.

In such cases we called the attention of the State tract societies to the opportunity that was open for them. We have distributed weekly, on an average, during the last two years, from ten to twelve hundred copies of the *Signs of the Times*. We paid for 800 copies, and the Battle Creek Tract Society and some of the State tract societies sent us some copies to distribute. We sent these copies to all the jails in the Southern fields; and where frequent correspondence was carried on, we had the opportunity of putting the "Life of Joseph Bates" into the jails, where we had the assurance that the book would be kept in the library for the prisoners. While doing this work, we called the attention of the State tract societies to the same work, and we have noted quite an increase in the work along these lines. Some States have accomplished very much in that regard.

Two opportunities have offered for sending literature to Alaska. Last fall we had the blessed privilege of sending to Dawson a large parcel of our literature to one of our brethren. I was personally acquainted with the man; hence I could write him more freely, and encourage him to use that literature during the long winter months. We have also sent reading-matter to another city in Alaska.

A few months ago a brother was found who had made arrangements to go to Porto Rico. He had traveled in several Spanish countries, and could speak the Spanish language. He wanted to go there to invest some means, primarily, and do some missionary work. We supplied him with some reading-matter. He went to Porto Rico, and has been in correspondence with us since. At San Juan he did not receive a very cordial welcome; but he sent us the names of over a thousand people who are owners of property, and who receive their mail in a box in the post-office. We had previously subscribed for a thousand copies of the Spanish paper published in Mexico, and we have been sending the paper to a large number of these persons. When he went there, he acted as colporteur, selling Bibles at his own expense; but he was not very successful, and decided to leave that field. He was, however, encouraged to remain longer, and so went to Ponce, where he found a more favorable opening for the distribution of literature than at San Juan. We have sent him an invoice of Bibles, mostly New Testaments, and I have received a letter from him since coming here which states that he is meeting with much success in the distribution of the Bibles and tracts we sent him. He says there are a large number of English-speaking people there who have not the opportunity of reading papers in English, because most of them there are in Spanish. He wants a large number of the *Signs of the Times* sent to him to distribute among people who can read them.

We have received the name of every post-office box holder in Mexico through the courtesy of Elder D. T. Jones, and during the last two or three months, have been sending literature to the Mexican people.

Dr. P. S. Kellogg is a surgeon in the United States army in Manila. His wife went there recently, and it was a privilege to send some literature with her. She promised that she would send us the name of every individual who would probably read with profit and interest, and we are looking for a good opening from that field.

Considerable has been done in sending literature to the West India Islands, and some to India; and clubs have been sent to China and to Liverpool.

In regard to the work for the blind, the International Tract Society owns a little machine that cost about \$175, purchased about three years ago. Twelve tracts, at least, have been run on this machine, in the two leading point systems, and these have been distributed gratuitously. Steps have already been taken to publish a paper for the blind on this same machine. The work is done by a blind person. It is not very expensive. It is rather laborious and slow, but perhaps can be done on that machine rapidly enough to meet the demand for it. Most of those who have read this literature have received it joyfully, and we have received their benediction as they can express it in writing; but of course, some have been disappointed in its character, because they wanted to have something that would be from the poets, or something of that kind. Some have expressed themselves as especially pleased with the tracts by Sister White, and the chapters from "Steps to Christ."

J. M. Rees: Last summer in Denver, Colo., a family accepted the truth who had a friend in Manila, and they were so much interested in it that they sent reading-matter there. The last word I had from them, just before I left home, was that that friend had accepted the truth in Manila.

Delegate: One of the soldiers in San Francisco, while in camp there, attended our meetings, and some of our brethren made his acquaintance quite thoroughly, and supplied him well with literature. He wrote back to us after he had reached Manila, and said that he was keeping the Sabbath, was very happy in the faith, and was anxious to distribute literature.

M. C. Wilcox: I have received two or three letters from an old gentleman in the United States of Colombia. Some one has sent him the *Signs of the Times*. He is over eighty years of age. He says his people are in a wretched condition, and he wants some one to come there, and bring them the gospel of the Lord Jesus Christ. He is Spanish, but he reads English.

The Chair: I understand there is a committee on plans and resolutions. Have they something prepared to present? If so, we will be glad to receive the report.

D. C. Babcock: In the absence of the chairman of this committee, I present the following by request:—

1. That in harmony with the advice found in Special Testimony No. 11, page 23, we would advise that the office of the International Tract Society be removed to some large, central city.

2. In response to the earnest call for literature for the blind, we encourage the officers of the International Tract Society to issue tracts to meet this want.

3. We suggest that a greater effort be put forth to circulate English literature, such as the *Signs of the Times*, *Present Truth*, and suitable tracts, among English-reading people in countries where the English language is not generally spoken.

4. That more effort be made to circulate our foreign literature among the thousands of foreigners in America.

5. That means be provided to enable the International Tract Society to provide and circulate foreign literature more extensively in the colonies of the various European nations.

W. C. Sisley: I move its adoption.

Voice: I second the motion.

The Chair: The secretary will read the first resolution.

M. C. Wilcox: There are two objects in moving to a large city. 1. That the secretaries engaged in the work in the International Tract Society, may do real missionary work. That should be true of all the State secretaries who are among us, even those who are engaged in the clerical work of the office; they should have an opportunity to do real missionary work a part of the time, say one day or a part of one day each week. I believe that it will pay our States to furnish enough help so that this can be done, and especially do I think that the secretaries of the International Tract Society should have that privilege. 2. It seems to me that an Eastern city would be better than a centrally located city. The International Tract Society should not only cover the United States, but other fields as well; for America is being covered quite thoroughly by organized conferences. The society should be at some point where there is more or less shipping, and thus get acquainted with the ships and those who have charge of them, and through the captains they can send out a great deal of literature to every port in the world. I need not multiply words. It is self-evident that the International Tract Society should be in touch with the nations of the world, and that a coast city where many ships were leaving, would give far better advantages than an interior city, where there is no such access.

The Chair: Our time is limited. We want to hear all that may be said, but we would suggest that those who have anything to say put it in the fewest possible words.

Following this many of the leading cities of the United States were named as desirable points at which to locate the International Tract Society.

E. J. Waggoner: I do not rise to plead for any city, but I rise to ask a question: Is this the *United States* Tract Society, or an *International* Tract Society? All that has been said here seems to have proceeded from the supposition that the United States was the whole world, and that we must, when considering to get the work in some central place, get it in some central part of the United States. If the United States bounds the circumference of the territory for which you are going to work, then your central position may be some central place in the United States. But if the circumference is the limits of the earth, why not look outside the limit of the United States?

There are quite a good many cities outside the United States, so I need not speak of any one. They will doubtless occur to you. When you see that many interests are centered in the United States, is it not worth thinking of, to get this part of the work in some other part of the world, for a center where not only good may be done in the locality, but where you can be more in touch with the world, even, than you can be in any city of the United States?

The Chair: I am sure that we could spend a good deal of time canvassing this subject, and not get to an end; but we are now near the time of adjournment. It may be that we shall have to leave this where it is now. The question is called for. We call for the next item. We are glad for these suggestions, and due consideration will be given to all of

them when the decision is being made.

M. C. Wilcox: I would move that the word "central" be stricken from the recommendation.

This motion was seconded, and carried.

Secretary, reading: 2. In response to the earnest call for literature for the blind, we encourage the officers of the International Tract Society to issue tracts to meet this want.

The question was called for.

Secretary, reading: 3. We suggest that a greater effort be put forth to circulate English literature, such as the *Signs of the Times*, *Present Truth*, and suitable tracts, among English-reading people in countries where the English language is not generally spoken.

M. C. Wilcox: I have received letters from some of our missionaries in foreign fields, saying that they wished they had the *Signs of the Times*, or some of our English papers, because they could help English-speaking people in the countries where they were, and it seemed to me that the International Tract Society could do a great deal of work in this way, by appealing to individuals to take clubs of our papers, for the use of our missionaries in foreign fields. That is all I have to say. It seems to me that this will commend itself to every one of us.

The Chair: I think that is very plain. The question is called for.

Secretary, reading: 4. That more effort be made to circulate our foreign literature among the thousands of foreigners in America. [Question called for.]

5. That means be provided to enable the International Tract Society to provide and circulate foreign literature more extensively in the colonies of the various European nations. [Question called for.]

Mrs. S. M. I. Henry: I do not know whether what I have in mind should be referred to any of these committees; but it will be necessary, if the work which I have in mind for the women is done, that I shall have some help, and that there should be something quite extensive in the matter of making it possible for me to communicate with our sisters in other countries and in other languages. Several of the brethren who have come in from other parts of the world have spoken to me already; and I want the name of every Sabbath-keeping woman in the world, and I want to make an effort to reach all these sisters with the most practical help that can possibly be given, to enable them to understand what the life of Christ, lived out in the every-day affairs of the home, will mean. This will require some printing, and some work which it seems to me would come under this head somewhere; so I just mention it to see what you think should be done with it.

Secretary: I will say that we had the pleasure of sending out something like 65,000 copies of Sister Henry's tract, "How the Sabbath Came to Me," in all the different States. It seemed to be proper that this should be done by the International Tract Society. Sister Henry prepared a letter which accompanied it. The brethren had sent in money to pay for this literature; but they did not send in enough; yet the society went ahead, and sent out all the literature, using what had been sent by the brethren in donations, and supplying the remainder.

Just a word in regard to the colonies of foreigners in this country. We have a large number of Bohemians in various parts of this country, and I have really felt a burden for that nationality in the past year. There are large numbers of them in and near Chicago. We have here in Worcester the largest colony of Armenians in the United States. They publish a paper in their own language, and

nothing is being done for them. If they could be interested in the present truth, it might be a most valuable means of introducing the work more readily in their home country.

L. R. Conradi: We have tried for years to get a canvasser started in Bohemia; but the government would not permit it. We have literature, but we have to give it away there. Over here it can be sold. We have tried it now for four or five years, but can not succeed. We have literature, and more is still being translated. We circulate it free; for we can not get a permit to sell it. In this country there are perhaps from 50,000 to 100,000 Bohemians who may be easily reached, it not being necessary to work against the government to get literature before them.

The Chair: If the International Tract Society should take hold of this work, circulating literature among the foreign population here, they will, in turn, send it to their friends in the old country.

Voice in congregation: I would like to ask what we have already published in the Bohemian language.

L. R. Conradi: "Steps to Christ," and a number of tracts, including some twenty-four Bible-reading leaflets; and we will supply them and others just as fast as there is a demand for them.

D. C. Babcock: I would like to refer to a large colony of Russian Jews now settled in Virginia. Literature in the Russian or Hebrew languages would be acceptable to them, I am sure, as they can not yet read English.

The Chair: We have gone through the report, and now we are ready for the adoption, if there are no further remarks on it.

H. S. Shaw: Why not say, "the various nations of the world," instead of confining it to the "colonies of the various European nations"?

The Chair: I think that something like that will be acceptable. As many as favor the adoption of the report, signify it by saying, Aye. Contrary, No. Carried unanimously. Is the Committee on Nominations prepared to report?

S. H. Lane: Should there not be some provision made, whereby the question of settling upon some location for the International Tract Society, be decided too, inasmuch as everything is so unsettled until that matter is definitely fixed.

The Chair: We see that it is the mind of the brethren to change it; and I presume the board will take it up, in conjunction with the General Conference Committee, and see to it at once, or as soon as possible. We will hear the report of the Committee on Nominations.

J. N. Loughborough: With the idea that the location of the Tract Society be removed from its present place, we thought that, wherever it was moved, it would be important to have some persons in that locality on the board. While we are called upon to present to you eleven names, we have only chosen nine, leaving two to be supplied when the location is decided upon. The names that we present, are: Geo. A. Irwin, I. H. Evans, Allen Moon, L. T. Nicola, W. W. Prescott, H. P. Holsler, C. H. Jones, Wm. Covert, S. H. Lane.

The Chair: What will you do with the report?

M. C. Wilcox: I move that the report be adopted as a whole.

R. M. Kilgore: I second the motion.

The Chair: The question is called for. As many as favor it, say, Aye. Opposed, No. It is carried.

I think that is all that belongs to this line of the work. It is now time for adjournment.

Inasmuch as many people from the

town and vicinity would come out to the service Sunday evening, it was suggested that Mrs. Henry speak, and that the conference adjourn until 8 A. M., March 6.

#### Distribution of Labor—Radical Changes—Special Meetings for Bible Study among Various Nationalities.

THIRTY-FIFTH MEETING, MONDAY, 8 A. M., MARCH 6.

The meeting was called to order by Elder G. A. Irwin. Prayer was offered by Elder H. S. Shaw. Minutes of previous day's proceedings were approved.

J. N. Loughborough: I wish to make a statement in regard to the report of the Nominating Committee in nominating officers for the International Tract Society. There was one thing that we omitted to state. Our attention was called to it afterward. But having such a large list of nominations to make, in all about 134 names to consider, some things slipped our minds. It seems it was the duty of this Nominating Committee to designate who should be the president of the International Tract Society, and who the secretary and treasurer. We labored under the idea that we were simply to name the board, and so did not designate these officers. We now suggest the name of G. A. Irwin for president, and L. T. Nicola as secretary and treasurer.

S. B. Horton: I move the adoption of the report.

M. M. Olsen: I second the motion. The motion prevailed.

J. N. Loughborough: There is another item that our attention was called to in regard to the officers in the Southern District. It seems to devolve on the conference to designate the local board of the district, the secretary, the secretary of the Sabbath-school association, and the district canvassing agent. So we submit this nomination:—

For local board of District 2: N. W. Allee, R. D. Hottle, S. M. Jacobs. Corresponding Secretary, Margaret M. Kessler. District Secretary of Sabbath-school Association, Mrs. A. F. Harrison. District Canvassing Agent, A. F. Harrison.

C. P. Bollman: I move the adoption of this report as a whole.

H. S. Shaw: I second the motion. The motion was carried.

The Chair: The Committee on Distribution of Labor have a partial report to make this morning, I believe. Elder Santee will read the report.

C. Santee, reading: Your Committee on Distribution of Labor would respectfully submit the following partial report:—

We recommend—

1. That Elder W. A. Westworth be invited to make West Virginia his field of labor.

2. That Elder E. E. Andross make England his field of labor.

3. That Elder J. M. Eriksson connect with the New England Conference.

4. That Elder S. F. Svensson connect with the Michigan Conference.

5. That Elder S. B. Horton go to Louisiana.

6. That Elder L. Johnson, after the annual meetings in Scandinavia the present year, come to America as a general laborer among the Scandinavians; and that Elder O. A. Olsen be recommended to give more of his time to the work in Sweden and Norway.

7. That Elder H. Shultz be requested to continue as a general laborer for the American-German field.

8. That Z. Sherrig be invited to make Denmark and Finland his field of labor, as a general canvassing agent.

9. That Elder J. A. Holbrook connect with the North Pacific Conference.

10. That Elder A. O. Burrill make New York his field of labor, taking the

place on the conference committee made vacant by the removal of Elder S. M. Cobb.

11. That Edward Loeppeke make Dakota his field of labor.

12. That Elder Valentine Leer go to Nebraska.

13. That Elder H. S. Shaw go to Montana.

14. That Elder A. E. Field connect with the work in Arkansas.

15. That Elder J. H. Behrens make Oklahoma his field of labor.

16. That C. Schaeffer go to Minnesota to labor.

17. That Elder N. W. Kauble take the presidency of the Illinois Conference, made vacant by the removal of Elder S. H. Lane.

18. That Elder J. W. Watt be invited to connect with the Minnesota Conference.

19. That Elder G. M. Brown, of Wisconsin, unite with the Nebraska Conference.

20. That Elder F. Stebbeds, of Nebraska, go to Wisconsin.

21. That Elder C. M. Gardner make California his field of labor.

22. That Elder N. C. McClure and wife be invited to make Arizona their field of labor, he taking the position of director of that mission field.

23. That Professor H. A. Henderson make Greece his field of labor.

24. That Elder C. N. Martin go to California.

25. That Elder I. N. Williams take the presidency of the Quebec Conference.

26. That Elder H. W. Pierce go to District 2, to labor under the direction of the superintendent.

27. That Elder E. Leland make Vermont his field of labor.

28. That Elder J. B. Ashcraft go to Kansas.

29. That Elder M. H. Gregory go to Oklahoma.

30. That Elder R. W. Parmele make Kansas his field of labor.

31. That Elder B. W. Marsh be invited to go to Kansas.

32. That Elder G. G. Rupert go to Colorado.

33. That Elder W. H. White go to Nebraska.

34. That Elder A. J. Howard make Oklahoma his field of labor.

The Chair: What is your pleasure in regard to this report?

M. H. Brown: I move that the report be adopted.

C. M. Christiansen: I support the motion.

The Chair: It has been moved and seconded that the report be adopted. The Secretary will read these names again, and instead of passing on each one, if there is any objection, time will be given for any objection to be raised; if there is no objection, we will pass from one to another.

The Secretary read the report.

The Chair: Now are you ready for the question? The motion is to adopt the report. The names have all been read slowly, as we wanted you to be perfectly free before you vote. Is there any objection to the report of the committee? All in favor of this will say, Aye. Opposed, No. It seems to be carried unanimously.

H. Shultz: I would like to say a few words. I wish you would let me have the privilege of gathering out the German laborers once a year, perhaps those in Iowa, Wisconsin, Minnesota, the two Dakotas, Manitoba, and the other centers, for perhaps a week or ten days, to study. I think it would tend to the unity of the faith if we could come together and study the Bible and the Testimonies; and I would suggest that the conferences in which the laborers work bear the expense of those laborers. Then

perhaps we might have a meeting for the southern part of the country in Kansas or Nebraska, with the request that the different conferences in which these laborers work bear their expenses to and from the meetings. I think it would bring us into closer touch with one another to have such a meeting as this once a year.

The Chair: I think this is an important question that Brother Shultz has raised. Have the delegates anything to say in regard to it?

J. W. Westphal: I think, as far as the Kansas delegation and the Kansas Conference are concerned, all would be glad for such meetings. I feel in sympathy and in harmony with the suggestion, and am sure that, Kansas being in the center, would welcome the meeting to that State. I have felt the need of such a meeting as this for some time. While our councils together with our American brethren are excellent, yet if we could get together and talk over the peculiarities of our field, it would be a help to us. I am in hearty sympathy with the suggestion.

L. Johnson: I want to say that the Scandinavian laborers have expressed the desire to have the same privilege.

C. McReynolds: I wish to speak in favor of this matter that Brother Shultz has suggested, realizing the need of it in the case of new laborers coming in. About three months ago the Lord brought to us a very efficient German laborer in Texas, who has been a minister for some twenty years in the Baptist church. He has accepted the third angel's message fully, yet we found it difficult to understand each other fully, being of different nationalities. We think that in this case especially, it would be profitable for such a man to have the privilege of attending a period of Bible study such as is here proposed.

O. A. Olsen: I think we have all appreciated the importance of such general meetings among our American brethren. We would hardly have thought it possible to carry forward, and keep the unity, of the work successfully, without such opportunities. Now it is just as important, and even more important, that this be done in these foreign tongues. If the way could be opened so that the Germans could meet in such a way, and the Scandinavians also, and the president of the conference would make it a point to be with them, he could come in and learn all about their work, and I think it would tend greatly to strengthen and unify the work. This matter has been under consideration by our Scandinavian brethren here, and we have felt that something must be done; and now, since you have passed a recommendation calling for Brother L. Johnson, who has labored the last ten years in Scandinavia, to come here as a general laborer among Scandinavians, we know this will be hailed with great joy by all our Scandinavians in America, and will give a new impetus to the work, and it will proceed much more rapidly, and show much more strength and vigor in its efforts. So I am decidedly in favor of the suggestion.

F. H. Westphal: I am heartily in favor of this proposition.

R. M. Kilgore: I am willing to respond to this favorably. The necessity for such meetings in connection with our foreign workers is certainly as imperative as it can be with any of our American workers, and I hail the proposition with great pleasure.

The Chair: There seems to be a general call for such meetings. I don't know that these delegates desire to take any vote on it. I think it is encouraging for them to have such meetings, and that the presidents of conferences will indorse them and stand by them.

R. M. Kilgore: Would it not be more encouragement if the conference should express itself by a vote?

The Chair: I thought it would be a good thing for the conferences concerned to express themselves.

H. Shultz: The work among the Germans is peculiar in some respects. Our people are scattered, and there ought to be a general meeting for them at least once a year. I am sure that this will help us to become fully of one mind; we especially need to study the Bible and Testimonies together. Some of our German laborers can not read English, and the Testimonies are not printed in German. How can you ask them to believe and preach what they do not know anything about? This has been the situation, and therefore I am sure you can see the necessity of our gathering together, and studying carefully these things.

After recess, the conference reconvened at 9.30 A. M.

The Chairman: Elder Allee desires to make a few remarks.

N. W. Allee: There has been a sentiment expressed in the proceedings of the conference, of interest and desire to see the work increase in the Southern field, for which I am glad. This morning I would like to make a few observations, based upon experiences. At the present time it is understood that this field is supported by the General Conference, except two small conferences; and the General Conference is supporting a number of workers there, at a considerable expense. I have been figuring up a little this morning; and not including the general laborers that have been sent into the field during the last year, nor any teachers in Graysville Academy, except the business manager; but including all the teachers of the Oakwood school, the regular list of paid laborers now amounts to \$434 a week, not including traveling or other expenses. Now three more laborers have been assigned to that field, which will raise the weekly allowance considerably more than that. It seems to me that a little different class of labor from ministerial effort should be encouraged just at present. We would like to have a limited number of energetic people encouraged to sell the *Signs of the Times* in the cities. I am fully persuaded that this is a profitable work for that field. They can enter the cities, and remain there week after week, and month after month, visit the people, sell the paper on the streets, take subscriptions by the month, and deliver the paper, carrying on this work continually. But this will hardly be self-supporting, and the persons doing it would need from \$2 to \$4 a week to keep up their expenses. We would like to have the privilege of encouraging a few persons to do this work, and therefore will offer the following resolution:—

We recommend, That the Committee of General Conference District 2, be instructed to encourage a limited number of persons, who seem adapted to the work, to take up systematic work with the *Signs of the Times*.

H. S. Shaw: I second the motion. And with that I want to say that this is just what I would like to see done.

R. I. Francis: I know from experience that a good, live man can do a good work on the *Signs*, and not only that, but get others, even not of our faith, to sell it.

The Chair: You have heard the motion. All favoring it say, Aye. Contrary, No. It is carried.

Elder J. N. Loughborough took the chair.

The Chair: Our meeting is to be devoted at this time to hearing some reports from our foreign missionaries who have not yet spoken. We will ask Elder C. A. Hall to make some remarks as his mind is led out, in regard to Jamaica.

C. A. Hall: Since the outline of the West Indian field was given by Brother

Haysmer, the superintendent, there have been many questions asked me concerning the work in that field. I do not know that I can do better, in the few remarks that I am permitted to make, than to deal with some details concerning my every-day work in Jamaica,—things which perhaps you do not see in our papers.

One year ago I baptized a young native who had been one of our worst opposers in a certain neighborhood. He had finally come to see and know and love this truth; and after his baptism, he went out with his Bible and a few little books to work in a neighboring district. About the first of September he wrote me that six persons were keeping the Sabbath as a result of his labors, and that he thought I should come to hold a meeting there, as the interest was great enough to warrant it.

The first difficulty was that of getting the tent transported into that locality. There are no horses, nor wagons, nor roads in that country; so the first thing was to get half a dozen donkeys and a dozen boys, and thus take the material across the ridges of the mountains. When we arrived at the place for holding the meeting, we could not find a level spot anywhere to pitch the tent, the ground being so broken up. We had to excavate a place, filling in one side, in order to make a level spot for the tent.

The first evening about thirty-five or forty came out. In that country I have taught the people from the Bible. I advance no theory or doctrine, but we simply search together out of the Word what is written therein. Nearly all the natives are church-members, though many have not been inside a church since they were christened. Hence it is no use to teach them Christianity. They will, however, listen to the teaching of the Bible. This community was composed of descendants of the aborigines of the island, the Indians, the same as our North American Indians in the States, and the Africans, they being mixed blood.

After a little time they became interested, and gradually the congregation was increased, until our tent was nearly full. Sunday afternoons we would have as many as the small tent holds, and sometimes more. The peculiarity which strikes me, in teaching such people, is that their faces are so expressionless. We do not know anything about what impression we are making upon them. My method has been, after two or three weeks, to take a book that I have, and write there, "We, the undersigned, do promise to keep all the commandments of God, and live according to the teachings of the Bible." After writing out something like that, at the close of a discourse I lay that on the desk, and say, "If any of you believe what we are teaching, come up here, and put your names down." I make no effort to stir up any feeling, but leave them to move as the Spirit of God leads them.

Voice: Do they speak the English language?

C. A. Hall: They speak English, but badly corrupted. A stranger has to become accustomed to it.

I continued the meetings for several weeks. Finally, one evening, they began to come up and put their names down there; and in a few days about fifteen had signed. Others became interested, and invitations came from other places to conduct meetings. In the course of a few months there were thirty or forty names on the paper. Some of them were begging for baptism. They would come to my tent, and sometimes stay half a day or more, talking about the truth; and some would remain so late that I had to send them home, that I might rest. I finally told them that we would

have a baptism the next Sabbath. There was no possibility of administering the rite in this place, up on the ridges; so I told them if they would go over to the place where I had raised up a church just before coming there, and where I had constructed a pool in which to baptize, I would baptize them. I went there the night before. The next morning nearly the whole company came up there, headed by an old woman, who was the mother, grandmother, or great-grandmother of nearly the whole community. She made the journey with the rest, that she might be baptized.

We had the service early Sabbath morning; and sixteen were baptized at that time. When I came out of the water, and was asking the blessing of the Lord upon those candidates, I began to hear sobs all around in the crowd. When the prayer was closed, everybody in that vast congregation was sobbing and weeping. I never witnessed such a scene in all my experience. These demonstrations of the presence of God in our labors with that kind of people, is what binds us to them.

After this was over, we had a quarterly meeting a little later in the day. I had not had time to instruct them on the ordinance of feet-washing, and did not during the day, as the time was so fully occupied; so I felt somewhat apprehensive of what those in the new company might be brought up to in this experience. No sooner was the opportunity given, however, than the new company heartily joined with the old in this ordinance. In the evening the people returned to their mountain home, climbing those steep and dangerous paths over the ridges, and singing joyfully on their way. More are now ready for baptism; and when I left, there were fifty-eight names on the book.

The public schools are generally attended by the children up to fourteen years of age, so that they can read, after a fashion. The prevailing religion is Church of England, although where we are, they are nearly all Baptists. We find that the Spirit of God does, even for the most vile, just what it does here in the slums of America. It cleans them up, straightens them up, and makes reliable men and women of them. When we teach them out of the Bible, it seems strange to them that there are such things found in it. We do not have to preach about Babylon, and tell them to come out, and all that; but they find, for themselves, that they have been kept in error; and they turn against the old delusions.

F. H. Westphal: As the Lord called the children of Israel from the most intelligent and enlightened and popular nation in the world into the wilderness, in order to tell them that he was their God, so the Lord has also called peoples from other nations into the various countries, in order that he may tell them that he is their God. In 1844 we reached Buenos Ayres, a city of about 700,000 inhabitants. In a small village where we were obliged to stop, I met the first German Russians. At Crespo, after three weeks' labor, I organized a church of thirty-six members. At San Cristobal, where we went from Santa Fe, we found a German-Swiss family keeping the Sabbath of the Lord. They had taken up eleven concessions of land (a concession is about 80 acres), where they had intended to make their home. After some strange and interesting experiences, the whole family accepted the truth, when it was brought to them, and they are still faithful.

From this place I returned to Buenos Ayres, and visited Crespo, where I remained several weeks. Each Sabbath there was baptism, and the work there

has grown until we have a new church of 127 members. We afterward went to Santa Catherina, where there were about twenty keeping the Sabbath from reading the *Hausfreund*, the German paper. I appointed a meeting in the city of Brusque, and hired a house in which to hold it. When we came to the time of the meeting, the man who rented us the house demanded the key. He said we could not hold the meeting here; his priest had pronounced a curse upon the individual who would rent a house to us for the meeting. But another person opened his house for that evening, so we had a meeting. Not being able to secure a permanent place for meetings, we held our meetings in the street, and there organized the Brusque church, baptizing twenty-three. Before leaving that place, a merchant desired to have meetings in his house. He had a few friends that he had invited, whom he wanted to hear the truth. While holding the service there, a number of large stones were thrown through the windows into the room in which we were; but they did not injure any of us. When we saw that the Lord had protected us, we all united in praise and prayer. That merchant with his wife accepted the truth shortly after that. The church has now sixty-five members, and is still growing. They have built a school-house.

From there I went to Joinville, where there are a number of Sabbath-keepers. They were not Seventh-day Adventists, but they were interested in our work. I remained there a few weeks. Since then, the work has grown to a church of about sixty.

From here I returned to Buenos Ayres, where my family were with a sister, who had accepted the truth. When I returned, I found that our little girl, Helen, had gone to rest, to awake in the first resurrection. It was a hard experience; but it led us all nearer to the Lord. We have not felt like murmuring or complaining at all; for we feel that God has laid her away to rest until the time of trouble is over.

At San Cristobal a man whom I visited came into the truth through reading "Great Controversy." He had a family of ten children; and after I had been there a little while, they all desired baptism. There was no stream there in which to administer the rite; and in their extremity, they proposed that they be baptized in the well. Into this I was let down in a bucket, and the others by ropes; and down there in the well, fifteen feet deep, I baptized them. The scene was a solemn one indeed; and truly it seemed like going down into a watery grave to arise in newness of life.

From every part of the country there comes the Macedonian cry. I might give many other instances where the Lord has wrought wondrously. We have had trials there, and things have taken place to try our faith; but I can say that I would not exchange the experience I have had for anything in the world. My heart is greatly attached to the work there. I sincerely hope that the good work will go on till it closes up.

Brother Kelley: In the few minutes left I hardly know what to say. I will, however, speak of the northwestern part of South America, called at the present time, the Republic of Colombia. All the people here are Christians. That is, if you go to talk with them on any other basis than that they are Christians, you close the door for further work with them. This I have learned from my own experience. They are kind-hearted, and will do all for you that their abilities will permit. At the same time there is such a combination of circum-

stances, both good and bad, that it is impossible to give a correct description of the conditions that exist there. Briefly stated, these people are descendants of the original Indians, the negroes, and the Spaniards. No such thing as a color line exists there, so intermarriage obtains among all classes.

That country has 5,200 square miles of territory, and between four and five million inhabitants. About one fourth of this territory is occupied, 225,000 of the inhabitants being wild Indians; that is, Indians who have never been brought under the influence of the white man. They have maintained their independence. If we go to the east of the mountains, which divide the country into three general departments, we have the northern limit of this great dark interior of South America. We speak of dark Africa, but right here in the heart of South America there is a country just as dark as darkest Africa. Yet the general character of these Indians is different from that of the North American Indians. Instead of being fierce and of a fighting disposition, they are, as a rule, docile and tractable.

There are less than 150 miles of railroad in the country. In going from Cartagena to Bogota, a person must travel 65 miles by rail, 550 or 600 miles by steamer, 15 miles by railroad, 80 miles over mountains (this alone taking three days), and 30 miles more by railroad.

Bogota was founded in 1538, and now has a population of 120,000. It is situated on a plateau, elevated 8,750 feet above the level of the sea. The thermometer ranges from 65 to 70 degrees the year around. It seldom ever goes as high as 80 degrees in the sun. The months of December, January, and February, are the summer months, when the people go to the mountains. It is nothing uncommon for the business houses and banks to close for from three to fifteen days at a time, to take a summer vacation. I have known the bank of Colombia to be closed for two weeks at a time.

The people are religiously inclined. At the sound of a bell, they take off their hats. If they are talking to you when it rings, they will stop and say their prayers. At the sound of another bell, when the procession comes down the street, the ladies drop down upon their knees, without thinking as to the nature of the place where they are standing, whether it be muddy or filthy, and bow their heads nearly to the ground. This custom is invariably followed by all classes.

As a rule, they hold the Bible in more veneration than we do. When they find that the Bible tells them a certain thing, they do not argue against it. There is a general desire among many of the people to find out something about other religions; and I know that there must be many honest souls who will yet receive the truth.

We are not allowed to sell our publications in Colombia. We can circulate literature only by free distribution. The laws are such as to make it a penal offense to sell literature which is offensive or subversive. Under the head of subversive literature comes that which may speak against the religion of the country or its dogmas.

A few days before I left, when I was going my rounds distributing literature for the last time, I asked the people how they liked the papers; and they all felt grieved that there would come to them no more papers. I wish I had time to tell you more concerning this interesting field. I will try to give more information through the papers.

The Chair: We will listen to Elder

Lewis Johnson a few minutes about Finland and Iceland.

Lewis Johnson: It is a little over six years since I began work in Finland; and at the same time I had a brother who visited Iceland. Now we have laborers in both places, and the Lord has blessed us there. Brother Conradi's field adjoins Finland, and the United States is near neighbor to our field, too, as the Danish possessions reach over to Iceland and Greenland, not far from North America.

When we began work in Finland, Elder O. Johnson and two Bible workers were sent over. At that time we thought that nearly half the inhabitants spoke Swedish; but afterward we found that only one fifth or one seventh can speak both languages; hence the work has gone rather slow, as we have not been able to work in their own language, but have to resort to the use of an interpreter.

We have at present three churches, with a membership of about sixty, the largest of which is Helsingfors, the capital of the country. Recently Elder John Hoffman, of Iowa, has moved there with his family, and we trust that the work will be continued with success. A young man has lately been sent there from Sweden to assist him, and to learn the Finnish language. It is hoped that he will develop into a valuable worker for the Finns.

Our book work in Finland has many encouraging features in connection therewith. Since our work began, there has been sold nearly \$25,000 worth of publications in the Finnish and Swedish languages. The law of the country does not permit books printed outside the country to be sold in the country; hence we have done all our publishing work in Helsingfors, the expense and business responsibility resting upon the Christiania publishing house.

The country is being influenced by Russian laws more and more, and I fear that in time we can not work so freely as now. The language is difficult to learn, and this has handicapped us to quite an extent. But, as I said, we are planning to overcome this obstacle, and carry forward the work more actively than heretofore.

Iceland is an interesting colony of Denmark. During Elder O. Johnson's visit of nearly six months, he did what he could to arouse an interest, and distributed a considerable amount of literature. It was at last decided to send Brother Ostlund. He came to Christiania as a boy, worked in the office, became converted, was filled with the missionary spirit, and after a while began to labor in the cause. He is a faithful laborer. He was sent over a year ago last fall. He had to go from Christiania to Copenhagen, to get a boat. When the boat was passing Scotland, it stopped at a port where several passengers embarked for Iceland. After going on for a time, one day this missionary noticed a man who was conversing to others on religious subjects. He made inquiry, and found that the man was an American, and was going over to Iceland to do missionary work. In brief, the American was no other than a Seventh-day Adventist. He had heard the truth in America, had heard that the Danish Conference were expecting to send a man over to Iceland, and had decided to go to Iceland to help this missionary, as he had a command of the Icelandic language. In this way Brother Ostlund met the very man who had been expecting to join him in labor when he arrived in Iceland. It was a coincidence that they happened to meet on the same boat on their journey to Iceland,—a chance meeting in which I believe the Lord had a hand.



The Lord has blessed Brother Ostlund there very much. He arrived there about the first of November; and on the first of January spoke his first sermon in Icelandic. He had studied it somewhat before he left, by himself; and we all think that the Spirit of the Lord in a special manner enabled him to learn the language in that brief period. Of course he had been holding meetings in the Norwegian language two months before; but he advertised that he would speak in the Icelandic language that night, and the people flocked to the hall and filled it, and many could not get in. He wrote to me that the Lord blessed him wonderfully. In the papers the next day they said that it was wonderful that Elder Ostlund, a Seventh-day Adventist, sent there in November, could now speak their language; and they also added that he spoke it very correctly.

When Brother Olsen was there, he became acquainted with a Lutheran minister who was very much interested, and had left the state church and established a free church. He became much interested in the truth, and accepted the Sabbath. Although it has been decided that I am to do work in this country, my heart will be over there, and I shall trust that your prayers will always be sent, together with some of the means, to that people.

On motion the meeting adjourned till three o'clock.

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#### Sabbath-school Work—Religious Liberty Association Officers.

THIRTY-SIXTH MEETING, MONDAY, 3 P. M., MARCH 6.

Elder Loughborough in the Chair.

Prayer by Elder E. E. Andross.

The Chair: Brother Irwin requested me to occupy the chair. The brethren are still detained on important committees, working up matters as fast as they can. I think Brother Brown wishes to introduce something relating to the Sabbath-school work.

M. H. Brown: We made a request to the General Conference Committee which I will read, concerning the Sabbath-school work:—

In view of the importance of the Sabbath-school work, and that we have had no general field worker laboring in its interests for many years, the Committee on Plans for Work, announced by the president of the International Sabbath-school Association would respectfully request that the General Conference support a general field laborer for the Sabbath-school work, said laborer to be selected by the executive board of the International Sabbath-school Association, by and with the consent of the General Conference Committee."

This was brought before the Committee, and perhaps it may be well to state, briefly, the reason why this request was presented. We might say, in the first place, that much is expected of our Sabbath-schools in the support of the cause financially; but very little is done to build up the Sabbath-schools. And in evidence we wish to call your attention to some statements that the Lord has made concerning this matter. This was presented in the address of the president.

"The Sabbath-school, if rightly conducted, is one of God's instrumentalities to bring souls to a knowledge of the truth. Our Sabbath-schools are nothing less than Bible societies; and in the sacred work of teaching the truths of God's word, they can accomplish far more than they have hitherto accomplished. The Sabbath-school, when rightly managed, possesses a marvelous power, and is adapted to doing a great work. The in-

fluence going out of the work should improve and enlarge the church. There is a most precious missionary field in the Sabbath-school."

I am afraid that we have sometimes turned this around, and in our minds it has been something like this; in fact, this passage has been quoted to prove that the Sabbath-schools should support the missionary work; but the statement is that the Sabbath-schools are a precious missionary field. There is a missionary field in the Sabbath-school. Then we ought not to feel, when we purchase supplies and necessary helps for carrying on Sabbath-school work, that our money is not being used in the missionary field. It is a missionary field.

We would not convey the idea by this statement that all the money should be used in the Sabbath-school. That is not the idea; but we should dismiss the idea from our minds that the Sabbath-schools are not themselves missionary fields; for they are; and if there are now omens of good, they are only indications and beginnings of what may be done.

We notice another statement or two here, which shows that our Sabbath-schools have not received the attention that they should have received. We do not magnify the Sabbath-school as the most important branch of the work. All we plead for is that the Sabbath-school shall have its place, and receive the proper attention.

The Lord says again: "This is one of the branches of the work that is crippling along for the want of efficient, discerning men and women who feel their accountability to God to use their powers not to exalt self, not for vainglory, but to do good."

It is not simply for those to labor in the Sabbath-school,—young people, and girls, and flighty persons that have not that solidity of character and standing, and influence that will enable them to be real teachers of the word of God, that can not carry an influence with them for good to build up the church. This says there is a lack in that respect in our schools, that the standard should be elevated, and we ask that our laborers throughout the field strive to elevate the standard in our schools.

Now as evidence that the Sabbath-schools are not receiving the attention they should, we will call attention to another statement in connection with the corresponding secretary's report. This is a statement the Lord makes also: "There is a dearth of educated ability among us, and we have not men who are sufficiently trained to do justice to the work of managing our Sabbath-schools and churches. There is more need now than ever before that our young men and women shall be intellectually qualified for the work."

Now what are the facts? I want you to note this point carefully. In almost all our conferences there are those who are elected as officers of our Sabbath-schools and yet even those that are especially elected and set apart for that work are not given the opportunity to do that work. I do not say it is possible in every conference, especially in the weaker conferences, for them to devote all their time; but the facts are stated in the report of the corresponding secretary:—

"The great majority of the officers have other burdens in the conference, tract society, Signs work, and other lines of work, so that with many of them the Sabbath-school work must take a second or third place as regards time and thought. How can good work be done in this way? How can State officers train and discipline the local workers when they have

had no training themselves, and have in many cases hardly half their time to give to the study of this work?"

These are very pertinent questions, which I trust our conference officers will carefully and seriously consider in the light of what the Lord has said. Much is realized from our Sabbath-schools. They have given each year about \$40,000,—\$25,000 a year to missions. I have a statement here which emphasizes this. I am glad that the attention of our people at this General Conference has been called so forcibly to this important subject, by Sister Henry and others, and that the Lord is turning the hearts of the fathers to the children in this time, and I trust that the good work will go on. This is the statement made. You will find it on the first page of the Review of January 10. The article is entitled "A Neglected Duty."

"This commission has been given to every minister and worker. But the work has been neglected. . . . It is not the ministers alone who have neglected this solemn work of saving the youth; the members of the churches will have to settle with the Master for their indifference and neglect of duty. The Lord is not glorified when the children are neglected and passed by." What is this commission? "Feed my lambs." The very first commission given to Peter was, "Feed my lambs." I don't mean by that that it was first in importance, but that the work of feeding the lambs is a part of the gospel commission to the minister of Jesus Christ. And you will remember another statement to our ministry, that there should be a little corner in their sermons for the children. Let us not forget it, brethren. Certainly this commission has been given to every minister and worker, and the Lord says the work has been neglected. We have done it in the past, and may the Lord forbid that we should do it any more. Give the children the place they ought to have, encourage them, and don't pass them by as of no consequence.

I have here a statement of what we desire the district superintendent to do:—

1. Due attention to the Sabbath-school work and general meetings.

2. Efficient help for the Sabbath-school work in each conference located in their respective districts.

3. Proper representation of the Sabbath-school work at the General Conference sessions.

We have been able to hold only a few of these council meetings here, because the meetings of the conference have run over so much and the delegates have been so tired and so busy; and when we have held them, we have had only from two to half a dozen or ten brethren and about twice as many sisters. This was not because of lack of interest; and I mention it simply to show how the Sabbath-school work has been relegated to the rear.

Just a word in conclusion to the presidents of conferences. We want your co-operation and your help. We will correspond with you, and will furnish you with the material which may assist in the work, and we earnestly plead that our district superintendents and conference officers shall co-operate with us in building up the Sabbath-school work, and placing it where the Lord would have it placed in our midst to do the work which he has for us to do.

M. C. Wilcox: I am persuaded that it is "high time that we awake out of sleep," "redeeming the time, because the days are evil." Of course there is no such thing as redeeming the time in the

sense of getting back a moment that has ever gone; but it does mean that we are to buy up, or redeem, the opportunities that come to us by the sacrifice of everything that is necessary to do it. This is true in every branch of God's work, and especially in the Sabbath-school. This means much when it comes to breaking off old, cherished habits. There is so much uncertainty in the world; so few really have any foundation on which to stand, or know where they stand, that great opportunities are given us to spread the light of truth as it is in Jesus. I have especially thought of this since Sister Henry has been talking, and in my own home I see where I have neglected many opportunities to do what the Lord would have me do. God gives us opportunity and privilege of working for our children and through them. We want to be able to discern the opportunity, and buy it at the sacrifice of everything else that stands between us and that opportunity. I have thought many times of the parable in 1 Kings the 20th chapter where the prophet came to Ahab as the king passed by. "Thy servant went out into the midst of the battle; and behold a man turned aside and brought a man unto me and said, Keep this man. If by any means he be missing, then shall thy life be for his life, or else thou shalt pay a talent of silver. And as thy servant was busy here and there, he was gone." So God gives us precious privileges and opportunities to work for him, but of how many will it be said, "While I was busy here and there, that opportunity was gone." These things have rested upon my mind with heavy weight, not only in the Sabbath-school but in all our work.

H. W. Reed: The Sabbath-school work lies close to my own heart. I first learned the truth in 1859, when Elders Loughborough and Steward came to Lodi, Wisconsin, and preached it. From that time till this I have always loved the Sabbath-school work. I believe that one reason why our Sabbath-school work is languishing is because so many excuse themselves from doing because they think somebody else is going to do. In the Sabbath-school there is a work for every person from the elder down. There is no better privilege among us than the Sabbath-school for developing character, and leading the mind to the Saviour. It is very easy for the young mind to receive conceptions of truth.

The Chair: Has any one else anything to say on this Sabbath-school work?

S. H. Lane: If the discussion is closed, I would like just a few moments. I would like to know if the brethren would like to have me talk *at* them, or *to* them? [Congregation: To us.] If you want me to talk to you, stop reading, everybody; sit up straight, and look at me. I want to talk for a few moments about a work that is the basis of every line of work that we have, and that is getting the truth into new fields. I remember that our earlier conferences were devoted to the consideration of how to get the truth before those that never heard it before. I am fully convinced that before this work closes, we shall get back to that very thing; and I believe, too, with all my heart and soul, that the time has come in this very year 1899.

We used to run the tents; and brethren, we did run them; that is, we kept them on the run. Why, when Brother Loughborough came to our home, in 1853, how long do you suppose he stayed?—I think it was less than two weeks. Was it not, Brother Loughborough?

J. N. Loughborough: A little over a week—about ten days.

S. H. Lane: That is what I thought.

He did not go into all the minutiae of the truth; but he preached the thing, clear, straight, plain and direct; and those who did accept the truth became frames to the after-building. Indeed, the Lord said that that would be the case. Those who did accept the truth (I will not say that they were persecuted) had everything to bear. We were looked down upon, and ridiculed; and we studied the truth not merely to discuss it, but to see if it really was the truth; and when men and women did that, they became so well posted that it was almost impossible to turn them from it.

I feel very anxious that every president—and I am going to talk with you a moment, my brethren; for I have been with you almost from the first—shall do everything he can this summer to labor in new fields, and to get those under him to work in new fields. I believe that every minister should go into new fields; and what is true of this country, is true of every other country. If we go into these new fields, and get the cause established there on a substantial basis, shall we not see new delegates to this conference two years hence? We would see the work carried on in every branch.

H. Shultz: You know the saying, "As busy as a bee," but there is nothing more lazy than a bee if you feed him. A bee has the honey right at his door; he will not work a bit, and the same is true of the churches. If you quit feeding the churches, they will get out and go to work for themselves. I am in favor of, and in perfect harmony with, the idea that our workers all over the field, and the field is the whole world, should strike out into new fields as well as the ministers in the conference.

I am no hand to make a speech, but I want to say this in regard to our Sabbath-schools: That preacher who goes out with the third angel's message, and has no interest in the Sabbath-school work, does not know very much about the message. I do not see how he can get out and raise up a church and not teach the principles of the Sabbath-school. We have been hearing from Sister Henry in regard to the home training of children. The child should be trained from the time he is born, and I might say a long time before he is born, and thus be led on step by step. The Sabbath-school is closely allied to, and comes right in connection with, the home training. What is a school for, anyway? Is it only to bring our own children under its influence? Isn't it to bring other people's children, who have no home training, to Jesus Christ? If there is anything in the world that should lay close to our hearts, it is our own children. We should train them at home. The father and mother should be united in the training of the children, and teach them the ways of the Lord. When we go to the Sabbath-school, we are to study the word of God. It has been said, time and again, that the Sabbath-school was a stepping-stone, but it is a part of the church.

When I go to Sabbath-school, I would rather take a class of little children all the way from six to twelve, than to take these old heads. I can teach the children; but these old heads are as hard as a stone, and you can not teach them very much. You can get up an argument with them, and that is about all. But the child takes in everything with his eyes, his ears, and his heart. When I go to Sabbath-school, give me a class of little children. That is my delight; because then I know they are going to believe what I say. When I was a child I would read a text over once or twice, and I knew it; now I can read it over

half a dozen times, and not know it. If the children store their minds with Bible texts, they will not store them with something else. If they store their minds with useful knowledge; they have not much room left to learn evil.

I would like to see every one of us go to work as we never went to work before, and I believe we will after this conference is over. The good things we have had here should certainly raise us a notch higher than ever before. They should make us more zealous; and if we do not become more zealous, we shall retrograde. I am glad that the cloud has been lifted, and the sunlight has come in.

The Chair: We will now have a recess of ten minutes.

After recess, Elder Irwin in the chair. The Chair: What is the pleasure of the conference?

Allen Moon: I think the Committee on Plans has some further report.

S. H. Lane: The Chairman was called away, and asked me to state that the secretary would read the report. If the secretary is present, he will come forward.

H. E. Osborne, reading report of committee: That Article 2 of the constitution be amended to read as follows: "The object of this association shall be the promulgation of the principles of liberty—Christian and Constitutional."

2. That Article 4, Section 1, be amended as follows: "The officers of this association shall be a president, vice president, secretary, treasurer, and executive committee of nine."

M. H. Brown: I would like to raise a question concerning the recommendation there for this amendment to the constitution, if it would not correspond with the action in the election of officers, because we have elected a recording secretary, and a corresponding secretary is to be provided for. It does not harmonize with the proposed change.

Allen Moon: Under the present arrangement of making the organization more effective, it occurs to me that the original plan of having the president, vice-president and recording secretary members of the board is the better plan, and then the corresponding secretary need not necessarily be a member unless it is thought best; and the corresponding secretary will have much more to do, and also the recording secretary. It occurs to me that the original plan is a better one.

D. W. Reavis: Now this matter was thoroughly discussed last spring in our council, and it was voted that we dispense with the office of recording secretary, and it was found afterward that we were unconstitutional, and as it was not at the regular meeting of the association, it was decided that we postpone that change until this time. So the change has been suggested here. Every recording secretary that has ever been appointed for the association has considered the office simply a make believe; it has never amounted to anything; and even when the association was in its fullest prosperity, the office was not really needed. It was just simply a member to show upon the books, and one more name to appear on the letter-head and stand as a figurehead. The secretary of any association ought to be in all its meetings whether he is an officer or not. It also makes a continual expense in transporting the corresponding secretary from place to place to record the minutes. Suppose, for instance, the recording secretary is in the East, and the board calls a meeting in Chicago; then we would have to transport the corre-

sponding secretary clear over to Chicago to record the minutes, whereas the secretary of the association who would be there might record the minutes just as well as the recording secretary could. For my part, I am of the opinion that the corresponding secretary is not necessary in that way, and the office of recording secretary is simply a burden upon the association that is not really needed.

C. P. Bollman: The question has been raised, and is in the minds of some, What is the propriety of using the word "constitutional," when it is in reality an international association? It would seem by this that we narrow the work down to our own country, whereas the name makes it international.

E. J. Waggoner: Why not make the name in harmony with the association? It is set for the defense of religious liberty, and why not call it the Religious Liberty Association? Religious liberty is the same the world over.

A. F. Ballenger: It has sent money to England, Australia, Canada, etc. In this sense it is international.

The Chair: You have heard the reading of the report. What is your pleasure?

C. P. Bollman: I move the adoption of the report, considering the recommendations separately.

M. H. Brown: I second the motion.

The Chair: It is moved and seconded that these recommendations be adopted. The secretary will read them one at a time.

The recommendations were read and approved.

The Chair: We will ask for the report of the Committee on Nominations for the Religious Liberty Association.

J. N. Loughborough, reading report: For President, Allen Moon; Vice-President, A. T. Jones; Secretary, D. W. Reavis; Treasurer, to be appointed by the General Conference Committee in counsel with the International Religious Liberty Association Board, after the location of headquarters is decided upon. Executive Board: Allen Moon, A. T. Jones, N. W. Kauble, A. J. Breed, Will D. Curtis, D. W. Reavis, W. N. Glenn, Geo. B. Wheeler, J. O. Corliss.

The Chair: You have heard the report; what is your pleasure?

J. W. Watt: I move the adoption of the report as a whole.

F. M. Roberts: I second the motion.

Carried.

Following this business, Brother Balcom, a Baptist minister; Brother Nelson, a First-day Adventist; and Captain Norman spoke earnestly of their convictions of the truth, and of having just kept their first Sabbath. Below is a brief synopsis of their Testimonies:

Brother Balcom: It is very kind of you to give me this privilege of speaking, when you have had such a pressure of business, and you have almost grown wearied with it, although I suppose the strength has been equal to the day. The path of the just is as a shining light, which shineth more and more. That has been my experience the past week. Two or three have asked me how my courage is. How can it be anything but good, when God is with it? How can we grow weak, when the everlasting arms are encircling us? I have been resting on those arms for strength and courage, and I have not known a moment of disappointment. Now I go into this work with power, friends. Christ is coming soon. O, I would like to tell you what he has laid upon my heart; but I do not feel that I ought to tell you this afternoon. Brethren, this people is going out from one place to another, and they will have victory, victory, until the whole world

shall know the message, and the elect shall be gathered out of Babylon, and Christ will come to claim his redeemed.

Congregation sang "What a Friend We Have in Jesus."

Wm. Ostrander: We have with us here another minister, a First-day Adventist, who has just kept one Sabbath. His name is Nelson. I would be glad to hear a few words from him.

The Chair: We shall be glad to hear from you. Please come forward, brother.

C. H. Nelson: Brethren, I am surprised that I am called on to say anything in regard to this matter; yet I am very much pleased to make you all know that I am on the side of truth, light, and liberty. Some years ago in the Methodist church I was upholding the doctrine of immortality as taught by them; but after a season I came to see that there were truth and light in the Bible, which never had been revealed to me; and as it was my prayer that God might reveal to me the secrets that were in his word, and give me all the light there was, I began to see that there was a depth to the truth of God which had never been revealed. As I began to see that there was truth in Jesus' coming, and the kindred subjects, I began to walk out and speak upon these subjects, and you know the consequence. I was not needed in that locality. I stood upon the promise of Jesus Christ; and consequently I was with the First-day Adventists; later, I began to get other truths, and consequently I have found it necessary to make another change. Just before I made the change from a Methodist to an Adventist, I was the leader of a praying band in the western part of Massachusetts. One day when visiting a co-worker, I espied a copy of "Bible Readings." They told me to put it away, that it was a book that would corrupt me, and consequently I put it down. I borrowed the book, and read it; and after reading page after page, I began then to see that Jesus was coming, and many other truths which I have not time to tell you to-day. But O, that truth came home sweetly to me! I do delight to-day in the truth; and as I have stepped out on the promises of God, I intend to declare the truth to the uttermost.

F. H. Westphal: Here is Captain Henry Norman, who has kindly consented to say a word.

Chairman: Captain Norman, come forward, so we can hear you.

Captain Henry Norman: Friends, here is the baby of the family. Of course you all know that I am not a minister of the gospel, but I thank the Lord that I found this people. [Voices: Amen.] Quite a number of years I have been looking for some one who believed about as I did, and I have tried to base my faith on the Bible. I am glad that the Lord in his mercy brought me up to this place. I started to go East, and the Lord has led me West. About two months ago, I left Singapore, bound for Glasgow, to have my ship repaired. When I got there and got the ship ready to go to sea, some one said to me,—not man, but the Lord,— "You go home." I finally decided to go home. On my way to this country, the Lord sent Brother Westphal, and he told me of a people called Seventh-day Adventists. I know something about you. I saw five of your people, I think it was, about eighteen years ago, down in Texas, picking cotton on Sunday. I am glad that I have found you, and I am here to stay. [Voices: Amen.] Last Saturday was my first Sabbath; and with the Lord's help, I intend to serve God faithfully. I have given myself and all that I have to the Lord. I simply want to say that I want you to pray for me. My life is in the hands of God. Some one has said, "You can make money." Well, I

want to tell you this, brethren: I never expect to make another dollar in the world. I don't want to. But I do want to serve the Lord, so I am glad I am here. And I want to say to the brethren, that I have never seen a class of men like you before. Before coming among you, if I had been among a class of men that had said such sharp things about one another as you did, I would have taken off my coat and wanted to fight. But I took it for granted that you had something that I did not have; and I am glad that I have it now [Voices: Amen.] I am glad to be here now. Pray for me, and I will pray for you.

Mrs. S. M. I. Henry: I want to thank you for the manner in which you have responded to the work which the Lord has given me to do. I came up to this conference, scarcely knowing how I would be received in this work, because I had not heard from very many of the ministers about it, and I did not know just how you would feel about it. I want you to know that I feel perfectly convinced and satisfied that I have your sympathy and support. You have taken hold of the burden which the Lord has laid upon me, so that it has grown light as I have gone on from day to day in this conference, and have brought the matter before you.

Now I have one other thing to say, which has been resting upon me very heavily for a day or two, and that is concerning a danger which I recognize among this people—a danger of spiritual paralysis; a resting upon the fact that the Lord sends special messages to meet special needs, through his servant to this people; and in knowing this fact, and resting upon it, each man for himself, which is the privilege of this people. When a question comes up which ought to be settled quickly, under the influence of the Spirit of God, upon principle, instead of practising the self-denial, instead of bringing yourself up to the point of consecration and that earnest self-surrender to God which would bring you to the place into which you could yourself see, in the light of the Spirit, just what to do with that case, you think, "Well, we will get help through Sister White;" and then you just leave it. You lay the burden off on her, instead of carrying it yourself.

I do not think this is fair. I want to make an appeal to my brethren right here. I want to exhort you earnestly to bring yourselves up to the point from which you can settle every personal question yourself; and when every personal question is settled, you will come together in conference, and be able to settle conference questions. I know that this is the privilege of every one of us. God is no respecter of persons, and he is perfectly willing to give that measure of the Holy Spirit to every one of his servants that will enable them to see clearly, so that we shall not be obliged to wait, as I said the other evening, six weeks to get an answer from the Lord.

I want to tell you that my heart has greatly rejoiced in the work as I have seen it go forward in this conference; and I feel strengthened. I am glad that I am a member of this body, and I thank you more than I can express for the brotherly kindness and patience which you have manifested toward me. I have come to understand my brethren better; and my heart is with you in every good work, as far as the Lord will give me strength to do it.

The meeting here adjourned.

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"Though the cart creaks, it will get home with its load, and the old horse, broken-kneed as he is, will do a sight of work yet."

#### REPORT FROM SEVENTH-DAY ADVENTIST PUBLISHING ASSOCIATION.

The work of the association during the last year has moved along about as usual, nothing of a striking nature having occurred. Still, we feel sure you will be pleased to listen to a brief outline of the year's work; for we know you are all deeply interested in the progress of this, your own institution, and in the principles for which it was established.

As we look back over the year, we can not but gratefully acknowledge the leading hand of God all the way. We can cite many instances where special help has been given just when needed, for which we are very thankful.

#### MANUFACTURING DEPARTMENT.

We are pleased to report a material increase in the output of our manufacturing department. During the greater portion of the year we have had abundance of work; and for quite a long time in the autumn we were obliged to put on a night shift, by which we kept our machinery running day and night. Even then, however, we were unable to handle all the work which came to us from various quarters, having to refuse a quantity of it. We regret to say, however, in this connection, that this marked increase in the volume of our work was not due to a corresponding increase in our denominational work. On the contrary, our own work has fallen off somewhat.

The work of improving our facilities has continued during the year. We have substituted new and improved machinery for that which had been so long in service as to render it unprofitable for further use, and have made such other changes as would simplify and facilitate the work, until at the present time our manufacturing department is in first-class condition. We can now produce books faster and cheaper than ever before.

We long to see the day when the demand for our denominational literature will keep every facility we employ running to its fullest capacity day and night.

#### BOOK SALES.

Our annual report shows our book sales for 1898 to have been only \$79,441.86, as compared with \$88,888.94 for the year 1897, a falling off of something over nine thousand dollars. Vigorous measures should be at once adopted to bring about a radical change. The board of trustees, when considering this phase of our work, unanimously voted that the following be presented to the General Conference:—

"We beg leave to request that you will take under advisement the whole question of the canvassing work, for the dissemination of our denominational literature.

"Acting in the capacity of a board of managers of the Central Publishing Association, we have tried to awaken an interest in this line of work; but so far our efforts have been quite unsuccessful. We had hoped to be able to get a number of persons to engage in the canvassing work, by offering to assist them to obtain the necessary training for it at Battle Creek College; but up to the present time only ten persons have accepted the offer made through the columns of the *Review*; and our general agents in the State of Michigan, of which we now have exclusive control, report that it is difficult to awaken enthusiasm in the work of selling our publications.

"In view of the apathy that exists at present with respect to this important branch of the work,—which has been so signally blessed in the past,—and which has been such a potent factor in the spread of the truth, we trust that the Lord will direct you to devise ways and

means to revive and regenerate this line of work, as we have convinced ourselves that the publishing houses can not do so without the co-operation of the General Conference and the entire working force of the denomination."

Our general agent has submitted a report, herewith appended, by which you will see what could be done if the people generally would enter into this important work in the ordinary pursuits of life. We feel deeply upon this subject; for, in our opinion, the canvassing work is, to say the least, one of the most potent and inexpensive means of extending the light of the third angel's message throughout the earth. When this branch of the cause is prosperous, our whole work is uplifted, and our publishing houses and tract societies show marked evidences of prosperity.

#### REVIEW AND HERALD.

We regret to say that notwithstanding the reduction in the price of the *Review* from two dollars to one dollar and fifty cents, there has been no material increase in its circulation during the last year. We can see no good reason for this; for with an increase of membership, there should be seen a proportionate increase in the circulation of this paper. The receipts for the *Review* have been two thousand dollars less than last year, thus materially lessening our profit, as shown in the financial report. All profit or loss on our papers is figured without regard to manufacturer's profit.

#### YOUTH'S INSTRUCTOR.

Although there has been a steady increase in the circulation of the *Instructor*, the managers are not at all satisfied. Hopes were entertained by them that a large subscription list might be worked up, so that the paper would at least be self-supporting. In this they are greatly disappointed. As the loss this year is very heavy, about \$4,854, active measures should be taken by you to in some way stop this leak.

We believe the *Instructor* has accomplished great good, and that there is still an urgent demand throughout the denomination for a thorough-going, live, up-to-date Adventist *Youth's Instructor*. We mean one that will not only teach the principles of high morality, but the special truths of God's word, and that in a clear, simple, and interesting manner; and since we set great store on our young people, as future workers, should not this spirit characterize the *Instructor* throughout, to give the missionary mold, and such instruction as will encourage and foster the real spirit of labor in our children and youth?

Our board, while considering this question of how to handle our papers to the best possible advantage, adopted the following, to which we would call your most earnest attention:—

"Whereas, There has been a loss of \$4,854.47 during the last year on the publication of the *Youth's Instructor*, notwithstanding the extra effort put forth to increase the subscription list, and decrease the expense, by obtaining advertisements, etc.; and,—

"Whereas, The *Christian Educator* has also sustained a loss of \$830.29 in 1898, making the total loss for one year on these two papers, \$5,684.76; and,—

"Whereas, In our opinion, the cause would be as well served if the number of papers published at present were reduced; therefore,—

"Resolved, That we respectfully request the General Conference to consider the feasibility of merging the *Christian Educator* into the *Youth's Instructor*."

The loss on the *Christian Educator* does not include the salary of the editor, which was paid by the General Conference.

#### FOREIGN PAPERS.

As there has been a slight falling off in the subscription list of our German and Scandinavian papers, we feel that something should be done to increase their circulation, by creating a larger demand for them. As an association, we are unable to do this without the hearty co-operation of the General Conference, and all the laborers throughout the field, especially those laboring among these nationalities.

#### BOOK BUSINESS IN MICHIGAN.

At the late Michigan camp-meeting, action was taken by the conference, asking the *Review* and *Herald* office to assume control of its subscription-book business. After careful consideration, the board decided to do this, with the understanding that the Michigan Conference would in no way slacken its missionary efforts, but rather increase them; and, further, that the Michigan Conference would do all in its power to encourage the canvassing work by a hearty support. By this action we assumed direct control of the subscription book business in Michigan and Ontario.

In order to allow the Michigan Tract Society to move from Battle Creek, we purchased its interest in the General Conference building for the sum of \$2,750. We trust this move will prove a mutual benefit. It furnishes us room in which to operate our retail department, and has enabled the Michigan Tract Society to establish a good retail store on the principal street of our State capital.

#### ATLANTA BRANCH.

This branch has for years been doing good work, though more from a missionary basis than from a financial point of view. Brother I. A. Ford was called to take the management of this office since last June. Under his management an aggressive work has been carried forward, the balance-sheet for the last year showing a gain of about \$960.

We have offered for sale our Atlanta property, consisting of a good house, barn, and a large lot, nicely located, on one of the finest streets of the city. Our object in selling is to clear the way for our moving the office into a central business location, where a retail business can be conducted to good advantage.

#### SOUTHERN TRACT SOCIETY.

The International Tract and Missionary Society has for several years been operating in District 2, under the name of the Southern Tract Society. While they had a large and very needy field, their means for successfully operating it has been so limited that they found themselves unable to accomplish even a small portion of that which they saw should be done. The expense of maintaining this society was quite large for the amount of work done; and as it was constantly running deeper into debt, it was finally decided, by those in charge, to ask the *Review* and *Herald* to take this work off their hands, which we did last June, with the understanding that we assume the financial responsibility in connection with a committee made up of General Conference and *Review* office laborers to direct the work. Thus you will see that we have added another line of missionary work, which will constantly require a large amount of means to carry it forward. We trust you will approve of this step, and give it your hearty support.

#### TORONTO BRANCH.

On account of our controlling the book business in the province of Ontario, and for other reasons, it was thought best for us to purchase back this branch from the General Conference Committee, which we did last November, at a cost of \$4,604.18. The office of this branch has

been removed from a suburban residence to a good store, centrally located on Toronto's best business street. Brother J. H. Watson is managing this branch, and he writes very encouragingly of the interest awakened by the store, and judges from the results of the thus far short experiment that it will prove a permanent success.

#### FINANCIAL STANDING.

The Treasurer's Report should be carefully studied, so as to become as familiar as possible with the financial working of the association. By this report, it will be seen that notwithstanding the fact that the manufacturing and sales departments show large profit during the year, our net gain is quite small. Of course our yearly gain would be very materially increased by curtailing our missionary operations, donations, etc., and by engaging only in such lines of work as would yield good profits. When viewed from a purely business standpoint, our gain is altogether too small. The directors have at times seriously questioned whether or not we were carrying this liberal policy a little too far to secure the greatest possible good. It would be well for you to instruct the incoming board upon this important question.

In closing, we desire to express our gratitude to God for his manifold blessings, for the spirit of good-will and union existing between the managers, and all in the entire institution; and while we have thus far said nothing about the spiritual interests of the office, we are gratified to report a marked improvement along this all-important line.

W. C. SISLEY, *Manager.*

#### REPORT OF GENERAL CANVASSING AGENT.

##### MANAGER REVIEW AND HERALD, CITY:

We hand you herewith a report of the canvassing work as a whole, gathered from the monthly reports in 1898, furnished by the tract societies:—

Average number of canvassers during the year, 331.

Average number of hours per month, 21,047.

Average sales per month, \$13,770.01.

Each canvasser worked three hours a day, or 37½ per cent. of the time he should have worked, counting eight hours to each working day.

Total amount of sales during year, \$165,240.20.

Average sales a day for each canvasser, \$2.08.

Average time a day for each canvasser, three hours.

Had the 331 canvassers worked 8 hours each day, 5 days a week, 50 weeks a year, the total of their sales would have been \$438,508.80.

We would submit the following report for Districts 2, 3, and 4:—

Out of the 20 States in these districts, only 72 per cent. reported during the year.

Average number of canvassers during the year, 159.

Average number of hours per month, 8,356.

Average sales per month, \$4,783.89.

Each canvasser worked 2-3 hours a day, or 32½ per cent. of the time he should have worked counting 8 hours to a working day.

Total amount of sales during year, \$57,406.73.

Average sales a day for each canvasser, \$1.50.

Average time a day for each canvasser, 2-3 hours.

Had the 159 canvassers in these districts worked 8 hours each day, 5 days a

week, 50 weeks a year, the total amount of sales would have been \$164,009.60.

The following report shows the average amount of books that have been sold by our canvassers for the last six months of the year 1898. We also give report for the corresponding months of 1897.

The sales of each canvasser averaged for every hour's work in—

	1897.	1898.
July,	\$.612	\$.543
August,	.859	.651
September,	.715	1.046
October,	.63	.78
November,	.807	.781
December,	.736	1.003

Average per hour, for each hour that the canvassers worked in 1897, \$.725; 1898, \$.80.

According to the report for 1898, had each canvasser worked faithfully 8 hours each day, he would have sold \$6.40 worth of books a day. One thousand canvassers would sell \$6,400 worth of books a day; and counting 5 working days to the week, they would be able to sell \$32,000 worth of books each week. Counting 50 weeks in the year, the aggregate sales would amount to \$1,600,000.

Our figures, of course, are based on the regular retail prices.

This certainly is not an exaggerated estimate, as one thousand canvassers represent but two per cent. of the total membership of the Seventh-day Adventist denomination. Were it possible to induce three per cent. of our people to engage in this important branch of missionary work (considering the total number 50,000), working faithfully 8 hours each day, 5 days a week, 50 weeks a year, it would furnish a sufficient amount of employment to keep our publishing houses constantly at work manufacturing denominational literature.

We are confident that it is possible for plans to be devised and set in operation, by which this number of workers can be secured, and we trust that this important matter will have the due consideration of this body.

##### CANVASSING WORK IN BATTLE CREEK COLLEGE.

In view of the fact that for years much instruction has been coming to us from time to time, through the Spirit of prophecy, on the importance of educating and training young people and older persons, to engage in the different branches of missionary work, the Battle Creek College has organized, and added to its courses of study, a department, known as the Canvassing Department, for the purpose of instructing persons who have a desire to engage in this particular branch of missionary work, that they may be the better prepared to go out and succeed in their efforts to advance the cause of present truth, by scattering the printed pages as the leaves of autumn.

We are told that young men who desire to enter the field as ministers, co-operators, or canvassers, should first receive a suitable degree of mental training, as well as a special preparation for their calling. It is designed that the canvassing course shall give this needed preparation.

During the school year of 1897-98, there were enrolled in this department 102 students, and during the present school year of 1898-99 up to the present time, 85 canvassing students have been enrolled. In addition to the number of students now in the college proper, at the urgent request of the superintendent of the church school, an interesting canvassing class has also been started in this school. The interest in this particular branch of missionary work is constantly increasing, and at the present time we are informed that there is an urgent call from the principal of the Michigan Conference

School, located at Cedar Lake, for a similar line of study to be carried on there. We are also in receipt of communications from various parts of the field expressing a like desire.

The classes in the canvassing department are conducted just the same as in any other department of the college, meeting regularly five times each week. Since the students in this department are preparing to sell religious publications, treating on doctrinal points, the Bible forms the basis of our studies. Many times in presenting to the people the doctrinal points contained in our publications, it becomes necessary for the agent to furnish Biblical proofs for the positions taken in the book. Respectfully,

E. P. BOGGS.

#### WOMAN'S WORK.

The Gospel to Go to Every Creature—A Woman Ministry—The Home Atmosphere—Every Child a Publisher—God's Object in the Home.

Address by Mrs. S. M. I. Henry, Eight o'clock, Sabbath Morning, March 4.

Brethren of the General Conference, I should be dumb before the greatness of my theme, and of the work which God has given me, but for the fact that he is in it all. I have before me a task that would be impossible if God should not so translate to you whatever he has to say through me that we shall understand each other; but it is very necessary that we should understand each other, because of the interests that are at stake.

This morning I feel led to speak concerning the necessity which is upon us as a people; the necessity which has been upon the church in every age, and which God laid upon me more than twenty-five years ago, but which I have never yet been able to do just as I felt it should be done. I believe that I have been led up toward this morning's opportunity all these years. God has at last given me an opportunity—and O, how I praise him for it! he has given me an opportunity among a people who can understand the work which came upon me as an intolerable burden more than twenty-five years ago, and under which I struggled, and wept, and consecrated myself, starting out to do things that were impossible, but which must be made possible, which must be made practical.

There is an imperative command to the church: but what is the church?—A body composed of individuals. Therefore this command is spoken to every individual, Go ye into all the world, and preach the gospel to every creature. And where is that "every creature"? Where is that every creature to be found? [Voices: In all the world.] Yes, in all the world, but somewhere else. All the world is a very big place. [Voice: Right near us.] How near?—Right in your home. Everything that comes into the world that concerns human life anywhere must come in through the home. To this there is no exception. Everything, good or bad, which helps or hinders originates in the home; every need of every human soul originates in the home, and the salvation of the Lord Jesus Christ, as it was manifested in the earth, originated in that humble home in Nazareth. And in the progress of the work of the gospel in the world it long ago became manifest that this "every creature" was not being reached; there was something wrong somewhere: a world perishing in ignorance, under the dispensation of a perfect gospel, and no one able to discover where the lack was. It was about thirty years ago that the burden first became so intolerable in mission fields that it could not be endured. There was a power somewhere

in every heathen land which prevented the progress of the gospel. A man might acknowledge the truth of the new religion; but he was strangely hindered in living it; and it was discovered that this hindrance was to be found in the harem and zenana. The mother and the wife might be a slave; but she had the power to make it very hard for the men in her family to be Christians. She had a power that was able to prevent the progress of the gospel, and make the work of the missionary very discouraging indeed.

I do not need to go into the story of the efforts and plans which finally resulted in the organization of work for women by women. It was recognized that the gospel could not be carried to every creature without a woman ministry, it was impossible for men to reach the women in zenana or harem. There was a sharp and very bitter conflict in the churches over the movement to organize women's missionary societies. It was feared that these societies would draw funds and interest from the parent board; but the need was so imperative that the conflict, although sharp, was decisive, in favor of woman's work; and to-day there is no other denomination that would think of doing without its organized woman's missionary work.

Twenty-five years ago, we discovered that there were people in our own land who could not be reached without a woman ministry,—men who were in the saloons and women known as profligates. It was the effort to reach those people who could not be reached by any other lines of effort, that produced the Women's Christian Temperance Union. That organization was called into existence by the Spirit of God, to do a certain, specific work, which, if the organization had done it, would have carried the gospel to the ends of the earth.

There is a prophecy recorded in Ps. 68: 11, which reads: "The Lord gave the word: great was the company of those that published it." In the Revised Version it reads: "The Lord gave the word, and the women who published it became a great host." In the Jewish Bible it reads: "The Lord gave the happy tidings; and it was published by the female messengers, a numerous company." I believe that prophecy referred especially to woman's work in the church. That work still remains to be done; it must be done by the women who know the truth, who have been trained in obedience to it, who can be trusted to stand against the wiles of Satan,—God has made a call for a company of women who can be trusted with the very heart of the third angel's message,—a company which can be trusted to stand against the perils and the temptations of these last days, and take this gospel to those who can not be reached except by a woman ministry.

As I said in the beginning, everything that is good or bad must originate in the home. For some reason the gospel has never gone as it ought to have gone. Our ministers have made confessions of weakness. Our brethren have seemed to be crippled. There has seemed to be something not discernible upon the surface, which has hindered the progress of the gospel; and I want to tell you, brethren, no matter how much you may look abroad for these things, how much these hindrances may seem to come from the world, I want to tell you that if everything was all right in the homes which are represented by this people, the gates of hell could not prevail against you. The hindrances are in the home; and considering the necessities which are urging us forward, it is of the first importance that we shall put forth efforts which will be adequate to meeting this need,—that something shall be done by which these hin-

drances, these defects which are in the homes, shall be got out of the way; so that the ministry, our brethren who are going abroad in the work, shall go out feeling strong, courageous, refreshed; so that every man, as he steps over his threshold, and goes out to stand before the people with the gospel message, shall know that everything is all right in the homes of his people, in his own home, among his own children, in the atmosphere which he has left behind him, and which he carries with him. If there is something in the home which is continually chafing and fretting, if the children are not growing up as they ought to, if the affairs of the home are not pervaded by the Spirit of God, if its atmosphere is not sweet with fragrance of heaven,—how can a man go out, and be strong to proclaim the gospel of Jesus? If, when he arises in the pulpit before his people to preach to them, there is something behind him, in his own home, which is chafing, fretting, making his heart heavy, and causing his brain to work all the time around a domestic trouble, how can he take up the sacred message, and make it clear to the people?

In the short time since this work began, I have had a marvelous revelation, through the letters which pour in upon me. I have been given to see into the homes of this people. There has been opened up before me the sore places in the heart of our Zion; and so I have come burdened. I have sat here all through this conference, burdened for the homes that are back of us,—for the people who are not here, whom you represent, whom we all represent, hoping that this gospel might in some way do its full and complete work in the very center of this church. The home is the heart of the church; and the mother in the home is its center of life. What the mother is, so is the home; and what the home is, so is the husband and father, either in his strength or in his weakness. It can not be otherwise. He may be a man of sincere and honest purposes, and with a tender heart. He may desire to do right; but if he realizes that there is something that he can not control, or can not understand, in the home life; if it is not all going smoothly as it should go, if Jesus does not live there, represented in the life of the mother and the wife in his home, he is crippled and weak in spite of all that he can do or be. God has opened up to me the necessity that there should be a work done in the homes of this and every other people; and it should go from the women of our people. Our women must be able to live this message of a domestic gospel, and it must be carried from our homes into other churches, and out into the homes of the world. There is many a man to-day in business life, professing to be an unbeliever, whose heart is turned from every tender thing, that would lead him to anything like a confession of his need, simply because he feels it to be hopeless. And all because he has seen how different is the life of the men and women who profess to be Christians as they live before the world, in the home, and he has lost faith in its power. It fails in the home, and he says, The place where I would like to have Christ manifested is in my home; failure there is failure everywhere. Many a man has said to me, If I could only see Christianity manifested in the home life, so that the home of the minister, the home of the man and woman who profess to be Christians, should be in harmony with their profession, I would be glad to seek it and to accept it. Before the gospel can be taken to every creature, there must be the equipment of the power in those who stand in, and go forth from the center of this work. It will not be very long (the time is even now here) before those who represent this work will be set in

that strong light before the world where their every act will tell for or against the truth. Every home must be able to stand the test when it is criticized; when the world shall turn its telescope upon it, and analyze it. It must find the mother a true representative of Jesus Christ; the home atmosphere permeated with the very odor of heaven; and the influences scattered abroad by the children, and all who pass in and out over the threshold, such as shall tell for Christ.

Seventh-day Adventists are a highly favored people; and at first I believed them a perfect people. With longing eye I looked upon those who had been brought up in these great principles. I envied them because of the high point of privilege which they occupied. I thought every one must be true because it cost so much to become a Seventh-day Adventist. It must take all of self out of any man. I could see nothing to lead one to come in among this people, except an unconditional surrender to truth, a fidelity to truth which would lead to a renunciation of everything fleshly, everything not of Christ. Brethren, I believe that this view of what Seventh-day Adventists must be is just what God intends they shall be. I don't think I imputed one thing in the line of perfection to this people which God does not intend they shall reach. Since I have come to be one with you, since I have accepted these reproofs as personal, since my life and my heart have been knit together with you in these bonds of Christian fellowship and labor, I have come to feel that we are all called together, that we are driven by every possible consideration, up to those heights of attainment which mean perfectness in Christ, perfectness in everything which belongs to the outgrowth and development of character. The world has a right to call upon us for perfectness. The time is soon at hand when it will not excuse imperfections in us; and in order that we may be able to meet the expectations of God and a lost world, there must be a great work done in these homes.

Every child is a publisher. A family of children is a publishing association. It publishes that which is supposed to be secret in the life of the father and mother. That which has been uttered in the secret heart of the parents; that which is supposed to be hidden in the four walls of the home, is taken abroad, and published upon the street corners, by that which the children themselves are.

By nothing have I been kept so busy since I came among this people, as by the inquiries of fathers and mothers as to how they should be able to correct the living of their children. "What can I do with my boy?" writes a father to me; and then he will go on to say that his boy is fifteen or sixteen years old, and has already begun to slip away; he is out on the street, has begun to form associations with street-boys, to smoke cigarettes, to use bad language; he has become unmanageable. What shall be done with him?

"Why is it that my child will not obey me?" is the cry that comes continually from fathers and mothers. I can not, of course, go into the discussion of the why of all this in detail; but I will just indicate that which is at the root of the whole matter. If it does not apply to you personally, it applies to somebody whom you ought to reach with the truth: The child in the home deals by the father and the mother, and the principles which they represent, precisely as you—the father and the mother—deal by your Heavenly Father, and the principles which he represents.

There is no deviation from that rule. The manner in which you deal by your

Heavenly Father, and the principles which he represents, and which he has given, which he has taught in his word, which he has taught in human relations, determines the manner in which your child will deal by you and those same principles as you profess to represent them. I know that this is a hard thing to say; but it is an awfully hard thing to be. A continual cry is going up, "How can we save our young people?"

Yesterday I opened a letter in which one sister wrote for another. A mother and father, whose hearts were breaking, were too heartsick and sore themselves to write to me; and so this friend wrote for them, telling me about their boy. He had been a good, kind, gentle boy in the home; but she says a change is coming over him; he says that he "has got to begin to do for himself pretty soon, and that he does not see how he can do for himself, and keep the Sabbath." Then this sister cries, "O, I am so discouraged! I am so disheartened. How can we preserve our young people against the day of our Lord's coming?"

That is the cry. The obligation is upon this people to preserve their children unto the Lord's coming. How shall we answer for our children? If the Lord comes and finds that our children are not with us, how shall we answer when our names are called in the Judgment? How will our case stand if we can not say, "Here am I, and the children whom thou hast given me?"

I replied: Tell those parents that their boy ought never to have been left to think for one moment of such a thing as "striking out for himself." What does it mean,—"strike out for himself"?—It means a repudiation of the whole obligation of the individual to Christ. Every effort that is made by a Christian man to earn a living is a repudiation of Christ; every thought of earning a living is a repudiation of Christ; and where that thought is in the heart of the father and the mother, it is a thistle-seed, out of which will grow a whole harvest of thistles.

"To earn a living"! I presume if I should go out among the people in this congregation, I would find scores who are burdened this Sabbath morning as to just how they are going to get along next week in the effort to earn a living. I want to tell you that there is nothing in the world so hard for a Christian man as to earn a living; because God is not in it. He will not help him at all. He must fight God every step of the way if he undertakes to earn a living. He is here in this world for another purpose, and that purpose was indicated in the purpose for which Christ came into the world. What did Christ come for?—To seek and to save that which was lost. If you read in the first epistle of John, fourth chapter, seventeenth verse, you will find this: "As he is, so are we in this world." So we are here for no other purpose than to try to bring back to God that which Satan stole away from him. Each one is to help every other to get back to God; to bring the home back to the plane upon which it was started; to bring the business of the world up to the level of the gospel; to be true representatives of Jesus in every walk of life. We are here for that one purpose, and for no other; and God intends that we shall use everything which comes into our lives—shall handle the affairs of this world, the material things about us—simply as opportunities for manifesting Christ, for witnessing for him by the power of the Holy Spirit.

He has set us in families for that purpose. He has placed men and women to-

gether, in the relationship of husband and wife and parents and children, that there might be that intimate and close relation which would make it possible for the unity of the Spirit in the bond of peace to be illustrated, so as to become a living reality to the glory of God. He has placed fathers, mothers, and children in that intimate and close relation, that the children might be shaped, developed, educated, built up, and made able to go out into the world, and take it just as Satan changed it, at its very worst; and instead of being overcome by it, to overcome it, subdue it, and bring back, each man, for the use of God, at least one little section of the world (the home), redeemed from the curse.

He intended especially that the children in Seventh-day Adventist homes should go out clothed with more power than any other children in all the world could ever have. If the children in Seventh-day Adventist homes are not stronger to resist evil, if they are not stronger to resist impurity and temptation, than any other children, it is because there is something wrong in the home.

The home was God's first institution. He created it, like a machine, for a certain specific and definite work. He gave it its work; and for that work he set apart a certain proportion of power. Every good machinist, in making provision to apply power, will take into consideration three things: the work to be done, the amount and kind of work that the machine is to do, and the application of power according to that work. Then he takes into consideration the necessary friction that must be in the machine and in the performance of the work; and he makes provision for the application of power enough, over and above what is required for the work, to overcome this necessary friction. Then he takes into consideration that which must be left in reserve, to meet sudden emergencies.

Now God was just that kind of machinist. The work to be done by the home was the production of men and women who should be able to go out into the world, and take it, as I said before, just as they found it; and instead of being overcome by it, subdue and overcome it. God never intended that any boy or girl should go out of a Christian home, and go to ruin. Never! He made provision to apply sufficient power for the home to do its appointed work. Then he took into account the necessary friction; he weighed an evil heredity clear back to Adam; he took it up, and weighed and measured it. He knew just what part it was going to play in the life of that child; he took up the evil influences that might be in the environment; he took up the temperament of the father and the mother; and he took up the saloon down on the corner, and the house of sin, and all the evil things that Satan could possibly bring to bear. I do not believe that God was ever taken by surprise by one thing that Satan ever did. He knew every thing that the saloon meant to your boy, and what all the evil influences of the world meant to every boy and girl in any Christian home. He knew all about it; and in the face of all these things, he dared to say one thing to parents that is full of hope and inspiration and courage. In the second chapter of Acts we read concerning that wonderful manifestation of the Holy Spirit that is to come upon the church,—the outpouring of the fulness of the Holy Spirit: "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar

off, even as many as the Lord our God shall call."

The promise of the Holy Ghost is to you and to your children. This states plainly that there shall be sufficient power to run this machinery of the home, so that the children that go out of it shall be able to act like men and women, to be true and reliable; that they shall be able to go into the world, and stand for the truth.

Just think what it would be to this message if the children in our homes everywhere, as they go among their young companions in school, and in the work of life, should second the message which the father preaches on the Sabbath day from the pulpit; so that people might say, "I believe in that man's preaching, because I know his children;" "I believe in that woman's testimony, because I know her home, because I know her children." Do you not think this would help in the work of spreading the message?

I want to tell you that it is possible, even now, to do a work for these children who have gone astray, that will bring them back. That is the thing, my brethren and sisters, upon which I have set my heart. The burden that is upon my soul in this day, is that there shall be revived in the homes of this people a power which shall bring the children back by the force of the love of the truth—the force of God that is in it. But before that can be done, a work must be done for and by the mother.

I have had letters from mothers who were upon the verge of suicide. More than one mother has written to me, "Your letter came just in time. I was so discouraged." I have had letters from women who had already, in their discouragement, begun to slip down that incline which leads to unbelief and infamy. You and I may not know just what it means to be caught in such a fog; but the very fact that any poor soul could be so caught has aroused all the sympathies of my heart. I said, years ago, that I will, by the grace of God, keep my heart alive and quick to any such need as that, and that I will answer to the very extent of my ability to that need. That is why I am here; and that is why God gave me this work,—because he knew that my heart was alive to these things.

One thing is apparent to me. I have been seeking for a solution of the problem of these conditions. How can such things be among a people with such principles? is the question; and this is the answer, as it has come to me: As the sweetest things, when they turn sour, become the most offensive, so to turn against the greatest light and truth is to fall into the greatest darkness and evil. This people have had wonderful light. All through these years, thirty-five or forty years, the light has been pouring in upon this people; and yet there are invalids, physical and moral, among us. This is to be accounted for by the fact that we have not walked in the light which God has given us. The truth has been held in unrighteousness; and to hold any truth in unrighteousness, is to make poison of it. The one thing that is before us as a people is to look everything squarely in the face, in the clear light which God has given us, and try to get ourselves ready to meet every emergency and every need, so that we may be ready to go out into the field, and do the work which belongs to us to do.

—o—

Seek ye the Lord, all ye that are his ministers!

—o—

Faith unfeigned, in its largeness and fulness, is needed just now.

## THE ROMAN REPUBLIC.

Study by A. T. Jones, Friday, February 24.

(Concluded from page 136.)

Well, we must not make the application until we get the text. I am not coloring this at all. I will read from the history presently,—history written hundreds of years ago,—exactly what I am saying. Rome did that, and we know she did. She set the people free, and made a proclamation: You are absolutely free from all garrisons, imposts, or taxes whatsoever, governed by your own respective laws and usages. We have simply fought your battles for your good; we have simply given you our armies, and navies, and poured out our wealth, to set you free; to set to the world the blessed example of liberty and republicanism. That is all the reward we ask, that virtue is its own reward.

The Greeks were charmed. They fairly worshiped Rome. The spirit of liberty and "the blessed peace and prosperity and liberty" that Rome had brought to them captivated them. They said that they themselves had had kings, armies, and navies that had fought for liberty, but it was their own liberty; but here was a nation from afar off, speaking a strange language, and utterly foreign to them, that had sent out navies and armies; and poured out its treasure, to fight other people's battles, to set other people free. They said, "Has there ever such a thing been seen in the world?"

Rome sent her armies, not for conquest, but to give peace. There were a number of games celebrated in Greece,—the Olympian, the Isthmian, and several other games. The Isthmian games were celebrated on the Isthmus that connects the peninsula of Greece with the main body, where the canal is now between Corinth and eastern Greece,—a very narrow neck of land. In November, 1895, Brother Holser and I had the pleasure of walking all around and over the very spot where this all happened. These games were held on the Isthmus for the benefit of all Greece, and all the states that Greece controlled. At the celebration of the Isthmian games, Greeks from all the states were assembled. Rome had just conquered King Philip V, of Macedonia. The war was over, and peace was concluded. The Roman general sends out into the midst of the theater a herald, who proclaims with a loud voice: "The Senate and people of Rome and Titus Quintius the general, having overcome Philip and the Macedonians, set at liberty from all garrisons and taxes and imposts, the Corinthians, the Locrians, the Phocians, the Eubeans, the Phthiot-Achaean, the Magnesians, the Thessalians, and the Perrhaebians, declare them free, and ordain that they shall be governed by their respective laws and usages."

Through his policy he prospers. The Greeks in their gratitude spread the glory of Rome, and the result was that all the nations that were oppressed by their kings hastened to put themselves under the protecting wings of Rome. And thus, through this his policy, in a little time Rome secured the world's dominion.

But what was the result of the policy? What came at last?—Never was there such a despotism on the earth as Rome; never a power that destroyed so many people; never one that so oppressed people who were subject to them. "By peace he destroyed many." The peace of

Rome, I repeat, is destruction to him who has it.

"The remembrance of so delightful a day, and of the valuable blessings then bestowed, was continually renewed, and for a long time formed the only subject of conversation at all times and in all places. Every one cried in the highest transports of admiration and a kind of enthusiasm, 'that there was a people in the world who, at their own expense and the hazard of their lives, engaged in a war for the liberty of other nations; and that not for their neighbors or people situated on the same continent; but who crossed the seas, and sailed to distant climes, to destroy and extirpate unjust power from the earth, and to establish universally law, equity, and justice. That by a single word, and the voice of a herald, liberty had been restored to all the cities of Greece and Asia. That a great soul only could have formed such a design; but that to execute it was the effect at once of the highest good fortune and the most consummate virtue.'"

There is much more, but I skip what the historian himself has said with reference to the principles of Rome. On page 245 I read again:—

"Had this deliverance of the Grecian states proceeded from a principle of generosity void of all interested motives, had the whole tenor of the conduct of the Romans never belied such exalted sentiments, nothing could possibly have been more august or more capable of doing honor to a nation. But if we penetrate ever so little beyond the glaring outside, we soon perceive that this specious moderation of the Romans was entirely founded upon A PROFOUND POLICY."

That was written by a man who was a Roman Catholic. "Through his policy he shall cause craft to prosper." Brethren, when you see the handwriting of God in Daniel, "Through his policy he shall cause craft to prosper," and then read that sentence in the history, is it difficult to see the perfect fulfillment of the prophecy?

The fulfillment of prophecy in history is not haphazard. You read prophecy in the book of Daniel or anywhere else, and know exactly what it says, and you will find that exact thing in the history. I have hunted for months—yes, for years—to find a book that had in it a certain thing that the prophecy points out that was not in any other book that I had yet found. At last I found the book that had in it the very sentence that I knew must be somewhere, and which was an exact fulfillment of the prophecy. Just as soon as I saw it, I knew it. Brethren, everything that is in prophecy can be found in history. But the Bible is the beginning—there is the foundation of your study. You must know what God's word calls for, before you can select it, and before you know what to select, from the history. I read on from "Great Empires of Prophecy," pages 246, 247:—

"But if we penetrate ever so little beyond this glaring outside, we soon perceive that this specious moderation of the Romans was entirely founded upon a profound policy,—wise indeed, and prudent, according to the ordinary rules of government,—but at the same time very remote from that noble disinterestedness which has been so highly extolled on the present occasion. It may be affirmed that the Grecians then abandoned themselves to stupid joy, fondly imagining that they were really free because the Romans declared them so. . . . Nothing could be more gentle and equitable than

the conduct of the Romans in the beginning. They acted with the utmost moderation toward such states and nations as addressed them for protection. They snatched them against their enemies, took the utmost pains in terminating their differences, and in suppressing all commotions which arose amongst them; and did not demand the least recompense from their allies for all these services. By this means their authority gained strength daily, and prepared the nations for entire subjection. And, indeed, under pretense of offering them their good offices, of entering into their interests, and of reconciling them, the Romans rendered themselves the sovereign arbiters of those whom they had restored to liberty, and whom they now considered in some measure as their freedmen. They used to depute commissioners to them, to inquire into their complaints, to weigh and examine the reasons on both sides, and to decide their quarrels; but when the articles were of such a nature that there was no possibility of reconciling them on the spot, they invited them to send their deputies to Rome.

In other words: You are all free now; we don't ask a single cent,—you must pay for it. We have done all this for the good of humanity,—but you must pay for it. When we freed you, will you say that we have no voice in your plans? We set you free, and now we have the right to have a voice in your plans and your work. If you do not recognize it, you are rebels. I will now read that:—

"Afterwards they used, with plenary authority, to summon those who refused to come to an agreement, obliged them to plead their cause before the Senate, and even to appear in person there. From arbiters and mediators, being become supreme judges, they soon assumed a magisterial tone, looked upon their decrees as irrevocable decisions, were greatly offended when the most implicit obedience was not paid to them, and gave the name of rebellion to a second resistance. Thus there arose, in the Roman Senate, a tribunal which judged all nations and kings, and from which there was no appeal."

Now you see Rome in the eighth chapter of Daniel. I have spoken only of Rome; but it has been exceedingly difficult for me to keep you from seeing a whole lot of other history there.

## THE UNITED STATES IN PROPHECY IN THE BOOK OF DANIEL.

Address by A. T. Jones, Sabbath, 8 A. M., February 25.

All that I talked of yesterday morning was of Rome; but I could see, all the way along, that you were seeing, not something else different, but something else just like it, and wanted to turn me off to that. What was it that you saw?

[Voices: The United States.]

How could you see that, when I was talking on the book of Daniel, and about Rome?

[Voices: Because it is a perfect parallel.]

Now I want you to look at both Rome and the United States. You did not see anything that is not there; but I want you to see that it is not merely incidental. I want you to see that it is intended that in that you shall see the United States. I want you to see that this is why that passage was written in the eighth of Daniel: that it was not written to show up Rome, but to show up the United States. It is true, it was written to show the United States, through Rome. It was not written for Rome's sake, nor for the people in the days of Rome.

Turn your attention again to the object of the vision. What was it that established the vision, in the eighth and eleventh chapters of the book of Daniel?—Rome. Rome is that which established the vision. Now Rome came into the prophecy at the place where we are now studying, about 168 B. C. This vision was shown in the third year of Cyrus. Look at the date at the first verse of the tenth chapter. What is it?

[Voices: 534.]

Subtracting 168 from 534, we have 366. That is 366 years before the history occurred. Here is the prophecy represented by this book, and here is Rome, represented by another book, and the occurrences of that which is spoken of in the prophecy. This occurred 366 years after that was written. This history was sketched in the prophecy 366 years before it occurred. Then it was written out, it was closed up and sealed—until that time—until the end of the 366 years?—No; but until our time,—unto the time of the end. Why was it not opened at that time back there, so the people could be instructed?

[Voices: It was not written for their benefit.]

When there is the history that occurred, and the prophecy sketches it 366 years before, and closed it up, and sealed it for people who should live afterward, yet not for that people, but for this people—then what was in the mind of the writer, the Spirit of God, when it was written?

[Voices: The United States.]

Then for what people was this history of Rome sketched?—For this people of the United States at the time of the end. The very word itself says, "The vision becometh to the time of the end."

This nation of Rome was diverse from all that was before it. In what respect? It was a republic. That history was closed up, and sealed until this time. What is there here now to which that history could apply? A republic.

[W. W. Prescott: There are other republics now.]

But there were not when this book was written. When this book was opened (Revelation, tenth chapter), 1840; and even if you go back to 1798,—the expiration of the time, times, and half,—what republic was there?

[Voices: The United States.]

And no other. Then you see that the history of that republic was adopted in the Bible, set down there 366 years before it occurred, and then closed up and sealed,—not for 366 years, not for that people,—but closed up and sealed for about 2,300 years, and then opened for another people altogether. So it is perfectly plain that all this was put in the Bible for this time, for this people, and for this republic of the United States.

The United States is the only republic there was in the world at the time of the end, when the book was opened. All the other modern republics have risen, because of the spread of the example of this one, and its principles.

[Voice: Especially is that true in South America.]

It is true everywhere that the example of republicanism set in this nation, embodying the genuine Christian principles,—the principles announced by Jesus Christ for governments in its fundamental, organic documents,—the Declaration of Independence and the Constitution,—it is this that has given rise to all the others. Then that prophecy in Daniel 8 was written for the instruction of the people in this nation. You can all now see that your seeing yesterday the United States in the history of Rome, which I sketched, was not merely an incident, but that it was the thing that God

intended people nowadays to see in that place in Daniel. So that when that passage was written, closed up, and sealed, the United States was put in the book of Daniel in prophecy. For it was then closed up and sealed until this nation should step into its place in the world's history, influencing all the world; then it is opened for the instruction of the people.

We all know that Rome was a republic; as a republic all its conquests were made. Britain was the only permanent conquest made by Rome, after it ceased to be indeed a republic. Britain was made Roman territory in the days of Claudius.

A republic is a government of the people, by the people, for the people. Who is the government?

[Voices: The people.]

By whom do the people govern?

[Voices: By themselves.]

For whom?

[Voices: For themselves.]

But who are the people?—It is each individual man; it is "we, the people." Each individual himself, so far as he is concerned, is the people. If each individual excludes himself and says something else is the people, then where are the people? There are no people.

Then when it is the people who govern themselves, and each individual is the people, who is it that governs?—Each individual governs; but whom does he govern?—Himself. For whom does he govern?—For himself. Each governs himself, by himself, for himself. That is the principle of republican government; that is the Christian principle; that is the principle of the Declaration of Independence. "We hold these truths to be self-evident, that all men are created equal, and are endowed by their Creator with certain unalienable rights,"—not that these are all the rights; but these are the ones we are talking about, said they,—"among which are"—they do not enumerate all of them; but for the purpose they were working they enumerated these—"life, liberty, and the pursuit of happiness." That is God's truth.

"That to secure these rights,"—whose are the rights?—Each individual's. Where did he get them?—From God. He received them from the Creator; then they are between him and the Creator only. Now to secure these rights to the individual,—not to give them to the individual, not to give them to some other folks, but to secure them to those to whom they already belong, and who already have them.

"Governments are instituted amongst men." Who institute the government?—The people. What for?—For themselves. To secure the rights that they have,—not because of government, not because of society, but because they are simply men in the world, and because God made them men. "Deriving their just powers"—governments derive their just powers from whom? Who made the government?—The people. What was the government made for?—For the people. Then where did the government get its power?—From the people who made it; and each man is the people. "We, the people." And that is God's truth.

The Declaration of Independence embodies the truth of Christ for men and nations in the world. That is a republic. The principle was not worked out so clearly in Rome as here, because Rome was pagan; and from the beginning the signment of the state, as apart from the people, was the divinity. The state was the divinity; but the state, as a divinity, was simply that signment that is created by each one of the people, saying that something else is the people. When each one of the people thinks that some-

thing else is the people, and that that is the power which governs, you see it is a something intangible,—a figment that the people have imagined, and set up, and which they worship. That was the characteristic of the Roman republic from the beginning. But in this republic, when it was founded, Christianity was before all the people; and the men who framed the principles of this government did it out of respect to Christianity; and they said so.

Come back to the original principle: When the government is a government of the people, by the people, for the people, each one governs himself, by himself, for himself; and so long as that is done, the republic is a success. But just as soon as a single individual ceases to govern himself, by himself, for himself, the republic begins to fail, and just as far as that individual is concerned, the republic is a failure. When two individuals lose the power to govern themselves, and cease to govern themselves, the republic is just that much more of a failure. But as long as the majority have yet the power to govern themselves, by themselves, for themselves, the government is a success, because they are capable of protecting themselves from the infringements of those who have ceased to govern themselves. But just the moment the majority are on the other side, just the moment the number of those who have ceased to govern themselves, cross the line, and you have one more than a majority of the nation who have ceased to govern themselves, by themselves, for themselves, the government has failed utterly; there is no longer a republic. From that moment it is a despotism,—a despotism not of one, nor of a few, but of the many; and a despotism of the many is the worst despotism that there ever can be.

[Mrs. S. M. I. Henry: Then a republic is practically impossible in a world of sinners.]

Yes; a true, successful republic.

[Mrs. S. M. I. Henry: I mean a republic.]

Yes, that is true, only in the church of Christ, where in Jesus Christ each individual has obtained that power which gives him control of himself, and holds himself in subjection to right principles, where each individual in Jesus Christ holds himself in subjection, and governs himself, by himself, for himself, in Jesus Christ,—only there, in the church, is a true republic possible and a success.

[E. J. Waggoner: And that is absolute monarchy.]

And God alone is the monarch.

[Mrs. S. M. I. Henry: I was going to ask you if that was a man for himself, if it was not God.]

Oh, precisely. Yet God is not an absolute monarch in the sense that he takes us, even by our consent, and causes us to go a certain way, and do certain things, because he will have it so. God governs us everlastingly with our consent. God's government itself—rightly absolute, divinely absolute; a monarch, divinely absolute—is by the consent of the governed. For to-day when I choose that God shall be my King and his law my law, that he shall be my only one, that is what he is. Yet he does not hold me to that choice an instant longer than I choose that it shall be my choice. Thus the principle of government by the consent of the governed, is genuinely divine. While it is true that a true republic is possible only in the true church, yet the Spirit of God has a restraining influence upon men who are of the world only; and Christian principle does extend its influence among men who are not confessedly Christian. And to the extent that the principle of self-government is recognized and practised among men, even in sin, the repub-

lic will be a success as a nation among nations—in that outward sense of governing themselves.

You can see the whole thought here is the same subject we have had before us these past two days,—the subject of organization. We can not get away from it, I wonder why the Lord is holding us to it so long.

Look again at the principle. The moment the number which fails to govern themselves, by themselves, for themselves, has crossed the line, and has become one in the majority, that moment the government itself is a failure. At that point the failure does not yet appear so palpably as when the majority has grown larger and yet larger. But when the majority becomes so great that its influence is felt upon all the procedure of the government; when this majority that fails to govern itself, each by himself, has reached that point that its influence pervades all,—then the government is gone; it is not a republic any more in any sense; it is only a despotism.

Any one who has read and thought for any number of years back, has no difficulty at all in seeing that that is the experience of the United States. See how it is growing, constantly growing. Organizations are formed, combinations of men are wrought together, to beat back that which they know is coming upon the nation, to take away what little of their rights and liberties remains. These combinations and organizations, large and influential, political and social of every sort,—why are these organizations working so?—Because they feel the tide that is inevitably coming. But these associations, these organizations, are a combination only of men who have failed of the power to govern themselves; and feeling the difficulty that is coming, and knowing that they can not govern themselves, they must combine together. But a combination of men who have failed to govern themselves, individually for the purpose of governing themselves, is just as much of a failure as before they started. The eighth chapter of Isaiah tells us: "Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid." In the time of these organizations of every sort, say not that they shall be so; but what shall we say?—"Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread." God alone is the refuge,—not these associations, combinations, political, social or whatever it may be. There is not a single phase of society in which these are not being organized,—all for protection against this tide that is sweeping upon them. But God has sent his everlasting gospel to the people in this world, in his message, and we must say to all, these confederacies are not your refuge; these are only greater failures than the individual failures. God is your refuge; he is your strength and support against this thing, and he is your deliverance from it.

Let us return to some other points of parallel, in the history of Rome. Luxury came in, and men lost the power to govern themselves. It is written of Rome directly, that of all the peoples of history the Romans possessed most fully the power of self-government, except only the Anglo-Saxon peoples. These are the only peoples of history which possess in full degree the power of self-government.

Let us go back to yesterday's lesson a moment. The territory of Rome proper lay in Italy. All out of Italy was foreign. All conquests outside of her territory were foreign; and all these were of necessity colonies. So as soon as Rome reached beyond her own proper territory, her policy of government was a colonial policy, and her territory imperial. It was

conquest of these foreign nations that became colonies, that brought into Rome a stream of wealth. Not only that, but the form of government itself was, by the very force of circumstances, subverted as soon as Rome became a colonial order of government. Men were sent from the republic,—men who had even yet with them the love of the true principles of a republic,—but they were sent as governors among a strange people. These people had been governed by kings, and were used to kingly power. This republican who went there, and who went to govern them, became proud of it, and took on kingly airs; he dwelt in the palaces of those who had been kings over these people, enjoyed the luxury of those who had been kings over these people; and in taking on kingly airs he was impatient of any question of the kingly authority which now he had.

[E. J. Waggoner: Did he not have to have it, in order to govern them?]

He did; because in this respect came another violation of the principle of self-government. Rome sent out these men to govern other people, without their consent; and when these men went there to govern these people, being, in the nature of things, governors of them without their consent, they had to assert absolute authority, you see.

But these governors did not remain forever. They went out for a short term, and returned again to the seat of the Roman government. With many colonies came many governors, and these in time filled the republic with these monarchical, despotic principles. So really the conquest of the nations around was the burden that broke down Rome, and caused her ruin, not only by wealth, but by this constant, slow undermining of principles, there came the subversion of the republican principle by the monarchical.

[A. F. Ballenger: The conquered conquered the conqueror.]

Yes; and Rome, while still holding the name of a republic, while still carrying on the forms of a republic at home, became an absolute monarchy. Yet it was priding itself upon being a republic,—“the republic” did so and so, “the republic sent out governors to the colonies,” and “the Senate” acted so and so;—in all, it was “the republic.”

Then there arose political bosses, to bind together in bundles those who had lost the power to govern themselves. These allowed the bosses to use them for their own personal ambitions. These were few at first, and these few finally fell to only three. That was the first Triumvirate. Caesar was the pride of the people. He was the political boss of these who were not of the military nor of the aristocracy—the capitalists. He was the head of the common people, and he gathered them together. Crassus, the richest man of all, became the head of the wealthy ones, and of the moneyed interests of the empire. He represented this class, and swung their influence to his side. Pompey was the head and pride of the army; and he swung their influence. These three men ruled the empire. They deliberately sat down, and agreed to remain together, and hold the government in their own hands. As long as they were separated,—these three,—no one could rule the empire; but as soon as they came to an agreement, they ruled the empire.

However, there was yet love of the republic, although very little of it was practised, even by the people. The Triumvirate perished in a little while. Crassus was killed. Then the power fell to Pompey and Caesar. Then it was a contest as to which should have the absolute rule. Pompey took the side of the Sen-

ate, and Caesar was now the head of the army as well as of the people, and that brought on war. Pompey was slain, and the war was ended. Now they saw that they had a one-man power; so they assassinated Caesar to save the republic. You remember the words that have been put into the mouth of Brutus, in the language that is familiar to all since you have read it in your school-books, “Not that I love Caesar less, but Rome more.” Caesar, this one-man power, must be “sacrificed to save the republic”; so it was done. But one of the conspirators who was acting a leading part in this, exclaimed, when it was done: “We have killed the king but the kingdom is with us still.” “We have slain the tyrant; the tyranny survives.” The tyranny was in each man. Each man’s failure to govern himself brought him under a power that was stronger than himself, and he was governed by another in spite of himself. That was the tyranny; and to kill one man who was holding the republic yet a little longer back from itself even, survive a little longer,—not in principle, but and saving, holding it up that it might in form,—was only to throw the whole thing into a vortex again, whence there might come out a tyrant.

In a short time three men took the government again, and in thirteen years the government passed through the same course precisely as it had with the other three; and then Augustus became the ruler, with the absolute power in his hands. Thus came an absolute monarchy, a one-man power, and all from a republican form of government, and still under the name of a republic. The result was the worst despotism that ever existed, so far as history had been developed.

Now here is a republic where we are. You have seen it somewhat so far. This republic has gone over seas “to liberate oppressed people; to save them from the despotism of kings.” The armies and navies take possession of other nationalities, peoples of a strange language. Now what are we coming to? It started out with the declaration, a national, representative declaration, that “the people of Cuba are, and of right ought to be, free and independent.” The war is over, and Cuba is asking, “Where is our liberty?” “Where is our independence?” The representative of the president down there replied to this by saying, “You have commercial liberty. You have freedom to receive commerce in your ports, and that without such heavy exactions as you used to have. Be content with this.” He did not say the other would not come, but—just wait.

Later the United States government agreed to pay to the standing army of Cuba, the Cuban soldiers, \$3,000,000, so that they could have something to get started with in civil life when they disbanded. The commanding general, Maximo Gomez, agreed to this, and proposed to work with the United States in bringing about a pacification of Cuba. When the representative of the president went to meet him in regard to this matter, Gomez said, in his speech, “We are willing to co-operate in this, but the people are asking ‘Where is the freedom of Cuba?’” That is the question they are asking in every one of these places. In Cuba, in Porto Rico, and the Philippines, there were for years people who were longing, working, fighting, sacrificing, emptying their treasury, and giving their lives just for the sake of liberty to govern themselves.

It was then against Spain. Now they are free from Spain; but where is their liberty to govern themselves? It is not recognized at all. They “must be governed.” I simply mention this to call

your attention to the fact of how absolutely republican principle has been abandoned. It has been abandoned not only in principle, but in fact: and nationally abandoned. The United States has ratified the treaty so there is peace with Spain. But the question in the Senate was, How shall they be governed? The question has been, Shall not the United States let them withdraw, protect them from outside interference, but let them govern themselves? The answer is made, No; they never can govern themselves; we must do it for them. Here is a passage from the *Congressional Record* of Dec. 19, 1898, page 330, in the speech of Senator Platt of Connecticut:—

Mr. Hoar: “May I ask the senator from Connecticut a question?”

Mr. Platt of Connecticut: “Certainly.”

Mr. Hoar: “It is whether, in his opinion, governments derive their just powers from the consent of the governed.”

Mr. Platt of Connecticut: “From the consent of some of the governed.”

Mr. Hoar: “From the consent of some of the governed?”

Mr. Platt of Connecticut: “Yes.”

Where is the Declaration of Independence? It is gone. Senator Platt is not the only one who has voiced this same sentiment; there are others. The vote that followed this abandoned all. But there has been a vote taken, and a resolution adopted, by the Senate since the treaty of peace to the effect that these people shall not become a part of the United States. But the United States is governing them. Then they are subjects. So it is seen that the United States has utterly abandoned the principle upon which our government was founded. The moment that the United States abandons that principle, and governs a people—intentionally or otherwise—without their consent, and upon the principle that they shall not be citizens, the republic is gone, and a despotism has begun—of course not what it will be in time to come, for despotism grows; but it is that in principle, and to this people it is that in practise.

Now another thought: you remember that yesterday we remarked that this verse in the eighth chapter of Daniel means Rome from then to the end—it is Rome in all its phases. It is Rome and the United States in the eighth chapter of Daniel. It is Rome and the United States in the twelfth and thirteenth of Revelation; but in a different way; a different phase of it is revealed. In the book of Daniel the great thought is The State. In Revelation it is The Church. In Daniel it is a record of God’s dealing with The State, and the commotions and revolutions in the State, to the end; in Revelation it is God in The Church, and the

ups and downs and the commotions of the church in its history through to the end.

When you come down to the United States, there is the church phase,—apostasy in the church, the union of church and state, making an image of the papacy. The beast which came up out of the earth “had two horns like a lamb,” and these represented the two grand principles upon which the government was established,—Protestantism and Republicanism. These two characteristics are the two upon which this government was founded.

In the twelfth and thirteenth chapters of Revelation, the Protestant principle is ignored, violated, swept away. But where is the doing away of the Republican horn? Not in the book of Revelation? That is revealed in the book of Daniel. And in the book of Daniel it is revealed only in this passage which we are studying. There is the United States in prophecy in the book of Daniel.

#### DENOMINATIONAL HISTORY.

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

It is the only thing of the kind published by the denomination, and is well calculated to inspire confidence in the message for these last days.

#### THE HEALTH QUESTION.

We have been shown a neat little booklet of forty pages, arranged by Mrs. J. R. Leadworth, entitled, “The Natural Food of Man, and How to Prepare It.” It is as full of good things as an egg is full of meat. One of the chief attractions of the work is its simplicity. In a few common, yet well-chosen, words, which are easy to understand, she explains how to prepare grains, sauces, and all vegetables in healthful and inexpensive ways. The sister from whom the book comes has devoted her life to teaching healthful cookery, doing Christian Help work, and in other ways ministering to the needs of the unfortunate; and this without remuneration from any fund set apart for the purpose. For this reason, if for no other, her efforts to enlighten people in the healthful preparation of food should receive hearty support. The book, in board covers, with gilt side-title, costs fifty cents; in pamphlet, twenty-five cents. Address the author, at Healdsburg, California.

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