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THIRD ANGEL'S MESSAGE.—NO. 16.

ELDER A. T. JONES.

TURN to the fifty-eighth chapter of Isaiah. Let us read a portion of that chapter to begin with this evening, as connecting with the close of the lesson we had last night:—

Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins. Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God.

Just as though they were in harmony with all the ordinances of the Lord.

They ask of me the ordinances of justice; they take delight in approaching to God. Wherefore have we fasted, say they, and thou seest not? wherefore have we afflicted our soul, and thou takest no knowledge? [Here is the answer.] Behold, in the day of your fast ye find pleasure, and exact all your labors. Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as ye do this day, to make your voice to be heard on high. Is it such a fast that I have chosen?

The text asks, "Is it . . . a day for a man to afflict his soul?" The margin is the better reading: "Is it . . . for a man to afflict his soul for a day?" A man proposes to fast; he goes without victuals, perhaps from breakfast to supper,—and afflicts his soul by thus going hungry, and calls that a fast. He has afflicted his soul for a day.

Is it such a fast that I have chosen? for a man to afflict his soul for a day? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the Lord?

Here is the fast that the Lord has appointed:—

Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed

go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?

That is the point at which the lesson closed last night. That is the fast that God has chosen for his people; that is an acceptable fast unto the Lord. But that fast never can be observed until those who would observe it have come to the place where they shall see Jesus Christ allied, as he is, to every soul on this earth, and shall treat him according to the alliance that Christ has made with him. When we reach that place,—and we reach it in Jesus Christ, for it is there,—then that will be the fast that we will observe right along.

I have a sentence here that I will read. I found it in a "Testimony" the other day:—

Search heaven and earth, and there is no truth revealed more powerful than that which is manifested in mercy to the very ones who need your sympathy and aid in breaking the yoke, and setting free the oppressed. Here the truth is lived, the truth is obeyed, the truth is taught, as it is in Jesus.

So, then, in manifesting mercy to those who need sympathy, in manifesting aid in breaking the yoke, and setting free the oppressed,—in that the truth is lived, the truth is obeyed; in that the truth is taught, as it is in Jesus. Assuredly. Does not that bring us right where Jesus is? Is not that Jesus himself? The very thing that we are studying is that Christ has allied himself with every soul on the earth; he has linked himself with every human being, with every one in sinful flesh; and we are not to hide ourselves from him who is our flesh. And when we who profess the name of Christ shall respect him in every man with whom he has allied himself, there will be just one grand Christian Help Band wherever Seventh-day Adventists are found. Then Christian Help work will be going on everywhere, and all the time; for that is Christianity itself.

Now I have not a thing to say against the organization of Christian Help Bands that have been organized; but it is too bad that they had to be or-

ganized out of so few Seventh-day Adventists. That is all the trouble. Why should it be that only a portion of the church should be ready to engage in Christian Help work, or compose a Christian Help Band? What is our profession in the world? We profess the name of Christ, which, in the nature of things, demands that we respect the investment that he has made in every human soul, and that we minister to all in need.

On the other hand, the organization of Christian Help Bands, or any other kind of bands, to do this thing from the side of mere duty, urging ourselves on to do it, and pledging ourselves to do it, without seeing Jesus Christ in it, and without this connection with Christ and this love for him that sees his interests in all human beings, and ministers to him as he is linked to all men,—that will miss it also. Other kinds of Christian work will go along with that, but this is the greatest. "Search heaven and earth, and there is no truth revealed more powerful" in Christian work, and in teaching the truth as it is in Jesus. In heaven and earth there is nothing like it.

Just in this time, when such a fast as that is needed everywhere, and among us especially, how blessed a thing it is that the Lord brings us right to that point, and reveals the whole subject to us, giving us the Spirit and the secret that will do the whole of it in Christ's name, for his sake, with his Spirit, and to every man, because every soul is the purchase of Christ. Wherever we meet a human being, Christ has allied himself with that man. Whoever he is, the Lord is interested in him; he has invested all that he has, in that man.

This truth draws us to the point where we shall always be doing everything possible to put forth the attractions of Christ, the graces of Christ, and the goodness of Christ, to men who know him not, but in whom he has invested all, so that they may be drawn to where they, too, will respect the goodness of Christ, and the wondrous investment that he has made in them.

If you are doing it for the man's sake, or for your own credit, you may be taken in, of course. But if you do it as unto Christ, and because of Christ's interest in the man, it is literally impossible for you ever to be "taken in;" for Christ ever liveth, and doth not forget. "Give to him that asketh thee, and from him that would borrow of thee turn not thou away."

Here is the principle: It is to Christ that we are doing it. And as stated in the previous lesson, though the man may despise Christ, and never believe on him as long as the world lasts, and may sink into perdition at the last, Christ in that great

day when I stand on his right hand yonder, will not have forgotten it. And in remembrance of it he will then say: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

You remember the place where he says: "Whoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." Matt. 10:42. And this being so, when done only in the name of a disciple, how much more when it is done always in the name of the Lord himself! "For God is not unrighteous to forget your work and labor of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister." Heb. 6:10. Do you minister? That is the question.

This is the true fellowship of man, the true brotherhood of man. A great deal is said nowadays about "the fatherhood of God and the brotherhood of man." Organizations of different kinds are invented and set going to spread the idea of what they call "the fatherhood of God and the brotherhood of man." But it is just the brotherhood of such men as they approve all the time. If you belong to our order, then that is the brotherhood of man; but if you do not, we have nothing to do with you. Even churches also act the same way: If you belong to our church, then that is the brotherhood of man; but if you do not belong to our church, why, we have no particular interest in you; as we have nothing to do, properly, with caring for those who are outside of our church. This is our brotherhood of man.

All this is not the brotherhood of man at all. The true fatherhood of God and brotherhood of man is the brotherhood of man in Jesus Christ. It is to see Jesus Christ as he has allied himself to every man, and as he has invested all he has in every man. He has broken down the middle wall of partition. In his flesh, which was our flesh, he has broken down the middle wall of partition that was between us, for to make in himself of twain one new man, so making peace indeed. And in him there is neither Greek nor Jew, black nor white, barbarian, Cythian, bond, nor free; nothing of the kind. All are one in Christ Jesus; and there is no respect of persons with God.

In Jesus Christ alone is the fatherhood of God and the brotherhood of man; and in Jesus Christ we find the brotherhood of man only when we find Christ the Brother of every man.

It is written, "For which cause he is not ashamed to call them brethren." Not ashamed to call who

brethren? Every one that is of flesh and blood,—Christ is not ashamed to call him brother. He is not ashamed to go and take him by the hand, even though his breath does smell of liquor, and say, “Come with me, and let us go a better way.” That is the brotherhood of man.

It has been Satan’s work always to get men to think that God is as far away as possible. But it is the Lord’s everlasting effort to get men to find out that he is as near to every one as possible. So it is written: He is not far from every one of us

The great trouble with heathenism was to think that God was so far away,—not only far away, but full of wrath at them all; and only waiting to get a chance to pick them up, and savagely shake them, and plunge them into perdition. So viewing him, they made offerings to get him in a good humor, and to keep him from hurting them. But he was not far from every one of them all the time. “Not far.” That is near,—so near that all they had to do was to “feel after him.” Although they were blind and in the dark too, all they had to do was to feel after him, and they would “find him.” Acts 17: 21–28.

Then the papacy came in, the very incarnation of that enmity between man and God. This incarnation of evil entered under the name of Christianity; and it again puts God and Christ so far away that nobody can come near to them. Everybody else comes in before God.

Then in addition to all this, he is so far away that Mary, and her mother, and her father,—and then all the rest of the Catholic saints, clear down to Joan of Arc, and Christopher Columbus pretty soon,—all these have to come in between God and men, so as to make such a connection that all can be sure that they are noticed by him.

But this is all of Satan’s invention. Christ is not so far away as that. He is not far enough away to get a single relation in between him and me, or between him and you. And this is just where God wants us to view him,—so near that it is impossible for anything or anybody to get between. But to how many people has he come so near?—He is not far from every one of us, even the heathen.

This incarnation of that enmity that is against God, and that separates between man and God,—the papacy,—has built up this; and now here is this same thought that we mentioned a moment ago, the false idea that he is so holy that it would be entirely unbecoming in him to come near to us, and be possessed of such a nature as we have,—sinful, depraved, fallen human nature. Therefore Mary must be born immaculate, perfect, sinless, and higher than the cherubim and seraphim; and then Christ must be

so born of her as to take his human nature in absolute sinlessness from her. But that puts him farther away from us than the cherubim and the seraphim are, and in a sinless nature.

But if he comes no nearer to us than in a sinless nature, that is a long way off; because I need somebody that is nearer to me than that. I need some one to help me who knows something about sinful nature; for that is the nature that I have; and such the Lord did take. He became one of us. Thus, you see, this is present truth in every respect, now that the papacy is taking possession of the world, and the image of it is going on in the wrong way, forgetting all that God is in Jesus Christ, and all that Christ is in the world—having the form of godliness without the reality, without the power. In this day is it not just the thing that it needed in the world, that God should proclaim the real merits of Jesus Christ once more, and his holiness?

It is true he is holy; he is altogether holy. But his holiness is not that kind that makes him afraid to be in company with people who are not holy, for fear he will get his holiness spoiled. Anybody who has such a kind of holiness that they cannot be found in the company—in the name of Jesus Christ—of people who are fallen, and lost, and degraded, without spoiling it, would better get rid of it as quickly as possible, and get the right kind, because that kind of holiness is not worth having; it is already spoiled.

[*Question.*—What about the reputation?—The Christian has no reputation; he has character. The Christian asks no questions about reputation. Character, character, is all that the Christian cares for, and that the character of God, revealed in Jesus Christ.]

But there is a great amount of just that kind of holiness among professed Christians in these days—indeed, I am not sure that it is all outside of the Seventh-day Adventist denomination. It is that kind of “holiness” which leads many to be ready to exclaim, if a brother or sister,—a sister especially,—should go among the fallen, unfortunate ones, and begin to work for them, and sympathize with them, and help them up: “O, well, if you are going with such people as that, I cannot associate with you any more. Indeed, I am not sure that I want to belong to the church any more, if you are going to work for such people, and bring them into the church.”

The answer to all such expressions as those is: Very good; if you do not want to belong to the church with such people as that, you would better get out of the church as quickly as possible; for very soon the church of Jesus Christ is going to have

just that kind of people in it. "The publicans and the harlots go into the kingdom before you."

The church of Jesus Christ, in a little while, is going to be so molded upon the grace of Jesus Christ, and so filled with his holy character, that its members will not be afraid to go, as did he, to the lowest depths to pick up the fallen. They will have such measure of the holiness of Jesus Christ that they will not be afraid of becoming defiled by going *in his name*, down to the lowest.

But that kind of holiness which says: "Come not near to me; for I am holier than thou,"—stand aloof, or you will defile my holy garments.—O, that is the holiness of the devil! Away with it!

God's holiness is pure, that is true; it is such holiness that sin cannot bear the presence of it. It is holiness of such transcendent purity and power as to be a consuming fire to sin. Its consuming power upon sin is because of its wondrous purity; and therefore, because of the wondrous purity, and the power of that wondrous purity, of the holiness of God in Jesus Christ, he longs to come in contact with those who are laden with sins, who are permeated through and through with sins, in order that this holiness, finding an entrance, shall consume the sin, and save the soul. That is Christ's holiness.

It is one of the most blessed truths in the Bible, that our God is a consuming fire because of his holiness. For, then, in Jesus Christ, we meet him whose holiness is a consuming fire to sin; and that is the pledge of our salvation in perfection from every stain of sin. The brightness, the glory, the all consuming purity of that holiness, will take every vestige of sin and sinfulness out of the man who will meet God in Jesus Christ.

Thus in his true holiness, Christ could come, and did come, to sinful men in sinful flesh, where sinful men are. Thus in Christ, and in Christ alone, is found the brotherhood of man. All indeed are one in Christ Jesus our Lord.

Some have found, and all may find, in the "Testimonies" the statement that Christ has not "like passions" as we have. The statement is there; every one may find it there, of course.

Now there will be no difficulty in any of these studies from beginning to end, if you will stick precisely to what is said, and not go beyond what is said, nor put into it what is not said; whether it be touching Church and State, separation from the world, or this of Christ in our flesh. Stick strictly to what is said; do not go to drawing curious conclusions. Some have drawn the conclusion some time ago—and you can see what a fearful conclusion it is—that "Christ became ourselves; he is our flesh. Therefore

I am Christ." They say Christ forgave sins; I can forgive sins; he wrought miracles; I must work miracles. That is a fearful argument; there are no two ways about that.

Christ became ourselves, in our place, weak as we, and in all points like as we are, in order that he might be that forever; and never that we should be himself. No; it is God who is to be manifested always, and not ourselves. In order that this might be, Christ emptied himself, and took ourselves, in order that God himself might come to us, appear in us, and be revealed in us and through us, in all things. It is always God, and never ourselves. That which ruined us at the start was the exaltation of ourselves, the setting forth of ourselves and the putting of ourselves above God. In order that we might get rid of our wicked selves, Christ emptied his righteous self, and stood in the place of our wicked selves, and crucified ourselves, putting ourselves under foot always, in order that God might be all in all. How much?—All. All in how many?—All. It was done that God might be all that there is in me; and all there is in you, and all there is in Christ. Assuredly that is what this was done for. We are not to exalt ourselves. Christ is to increase; I am to decrease. He is to live; I am to die. He is to be exalted; I am to be emptied."

SABBATH-SCHOOL COUNCIL.

The Sabbath-school Council held its fourth meeting, February 20, at 2 P. M., and was addressed by Elders C. P. Bollman and A. E. Place. Elder Bollman spoke on the subject of the "Election of Officers, How Often, and How Conducted." He said:—

It is not my purpose to occupy any considerable length of time in the discussion of this question, because it seems to me that it does not require that a great deal should be said. I prefer to treat the subject by taking up the second division rather than the first.

It seems to me, in the first place, that the choice of the Sabbath-school officers should not be considered simply as something that concerns the school, but the entire church. It seems to me that there should be a committee appointed for the nomination of officers; that this committee should be selected by the superintendent of the school, and that it should be a matter of a great deal of care as to who are selected as the members of that committee. Persons of good judgment should be selected,—persons who will not move from simply their likes or dislikes, but who will take into careful consideration the

needs of the school. It might often be well for the superintendent to counsel with the other officers of the school and the officers of the church in regard to the selection of the committee. It is necessary to include in this committee some one of mature judgment who should be perhaps one of the officers of the church.

I saw only a few months since quite a good deal of confusion occasioned by a school's attempting to select officers without a committee. They had simply balloted for officers. Then they had to count the ballots of course, and I was going to say there were almost as many candidates as there were votes, but not quite as bad as that. A good many who were not at all qualified for the offices were voted for. Then they had to select those out of the number who had the largest number of votes, and vote over again, and it was some time before they succeeded in electing their officers, and a little dissatisfaction crept in. If they had had a committee appointed to nominate the officers, there would have been no feeling. As it was, there was nothing serious, but it might have been serious. So it seems to me that the best way is to have a committee.

Some schools try to elect the officers without a committee; and, of course, if there should be a sentiment prevailing in the school in favor of that, then it might be well to let them do so, but where a school is properly conducted, there would be no need of it. The superintendent could say in the school, Now it is time to appoint a committee for the nomination of officers for the coming term of office; and generally the school will vote for the superintendent to nominate the committee. Then, as I said before, there should be great care exercised, especially in the choice of the superintendent and secretary. Now we have been hearing something of the duties of the Sabbath-school officers from Brother Brown, and the qualifications that each should have. Now this should be borne in mind, and the very best material and talent available should be selected. The choice of the committee in selecting officers is usually satisfactory, especially in small schools, and where there is a feeling of unity and harmony in the school; and many schools elect the officers simply by adopting the report of the committee.

If I were superintendent of a school, and had any reason to think there was any dissatisfaction, I would prefer to have the the vote taken by balloting; but if it is thought best to have the school ballot, the secretary should have the ballots prepared before the school, and then they can be distributed, and at the close of the class recitation the vote can be taken, al-

lowing each one in the school to vote, and then hand the ballots to the teacher, or deposit them in one receptacle that may be passed around. Of course, where the review comes in at the beginning of the school, it might be well to have the balloting at the beginning of the class recitation, so that the ballots can be counted, and the election announced before the close of the school.

But the first thing to be sought is to secure the nomination of the proper persons; and then the next thing is to have them elected with the least possible friction.

Now in regard to the frequency of the elections. I think that some of what I have said would indicate that the elections should not come too frequently, because they always require some attention, always make a little confusion, and always draw off the minds to some extent from the main work of the school. So while there are reasons for electing as frequently as once a quarter, it seems to me that the plan that was adopted two years ago is a better one, — that of elections once in six months. One reason why I think this is better, is because in the quarterly elections it does not give the new superintendent, who was unacquainted with the school, and who was elected for the first time, time enough to get acquainted with the school, and learn what his duties as a superintendent are.

Now the duties of the Sabbath-school officers have been impressed upon us by Brother Brown, and it would take the superintendent several weeks to get acquainted with the teachers and officers, and learn the qualifications of the teachers, their adaptability, etc. Then after the experience he gains from the first three months, he will know better how to lay his plans and organize the work; but if he has only three months, and several weeks of the time is already gone in getting acquainted with his work, he will say, Well, there is going to be a new election at the end of the quarter, and I will not make any changes until after election, and see what changes are made then; but if he knows that he has six months to continue in office, he will go on, and make the changes, and lay his plans for the good of the school.

Of course there is some difference between a day school and a Sabbath-school; and yet there are some principles that will apply to both. We never hear of the principal of a day-school being changed every three months. The principal should be there long enough to become acquainted with the teachers and pupils, and the whole of the routine of the school, and therefore it seems to me that the plan that was adopted two years ago of electing officers once in six

months is a better plan, and I would be heartily in favor of seeing that plan continued.

Brother Place made the following remarks on the subject:—

Perhaps the discussion that would be as profitable as anything might be in regard to how the thing has worked where it has been tried. I would simply say this, that in New York nearly all our schools have adopted the six months' plan, and so far as I have been able to find, it has given perfect satisfaction. I do not know of any school where there has been any objection to it, and I have taken occasion to ask how they liked the plan; and so far as I have been acquainted or come in contact with the schools, they all seem to think that the six months' plan is better than the three months' plan.

PROGRESS AND NEEDS OF THE CANVASSING WORK IN GREAT BRITAIN.

N. Z. TOWN.

(Read before the *Canvassers' Convention*.)

THE labors of Brother Ellery Robinson, the general agent, together with the visit of Brother E. M. Morrison in the spring of 1891, resulted in placing the canvassing work in Great Britain on a solid basis as regards principles and methods. As a rule the same methods which work successfully in America will work there.

In 1890 the number of orders taken amounted to 4407; in 1891, 9932; in 1892, 18,138; in 1893, 11,531; in 1894, 7127. On an average the deliveries run from 65 to 70 per cent of the orders taken. During the past year, several of the regular canvassers have been engaged in the sale of *Present Truth*. This partly accounts for the falling off in orders during 1894. The year was also a short one, owing to the institute which was held at the beginning. The average weekly sales of *Present Truth* have run from 9000 to 10,000. There have also been 1332 "Steps to Christ," and 99,784 tracts, and 3958 pamphlets sold. The per cent of deliveries has been considerably better the past year than during 1893.

The north of Ireland has been quite thoroughly canvassed with "Bible Readings," which has resulted in arousing considerable prejudice. Among the four millions of Scotland very little has been done outside of Glasgow, and only a small portion of that city has been worked. At present there are canvassers located in thirteen of the forty counties of England. A little canvassing has been done in

some of the others, but more than half of the English counties have not yet been entered. Hardly a mark has been made in some of those that have been entered.

But instead of containing only a population of a few thousand as have most of the counties of the States here, the English counties correspond more nearly to entire States. There is an average population of nearly one million to each county in England.

To get a better idea of the density of the population in the British field, compare it with the United States. The area of Great Britain, Ireland, and the numerous islands around the coast, is less than that of Missouri and Illinois. But into that area is massed a population equal to that in all the States excepting those in General Conference District No. 1. Then, too, one seldom meets any but English-speaking people, so that a canvasser is able to reach a much larger per cent of a given population than in most other countries.

During the past year there has been an average of one regular canvasser to each million of the inhabitants of Great Britain. It must be apparent to all that, with such an immense population of intelligent English-speaking people almost wholly unwarned, and with so few workers, the crying need of Great Britain to-day is *more men*. But there is one feature of this need that may not be so apparent to those who are unacquainted with the work in that field. From among those who have accepted the truth from time to time, quite a goodly number have entered the work, until at present there are thirty-two giving their whole time to canvassing. From this it may appear to some that there is not so much need of sending over more men; but instead of this being an argument against sending more, it is one of the strongest reasons why more good men are needed. Many of these workers have had but little experience, and they need help. The canvasser must properly learn his trade, to be successful. It is a recognized fact that no one thing will help a beginner more than to be associated with some experienced person who has been educated in correct habits of living, and who is able and willing to show by example as well as by precept what it means to succeed. We have such men, but the book-work in Great Britain needs at least twenty-five more good, reliable, experienced men.

There is also need of more men to engage in the sale of *Present Truth*. In England there is no such thing as subscription lists for papers to be supplied through the post. One reason for this is no doubt the high rate of postage on periodicals, as it costs a

half penny for every paper sent by post. All papers are, as a rule, supplied from news shops and by agents going from house to house. Even in the small villages and in the country, agents have their regular weekly rounds. Some of our canvassers have tried to get people to subscribe for *Present Truth*, but it is nearly impossible to get even a three months' subscription. Neither are there tract societies which are able to take large clubs of *Present Truth* each week to send out to the people. So, instead of doing a little canvassing in the "densely populated portions of Great Britain" for the *Present Truth*, you see the very existence of the paper depends on canvassers. Selling *Present Truth* does not afford very large wages to the agent; but an active single man has no difficulty in making a living at it. The paper also opens the way for other publications; so a live agent is able to sell a goodly number of books and tracts to his customers.

The following extract from a letter received from one brother shows what a little kindly interest taken in others will accomplish. He says: "The work here in this vicinity is onward. Last week our little company ordered 970 copies of *Present Truth*. Those who are selling papers here are all beginners, you might say. A young man I picked up from off the street one day orders 170 weekly. Last winter, or autumn, he was penniless, homeless, and nearly in nakedness,—scarcely fit to be seen on the street. Now he has good warm clothes, a few pence in his pocket, and a good warm bed to sleep in, boarding himself. Another young man who is crippled, and whose father and mother are both dead, orders this week 220. He has told me many times that if I had not found him, he would have been in the workhouse. Sister Beckford is ordering 100. Brother Haddon, an old man, is ordering fifty weekly." None of these people knew anything about the truth until this brother interested himself in them. It could hardly be expected that every one would have such an experience as he has had in picking up workers, but the same interest taken in some of the others, on both books and papers, as he is taking each week in those working with him, would more than double their efficiency.

Instead of the weekly sales of the *Present Truth* being about 9000, why should they not be three times that amount? Nothing that has been done in Great Britain has had such marked effect on the people as the circulation of this paper. In nearly every place where it is sold, people are inquiring in regard to the truth, and several have decided to obey.

The present prospect for the canvassing work in Great Britain is good. The general financial depres-

sion has been felt there, but none of the agents have been compelled to quit the field, and only a few have needed any financial assistance. Trade is beginning to revive again this year, and I believe there are few places that present a more encouraging outlook for the sale of our books than the British field.

What better investment could the General Conference make than to select fifty good men, and send them to Great Britain?

GENERAL CONFERENCE PROCEEDINGS.

THE seventh meeting of the Conference convened at 10 A. M., February 22. A hymn was sung, and S. H. Lane offered prayer. After the reading of the minutes, reports of committees were called for. The Committee on Education submitted an additional report, as follows:—

The Committee on Education presents the following additional partial report:—

4. *Whereas*, There is a demand for church and conference schools in various parts of the field, and to secure the best results it is highly important that teachers be selected who are thoroughly prepared for the lines of work to be carried, also that the schools be established upon a safe financial basis, therefore,—

Resolved, That it is the sense of the Conference, that before starting such schools there be careful deliberation and consultation between the local Conference or the local Mission Board and the Educational Secretary.

The Committee on Resolutions presented the following:—

Your Committee would respectfully ask the privilege of withdrawing resolution No. 12, and also of submitting the following additional report:—

14. *Resolved*, That the General Conference Association be requested to make arrangements with the Pacific Press Publishing Company for the purchase of the Bible Student's and Apples of Gold Libraries, and that the said Association, through the International Tract and Missionary Society, publish all our tracts, pamphlets, and libraries, and place the same on the market at as low a price as possible.

15. *Whereas*, The rapid enlargement of the work brings in larger burdens to be borne by those in responsible positions, and,—

Whereas, It is impracticable for the General Conference Committee to deal with the many details of the work in the General Conference Districts; therefore,—

Resolved, That the presidents of the conferences, chairmen of mission boards, and the district superintendent of each district, constitute an Executive Board for their field, to take under advisement, with power to act, such local matters as shall be named by the General Conference, as follows:—

(1). The changing of laborers from one State to another in the same district conference, providing such changes do not conflict with appointments made by the General Conference Committee or Foreign Mission Board.

(2). The arranging of all camp-meetings and other general meetings in the district.

(3). The originating and conducting of canvassers' and church schools of more than four weeks' duration.

(4). The appointment of a treasurer for each district outside of North America, who shall receive all General Conference funds, disbursing the same as the General Conference may direct.

16. *Resolved*, That all moves in connection with the district work that call for large expenditure of means, be referred to the General Conference Committee for counsel.

17. *Resolved*, That this Board, with as many of the laborers of each conference as shall be chosen by the State conference executive committee, meet in counsel at least once a year to make a study of the best plans for carrying forward the work; and that a series of Bible studies be conducted during this council, the time, place, and length of this council to be decided by the District Executive Board; and,—

Further, That the District Board hold other meetings for counsel as often as the district superintendent, in correspondence with the several presidents in his district conference, shall appoint

And, That the President of the General Conference be requested to attend the councils of these districts as far as shall be consistent with his other duties.

18. *Whereas*, The closing work is not only to go to all the world but also to go with great rapidity; and,—

Whereas, It has been urged upon us repeatedly to send laborers to the "regions beyond;" therefore,—

Resolved, That we approve of the course that has been pursued by the Foreign Mission Board in the past, and request them to continue to study carefully the field, and to send forth laborers as fast as the proper persons can be selected and fitted for the work, and as fast as means are on hand with which to send them.

The Committee on Resolutions asked permission to substitute for Resolution 7, the following:—

Resolved, That the General Conference Association be requested to make arrangements with the Pacific Press Publishing Company to place the *Signs of the Times* under the direct management of the General Conference, and that steps be taken to reduce the cost of the paper, so as to enable our people to give it a much greater circulation.

The Committee also desired to substitute the following for Resolution 9:—

Resolved, That we approve of the plan of inserting in the *Signs of the Times*, the *Present Truth*, and the *American Sentinel*, a limited amount of carefully selected advertisements, the illustrating of the papers to be left with the publishers.

H. P. Holser moved that the Committee be allowed to make the proposed substitutions. A. T. Jones seconded the motion, which was carried. The motion "to refer" which was pending at the time of adjournment, and which applied to the above resolution, was by consent withdrawn.

The Secretary then read Resolutions 7, 8, and 9 in harmony with the substitutions.

Question.—Will the reduction in price apply to single subscribers, or only to the Tract Societies and others acting as agents?

Answer by the Chair.—It will be the duty of the Association to consider the interests of all, and to

make such arrangements as will suit the interests of those who sell the paper, as well as of those who subscribe for it

W. D. Curtis reverted to the subject of inserting advertisements, and in a few remarks reviewed the arguments which had been presented in favor of inserting them.

The President, calling J. N. Loughborough to the chair, proceeded to consider at some length the subject under consideration. He stated that there is a demand for a cheap missionary paper. Efforts have been made from time to time to use the *Signs of the Times* in this capacity, and at one time its circulation was raised to 25,000 copies, but this was only for a short period, when it soon relapsed to its usual number. The great obstacle in the way of giving it the extensive circulation we desire, is the price; and to reduce the price a few cents would not materially change the situation. We must make a radical reduction in order to be able to make the use of the paper that we desire to do. The matter of inserting advertisements has been candidly and carefully canvassed from every standpoint. We find that even with a circulation of 100,000 copies, it would not be possible to place the subscription price at a figure within our reach, if advertisements are not used; and in that case a donation of \$12,000 or \$15,000 a year would be required to support the paper.

While the Chair recognized the sincerity of those who had objections to the appearance of advertisements in our papers, he still observed that this objection was disappearing, a revolution of sentiment was taking place, and he thought that by concerted action, objections to carefully-selected advertisements would soon disappear. Ordinary advertisements would be objectionable, while proper advertisements would not be. Without them we shall deprive ourselves of the privilege we so much desire of sending the paper to thousands of people to whom we could send it by the aid of a few advertisements.

W. B. White raised the question as to whether advertisements were not already appearing in the *Signs of the Times*, and presented a sample copy in evidence. The question was further discussed by Eugene Leland, C. P. Bollman, M. C. Wilcox, and D. A. Robinson.

Question from congregation.—Are visitors who are not members of the Conference permitted to participate in the deliberations?

Answer by the Chair.—Such privilege has in the past been extended to visiting brethren, and has never, to our knowledge, been denied them.

The resolutions under consideration were adopted by a large majority.

Resolution 10, p. 250, was then read.

D. A. Robinson remarked that it was hardly necessary for him to say that he was strongly in favor of the resolution. The only suggestion he would make would be to double the amount specified. In answer to the query as to how the \$5000 would be used, Elder Robinson stated that it would be used in assisting men and women to sell the paper, for the profits were so small that it had hitherto been impossible to make a living from the proceeds of the sales. In consideration of the magnitude and importance of the field, and the great work to be done in Great Britain, the speaker thought that \$10,000 would not be proportionately too large an amount to devote to this purpose.

The resolution was heartily adopted.

C. P. Bollman then moved to adopt the report of the Committee on Resolutions found on page 283 of the BULLETIN, numbered 11 and 12. F. M. Wilcox moved and J. H. Durland seconded that the privilege of withdrawing Resolution 12 requested by the Committee be granted. Carried, and the resolution was withdrawn.

The Secretary then read Resolution 11, which was spoken to by C. P. Bollman, L. D. Santee, G. O. States, D. H. Lamson, S. H. Lane, C. L. Boyd, and others. While the discussion was in progress, the moment for closing arrived, and the Conference adjourned.

THE WORD OF GOD.—NO. 4.

PROF. W. W. PRESCOTT.

I WOULD like to call attention in our study this evening to one point further in the parallel between Christ, the word, and the Scripture the word. You know that the pivotal point on which our religion turns is the fact that Jesus Christ died and rose again. History records no less than twenty-five false christs, but of only one Christ is it true that he died and rose again.

Every religion has its sacred books, but of our sacred writings alone may it be said that they have been put to death and have risen again. Let us read the scripture in the eleventh chapter of Revelation, beginning with the third verse:—

And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth. These are two olive trees, and the two candlesticks standing before the God of the earth.

I will not take any time to prove that the two witnesses are the Old and New Testaments. You can do that just as well as for me to take time.

And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed.

Rev. 22: 18, 19:—

If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

That is the way God regards those who hurt his word,— take from it, add to it, or change it in any way.

Rev. 11: 6:—

These have power to shut heaven, that it rain not in the days of their prophecy [This was done through the prophet Elijah]: and have power over all waters to turn them to blood, and to smite the earth with all plagues, as often as they will. [This was done through Moses.] And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them.

The third verse says:—

They shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.

You will very readily recognize this period as that of the papal persecution at the time when the Bible was shut away from the people; but the two witnesses did prophesy during that whole time. "When they shall have finished their testimony,"—that is, when the time comes when they finish their period of prophesying, clothed in sackcloth,— "When they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified." The two witnesses were crucified there; our Lord also was crucified there. The time when these two witnesses were prophesying in sackcloth closed in 1798. Then just about this time we must look for some special action against the word of God, and that we find in 1793, when the French Assembly passed a decree against the word of God, thus locating this prophecy in its fulfillment in France. We may look to the capital of France as being the city which especially is called Sodom and Egypt, where also our Lord was crucified in the person of his saints, in the persecution against the people of God.

And they of the people and kindreds and tongues and nations shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in the graves.

Three and one half days of prophetic time are three and one half years of literal time. Then we should expect that three and one half years from the

time this decree was passed prohibiting the word of God, that prohibition should be removed; and in 1796 a measure was introduced into the French Assembly to remove the prohibition, and six months later the measure passed by unanimous voice. Those who are at all curious to follow out the time may have a thought like this: Three and one half days,—that is three years and a half. Three years and half would be just the length of the ministry of our Lord. But three years and a half are forty and two months, and forty and two months will be 1260 days; and 1260 days of prophetic time would be 1260 years of literal time. Thus you may make the connection like this: The word of God lay dead the same length of time that the living word of God was proclaiming itself in Judea; and you may go further and say that for every day that the living word of God, which was proclaiming itself in Judea, was rejected by the people, for a year their access to the word of God was interfered with. That period of darkness was upon the earth a year for every day they rejected Christ.

And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets [Notice that expression,—“these two prophets.”] tormented them that dwelt on the earth. And after three days and a half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them.

We can hardly prevent our minds from running to this scripture in the first chapter of Acts, ninth verse; “And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.”

After the removal of this prohibition upon the Bible by the French Assembly, special organizations for the spread of the Bible everywhere were formed. The British Bible Society, and soon after, the American Bible Society, were formed; and soon the word of God became exalted, and it has been scattered far and wide since that time. You can study this parallel further, but I suggest it as a further thought in that parallel between Christ, the word, and the Scriptures, the word.

Let us now consider further how the word was given. It is the word of God proceeding forth and coming from God, just as Jesus Christ, the living Word, proceeded forth and came from God. But it came to us through Jesus Christ by the ministration of the Spirit. Let us read two or three scriptures; first, in 1 Cor. 8:6: “But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom

[through whom, Revised Version] are all things, and we by him.” And so Christ’s statement as recorded in Matt. 11:27: “All things are delivered unto me of my Father.” John’s gospel, 3:35, says: “The Father loveth the Son, and hath given all things into his hand.” That is, all that God has done in this world in any way since the entrance of sin, he has done through Jesus Christ. So we have received the word of God through Jesus Christ, just as at Sinai the Father and the Son with the retinue of angels were there, but the Father spoke the word through the Son; and it was the same Jesus Christ who spoke the law in Mount Sinai that spoke the same law on the mount when he was here in the flesh, which is called the sermon on the mount. It was the same Jesus Christ; in one case in his divinity, with wonderful outward exhibition of power and glory; in the other case in the flesh, but the same Jesus Christ speaking from a mount in both places and speaking the same principles in both cases. So it has been through Jesus Christ that everything has come to us from God, and the Spirit has been the agency which he has used in giving us this word. So while it is indeed and in truth the word of God, Jesus Christ spoke the word. Jesus Christ gave the word. It was the Spirit of Christ in the prophets which testified beforehand of the sufferings and the glory.

Now that Spirit by which he gave the word is the actual representative of Jesus Christ. Let us read some scriptures upon that point. Read from John’s gospel, fourteenth chapter, sixteenth verse and onward:—

And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever: even the spirit of truth [From the twenty-sixth verse we learn that the Comforter is the Holy Ghost, or the Holy Spirit.]; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you [“Lo, I am with you always, even unto the end of the world.”], and shall be in you. [“Which is Christ in you, the hope of glory.”] I will not leave you comfortless: I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? [How is it possible that we shall see you, and the world not see you?] Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

Now read 1 John 3:24: “Hereby we know that he abideth in us, by the Spirit which he hath given

us." That is the way we know that he is in us. So in the fourth chapter, thirteenth verse: "Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit." So that may be used as a comment upon the twentieth verse of the fourteenth chapter of John: "At that day ye shall know that I am in my Father, and ye in me, and I in you." How?—By his representative, the Spirit. I will not take time to comment further upon those scriptures. You can see that the thought in them is that he would come to them, and they should see him, because of his giving them the Spirit; and on the day of Pentecost this scripture was fulfilled, and has been fulfilled and is now fulfilling in the same way. He is with us: "Lo, I am with you alway." His presence is not a sort of figment, or notion, but it is a reality. Every Christian ought to believe in the real presence.

Now as a comment further upon that same idea, I will read in "Steps to Christ," page 84:—

And Pentecost brought them the presence of the Comforter, of whom Christ had said, "He shall be in you." And he had further said: "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." Henceforth, through the Spirit, Christ was to abide continually in the hearts of his children. Their union with him was closer than when he was personally with them. The light, and love, and power of the indwelling Christ shone out through them, so that men, beholding, marveled; and they took knowledge of them, that they had been with Jesus.

I will also read a word from a recent Testimony commenting upon this same idea: "If we open the door to Jesus, he will come in and abide with us. Our strength will always be reinforced by his actual representative, the Holy Spirit." "By his actual representative, the Holy Spirit"; then the Spirit which gave the word was the actual representative of Jesus, and the spirit which abides in the word is the actual representative of Jesus. That is, Jesus gave the word, and Jesus abides in the word; and it is altogether the word of Jesus. Yet it is none the less the word of God; but as being given to us through Jesus Christ, and by the ministration of that spirit, it becomes the word of Jesus.

Now, further as to the characteristics of that word. In the epistle to Titus, first chapter, verses one and two, we read:—

Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness; in hope of eternal life, which God, that cannot lie, promised before the world began.

The thought that I want from that text is that God cannot lie. The same thought is brought out in Heb. 6: 17, 18:—

Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath: that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us.

It is impossible for God to lie. God *cannot* lie. Everything depends upon his word; and being a God of truth, and Jesus Christ the truth, the spirit, the spirit of truth, God cannot lie. That is to say, God is infallible, and God's word therefore is an infallible word. He cannot lie. But that word is also the word of Jesus Christ, and he, equally with the Father, is infallible. So this word is the infallible word of the infallible God, given to us through the infallible Son, Jesus Christ. Observe the force of that statement. It is the infallible word; it cannot be wrong. It is more than that, it is the true word. One of you may speak a word that is true, but you are not infallible. You may lie, but God cannot lie; and he who cannot lie is the infallible one, and the word of one who cannot lie is an infallible word.

And notice again this thought: Although Jesus Christ took sinful flesh,—flesh in which we sin,—he took that flesh, and emptying himself and receiving the fullness of God in himself, God was able to keep him from sinning in that sinful flesh. So that although he was manifested in sinful flesh, God by his spirit and power dwelling in him, kept him from sinning in that sinful flesh. So although this word is given to us in language with which we lie, God has made a manifestation of himself in this language which is used to lie with and to deceive with, without lying and without deceiving; and he has kept his own thoughts perfectly straight, perfectly free from mistakes, in this very same language that we make mistakes in. Just as he kept his thought perfectly straight, so he made a perfect revelation of his mind in that sinful flesh which we use to commit sin in. The law of the Lord is perfect, without blemish. Not advancing now any theory as to the inspiration, one way or the other, I yet emphasize this idea, that the word of God is the infallible word of the infallible God, and that it can be depended upon wholly as the word of God.

Now I called attention last evening to the necessity of receiving the word of God, not as the word of man, but as the word of God. On the other hand we are not to receive the word of man as the word of God. While we do not receive the word of God as the word of man, and we are cautioned against that and instructed to receive it as it is indeed the word of God, on the other hand we are not to receive the word of man as the word of God. That there would

be danger of this is plainly set forth in the Scriptures. Read Mark 7: 6, 7:—

He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written; This people honoreth me with their lips, but their heart is far from me. Howbeit in vain do they worship me, teaching for doctrines the commandments of men.

I do not need to refer to other scriptures where the same idea is suggested, putting the word of man in the place of the word of God.

Now the one spoken of as the mystery of iniquity that was to exalt itself above all that is called God, or that is worshiped, was to sit in the temple of God, "showing himself that he is God," or showing himself off as God; and the disciples were warned against that. The scripture says, "The mystery of iniquity doth already work," and that in the apostle's time; and the same apostle who wrote that second letter to the Thessalonians, from which we have quoted, gives the word of warning among his last instructions.

Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. *Acts 20: 28-30.*

(Continued on page 325.)

MEDICAL MISSIONARY AND BENEVOLENT ASSOCIATION.

THE first meeting of this Association was held Feb. 21, 1895, at 3:30 P. M.

"There are Lonely Hearts to Cherish," as opening song, expressed the sentiments of the work of the Association. Elder D. A. Robinson offered prayer.

J. H. Kellogg, M. D., President of the Association, addressed the delegates, and stated that the Association was incorporated in harmony with plans laid at the last General Conference for such an enterprise, and is called the S. D. A. Medical Missionary and Benevolent Association. All presidents of Conferences, members of the General Conference Committee, and those who have paid \$1000 to the Association, are members.

Since the incorporation, a number of enterprises have been initiated and carried forward. Several sanitariums and medical missions have been established. Sanitariums in Chicago; in College View, Neb.; Boulder, Colo.; South Africa; and Gaudalajara, Mexico, are in operation, with the exception of the one in South Africa, which is in progress of erection. The Sanitarium at St. Helena, Cal., has placed itself under the supervision of the Association. In

all, there are eight sanitariums and two medical missions under the direction of the Association. Other lines of education and philanthropic work have been put in operation. The following is a report of the Haskell Home for Orphans:—

Number of children in the Home, 48.
Number of persons in the Mothers' Class, 16.
Teachers, 3.
Cost per capita for food, \$23.93.
Cost per capita for clothing, \$12.47.

The Orphans' home is not a reformatory nor a hospital. It is not expected to receive children that are imbecile or incorrigible.

An Old Peoples' Home has been in contemplation ever since the gift of Mrs. C. E. Haskell was made for the erection of the Home for children, and a number of old persons have been received. Money is now on hand for the erection of a building for the Old Peoples' Home; and the work will be proceeded with as soon as there is a reasonable assurance of a maintenance fund. Twenty-three old people are already under the care of the Association.

A Widows' Home has been projected, and six widows and their thirteen children have been received. The mothers have been given work enough to pay for the support of the children, and the enterprise is thus far self-supporting.

All the work here represented is the outgrowth of the movement for a James White Memorial Home. It is most appropriate that there should be such a memorial, since Elder White was a friend of the aged, the poor, and the helpless, and ever extended to them a helping hand.

The following brief report was given of the Charity work at the Sanitarium and Hospital, in Battle Creek:—

Number of charity patients treated, 286.
Amount expended for charity treatment, \$34,224.
Number of free surgical operations, 207.
Number of endowed beds, 16.
Number of persons sent from each State, Illinois, 8; Indiana, 9; Iowa, 10; Kansas, 3; Minnesota, 4; Michigan, 12; Nebraska, 6; New England, 4; Ohio, 6; Pennsylvania, 4; Wisconsin, 9.
States from which charity patients have been received, which have no endowed beds, the patients being put in other beds: Washington, California, Oregon, and New York.

REPORT OF ST. HELENA INSTITUTION.

Number of patients for December, 1894, 115.
" " surgical operations for year, 150.
" " patients treated free for December, 1894, 40.
" " free surgical operations for year, 50.
" " employees 65.
Number of nurses in training—1st year, 17; 2d year, 24; total, 31.
Number of nurses under Medical Missionary engagement, 20.
Number of medical students—1st year, 4; 2d year, 3; 3d year 2; total, 9.

Number of physicians employed—men, 3; women, 2.

“ “ men nurses, 15; women nurses, 25.

Amount expended for charity patients, estimated at actual cost. \$400 a month.

Amount expended in other lines of missionary work connected with the institution, \$1000 for 1894.

Number of nurses sent out to engage in Medical Missionary work, 2.

Total amount invested in the work, \$130,922.

Net gain, as indicated by last financial report, \$3000.

The institution has been rapidly growing in confidence, and has made many improvements during the last year, and is giving greater prominence to the principles represented by the Association. From recent reports it is evident that a good religious interest exists, and a missionary spirit is dominant.

A. R. Henry made a gift to the Association of a house and lot in College View, Neb., for a sanitarium at that place. Dr. Loper is the physician in charge, and it is confidently believed that this enterprise will be a very valuable auxiliary to the work of the Association.

The Colorado Sanitarium in Boulder is conducted on the cottage plan. The prospects for its success are very promising. It is already a little more than self-sustaining, and deserves the support of the denomination. Consumption, if taken early in the progress of the disease, may be successfully treated there.

Number of patients during 1894, 41.

“ patients treated free, 11.

Present number of employees, 6.

Number of nurses, 3.

“ nurses under missionary engagement, 2.

“ physicians employed, 1.

“ pay patients during the year, 30.

Amount received from pay patients, \$1884.

A sanitarium is being established at Portland, Oregon. This city is on the Pacific Coast. It is a long way from St. Helena, and is a splendid place for a medical institution.

A sanitarium to cost from \$25,000 to \$30,000 is in process of erection in South Africa. Engine-house, barn, and other buildings are already erected; and a bath-house is already in operation by workers there. Drs. A. J. Sanderson and Mary Sanderson have been requested by the Medical Missionary Board to take charge of the institution when completed.

REPORT OF THE CHICAGO MEDICAL MISSION.

From June, 1893, to January 1, 1895.

Number of baths given, 25,586; other treatment, 18,789; dressings applied, 6782; prescriptions filled, 1827; packages of food supplied, 431; lunches given away, 1808; number of persons using laundry, 20,161; number of persons prescribed for at dispensary, 6062; number of persons visited by nurse, 6376; garments given away, 6195; tracts given away, 7422; testaments given away, 114; gospel conversations held, 12,041; number of

penny dinners, 75,000; visits by nurses, 6160; cost of the Chicago mission to the present time, \$9193.76; amount received for the Chicago mission in donations, \$875.78.

The work has developed far beyond our expectations, but has not reached its limit. The earnings of the Chicago Branch have not been enough to support it; and an important question to consider is: What shall its future be? Shall the work be curtailed? or shall other means be provided for sustaining it until the Chicago Sanitarium enterprise gets upon a good paying basis?

THE MEDICAL MISSION AT GUADALAJARA, MEXICO.

This was opened Jan. 1, 1894. Guadalajara is a city of about 100,000 inhabitants, and ours is the first recognized medical mission in Mexico, and Dr. Lillis A. Wood was the first authorized medical missionary in Mexico. Dr. Levi B. Salmans, Silao, who has been doing work for over two years, and is the presiding elder of the Methodist church, being also a physician, has been allowed to do what he could in the line of medical missionary work on his own responsibility, but has had no official recognition as a medical missionary.

Experiments have proven that a medical mission may be made a success in Mexico, as shown by the following report:—

Number of patients received during the year, 2513; number of treatments given, 13,931; number of patients treated free, 2475; number of pay patients, 44; number of surgical operations (all free), 21; number of employees (in medical work), 5; number of men nurses, 1; women, 2; number of physicians, 1 (woman.)

The total expense of the medical work, including improvements, furnishings, drugs, instruments, etc., but not including the wages of doctor and nurses, \$2257.54.

Invoice of medical supplies and apparatus, January 1, \$1082.56.

Receipts from patients during year, \$1398.94.

Amount expended in other lines of missionary work in connection with the mission-school, \$602.76; literature distributed, \$40 worth.

The spiritual influence of the work has been good. Much prejudice has been broken down, and the way seems open for evangelistic work.

Taking the invoice (\$1082.56) from the total outlay (\$2257.54), leaves \$1174.98 as the net expense of the medical work for the year; and subtracting this net expense (\$1174.98) from the total receipts (\$1398.94) leaves a balance of \$223.96 to the credit of the medical office. The above figures are all in Mexican money.

Nearly all the patients pay something, although many pay but a few centavos. In the above two items, all who have paid full price are included, in the number of pay patients, and all who have been treated at reduced rates, with charity patients.

The Superintendent, Elder D. T. Jones, reports that the receipts from the mission more than pay the expenses of the medical missionary work.

Four persons are engaged in medical missionary work, besides the superintendent, Dr. Lillis A

Wood, Miss Ida Crawford, Mrs. Sarah Bartlett, and Brother Alfred Cooper, nurses.

Miss Ora Osborne and Mrs. Lillie Cooper, who are engaged in conducting a school, may also be considered as medical missionaries, as the school is a direct outgrowth of the medical missionary work.

They need a male physician there, and the work should be extended to surrounding towns.

The work of Drs. M. G. Kellogg and J. E. Caldwell has been referred to in the reports of others, and need not be rehearsed here.

Total number of physicians under the direction of the Association, 33; number of nurses under direction of Board, 262; medical students, 32; total, 327.

Present needs of the Association:—

1. Young men and women of first-class ability, good health, thorough consecration, missionary enthusiasm.

2. Co-operation and support of every member of this Association in diffusing the principles of health which this institution represents, the principles of Christian benevolence, and of practical hygiene which it is intended to exemplify.

On motion of S. H. Lane, the chair was empowered to appoint a Committee on Resolutions. Announcement of appointments postponed.

Adjourned to meet February 26, at 3: P. M.

THE HEALTH REFORM INSTITUTE.

THE second meeting of the Health Reform Institute was held February 21, at 5 P. M. The President, J. H. Kellogg, M. D., called the house to order, and Elder A. O Tait offered prayer.

Elder L. McCoy, chairman of Committee on Resolutions, presented the following report:—

1. The stockholders of the Health Reform Institute feel to express their gratitude to God for the large growth in religious interest and missionary spirit in the institution; also for the continued prosperity which has attended it, even during the financial depression, which is a source of devout thankfulness to all friends of the institution.

2. We hereby express our indorsement of the action of the managers of the Sanitarium in increasing the length of the course for the training class for nurses, in adding a line of Bible and missionary study, and also in limiting the number of those who are admitted to this class to those who intend to engage in actual missionary work.

We commend the improvements which have been made in the various branches of the medical department.

We note with pleasure, and indorse heartily, the charitable work done by the institution for the past two years.

It is a source of much satisfaction that the entire net proceeds, or earnings, of the institution from its organization have been expended in improvements and charities, the latter amounting to \$223,722.82.

We express our satisfaction with the improvements which have been made, the erection of the Dormitory, improvements in the bath rooms, and also in the equipment of a hygienic laboratory.

We rejoice to learn of the rapidly increasing sales of health foods, and the high estimation in which they are held by those who use them in all parts of the world.

L. Mc Coy,
D. T. JONES,
J. H. MORRISON,
Committee.

These resolutions were voted on separately, and unanimously adopted. On motion of J. N. Loughborough, meeting adjourned to Monday, February 25, at 11:30 A. M.

SABBATH SERVICES.

SABBATH, Feb. 23, was another blessed good day for those in attendance upon the meetings. On the evening of the Sabbath the discourses of Elders Prescott and Jones were especially accompanied by the unction of the Spirit. The word of God, the love of Christ, and his relation to his people were made more clear and beautiful to our understanding than ever before. As these discourses will appear in full in the BULLETIN, no further notice need be given them here, only to say that at their close a flood of light seemed to rest upon the meeting and an opportunity was given for the congregation to express praise and gratitude to God. All through the vast congregation little testimony meetings were started and in a half hour hundreds had testified to the blessings God had conferred upon them.

On Sabbath morning, Sabbath-school was held as usual. Schools were conducted in the English, French, Spanish, German, and Scandinavian languages. At 10:30 the congregation was divided and services held in the College chapel and the Tabernacle simultaneously. Both houses were crowded. Synopses of the discourses are given. We would gladly give them entire; had we the manuscript and the room.

In the afternoon the Scandinavian and German friends held services in their respective languages, and the other delegates held a crowded social meeting in the Office chapel. Elder Olsen conducted this meeting. He first read a communication from Sister White, which will appear in our next; then with a few appropriate remarks referred to the prospect before us. He saw in the future greater trials and difficulties, greater dangers, than any we have met. He saw also abundant grace, and at last a glorious victory.

A testimony meeting then followed in which ministers and delegates participated freely. The testimonies rarely exceeded a minute in length, and were generally much shorter. The tender Spirit of

Christ was there in power, and all spoke of the wonderful blessing and light they were receiving. Truly it is good and pleasant for brethren to dwell together in unity. Many could say from a deep experience that it had been the most precious day of their lives.

God is good. He is on the giving hand. He has not forsaken his chosen heritage, though we be so unworthy. We fully believe that the blessings of this occasion will not be confined to those who are here, but that they will be felt all through the field. We here are conscious that thousands of earnest prayers are being offered to God for this Conference. We can say to the praise of divine grace that they are being answered.

SABBATH FORENOON DISCOURSES.

ELDER R. C. PORTER'S DISCOURSE IN THE TABERNACLE.

At 10:30 the congregation filled the Tabernacle to crowding in every part. Elders R. C. Porter and D. T. Jones, and Prof. G. W. Caviness occupied the platform. The forenoon's discourse was by the former, who read for the basis of his sermon Matt. 11:28-30 and John 10:1-9. The principal theme was the "Gospel of Peace and Rest" and how to attain to its proffered privileges. The universal desire for peace, rest, and happiness was spoken of, and the many ways in which it is sought. There is but one door, one avenue, to rest, and that is Jesus Christ. Those who seek it in another way will not obtain it. All who climb up some other way are thieves and robbers.

In the beginning all was peace and rest, no shade of sadness brought sorrow to any heart. But when sin entered, unrest, inquietude, fear, and strife followed. Christ Jesus espoused our cause, and to-day we preach the gospel of peace and rest. It is true that most of us might enjoy more of this peace than we do. Many who profess to know Christ have not found his rest. They are agitated by every disturbance and know not what it is to trust calmly in God.

Reference was made to the experience of Moses as recorded in Ex. 33:12 and onward. The promise there was, "My presence shall go with thee, and I will give thee rest." The presence of God brings rest. Separation from God cannot produce it.

Taking up Heb. 3:7 to 4:9 the speaker illustrated the privileges that are set before the Christian. The rest that remains is a present as well as a future rest. When we cease from our own works we enter *his* rest.

It is faith in God's word for us that brings rest to our souls. And each one daily needs that degree of faith that will bring rest to his soul. We are told not to fear trouble or persecution, but to fear lest we should fail of the rest.

Often we do not learn until the hour of extremity the privilege of resting in God. When at last we come to the point where we can go no farther, we cast our souls on God and find that he can do for us far more than we had thought he could.

Isaiah 26:12 was adduced as showing how God does our work in us and gives us peace. Rom. 7 shows the experience of one trying to climb up some other way. This did not produce happiness; but at last the man cries out, "O wretched man that I am!" Then catching a view of Christ, he exclaims, "I thank God through Jesus Christ."

The rest of Christ is found only in meekness and humility. He was "meek and lowly in heart." In view of the things that are now coming on the earth, there is great need of every child of Christ seeking to be established in his peace and rest. We must come to the point where we can endure injustice and wrong while our souls are kept in perfect peace. Christ endured the contradictions of sinners, but never lost his temper. He was abused and cursed; but he only blessed his enemies. If we have any other spirit, it means our defeat.

By reference to the prophecy of Zephaniah the minds of the audience were carried forward to the time of trouble, the great day of God, and the exhortation to "seek meekness" as a preparation for that day was urged upon us. The speaker did not look for the outpouring of the Spirit in wonderful demonstrations of display so much as the bestowing of the meek, quiet spirit of faith and trust in God. Already it has been remarked how composedly our brethren had met their trials of faith, and it is the presence of this spirit of confidence, of peace and rest, in God that only can sustain his children in the trying hour.

The discourse was worthy of a place among the very good things the Lord is sending us in these meetings.

At the same hour Elder A. J. Read, missionary in Tahiti, spoke to a crowded audience in the College chapel. The following is a brief abstract of his discourse:—

DISCOURSE OF ELDER READ.

The Lord hath spoken, and called the earth from the rising of the sun unto the going down thereof.

Gather my saints together unto me; those that have made a covenant with me by sacrifice. Ps. 50:1, 5.

Let every one hear the voice of God in these words. The Lord has called the whole earth. The

problem of sin and salvation is one and the same the world over. We have found in the work in other lands that God does work remarkably to accomplish those things which we are unable to do without his help. He opens the hearts of the poor ignorant people in a manner far beyond the expectation of those who see their condition, and are laboring to help them.

They ask many strange and simple questions. But in answering these questions, the Spirit of God opens the way for presenting spiritual truths.

There are many white people settled among the natives on these islands; and we were particularly impressed with the fact that instead of their lifting the natives up to a higher plane of life, they themselves are being dragged down by the habits of the natives. It seemed as though our first work was to reach these white people. Many of them were glad to get our publications. One German trader said to us: "I have been here these many years, and have never before had the privilege of obtaining such literature as this."

God puts his seal upon the work that is done in these fields; and all that are converted become missionaries right where they are. I have thought that if these traders could forsake home and friends and native land to gain the things of this world, how much more willing should we be to forsake all and carry to others eternal riches.

I was talking with Sister White about these islands, and she said, "These fields ought to have been entered more than a score of years ago." Every one of us has had privileges a thousand-fold in advance of these natives, and not one of us but could scatter light among them in hundreds of ways. Is it not that we are wedded to the things of this world that we do not do more for those who are perishing in these needy fields? Do we forget that Christ forsook everything that he might bring to us eternal salvation? Do we forget those of whom the world was not worthy, who "wandered about in sheep skins and goat skins, being destitute, afflicted," yet proclaiming the precious gospel of Christ?

I want to read something from Sister White along the line of these things:—

"The people of God should awake. Their opportunities to spread the truth should be improved, for they will not last long. I was shown distress and perplexity and famine in the land, and Satan is now seeking to hold God's people in a state of inactivity, to keep them from acting their part in spreading the truth, and that they may be at last weighed in the balance and found wanting. . . . This lack of activity and earnestness in the cause of God is dreadful. This death-stupor is from Satan. . . . I was shown God's people waiting for some change to take place—a compelling power to take hold of them. But they will be disap-

pointed. They are wrong. They must act. . . . In view of these things we must urge the truth to the hearts of all whom we can get to listen to it. The harvest of the earth is nearly ripe."—
"Testimony" No. 7.

As I have stood before you here to day, I have longed to be able to speak with the tongue of an angel, that you might realize the condition of the people of these far-away lands, that it might help you to be more earnest and consecrated in the work until it is done. For my part, I want to be found with the harness on when the Lord shall come. You and I have a work to do to-day, to-morrow, and every day, that will help those in these fields. They should be upheld every moment by our prayers. Let us not withhold from them that which we can give.

EDITORIAL NOTES.

In our last number we briefly noticed the binders. The postage on them is nine cents, because they cannot be posted as "printed matter." But companies could club together and order by express or by the hand of some friend who is now in the city and thus, save the postage. Price fifteen cents, or twenty five cents by mail. Order of Review and Herald.

THE regular list of the BULLETIN is now some 9200. While we are glad to know that so many are sharing its good things, we are sorry that there are a few at least who do not have them. A pleasant and profitable way to spend the evenings will be to form reading circles where the BULLETIN will be read aloud while others accompany the reader in silent reading or listening, as they prefer. If there are any too poor to obtain the paper, lend it to them or subscribe for it for them. A few more complete sets can be furnished.

WE are not quite able to keep pace with the matter we have for publication. So many reports have been rendered by presidents, secretaries, and superintendents, that the Bible lessons have fallen slightly in the rear. But the reports are full of interesting and important matter; and the lessons "will keep," and we shall soon have room for them.

AMONG late arrivals we notice Prof. J. W. Loughhead, Union College; Elder E. E. Miles of South Lancaster, Mass.; and F. A. Buzzell of Chicago.

THE weather continues very favorable for the meetings; steady winter weather, pleasant, and not very cold.