

April 19.

GENERAL CONFERENCE PROCEEDINGS.

Twenty-fourth meeting, April 19, 11 A. M.

G. A. Irwin in the Chair:

Prayer by I. H. Evans.

The Chair: The Conference is now open for business. The unfinished business is found on page 330 of the "Bulletin." report of the The Committee on Distribution of Labor was considered up to No. 29. The Secretary will read from there onward to the close. The Secretary informs me that they have all been read ~~xxxxxx~~ to the motion to adopt, so he will read the names beginning with No. 29, and if there is not objection, when we get there we will adoption the whole report.

The Secretary read Nos. 29, 30, 31, 32, 33, 34, 35, 36, 37, thus finishing the list.

The Chair: The Secretary informs me that there ~~xxxxxx~~ ~~xxxxxx~~ ~~xxxxxx~~ others were voted upon, so the motion will be on the ones that have just been read. As many as are in favor of adopting this report will say aye.

The motion was unanimously carried.

The Chair: The unfinished business you will find on page 333 of the "Bulletin." It is the report of the Committee on Nominations. The Secretary will read the names.

The ~~Secretary~~: Chair: Is there any motion to adopt the rest of the report?

A. G. Haughey: I move its adoption:

J. D. Gowell: I second the motion.

The Chair: The Secretary will read ^{the} resolutions.

The resolutions of the Committee on Nominations were ready by the Secretary.

The Chair: You have heard the motion. The Secretary will read the items separately.

The first three items of the report were read by the Secretary.

N. P. Nelson: (Referring to the third recommendation): Brother Loper has been a member of the Board in Nebraska for several years, and I understand that there is some talk that he may move to some other field. Would it not be better to insert in here the president or the manager of the Nebraska sanitarium, and not mention the name, because if Dr. Loper comes back again and becomes manager of the Sanitarium, he would become member of the Board anyway. I therefore move that we amend the ~~xxxxxxx~~ resolution by inserting the ~~xxxxx~~ name of the president or manager of the Nebraska sanitarium instead of the name of Dr. Loper.

A Delegate: I second the motion.

The Chair: It is moved and seconded that we amend the report by putting the name of the president of the Nebraska Sanitarium instead of Dr. Loper.

~~xxxxx Westphalxxxxx~~

The Secretary here read the fourth and fifth items.

W. J. Westphal (Referring to the fifth item): The question with me is whether this is sufficiently explicit. The College Board has recognized three Bible teachers in the College, and it seems to me that some difficulty might arise with refer nce to this.

The Chair: Has the Committee on Nominations any answer to make to this?

H. H. Morrison: I understand that the work of the German and Scandinavian Bible teachers was largely mixed, and that the Bible teachers/ referred to is the Bible teacher in English, whose time is wholly taken up in that line.

The Chair: Would it be better to insert that?

J. H. Morrison: It would be better to insert the words "English teacher." That was the mind of the Committee.

G. H. Smith: I move that we amend the report by inserting the words, "English Bible teacher."

A Delegate: I second the motion.

The Chair: It has been moved and seconded that we amend this ~~xxxxxxx~~ *item* by inserting the words, "~~xxxxxx~~ English Bible teacher." All in favor of this motion will say aye.

The question was carried unanimously.

W. C. White: I wish to inquire if by adopting this report we are to give sanction of this kind to the system of selecting officers ex officio, which plan has been decidedly spoken against. I wish to know if by the adoption of this report we are to give our official sanction to the system if we are to choose managing boards from men who are so widely separated in their regular duties that they cannot meet oftener than once in three or four months without incurring great expense? I wish to know if in adopting this report we are to express ourselves as not intending to reform our methods in conformity with the principles laid down that managing boards should be on the ground, and be prepared to act upon the interests of the institution, the work that they are supposed to ~~xxxxxxx~~ manage.

I desire to know if in the adoption of this report we are expressing ourselves as in favor of continuing the plan of having managing boards be managers only in name, and of leaving our school interests in the hands of the faculty, who are employees of the school. I desire to ask if the history of Union College, its financial standing, its growth, its development since its erection, and its present financial standing is an argument in favor of the continuation of this system. I should like to hear an answer to these questions before I could vote in favor of this report.

J.H.Morrison: Mr. Chairman, now I think we all appreciated the remarks that were made the other day, and the principles set forth in regard to managing boards. I know I did, and appreciated very highly those remarks; but there is something to be taken under consideration in reference to our circumstances, and that is this: First, we do not know who the parties may be that will occupy or make up our teaching force; and next, we could not name the name of the president or any one of that faculty to take a place on the board, because we do not know who may be elected to that place. We could not name a Bible teacher by name, because we do not know who is to take the place. Those are the circumstances.

Now if we are left simply to choose a board there at the College, a board that would meet the ideal board that was presented before us, we never could find those men located near College View. They are not there. They are not that kind of men. That kind of men are not sitting around loose, brethren, in College View. That kind of men are off some other place in the work. So we have to do just what we have on hand, work with the stock that we have on hand; and under those circumstances, we could not see how it would be possible for us to make up a board that would come any ways near meeting the demand in the case

without placing upon that board representative men from the different Conferences, and then adding to them just as far as we could other men that might make a strong executive board, that might be there,---just as many as we could. And under those circumstances, all we could see that we could possibly name was only two men, that we could give name to, that we would think would be proper to place on that board. Now under those circumstances we did like we do when we organize a church. We know how the Lord points out definitely and clearly what kind of men should occupy the place of elder; but it oftentimes occurs in organizing a church, that it is not an easy matter to find a man that fills the bill. So we do the very best we can under the circumstances. And your committee, in considering this point, considering what material we had on hand, considering just what we had access to, we did the best we could to meet the ideal board that was presented here before us.

Now we did not feel that it would be safe at all, under the circumstances, to say that we will have a school board without having the different C^onferences represented, and in representing them,--not knowing who might be president of this C^onference or that Conference, we would decide that a C^onference would choose the best possible man it had to take that place. And that ~~Conference~~^{man} would come the nearest filling the bill to represent the school, perhaps, of any man in the State.

Now under those circumstances we could not see anything else that we could do to have a board that would near fill the bill, to do otherwise than what we have done. As I stated before, the principles laid down here the other day, I could say Amen to. They are right, and the ideal board, it is just as it should be; but such men are not located in College View. That kind of men are not there. If they were there, you would find this Conference picking them up and sending them some other place. And then they would not be there. Then we would do as we are doing to-day, doing the best we can. That is the way we have been doing at College View for the last few years, and we hope, Mr. Chairman,

to keep on doing the very best we can.

N.P.Nelson: I wish to say a few words with reference to the matter referred to by Brother White, and that is in regard to how the finances of Union College are in the condition they are to-day. There are a great many that do not understand how that great debt of about ~~the~~ \$69,000 that we now have, came about. They say that when it was built and turned over to the board, there was not a cent of debt on that institution. And there are a great many people have wondered how that came about. I will tell you how that came about. When the school was located at College View, some land was donated to the school, and that land was laid out into town lots, and were sold. Then there was more land bought, something between 100 and 200 acres were bought, and this land was divided into five acre~~s~~lots, and the lots were sold from \$200 to \$600 a lot. And the people that bought these lots for building lots and also the acre lots, and the five acre lots and so on, paid from one, two, to three hundred dollars, and gave their note for the balance. Those notes were placed in the Bank of Lincoln as collateral, and then we drew money from the banks, the full value of these notes. And then the bank handed out the money. And the time came when there was a failure, and the people wrote back and said, "We are willing to give you what we did pay; but we will turn over the lots and the land to the College." So we found that the General Conference Association had to make notes, and go down to the bank with those notes, and take out the notes that had been left there, for the balance on those lots. Of course those lots came back, and now belong to the College, and also those two, three, and five acre~~s~~ lots came back; but the debt was not as much as it is now. But you see the interest they have that those notes draw. This money was borrowed from the bank, and these lots have been sold right along to pay the interest.

Now so far as the running expenses of the school are concerned: The General Conference Association has never paid a cent on the running

expenses of Union College. The second year that the College run the expense of the College was nearly \$5,000. All this was used to build the sewer to connect with the city of Lincoln, about five miles away. That took all that money. Since that time the managers there have managed so that they have never called on the General Conference Association to help bear the running expenses of the College. One year the water failed, and we spent about a thousand dollars to get water for the College. But we did not call on the General Conference Association to help on that, but it was levied on the Conferences which constitute that school district; and by having the presidents of these Conferences connected with the Board, they were there at the time, and they went home, and brought it up before their Conferences, and the money has come in from the Conferences to pay the deficiency in fixing up the wells and the water supply, so that, as far as Union College is concerned, that has been no expense, as it has been managed so that it has not cost the Conference anything.

Now at the present time, the way they are working now; we are working away now to pay the debt. I think about \$15,000 has already been paid on the debt, by the sale of "Christ's Object Lessons." And the presidents of the Conferences are members of the board, and they are working hard to get all their workers out so as to raise the debt of the College, and I hope in a short time that the school district of Union College will be able to lift that debt.

E. Leland: I would like to inquire for what length of time these several boards of management are elected.

The Chair: For the biennial period. That has been the custom, I think.

E. Leland: That being the case, I see no reason for the question which Brother White has propounded here as to their being ex officio mem-

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bers of the boards; no room for it, because it makes no difference whether you name a man of the office which he fills; and this can be changed at the next biennial session.

W.C.White: I had no thought of raising a question regarding the workings of the schools. We are all glad to hear of its prosperity, but to my mind it is a grave question as to whether this Conference, by electing this committee, should put its stamp of approval upon the system of choosing a man for one office because he already fills another office. That is ex officio election. You chose a man to be a member of this Board because he has been chosen by his Conference to do an entirely different character of work. These men are all good, representative men, but ~~this~~ ~~is~~ a college does not need this kind of representation. Its students are its representatives. How many times during the year is it expected that the President of the Minnesota Conference will sit with the Board in council about the affairs of Union College?

N.P.Nelson: Heretofore, we have called an annual meeting of all the members of the Board, and at that time the calendar is made up and plans for running the school are laid; the faculty is appointed. The local committee consisting of five members are to see that the plans laid by the Board at its annual meeting are carried out. If any very serious question should come up, the members of the board could be called together to consider it; but such a thing has not occurred so far in the running of the school.

W.C.White: Thank you. These men, then, are more in the capacity of electors, and they elect from their own board of otherwise a local board to be the managers of the school.

I think this system can be greatly improved; I think it demands reformation. First, the management of the school ought to be in the hands of the Union Conference. The actual managers of the school should be chosen by the Conference and not by a board of ~~nine~~ nine or eleven electors. If you want to associate Conference Presidents as counsellors to meet together once a year, and give these men general counsel, that would undoubtedly be representative; but I am convinced

in my soul, that we must have a reformation of this system of choosing our school boards, and that the delegates of the Conferences most interested should choose the managers; and if there is no one near the school who is not in the employ of the school who can take a part in this management, we should devise some means by which such persons can be located there. If this election is understood to be a provisional affair, and to continue only until the first meeting of the Union Conference District where the school is located, and that that board will take immediate action in transferring this responsibility to that Union Conference, and that the old system will die inside of twelve months, then I will raise no further objection; but if by our vote ~~xx~~ today, we put our sanction on the continuance of this system, I shall feel it my privilege to vote against it.

Watson Ziegler: The object we had in choosing these Conference Presidents at this time to go on this board, was that the constituents of the several Conferences might be represented, insomuch as the people are called upon generally to bear the expense for the deficit in running this Union College, and we think it is right for the people upon whom these responsibilities with reference to the financial losses rest, to be represented in some way, whether by the Presidents of the Conferences or in some other way.

Secretary: [Reading] "It is recommended that the following designated persons constitute the local board of management of the Keene Industrial Academy: Presidents of the following Conferences: Southwest Union Conference, Texas, Oklahoma, Arkansas, and the Business Manager of the Academy, W. T. Greer, J.D. Matthews, B. F. Woods, T.T. Stevenson, J. C. Mosley."

H.M.J. Richards: It appears to me as if there may have been an oversight in this. Our Union Conference has chosen the President of Keene Academy as a member of this Board. It seems that he ought to be at the same time a member of the local Board, or board of management.

I do not see here the name ~~xx~~ or the office of the President of Keene Academy. It would seem that there ought to be that addition if it is not covered.

E.T.Russell: I move that the Principal of Keene Academy be a member of the Board.

C. McReynolds: I second the motion.

The Chair: It is moved to amend the report by increasing the number of members by adding the President of Keene Academy. All in favor of this will say, Aye. Opposed, No. Carried.

The report is before you for adoption as has been read and acted upon. All in favor of adopting this entire report will say Aye. opposed, No. It is adopted. That cleans up the business.

I understand the Committee on Distribution of Labor has another ~~report xx submit~~ partial report to submit.

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[Insert ~~here~~ partial report of Committee on Distribution
of Laborers as read by W. T. Knox.]

DISTRIBUTION OF LABOR.

The committee on distribution of laborers suggest the following additional recommendations.

38. That Elder S. N. Haskell and wife be invited to make New York City and vicinity their field of labor.

39. That Elder O. A. Olsen and wife be invited to make South Africa their field of labor.

40. That George W. Reaser and wife of the Upper Columbia Conference be invited to make South Africa their field of labor.

41. That J. C. Brower of Michigan be invited to make India his field of labor.

42. That L. J. Burgess of Minnesota be invited to make India his field of labor.

43. That we accept the offer of Miss Grace Kellogg of Wisconsin to go to India at her own expense as a self-supporting missionary.

44. That A. R. Ogden and wife of Kansas be invited to make the West Coast, South America, Mission Field, their field of labor.

45. That H. F. Kettring and wife of Kansas be invited to make the West Coast, South America, Mission Field, their field of labor.

46. That H. A. Owen and wife be invited to go to Spanish Honduras and engage in school work under the direction of the General Conference Committee.

47. That Prof. C. W. Irwin and wife of Graysville, Tenn., be invited to make Australia their field of labor.

48. That Lewis V. Finister and wife of Nebraska be invited to make Australia their field of labor.

49. That F. L. Chaney and wife of Battle Creek, Michigan, be invited to make Australia their field of labor.

50. That George A. Snyder and wife of California be invited to make Australia their field of labor.

51. That Wm. Woodford and wife of Alabama, be invited to make Australia their field of labor.

52. That Jacob N. Anderson and wife of Wisconsin be invited to make China their field of labor.

53. That Conrad W. Webber and wife of Michigan be invited to make Germany their field of labor.

54. That J. A. Morrow and wife of St. Kitts, W. I., be invited to make British Guiana their field of labor.

55. That J. B. Beckner and wife of Texas be invited to make St. Kitts, West Indies, their field of labor.

56. That D. E. Wellman and wife of Jamaica be invited to make Antigua, West Indies, their field of labor.

57. That W. A. Westworth and wife of West Virginia be invited to make Kingston, Jamaica, their field of labor.

58. That A. M. Fisher and wife of the Chesapeake Conference be invited to make Porto Rico their field of labor.

59. That we grant the request of A. N. Allen of Battle Creek, Michigan, to make the Bay Islands his field of labor.

60. That F. H. Westphal of Argentine, South America, be invited to labor in Kansas in the German work.

61. That Emma Shilling of Michigan be invited to labor in New York City as a Bible worker in the German work.

62. That P. P. Gade of Kansas be invited to labor in Nebraska, in the German work.

63. That Miss B. Purdon of Manitoba be encouraged to engage in the Bible work in that field.

64. That R. S. Donnell of Indiana be invited to labor in Wilmington, North Carolina, or in such place as may be assigned him by the executive committee of the Southern Union Conference.

65. That J. M. Rees of Missouri be invited to take the presidency of the Indiana Conference and Tract Society.

66. That D. T. Fero of the North Pacific Conference be invited to make California his field of labor.

67. That F. M. Burg of California be invited to make the North Pacific Conference his field of labor.

68. That A. J. Breed of Battle Creek, Michigan, be invited to make the Upper Columbia Conference his field of labor.

69. That Carrie V. Hansen of Illinois be invited to make Utah her field of labor.

The Chair: The report will be published in the BULLETIN and come up for action .

I. H. Evans: The Committee on Finance would like to submit a partial report.

The Chair: The Chairman of the Committee on Finance says they have a partial report to submit. We will listen to it.

Prof. P. T. Magan here read the partial report,

The Chair: I will say, in regard to this report that has just been read, --the Financial report, --^{it} will be printed and put into the hands of the delegates, so you can have it to read before ~~the~~ it comes up.

Some recommendations
F. H. Westphal here read ~~a paper~~, as follows:

"For the purpose of advancing the present truth among the millions of Germans in this large land of America, we, as the representatives of the German work assembled here at this Conference, desire that plans be laid by which more vigorous and harmonious efforts be put forth, so that more effective results among our people may be reached.

"For this purpose, we desire, "(1) That in each Union Conference, as far as practical, one man be appointed or elected whose duty shall be (a) to take the oversight of the German work in such Union Conference; (b), to look up and encourage proper persons to enter the German canvassing work and other branches in the cause of God generally;

"2. Such persons shall counsel and act together with the various Conferences or Mission Field Committees.

"3. We further recommend that such persons be allowed to meet together at least once a year, for the purpose of counseling.

"4. It is further recommended that such duly elected or appointed persons, and the editor of the German paper, constitute a committee, which shall meet with the General Conference Committee, as circumstances may de-

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F. H. Westphal,

J. J. Graf,

O. E. Reinke. Committee in behalf

of the Germans assembled here.

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The Chair: This recommendation or resolution that has just been handed in and read by the brother, will be printed in the BULLETIN, so that you can have it to read before it comes up for consideration. What is the further pleasure of the Conference? Any other report?

A Delegate: Mr. Chairman, I move we adjourn.

A Delegate: I support the motion.

J. H. Morrison: I would like to say just a word further. I thought perhaps some of our delegates would speak in regard to this point. I to say that as far as our boards are concerned, and in our district, that we are just as much dissatisfied with the way we have been electing our boards as anybody ~~else could have been~~, and I am glad to know that we have something in operation that will remedy this matter. But it has been understood that all of our actions here are provisional; even in our organizations it is a provisional matter, that stands until we can have an election in our union conferences, and then we would have to have such changes as will be satisfactory. We are just as much dissatisfied in a body that is situated five hundred or a thousand miles away from an institution and legislating concerning it, and also in that body overthrowing what a local board may do, because we all know that brings dissatisfaction. I want to say that what we have done, I suppose it is understood by us that we have to act under, and it has to be after the old order of things until we get into the new order; we have to live in the old dispensation until we get into the new; and we may be just where the Christian ministers are when they are talking about the abolishing of the old law and

establishing of the new. I do hope that the time is not far distant when we can have a more healthful organization, established on better principles and on better promises.

The Chair: If the brethren will remain, there are several important matters yet before we put the motion to adjourn. It is not late. I have an appeal that

"To the Southern Union Conference now assembled,

"Dear Brothers:--The annual reunion of Confederate Veterans is to be held in Memphis, Tennessee, the latter part of May.

"These are men by nature inclined to religion ; men of Lee and Jackson's stamp; gathered from every state in the South.

"It is a great opportunity. I implore you let it not pass without action on our part, intelligent and determined.

"Let us plan for it, work for it, pray for it. Let a plea be brought before the General Conference now assembled, for means for this special end: The distribution of papers, as "Signs of the Times" and "The Sentinel of Liberty;" for tracts to be sold and given away, as "Marshalling of the Nations;" Let racks be placed in buildings accessible, for our literature, not neglecting the principles of health reform.

"Call for volunteers; divide the city; apportion the work; station your men; under the great Captain of our salvation, who also will be there.

"Is it a lost cause?"

"Yours in the hope of glory,

(Signed Lettie H. Tatum.

"15 April , 1901."

N. W. Allee: I would like to say a few words in behalf of this peti-

tion. That will be a most opportune occasion for getting the principles of this great message before men who represent the ~~leading~~ real sentiment of that great Southern field. Here will be assembled many thousands of *leading men of that* the great field. And in my acquaintance with that field for the past four years,--I have traveled in every state of it, I have met hundreds and even thousands of people,--I believe that I can tell you truthfully that these men that will be assembled in that convention are the representative men of that field. If an influence can be brought to bear on their minds with the principles of ^{truth, it} ~~this, there~~ will be one of the grandest appeals that has ever been made in behalf of that great needy Southern field. I have had a personal conversation with Sister Tatum. She is a native of that country, and her heart has been burdened. She has spent hours and hours, with earnest, agonizing prayer before God, to give her the strength to present this petition before this body of our people. On that occasion, brethren, I am fully assured that we can not afford to let this opportunity pass, and that suitable literature should be supplied in a sufficient quantity to enable the parties that should have this in charge to place it in the hands of every one.

Now, I am informed that there are thirty thousand invitations already issued to attend that. This is no small affair. I want to tell you that when the Southern people take hold of an enterprise, they take hold with all their heart. When they undertake to make a grand display, every energy of that people is put forth, and the entire attention of the whole South, in the few days that those men are convened there, will be centered in that convention. These men, although they were once arrayed against what we call the best interests of this government, are the substantial men of that field, and they are the most reasonable men of that field, and the most intelligent men of that field. And they are a

class of men that I would sooner approach than any other class of men I know in that field. They will not be biased by prejudice, they will be willing to read the literature. And when you gain their confidence in something that they believe, and in the uplifting and the elevation of this people, they will heartily second the effort, and they will go at it with all the energy of their being; and I do hope, brethren, that there will be such an interest in this that the office of the "Signs of the Times" will be willing to put in thousands of copies of the "Signs of the Times" for these people at that time. And the "Sentinel of Liberty" ought to have many thousands of that paper there. It appeals to what they understand, and the principles of loyalty, and ~~the~~ religious liberty literature of the proper kind ought to be freely disseminated in that meeting. Anything that touches the principles of the government is readily read by these people.

Anything that touches that thing is loyalty to the principles of government. They will read it, and it will have its influence. I do hope that this will not have just simply a passing notice; ~~much more~~ for that great Southern field is holding out its hands, and now is the opportune time, and that will be a short occasion in which a stroke can be made that will tell for the truth more, I believe, than many other efforts that will be made in that field.

M.C. Wilcox: At what time will it be held?

Voices: The latter part of May.

J.O. Corliss: This appeal is opportune at this time, because we have heard so much recently about what ought to have been done in the South and has been neglected. I believe God is bringing ^{this} before us now to show what we are willing to do, since he has sent us a message that we have neglected to do what ought to have been done there in the past.

I have labored, at different times, four years in the South, and I can second and stand by what Brother Allee has said with reference to the people of the South. There are some of the truest men there that I have ever met in my life. They are free-hearted, they are generous, and there never was a field in which men met with a more cordial reception than they do in the Southern field and in Southern homes.

I want to give you one incident to show you how cordially men are received there. You know that during the Civil War I had a little part in that. When I was laboring in Virginia in 1876, I was visiting a man near New Market, Va. I was in his home, and talking with him about the past, and asking him something about the War; for it was too early in those days to say very much with reference to my attitude in the past. In talking with him, I found that I had had him prisoner during the time that I was in the War. He located himself so that I could that

found that I had had him as a prisoner personally at that time. Well, something came over me that said, "Let him know that he was your prisoner;" and I finally brought an incident to his mind that showed him that I was the man who had him.

The man ~~stepped up to me~~ arose to his feet and stepped up to me and took my hand in both of his. "Well," said he, "Brother Corliss, you treated me well, anyway, and I want to thank you now for capturing me again and bringing the truth to me." Well, it was a real hearty reception, and I want to tell you, brethren, when those people meet, when those Southern veterans meet in that Reunion, there will be the hearty handshake, there will be nothing but the best of feelings, and if they can have this matter presented before them, it seems to me ~~as though~~ as though it will be one of the grandest occasions that this people have ever had of reaching the best minds in the South; for you will find men there that feared nothing before the War, that faced death in all the great occasions that were presented to them; and you will find there men that in civil life are just as brave and just as noble as they were during that time. I have always honored those men ever since that strife of 1861--65. I have honored them, and I do hope that this Conference will do something to send reading matter to those people there when the occasion is presented by which they can scatter it in every part of the South. Why, brethren, you do not get such an opportunity always where you can get them from every part of the South in one grand meeting. I believe that this appeal is opportune at this very moment, and I hope that something will be done by this Conference to back it up and do something for the people there. [Congregation: Amen!]

R.M. Kilgore: It will not simply be a reunion of the old veterans of the army, but it will be a reunion of both the blue and the gray.

Smith Sharp: It is no insignificant affair. While Memphis has a population of only a little over 100,000, yet I understand they have appropriated \$100,000 themselves for this occasion.

J.O. Corliss: I desire to add a thought to what I have said. I have just been writing up a notice here for a book, and of course I wanted to speak of this. This very book, "The Marshalling of the Nations, "The Great Nations of To-day," this is the very matter that will attract their attention. This brings to their minds the very elements in which they have been in the past, and it seems to me that we ought to ~~have~~ put thousands of copies of "Marshalling of the Nations" into the hands of those people at that time.

R.M. Kilgore: You could have the Southern imprint on it, too.

W.S. Greer: I can not help but feel impressed that there ought to be an effort made to get our literature before these veterans at this time. I would like to give ten dollars to help. Here it is.

The Chair: That starts the ball rolling. Are there others:

S.H. Lane: I will give ten dollars.

W.J. Stone: This is in our Conference. We did not feel that we were able to take it up. We had not the means or the workers to send there to take up this work and do it. It is true, as Brother Sharp said, the city of Memphis has raised \$100,000 to meet the expenses, so this gives us some idea of the magnitude of the gathering. There will have to be some arrangements made in regard to workers as well as means. I suppose the Southern Union Conference might take up the matter and act upon it and advise something definite.

A.T. Jones: Something about a year ago I made a pledge to the work in the South. I could not pay it then, ~~and have not been~~ able since, but I can raise it now, and if I could have my choice, I will put it in. It amounts to about ~~one~~ one hundred and seven dollars now.

The Chair: I would suggest that any one who feels stirred to answer to this appeal come forward at the close of the service and hand their donation to Brother Hoopes, and he will give it to the proper one.

Brethren Miller, Chew, and Stanley feel that they would like to make some statement before the delegates and Conference assembled. They have asked the privilege of doing this. We will grant ~~them~~ the privilege now, if you are willing.

A.L. Miller: I would like to state before the brethren and sisters assembled that what I have to say is in reference to the Testimony that was given concerning Indiana. As I ~~was~~ for one have been connected ~~with~~ with the work there, I felt that I should state to you how I have received the message from God. I am a firm believer in the Testimonies, and when the Lord speaks, I say "Amen." I heartily receive the reproof given, and in the fear of God will endeavor to walk in harmony with His will and meet you all in the kingdom of God.

P.G. Stanley: One of the most noble and most honorable things that a man can do when he is overtaken in a fault or has sinned, is to confess it. Confess it to Jesus, and let him bury it in the depths of the sea. This is God's plan and God's way of getting out of sin. It is the right way, it is a legitimate and Biblical way, and this is the way that I propose to adopt.

I was glad to attend the confessional and funeral that was held a few mornings ago at the College, and it seems to me, brethren and sisters, that a like confession and a like funeral would be appropriate in behalf of Indiana. I praise the Lord for the Testimony that He gave us. The happiest days of my life at this meeting have been since the Testimony came. The Lord has spoken, and I have heard, and I believe every word of it, and accept every word of it, and I assure you, brethren and sisters, that while Satan has caught me in his trap this time, by the help of the Lord I will never be caught in it again, and so I take my

stand with you to-day upon the principles of truth as taught by this people.

A.L.Chew: I, too, am glad for this opportunity to express myself in regard to the reproof that has been given us, as I am one that had a very prominent part in this movement, and when the Testimony was given, I do not think there was any one who was more ready to receive it than myself, because I could see that God was in it, and ~~while I could see~~ that God was taking away nothing but that which was error, and was leaving me all the truth. While my heart was sad to think that I had been doing things that the Lord did not want me to do, yet I do thank the Lord that he came and corrected me and let me know it. I can say to my brethren that I heartily ~~unanimously~~ accept the Testimony, and by the grace of God I expect to profit by it, and in the future try to stand in the principles of God's truth, the commandments of God and the faith of Jesus.

F.M.Roberts: I would like the privilege of speaking too. I belong to this same company that has been speaking to you, brethren and sisters, and I want to add my testimony along this line with them. While I did not belong to the Conference Committee, I stood by the Committee, and believed what we were teaching was the truth. When I do anything, I do it with all my might. That has been my way of doing ever since I can ~~remember~~ remember anything of myself. When I quit anything, I quit it just as hard.

When the Lord spoke to me the other morning, I prayed to him that I might hear his voice, and I thank the Lord that I did. I love my Heavenly Father because he loves me; and the fact that he chastens me proves that he still loves me. I am glad that we are not called upon to forsake truth, but to forsake error; and I feel like saying, as did Samual, "Speak, Lord; for thy servant heareth." I am a firm believer in the Testimonies. I have studied them for years and years, and no small thing will shake me loose from them. The Spirit of Prophecy has been

the salvation of this people. It has kept us together all these years, and our adherence to the principles taught in them will keep us together to the end. I have confessed my sin to God and to the aged men whose counsel I once refused, and now I ask any before me to-day whom I have injured in any way, to forgive me. I am going through with you to the kingdom of God. That is the place I started for twenty-three years ago when I first heard this message through Elder Lane. I pray God that I may stand firm to the principles of truth and work as God would have me to work, and be faithful.

At this juncture Elder A.G. Daniells made a statement in behalf of the delegates from abroad, relative to the appreciation of all visiting delegates and brethren of the courtesies extended them by the brethren and sisters of the Battle Creek church during the time of the General Conference session. He had become known to the fact that the entertainment committee had been put to some extra expense to provide for unexpected delegates and to meet some emergencies incident to such a large gathering, and he called upon the ~~members of the church~~ brethren from other ~~places~~ places to give a free-will donation to liquidate this extra expense. A collection was taken, amounting to _____.

Voted, to adjourn. Benediction by Elder W.T. Knox.

G.A. IRWIN, Chairman.
L.A. HOOPES, Secretary.

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GENERAL CONFERENCE PROCEEDINGS.

Twenty-fifth Meeting, April 18, 3 P. M.

Prayer by Elder I. D. VanHorn.

Allen Moon in the Chair:

The Chair: ~~Some~~ ^J of the time this afternoon will be devoted to the consideration of what is known among us as the religious liberty work. I have not prepared an address to deliver at this time; I have not thought that it would be necessary to occupy the time with a formal address, but perhaps I may be permitted a few thoughts in introducing this work this afternoon.

We have been told a great any times the last few years that we were near the end; that we are living in the last days and if we are close students of the word of God we can arrive at no other conclusion than that that is the truth, and judging from the signs of the times as well, we must arrive at the conclusion that this old world is nearing its end. We are told very emphatically through the spirit of prophecy that the educational work must be done, that we will not stand clear before God if we permit the world to come up to this momentous time unwarned, and also that we cannot stand clear before God as his servants if we leave anything undone to preserve liberty of conscience.

Several years ago this Association was organized. I am not going to speak of the organization, but of the work that has been done by the Association known as the Religious Liberty Association. Many of our people, I presume know of this work simply by the name, the Religious Liberty Association. I am not going to speak of that. The secretary's report will bring out some of ~~xxxxxx~~ of that work, will give us an outline of the work of the Association and of ^{of} the work itself. If we are living in the last days we are nearing the time when God will send deliverance to his people. God will have a people that will stand upon the sea of glass

and sing the song of deliverance; sing of Moses and the Lamb, and that song is victory over the beast and over his image, and over his mark, and over the number of his name. So that those that sing that song must come in conflict with those powers. Is not that true? Then we have that statement in the thirteenth chapter that every one shall worship upon this earth at that time whose names are not written in the Lamb's book of life, the Lamb slain from the foundation of the world. That is an awfully solemn thing, but God will send deliverance to his people.

There was a time in this history of the world that resembled this time very much, and that was when God's people were in bondage in Egypt. The time had nearly come when God would deliver his people. God separated Moses from ~~xxx~~ ^{the court of} Egypt by a train of circumstances and brought him out where he had communion with God. While in this place he got a sense of the Greatness of God's kingdom as compared with the kingdoms of earth. He had been brought up in the court of Egypt. He knew something about worldly kingdoms and earthly powers. But now he has become acquainted with a king himself, and finally the Lord appeared to him in a flaming bush, and talked with him, and now he proposes to send him back to Egypt, to send him to the nation of the earth that held God's people in bondage, and what was the message he gave him to deliver when he arrived there? He goes before the court of Pharaoh, and he says, "Let my people go, in the name of the Lord." Didn't he? "In the name of the God of Israel," he says "let my people go." That was the message that he sent to the kingdoms of the earth. God knew when he sent this man, or these men rather, because he had associated Moses's brother with him. God knew that the hearts of the nation would be hardened, and especially the heart of the king, but God had a purpose in it all. He continued to deliver this message, "Let my

people go, and Pharaoh refused, and God manifested his power. ^{began} God ~~again~~, to show his power, during the time of the pouring out of the first three plagues, the children of Israel were dispersed among the people of the land, and the plagues fell upon them, or among them at least, as they had upon the Egyptians, but during the time of the pouring out of the seven last plagues, God's people were separated from these Egyptians, and the plagues did not fall upon them. God had begun to manifest his power for his people, and the time came when God completely delivered them, but there was not only the message to announce, but God through his people was revealed to the people of Egypt, for when they went up there was mixed multitude. God had saved some of the Egyptians and had brought them out by the message that he sent by his sergants, so really it was a two-fold message, was it not? "Come out, my people, come out from among them; Oh, again, let my people go." Now, here we are down in the last days and God has called out, not only a ~~xxxxxxx~~ men, but God has called out a people, and he has given them a message. This message is to go to all the world. It is to go to every ~~xxxxx~~ kingdom, and nation, and tongue, and people. And this message is to call out a people. God has a people in the world and they must be called out. Oh, again, God sends us with a message, saying, "Let my people go."

The tendency at this time again is to place God's people in ~~Bord~~ age, to bring them into bondage, to pass oppressive laws that prevent God's people from properly obeying God; and by the way, that was included in the message that Moses had. "Let my people go," that they may worship me." I presume they had forgotten the Sabbath perhaps until they largely lost sight of it in the midst of bondage that they suffered in Egypt. And so again God calls upon the nations of the earth to let his people go that they may worship him. This is the message that God has given us for to-day. And whether we have properly recog-

nized this message or comprehended this message in the religious liberty Association is a question, yet it remains a fact, nevertheless, this is the message that this people have to bear to the world.

Now, for the last few years, we have been having some experience in this country. I will only mention a few incidents that have occurred to refresh your minds with reference to this Association.

A few years ago Congress was very intent, or at least there were people who were very intent on securing national Sunday law, Sabbath laws for the territories, etc., and we began the work of education in the congress of the United States. We began by sending the "American Sentinel" at that time to all the members of Congress. And by the way, the Lord, I believe, worked for us, for it is a well known fact that the messengers that have charge of the mails of the members of Congress, destroy ~~xxxxxxx~~ years tons of what is call "crank mail." Almost everybody that publishes a paper, and especially a religious paper, have sought to have those papers sent to members of Congress, and so tons of these papers come to the post office in Washington, and there is a committee to look over these ~~xxxxx~~ publications, and if they find that they are not of the character that they desire to look over or to read, they are condemned as "crank matter," and the messengers are told to destroy this, and not to deliver it. I introduced the "Sentinel," I think in ~~1892~~ 1892 for the first time into Congress. A member of Congress introduced us to a messenger and looked over the paper and recommended it for delivery. I have every year, with ~~xxx~~ one exception, and have been told that not a single individual member of Congress, either House or Senate but what have had the "Sentinel" delivered at their doors. This, it seems to me, reveals the fact that God is right in this world. Our members of congress have become interested in us as a people through reading the "American Sentinel" or the "Sentinel of

liberty. I might say hundreds of men, for I have in my files hundreds of letters from members of congress, expressing their appreciation of the views that are set forth in our publications, and I have interviews hundreds of them myself, and I know the impression that they obtain from these publications. Men have gone to Congress pledged in favor of what is known as "national reform" views, and in the end they have completely changed their views. I wish to say here that we have never been lobbyists, we have never lobbied in congress. We have simply endeavored to set before the members of Congress the principles of ~~xxxx~~ truth, and have sought to secure through them actions upon principles ~~xx~~ rather than policy.

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year or two a great many new members have been elected; and during the last session we have had no one there. Of course the Sentinel has been delivered. They have passed a bill appropriating \$5,000,000 for the St. Louis Exposition on the condition that the Exposition be closed on Sunday; and they would have done the same with reference to other expositions had not the bills failed. So much for this question of education in the Congress of the United States.

We have been engaged in an educational work in all parts of the country, where there was at least an issue. But a year ago last spring, one of our brethren in Georgia, Brother Waters, was arrested and ~~had~~ brought before the court, and was convicted for laboring on Sunday. He was sentenced to one hundred days in the chain gang, and that meant that he would be compelled to labor on the Sabbath. And men threatened him, "Now we shall see, sir, whether you will not rest on Sunday and labor on Saturday." The case was carried to the Supreme Court. By the way, a gentleman who had become intensely interested in the case, volunteered his services to carry the case to the Supreme Court. We did not employ a ~~human~~ lawyer, and he carried it up to the Supreme Court. That ~~occurred~~ court, in October, affirmed the decision of the court below; and Brother Waters stood convicted, and sentenced to 100 days in the chain gang. Immediately I went to Atlanta, and we went to see the Governor, Mr. Chandler, and we sat down with him for an hour and talked over the matter. We talked over how Sunday laws affect the liberties of the people; and then, of course, he drew us out to talk of the Sabbath generally. And we had a good time talking with him about the truth. He was deeply affected, and said, "I want to pardon that man. And if you will place it in my power to do so under the statute, I will pardon him." So he said, "You go down to the country where Mr. Waters lives, and secure the signature to ~~the~~ petitions of reputable citizens, and bring them up here, and I will secure a pardon."

So I went down to the county where Brother Waters lived, and saw the attorney that had volunteered his services to carry the case to the Supreme Court. I told him what the Governor had said, and he said, "All right, we will do that thing." So we prepared four petitions. He introduced me to the sheriff of the country and some of the leading men. These men took those papers and I returned to my lodgings, and at the end of twenty-four hours they brought me those papers with over 400 signatures of the leading men of the county. And in addition to that the trial judge had signed the petition, and he wrote a letter to the Governor, saying that he believed it would be a righteous act to pardon this man. He sent this to the Governor.

And we had another interview with the Governor, and we talked over the truth. He sent for the Chairman of the Board of Pardons. In that State the Governor can not pardon alone. There is what is called a Board of Pardons, of three men besides the Governor. Brethren Ford and Lucas were with me, and the Governor said to ~~me~~ the members of this Board, "These men are Seventh-day Adventists. I want you to give them a hearing in reference to a case that has just been tried before the Supreme Court. One of their brethren is sentenced to the chain gang for 100 days. You give them all the time they want. They set the time for us to come in the afternoon. We went before the Board of Pardons, and we sat down and laid before them our views as Christians, and with reference to the Sabbath. And then they began to ask questions, and drew out statements in reference to almost all points of truth, and we had a grand visit with those men. They were deeply interested and deeply touched when they realized that the Sunday law of the State of Georgia was bringing into bondage a class of citizens, of Christian men. And in a short time after the interview was over, the pardon was ordered.

I have had some of the most precious experiences of all my life in connection with some such cases as this. I believe, brethren,

God is in it. I believe this is the means by which some of these men have heard the truth.

At the present time the clergy in the State of Georgia are organizing an alliance for the enforcement of the Sunday law of that State, which is one of the most iniquitous that ever was upon the statute books. Under that law a court has power to sentence a man one year in the chain gang for performing five minutes of work of Sunday. Not only that, but if the man should refuse to labor on the Sabbath in the chain gang, the man in charge of that chain gang could shoot him down, and never be called in question for it. And that was what stood before Brother Waters in this case.

Now of course it was not simply to deliver Brother Waters from that trial, that was not the idea; but I believe God knows when our brethren are brought into trial, whom to select. God knew that Brother Waters would be a firm man if he was brought to trial. But the time had not come yet.

Now we thought some of carrying this case to the Supreme Court of the United States, and when we looked over the personnel of the Supreme Court of the United States, we saw there were three Catholics on the Supreme Court, and there are three other members of that Court that are pledged to Sunday laws. Six out of nine. If we had carried this case up to the Supreme Court it would have affirmed no doubt the decision of the Court of the State of Georgia. Then we would have accomplished for the National Reformers just what they have sought for ~~years~~ forty years---the legalization of State Sunday laws. And so God ordered otherwise.

Now here we have this message to carry to governors, let me people go. But the clamor for religious legislation is becoming so great that this will not always be heeded as it was in the case in Georgia. But God has sent us with a message just the same.

Now there are many other cases I might mention. Over in Ontario a few years ago an association was organized, called The Lord's Day Alliance. This alliance induced the provincial parliament to pass an act that was especially to reach the case of Seventh-day Adventists. And one of our brethren was arrested under that act and convicted before the court, one of the local courts in the province. The Lord's Day Alliance people had announced that if this case or the law stood against this brother, then they would proceed to arrest every Seventh-day Adventist that was found laboring on Sunday. And they put it in such a form that it seemed imperative that the case should be appealed; and so we asked permission to appeal it to the higher courts, the Supreme Court of the Province. But the Lord's Day Alliance intervened, or came in and asked that a stated case should be heard in advance of this case; and so they were given permission. There were six counts in this stated case, and this case has just been heard. Since this Conference was in session it was tried before the Supreme Court of the Province of Ontario, and the liberty of our people to-day is depending on the decision of that court. That is the situation in that country.

The Lord's Day Alliance have announced that if the court rules against the Provincial Act, they will go into the Dominion Parliament and secure a Lord's Day Act by the Dominion Parliament. They have a committee organized for the purpose of presenting this matter before the Dominion Parliament. This is the situation over there. And at the present time the information that comes to us is that those who have sought religious legislation are more completely organized at the present time than they have ever been at any time in the history of the movement in this country. The Young People's societies, the W.T.C.T.U. people, and what is known as a federation of churches are now completely united under one general ~~name~~ association known as the Bureau of Reforms, and they have a strong lobby in Washington, and the methods of that

lobby are very much on the order of the Jesuitical plans. Of course they are seeking to coerce Congressmen. On the other hand, the work that has been done by the Religious Liberty Association appeals to the judgment of Congressmen, because it is of such a different character. Simply an appeal to adhere to principle rather than to be governed by policy; and so in all the work, in all the legislatures in the land.

I believe, brethren, that the time is near at hand when a great movement will be seen in this country; that we are in the time when the religious party will secure control of the governments of this country, both State and national, and this is approaching very rapidly, and God's people will be brought into bondage; but before that time comes I believe that we as a people ought to clear our skirts by doing everything in our power to educate the people of this country, and lay before them these grand principles. It is immaterial about the machinery that is used; it is immaterial what methods are used; but this work must be accomplished by men of God,---by men that know something of the power of God's truth. Just a word on that point, then I am done.

If we attempt to meet the work of the National Reform people with their own methods, we shall surely fail---just as surely as we attempt it; because they have shrewd men, they have men who are not in the largest degree at least, conscientious about their manner of work. We can not meet this power only by the Spirit of God. Now I am not in sympathy with the idea that laboring in this line, in this work, tends to dwarf men spiritually. I don't believe that, but I do believe that if men engaged in this work that are weak spiritually, they will be swallowed up by the world. I know that if men attempt to labor among such men as are in congress, and have not the Spirit of God, that they will themselves, surely be overcome and swallowed up by the spirit of the world as they attempt it, but I do believe, brethren, that God will fit men to carry forward this work. I believe that there is a work that must be done among these men, but I believe that if we go about this work in God's way, that God will give the strength that we need, and there is no necessity for men dwarfing spiritually if they are laboring in God's lines; so I am fully of the opinion, I fully concur in the idea that we must meet this spirit and this work, with the Spirit of God only, because only the presence and Spirit of God can ever accomplish the work. Now Moses had been thoroughly qualified, thoroughly

equipped, thoroughly fitted for work; he had communed with God. He had before been in the court of Egypt, and if he had not been acquainted with God, how long would it have taken for the court of Egypt to have swallowed up Moses, and to have convinced him that he could go a greater work if he would take a sword and lead the armies of Egypt; but he was acquainted with God. He knew the mighty power of God, and he had come to view the nations of the earth as was expressed in the Psalms, to be but men, and so he knew in the power of God and the Spirit of God and prevailed; and, brethren, if we go about this work in the same manner, God will give us the victory.

I believe that we should engage in the work with all our might and with all our souls.

We went down to Mississippi. Some of the other brethren who are will speak on that, on this line, and I will not mention that fact, but just one thought. There was a gentleman during the trial who presented himself, a tall handsome man, and he volunteered his services when Brother Owen's trial came off. This man proved to be one of the Confederate veterans, an officer, I think, in the Confederate Army; but his heart was moved by our principles, and after the trial was over, he invited me to his house, and I went there, and sat down with him and had a long talk with him, and afterward, I continued to correspond with him. After a while, he wrote a letter to me, and said, "I have been studying the principles of your people, the principles that your people are setting forth, and I am thoroughly convinced that you have the truth, and I think now I am eligible for membership in the Religious Liberty Association; I want to be considered one with you." So I suppose this man is casting his influence in that direction at the present time.

I do not know whether he is living or not; but God is moving, brethren, upon the hearts of the people, and we could spend half the time of this Conference relating circumstances of the work God has specially wrought through the literature that has been sent out by the Religious Libe-

Association. But there are many others here who would like to have a word with reference to the work in which they have been engaged; also their observations of the work. Brother Reavis has been laboring in New York and in Buffalo. I would like to hear from him.

D. W. Reavis: Only just a word, brethren and sisters, I will not take much of your time. Although there is a great deal that might be said, I fear that if I would talk too long, I would get you so enthusiastic on this point that you would all want to go out and go to circulating ~~the~~ literature immediately. It has been told us a number of times, that if there is one work of more importance than another, it is the getting of our literature before the public, and that ~~that~~ ^{few} of us have any appreciation of the great influence our periodicals and our literature is having on the public mind at the present time. I believe that with all my heart. I believed it a few years ago when I moved out of this place, sold my house out here, and separated myself from this world, and went out to do no other work in the world but to circulate our literature. This has been the motive; this has been the primary object of the International Religious Liberty Association from its birth, from the time it was first organized. It is true that we have done a great deal in helping our brethren who have been prosecuted, for their beliefs and put in jail and in the chaingang. We have paid them out, and contributed money for the sustaining of their families; but the principle object of this Association from its beginning has been the education of the public mind. The National Reform Association and all the auxiliary religious organizations associated with them learned the lesson from this International Religious Liberty Association, that it was best first, to educate the public mind before they attempted to enforce an unpopular law. They began a few years ago to enforce the Sunday laws, and began to put our people in jail all over the country for the violation of those Sunday laws. You well remember when this kind of work existed, that there were a great many of our people put in

the chaingang; and I myself, have visited forty-two cases of this kind. The reformers found they could not enforce the law which was unpopular. I have been in their executive committee meetings, and in their business meetings, where they have said themselves that it was expedient for them first to educate the public mind to the principles of Sunday legislation, and then enforce the law.

At the present time, and for a few years in the past, we have been enjoying this peace and this quiet time that they have been ~~kaki~~ educating the public mind ~~and kka x~~ on the principles involved; and I want to say to you, brethren and sisters, here, that if I never speak to you again ~~x~~ in any other General Conference of this kind, ere a few years shall roll around, we will begin to reap the results of that education; if we lie still and do not educate the people on the other side we will suffer all the more for our negligence. The International Religious Liberty Association began its educational work, and I have been associated with them in the circulation of the literature, and I feel that ~~xi xxxkd~~ I have done as much in this line as it would have been possible for me to do in any other line. It is wonderful. I will repeat it over and over again, that it is wonderful how much power our literature has upon the public mind. I have been astonished time and time again at the results.

Now I want to speak a moment in regard to just a few results. I could not mention them all if I would talk the entire afternoon and talk as fast as I possibly can. If it had not been for the influence of our literature, these brethren in the southern States would not be enjoying the present peace and quiet that they are at the present time. If it had not been for the literature the International Religious Liberty Association has circulated, the State of New York would be tied up at the present ~~xxxx~~ time with a most rigid Sunday legislation. Over three years ago, when we went down to that place and circulated our literature, and worked the best we could in that legislature---how many

times your humble servant has gone out on those hills around the city of Albany, just as Christ went out to the hills around Jerusalem, and wept on account of the circumstances of that city! And the ministers would come down from the City of New York, and they would say a few words to these legislators, and we could have no influence over them whatever, and bills would pass rapidly through all the time. We put our literature in there, and in less than two years from that time, one of the legislators told me, he says, "Mr. Reavis, the literature which you have put into this ~~ix~~ house, has stopped all Sunday legislation for an indefinite period of time." I could not help but think this morning when I heard the passage of scripture quoted "five of you shall chase an ~~h~~ hundred, and an hundred of you shall put ten thousand to flight"---I cannot help but think that one individual, armed with the literature we have today, can chase any ten thousand anywhere. Our literature has had a wonderful influence upon the public mind all over the country. I admit that there are a great many of us that have not studied this matter, they have not felt it, and we little realize the good that is being done and has been done in this way.

This winter, the International Religious Liberty Association furnished me with copies of "Two Republics" for members of the Senate of the New York Legislature. I went there in person with those books. I realized the necessity of getting our literature before those men, and as you all know there has been a great strain placed upon the New York legislature during the past session by the Reformers, who were determined and working with all the zeal they had and all the influence they could get, to close the coming Pan-American Exposition on Sunday. If it had not been for the influence of our literature that bill would have been passed long ago, providing for the closing of that Exposition on Sunday; and I will remark right here that it has been decided that the exposition shall be open on Sunday. These books were taken to the members of the legislature in person, and being admitted on the floor, I took those books

and went and sat down with the senators, and delivered these books personally to these men. And I can not tell you of their appreciation of these books; these men have been constantly writing in, and wanting some of them for their friends and others that had seen the books, and all of them have been used, and we finally had to stop sending the books, because we could not afford to send more free.

I would say that these books presented to the house a few years ago, has practically stopped all Sunday legislation in the State of New York, and this has been the result to a large degree, of the opening of the Pan-American Exposition gates on Sunday. If we had had a representative down at Washington, the legislation need not have passed concerning the closing of the Exposition on Sunday, at St. Louis, Mo.

We have undertaken a great work for the attorneys of the state of New York, and especially for the attorneys in the City of New York. We have been circulating the "Legal Sunday," a pamphlet written by James T. Ringgold. This has been bound and put up in neat form, and is being delivered in person to the lawyers of the City of New York. We have been going to their offices with these books, and calling the attention of these attorneys to the principles involved in them, and giving them a copy of the work. I want to say just this, to show how our literature is wanted,--is not only received kindly, but is wanted. There are a great many attorneys, over ten thousand. In the City of New York, when working one street it is no small work. We began at the lower Broadway, and have worked up that street for some time, and have now just got up to about No. 141 of that street. ~~But~~ attorneys up the street as high as No. 320 have called at the office there in New York and inquired for that little book called "Legal Sunday," written by James T. Ringgold, of Baltimore, Maryland, having seen it advertised or having had their attention called to it by some of these attorneys who ~~resided~~ resided farther down Broadway. And one attorney came into the office a short time ago, having seen one of these books, and he wanted a dozen of them, because he said he had a dozen friends, attorneys, whom he wanted to read and study the principles that were in that book. And we are receiving letters from these attorneys to whom we have delivered these books, commenting on the principles involved, and assuring us of their sympathy and their cooperation in those principles. Everywhere I have been, these attorneys want to know what power, or what organization, or what association, or what body of people, is behind the distribution of all this literature, and when they are informed of the Association that is delivering them, they always make some comment favorable to that Association, contrasting it, usually, with some other religious association of

which they have known.

I had the privilege of meeting Professor Russell, who is the attorney of the New York University of Law in New York City, and who has also been a member of the New York Sabbath Committee for the last thirty years, and I was much encouraged over some information concerning that New York Sabbath Committee. Mr. Russell has been the legal adviser of that Committee for a number of years, and he took me into his private office, an excellent apartment, and began to show me his law books that he was the author of, and the principles that he is teaching in law, and also asking me concerning this book by James T. Ringgold and the principles involved in that. Finally, he said, "I would be glad if I could be vested with the power to abolish ninety-five per cent. of all the Sunday legislation in America," and I asked Mr. Russell if he would object or oppose me, ^{if} after he had abolished ninety-seven per cent. of all the Sunday laws, if I would have the other three per cent. abolished also, and he said, "I should gladly shake your hand." Then I had a talk with him about the course the Sabbath Committee in New York is taking, and he said, "If you folks remain where you are, we lawyers will see to it that a proper sentiment of adjustment of that matter will take place as soon as we can squeeze out the indigo that is in these Sunday blue laws."

Brethren, we find in these men all over the country perfect ignorance concerning the principles involved in this question, and I have been surprised so many times on going into the offices of these great men. You know sometimes when we go into these places we do not always feel comfortable. I have learned to be more comfortable in a lawyer's office than in a place like this. But these men are not critics. They have been in the world long enough to know that there is a great allowance to be made for every man; and so I have entered their offices, set down with them, and I am perfectly surprised to find their ignorance upon the prin-

ples of religious liberty and the principles of right government, and I surprised to know that a man like myself can teach those men some of those principles; and I am surprised to find that they are willing to be taught those principles, and I teach them those principles, teach them the third angel's message, teach them the Sabbath question, teach them every part of the message, and we find that we can bring the truth to their minds more readily in this way than we can in many other ways.

We went down to Buffalo last January, because there was a great effort being made to place petitions before the people creating a sentiment sufficient to close the gates of the Pan-American Exposition on Sunday. It was only found out a few days before this effort was to be made, that the effort was to be made, and we wired down to Chicago, and the Association there directed that some means be expended, so we ~~would~~ could go down to Buffalo and order a tract printed and put into circulation there. That is the benefit of an organization of this kind, to meet all emergencies as soon as they appear.

We circulated thirty thousand tracts there, and placed them in the houses, and this created such a sentiment in the town. Probably we had better leave the experience that those tracts created for others to tell who were there at that time. Prother Thompson is here, and knows the result of the work there. At any rate, brethren and sisters, as I said a few moments ago, the work of the International Religious Liberty Association in connection with the opening of the Pan-American Exposition gates,--if it had not been for that work that the Association did, we would have had the gates closed to-day; but as it is, I received the information from the directors of the Pan-American Exposition just before I left New York to come here, that the gates would be opened on Sunday. We do not care ^{anything} whether the gates are open on Sunday, or whether they are open any day of the week or not, only for the principle involved in the question, in the issue.

All I want to say in conclusion, brethren and sisters, is this: that it does not matter to me what means are adopted to do this work, but it does make a great deal of difference to me whether this work is done or not. I feel an intense interest in the circulation of our literature upon the principles of the government and religious liberty. I feel an intense interest in getting the literature before the people. And I do not believe in getting only this literature before the people, but in getting all our literature before the people. I was intensely interested this morning in the meeting when the matter of the circulation of literature down South was being discussed. I would have liked to make a speech then myself, because I am a Southerner by birth, a Southerner by a five-years' experience during the time ^{we} (our people) were in prison in that country.

There is another interest I would like to call attention to in connection with this interest, and that is the necessity of our people distributing literature during the time of the existence of the Pan-American Exposition ~~from the first of May until the first of November~~. That will open ~~the~~ ~~xxx~~ first of May and continue ~~xxxx~~ for six months, and we can distribute the Gospel all over America better than we could under any other circumstances. I would like to call the attention of this body to this matter at this time and under these circumstances.

The Chair: Perhaps Brother Thompson would like to say a word as to the direct effect of the literature distributed in Buffalo.

Geo. B. Thompson: I think the solution of that work is in the circulation of our literature; and the work of the Religious Liberty Association has demonstrated something of what can be done in that line. Reference has been made to the effort that was made in Buffalo. As we entered work there with Brother Reavis, we secured some of our conference laborers to join him, and the brethren and sisters in Buffalo, I think without

Exception, as far as they were able, ~~and~~ went out to circulate the literature. There is some work in connection with placing thirty thousand tracts in thirty thousand homes. That can not be done by one or two persons in a few hours. It takes a strong effort. But when that was done, we had some of our literature in nearly every home in the city of Buffalo, and in the best homes there. The result of that was that it entirely revolutionized the people. The newspapers of the city, I think without exception the mould of their editorials was after the style of the literature that was circulated. The "News," and the "Courier," and the "Express," and the "Inquirer" and other papers in the city, all came out squarely for the opening of the Exposition upon Sunday, and involved in their editorials the principles of religious liberty. And now I believe that this was due largely to the effort that was made at that time, and I believe, brethren and sisters, that if we would take that as an object lesson, and not only on the issue of religious liberty, but upon all points of the truth, if our people everywhere would rally, we would soon warn the world of the coming of the Lord. I am sure that can be done.

I believe that the solution of the carrying forward of the work rests with all our people going to work and circulating our literature in the form of leaflets, books, and papers, and getting them into the homes of all the people. If we take our papers like the Signs of the Times and the Sentinel, and our small periodicals, and scatter them as God has told us in the Spirit of Prophecy, like the leaves of the autumn, it would not be long until we see the Son of Man coming in the clouds and the harvest of earth be reached.

There is an issue before us, and I have been convinced for some time that the worst place on the face of the earth for a man to live in a few years from now is the United States. The time will come when we will all be glad to get off in foreign missionary fields to escape some things that are transpiring around us. I believe that before that time comes, we ought to be educating the people in principles, and that the work that has to be done may be done in times of peace and quietude. Otherwise, we ~~will~~ will have to do it in times of great peril and persecution.

I am glad for the work that the Religious Liberty Association has done in Buffalo, and I believe that whenever this matter comes to the surface and religious liberty is imperiled, we should rush in there ~~immediately~~ with our literature and do as was done there in Buffalo. In this way we could educate the people and save souls from ruin. I am glad that God has given us such good literature, and I hope we shall learn to appreciate and circulate it wherever we have an opportunity.

The Chair: Brother Owen is here. He has had some experience down in Mississippi, not only in the courts, but in the distribution of literature. Perhaps we could hear a few words from him.

Rodney S. Owen: Brother President, and members of the Association: It is with sorrow that I inform you that the esteemed member of the Association to whom our President has referred, James Burckitt, of Mississippi,

is dead. It was my privilege to visit him a few days before his death, upon his sick-bed, and I was grateful to learn from him the fortitude that he held to the principles of Christianity. He was a friend to us, he was a friend to the principles of religious liberty, and I believe that he was a friend of God. ~~The experiences~~

The experiences which we have had down in Mississippi have taught us ~~many~~ some very precious lessons. One is the importance of teaching the people the principles of religious liberty. Many there are who are as sincere in believing that Sunday laws should be enforced, as we are in believing that they are wrong. We are glad to know that such men, when they see the light that has been shining upon our pathway, are glad to accept the light. Another lesson that we have learned from precious experience is that whatever trials God may permit us to pass through, if we will trust in him, he will sustain us; for in our experiences while there, although there seemed to be deep trials before us, we had the sweet peace of God through it all, and felt no more fear or pain over the situation than at any other time.

Another lesson that we learn is that those who are seeking by this means to oppose the truth, can do nothing against the truth but what will turn to its progress in the end. I would be glad to tell you something of our experience illustrating this lesson. Perhaps it would not be best to take ~~much~~ much of the time. I will say for my brethren and myself in the State of Mississippi, we have always been very careful not to give occasion of offense to our neighbors and friends. It was not because any special occasion was given, but because there was a determined effort on the part of some to put down the work of the truth that was making progress in that field.

The first step was to close the school-house against us in the time of a deep interest in our religious meetings there. The report

was carried to the man who had the management or control of the house, and at the close of the meeting the teacher of the school in which house the meeting was held, was called to make an announcement. She arose with tears in her eyes, saying that it was her duty because this had been required of her, but she did not want to do it, and yet she must say that we were not to have the house any longer.

The circumstances were such that friends made offers, and we proceeded at once to take steps toward building a little meeting-house, which was erected very soon after this. The efforts of certain ones were continued against our work, by their complaining against us. So they watched. One man acknowledged that he had been over behind, back of one of the fields where our brethren had work to do, and laid down by the side of a log, and would peep over to see if he could not catch some of our brethren working on Sunday. Another neighbor was offered money to watch us. Other individuals were also ~~manifester~~ watching to find some accusation against us.

Finally an opportunity afforded itself, and we were brought before the authorities for a little work done Sunday, early in the morning in the garden. We had a very interesting experience. It afforded an opportunity to present the truth before the people of the county, and before a large number of the citizens of the State. It opened the eyes of many persons to receive the light of present truth. The Religious Liberty Association sent us down a large quantity of literature, which our brethren with us circulated quite extensively over the ~~manifester~~ county and in the adjoining country. This had its effect. One place where we were distributing the literature, I visited a man who expressed himself so clearly on the subject of religious liberty that I could not help but wish that that man could be on the jury when our case came to trial; and when the case came up, I do

not know just for what reason, that man did not appear there. The jury ~~man~~ was chosen. I knew none of them; but I was impressed to use the privilege of challenging, which I did. The third one had been challenged, and this was my last opportunity to use this right. When they were looking about for the third juror, this man who had favorably impressed me as understanding the principles of religious liberty, appeared, and was chosen.

We had the opportunity before a large gathering of people of presenting the principles of religious liberty. We did not bring in technical points, but simply told the jury that we were not disposed to be disobedient to any constitutional law of the land. The Lord gave us the hearts and the convictions of the jury, and we were declared to be "not guilty." At the close of the trial, the President of our Association, who was also present, was invited to speak, and the large crowd heard him with deep interest for an hour. While this was going on, another of our brethren was being arrested by these same persons, and only the second day after his trial came off, which gave another opportunity to present the principles of truth. He was also acquitted. A deep interest has arisen in the community. The Lord has worked for us and given us an opportunity to reach the ears of the people. To Him be all the glory.

F. C. Gilbert: I was just thinking that there arose a king in Egypt that knew not Joseph, and while listening to these interesting remarks this afternoon of the importance of spreading religious literature, and of the fact that there are these classes of legislators, that, as has been said here this afternoon and can be shown from experience in various States, that know very little of the principles of religious liberty. Sometime ago while working in the city of Boston, I had the opportunity of going before the Massachusetts Legislature and speaking several times in behalf of various bills on religious liberty, and one was concerning an amendment to the same effect as the amendment to the national Constitution; viz., that there should be no law respecting the establishment of religion or prohibiting the free exercise thereof, but when we reached there we found that there was still a little more added to it, and that was that there should be no public funds devoted to sectarian schools. We found that there were quite a number of so-called members of the American Protective Association, and we found that the whole force of their argument was against the latter part of this amendment, and that is the appropriation of public funds for sectarian purposes, but as to the first part there was not one of them that said a word.

When the opportunity was given us to speak on the question, we spoke for twenty minutes or half an hour on the principle of what was involved in this question. When we were through- there were several of the ministering brethren there- one of the committeemen came to us and said, "To what church do you belong?" We told him. He said, "Are you people Christians?" We told him that we were. "Well," he said, "I want to tell you people one thing, and that is that the talk that has been given here the last half hour has flabbergasted the whole committee. We never heard anything like that; there was so much in that speech."

When we went before the judiciary committee to state the

entire facts of the religious liberty question, we found that at the side of every member there was a copy of the "American Sentinel," and while the opposition were favoring this law and presenting their arguments, and discussing the questions, we noticed that the members were reading the "Sentinel," and when there was any point that interested them, they argued the question, while it might be on the very point which they were reading at the time. As a result of the education that these men have been receiving from the "Sentinel" and other religious liberty literature, it has in a large measure moulded a sentiment in favor of the principles of truth.

Some of you, perhaps, know of the sentiment that has been growing in New England against the principles of religious liberty. A short time ago while I was devoting my time to working among the Jews, there was one man who perhaps more than any other man in the United States, perhaps Wilbur Crafts excluded, ~~xxxxxx~~ opposed the principles of truth. This was Martin Leeland. One day when we were to meet before the Railroad Committee, to speak in behalf of a bill that was coming up, I said to him, in speaking on the question of religious legislation, that what he and his colleagues were doing was actually hindering the work of the evangelization of the Jews, and he wanted to know why. I told him that the opposition that he and the others were holding was having a tendency to get the Jews to believe that instead of liberty being wrapped up in Christianity, it was simply the same spirit of bigotry that persecuted the Jews and many others for centuries. There were several people there discussing this question, and he said to me, "Mr. Gilbert, what would you suggest for a remedy for all this?" I told him that I could see no other way but by the abolition of every Sunday law on the statute books of the State of Massachusetts, and upon every other statute book in every other State. He stood there several minutes, and I do not believe the man could have become more enraged if

he had

pierced me with a dagger. With fierce vehemence and emotion, he said, "I want you to know that this is a Christian nation, ~~xxxxxxxxxxxxxxxx~~ ~~xxxxxxxxxxxxxxxxxxxx~~, and called for the Washington, or the Jefferson, or the Madison, or any other people in this world to know that Sunday is the day that this nation observes, and Sunday laws we have on our books, and Sunday laws we propose to enforce." And from that day to this that man and his society have been working as never before, and within the last two or three years, the bitterness that has come up and the sentiment that has been created by those who favor Sunday laws and Sunday agitation has been prevented from putting laws on the statute books only by the good and faithful work that has been done by the literature that the Religious Liberty Association has been distributing.

I remember reading some time ago of what the S spirit of the Lord has said, and that was that many of these men in Congress and in the halls of our legislatures are to receive these truths of the third angel's message, and when the time of persecution comes, they will take their stand with the people of God and be saved, and I have often wondered how they could be, ~~xx xx~~ for we know that we cannot go to the doors of Congress or to the doors of the legislatures and knock there and ask them for the privilege of preaching the peculiar doctrines of the third angel's message, but there in one thing we do know, and that is, that as this literature advocating these blessed principles in a way that will attract these men that have been reading, they become impressed as they learn them, and the angels of God will be in their counsels and as long as the work of God needs to progress in the world, many of these men will defend these principles, and by and by with the people of God, they will take a firm stand and go through to the kingdom. So, let us not only do what we have been doing, but a thousandfold more.

Apr 28, 3pm

The Secretary: The delegates will find ~~the~~ ^{our} report on page 110 of the Bulletin." I would, however, like to call attention to one or two points in the report. You will notice that in addition to the report we make reference to the original purposes for which the Association was organized. I think that we might emphasize this principle, because it will apply equally to the work as it may be conducted hereafter, even though it should be under the auspices of a department of the General Conference Committee. We h

We have sought during the past few years in the work of the Association to make the work constructive as far as possible, eliminating in some degree, if I may say it, the destructive features of the work. What I mean by that may perhaps best be illustrated. If a blind man were walking along upon the brink of a cliff, and he fell from the cliff and should find himself at the bottom with broken limbs and a battered head, I suppose none of us would say that it was not a good deed to take that man as carefully as possible and place him in an ambulance and carry him away to the hospital where he could receive medical attention. That would be a good work, and it would be well to do so, but you will all agree with me if some friendly hand might be stretched out before he falls from this cliff, it would be better than to wait at the bottom of the cliff and give him what comfort you could after he had fallen. The principle is this: In the educational work we have sought as far as possible to seek to turn these men that are in danger of being blind^{ed} by wrong principles into safe paths, by calling attention to a certain end which will come to them if they ^{follow} ~~fall~~ into the same way in which they have started. Accordingly, we have sought through the agencies and representatives in the field to do such work as Brother Reavis has set before you here to-day.

We have sought also in our office in Chicago to secure lists of men of influence- lawyers, professional men- to communicate with them

through the mails, giving them such literature as may well instruct them in these great principles. This, then, I hope will receive the earnest consideration of the delegates present here to-day, so that when you go forth into your various fields, you will advocate this work as far as possible and carry it into the various local fields where you may be.

Calling your attention just one moment to the circulation of our literature, I will ask you to note the fact that during the year 1900 we published 207,000 copies of the Religious Liberty Library," and we actually put in circulation four million pages of the Library. This you will notice applies only ^{to} the year 1900. The report for the most part is intended to cover the whole ~~biennial~~ period, but these figures apply only to 1900. This is due to the fact that ^{the Library} ~~that~~ was not connected with the Association during the year 1899, and we compiled these figures to represent the work during that time.

I believe the whole amount of literature circulated in 1899 was somewhat in excess of what circulated during 1900. . I may say that our legislative work has been done chiefly in the year 1900, which is what we might term a legislative year. During this winter there has been in session a large number of legislatures, something like 38. And we have sought to do what we could in this line. You will find the actual figures given in the report. ¶ There have been a total of 51 cases of prosecution during the two years ending December 31, 1900. Thirty of these cases occurred in Raratonga.

I call attention also to the statement concerning those two great features of our work, which, as it appeared to us from our viewpoint in connection with this work, should appeal to our people most strongly at this time: One is the growth of the spirit of intolerance as voiced by such resolutions as those adopted by the Lord's Day Alliance of Canada, in which it is deliberately proposed to take from our people in the Province the right to appeal to the superior courts. This is a most significant step.

Another noticeable feature in connection with this work is that these organizations are springing up in various parts of the land, and the people are coming to their support, and are doing all in their power to bring about virtually the same state of affairs as was sought to be brought upon us through the instrumentality of the National Reform Association.

It seems to me, therefore, that these facts should appeal to us as they never have in the past.

I am sure that the officers of the Association, those who have been connected with it hitherto, will not soon forget the loyalty and the devotion of those members of the Association who have so faithfully supported the work in the past. We shall be most happy indeed if the burden which these loyal-hearted souls have carried can be more equally

distributed among all our people. I feel personally to say that the devotion and the self-sacrifice which many of these individuals have shown in their efforts to support our work hitherto, will always remain with me., I believe, as one of the most inspiring experiences which I have met or can hope to meet.

If it is desirable, I will, without further delay, call attention to the Treasurer's report, which you will find on page 344 of the BULLETIN.

[The report was here read, and various features of it referred to.]

The report of the auditor will be found also on page 344.

With your consent I will forego the formality of reading these reports, inasmuch as you have a verbatim copy before you.

The Chair: What is your pleasure with reference to the auditor's reports?

It was voted that the auditor's report be accepted.

The Chair: What is your pleasure with reference to the Treasurer's report?

A.E.Place: I move that the report be accepted.

This motion was carried unanimously.

The Chair: We have some resolutions now to be presented. Perhaps we might forego the formality of reading them through, and call attention to the page where they are found, and then read them, and act on them one by one. They are found on page 312 of the BULLETIN.

A.G.Haughey: I move that these resolutions be adopted by considering them item by item.

This was seconded and the question called.

The Secretary [Reading]: "Your committee appointed to consider the interests of the religious liberty work, would respectfully submit the following recommendations:--

"1. That in harmony with the plan of reorganization adopted by the General Conference, the International Religious Liberty Association place its work, property, funds, and obligations in the hands of the General Conference as soon as that body shall be prepared to assume these responsibilities."

The question was called.

The Secretary [Reading]: "2. That for the present, or until the expiration of the lease upon the rooms at 324 Dearborn St., the headquarters of the religious liberty work, the publication of the Sentinel of Liberty, and of the Religious Liberty Library, be continued in Chicago."

A.G.Daniells: I would like to inquire regarding the reading, the meaning of the reading here. "That for the present, or until the expiration of the lease." Is that a qualifying term, to express what the "present" means, or is it----

The Chair: If I understood what is in the mind of the Committee, that is an expression to qualify or to express what the present means.

C.P.Bollman: I would say that was the intention of it, to explain somewhat, of course, so that it would not be arbitrary to that time, but to give some idea of the length of the time, and also the reason for it.

A.G.Daniells: Then does it mean to say that until the expiration of the lease upon the rooms the work be continued in it?

C.P.Bollman: Not necessarily.

A.G.Daniells: Then there is a latitude in it, and it can be done as thought best.

The question was then called on this resolution, and at the request of the Chair, the secretary read ~~xxx~~ recommendation No. 3, and the question was called on it as soon as read.

The Chair: The committee has one other resolution or recommendation that it had designed to present, but it had not had time. So we will present it now.

C. P. Bollman: [Reading:] "Your Committee appointed to consider the cause touching the distinctive religious libertywork, would recommend that a suitable general laborer be selected who shall give special attention to religious liberty wor k in Washington during the sessions of Congress."

H At this point, a motion was made and seconded to adopt all the resolutions as read. The Chair put the motion, and it was CARRIED UNANIMOUSLY.

L.S.Wheeler: I believe that God has been pleased with the sympathy and succor that has been extended to our brethren who have been victims of this Sunday legislation during the years in which the funds of the Religious Liberty Association have been for their assistance, and help, ~~and~~ as well as the extension of literature, and I trust, while I thank God deeply in my heart for the blessing which he has made the religious liberty work to us, because I trust that in the event of this work being handed over to the General Conference that some provision shall be made for those sufferers in time to come.

At this point, it was moved and seconded to adjourn, and the motion was put by the Chair, and CARRIED.

Allen Moon, President.
H. E. Osborne, Secretary.

L. A. Hoopes