

And we have two sets of plates at the Pacific Press, two at the Review and Herald, one set has been sent to London, and another set to Australia, so that all the heavy initial expense thus far, together with some \$1900 worth of illustrations and original blocks, had to be met out of this fund. Does this answer your question?

~~F.D.Starr:~~ The question I wished to ask was, How much in the aggregate has already been received from the sale of the book?

P.T.Magan: You will find all of that in the BULLETIN. It was given in my report the other day, for each school.

The question was called for.

The Secretary [reading]: "11. We recommend that each Union Conference be requested to raise a sufficient amount of money to cover the cost of the material in 'Christ's Object Lessons' shipped into its territory."

A.G.Haughey: As this brings up territorial lines, I would like to ask a question. In case there are two schools represented in a Union Conference, should that territorial line be settled by the Union Conference, or by the General Conference?

The Chair: Will the Chairman of the Committee please explain?

I.H.Evans: That is a matter we did not discuss; but I would suppose by the Union Conference. We have not taken territorial lines into consideration, outside of districts. I suppose you would have to settle that among yourselves.

The question called for.

The Secretary [reading]: "12. We recommend that the Fifty Thousand Dollar RELIEF OF THE SCHOOLS Fund be raised by the following methods:---"

"(a) Appeals to the people at our camp-meetings for cash donations and pledges.

"(b) Appeals through the columns of the Review and Herald.

"(c) Letters and circulars ~~sent~~ from the office of the Relief of the Schools Secretary asking for offerings for this fund."

The Chair: The paragraph^a is before you.

Question called for.

The Secretary [reading]: "13. We recommend that our ministers, licentiates, and Bible workers, one and all, with as little exception as possible, engage in an organized and vigorous effort, under the supervision of the various local Conference Committees, to sell 'Christ's Object Lessons' themselves; to train, organize, and assist our brethren and sisters all over the field to do the same. That this effort begin not later than October 1, 1901, and continue until February 28, 1902. That if the whole three hundred thousand copies of 'Christ's Object Lessons' comprising the original gift of Mrs. E. G. White and the Review and Herald and Pacific Press Publishing Companies be not sold by that time, that similar plans and a similar programme be followed out each year until this grand work is gloriously completed. That if the dates set for this work should, for any good and substantial reason, not be the most advantageous in certain Conferences, that another period of equal length be chosen in which to do the work."

The Chair: Now this paragraph is before you. Are there any remarks?

The question called.

P. T. Magan: I am glad that there seems to be such unanimity in regard to this recommendation. I was quite afraid that there might not be; but I feel, brethren, that we all want to understand exactly what we are doing before we pass this. This resolution involves a great deal; but to a great extent it will involve just the spirit and life and heart that we men who are here put into it. We have enormous debts to

raise; they aggregate \$330,000 on the different schools when we commenced; and it is going to take no half-hearted movement in order to accomplish this whole thing. We must remember that in one sense the easiest part of this work is over. There was many a brother and sister who was willing to take two, three, four, or five copies, and give them away to their friends; but it will mean downright, hard, organized work if we carry this thing through to a successful finish. It is going to take that. I believe that some of our Conferences have not fully realized how much hard work it is going to take. I know of one case where about two weeks was set aside by a Conference in which to make a grand rush on this thing, and do up their whole share of it. You can hardly get a decent start in two weeks. You can hardly get yourself around into shape to go to work in that length of time. I believe we must lay ourselves out for hard, definite, organized work if we are going to do a thing with this. And if there is one thing which will discourage our people, it will be an attempt to do this, and then let it peter out without accomplishing the thing as we have set out to do. I know of other cases. I know of one Conference that was divided into districts, as a great many of our Conferences have been, and men were put in there to do this work. Some of these men after they had been there one, two or three weeks wanted to leave this work and do something else. They were allowed by the Conference officers to go off, so that the movement hardly amounted to anything there. I believe we want to understand exactly what we are doing, and if we vote to do this thing, which means a big movement, a movement full of hard work, that we vote it knowing exactly what it will mean. I do not want to see it pass by unless we are all definitely in favor of it, and believe that this is the thing we want to do.

The Chair: Any further remarks?

E.E.Miles: Suppose a Conference takes hold of this work vigorously, and sells, in a short time, the portion that naturally falls to

them. Will they then be expected to continue making up, or helping to do the work of other Conferences that do not take hold of it, to do the same work in the same length of time?

P.T.Magan: We have worked upon this plan. There are only 300,000 books offered in this way. The school that pitches in and sells them, has a right to the product of their sales; and Sister White has said repeatedly that if any school sold more than its share, they had a right to that money ^{to} provided they themselves with further facilities, or to push forward the school work in their territory. Now it is simply a case of getting in and doing something. If the South Lancaster district gets in and does something, and sells a whole lot of books, and sells them quickly, and then have men who have heart and courage to go on and sell some more, they have a right to that money for themselves, or for whatever purposes they may wish to use it.

E.E.Miles: I had reference to Union Conferences. Some of the Conferences in our District have already done a considerable portion of the work, while others have only begun. Those that are going ahead, will they be expected to continue?

W.C.White: "To one he gave five talents, and he traded with these, and gained other five." The Conference that has the talent of energy and progressive plans and progressive men will gain many talents by the use of these. I desire for a moment to speak of this resolution from the standpoint of the individual in his year's labor. It is my conviction that there are very few of us engaged in the ministry whose accomplishments would be lessened by spending from two to three months of each year in house-to-house work among the people upon this or a similar plan of labor. It is my conviction that as we proceed with our labors from year to year our minds are drawn more and more to congregational work, and we are drawn away from the house-to-house work. In the districts where we are operating, there are families that we know not; and

YOUR COMMITTEE ON FINANCE RESPECTFULLY BEG LEAVE TO SUBMIT THE FOLLOWING PARTIAL REPORT.

6. We recommend that a most vigorous effort be made by our brethren and sisters, our local and Union Conferences, to push the relief of our schools and the Scandinavian Publishing House to a successful finish; that we endeavor to complete this work quickly and that no other general movements of the kind be commenced until those now under way are completed, unless urgent necessity demand otherwise.

7. We recommend that all proceeds from the sales of the German editions of "Christ's Object Lessons," both in the United States and in Germany, be given to the school which has recently been started in Germany.

8. We recommend that the proceeds from the sales of "Christ's Object Lessons" in the Danish-Norwegian language, in the United States and in Norway, be used for the relief of the Scandinavian Publishing House, and that the proceeds from the sales of the same in Denmark be used for the relief of the Fredericksbavn school.

9. We recommend that the proceeds from the sale of "Christ's Object Lessons" in the Swedish language, both in the United States and in Sweden, be devoted to the support of the Nyhyttan school in Sweden.

10. We recommend that all the bills for material for "Christ's Object Lessons" in all languages in the United States be met from the Fifty Thousand Dollar Relief of the Schools Fund, which should be increased to meet the added cost of typesetting, plate-making, and advertising in the foreign languages.

11. We recommend that each Union Conference be requested to raise a sufficient amount of money to cover the cost of the material in "Christ's Object Lessons" shipped into its territory.

12. We recommend that the Fifty Thousand Dollar RELIEF OF THE SCHOOLS Fund be raised by the following methods:—

(a) Appeals to the people at our camp-meetings for cash donations and pledges.

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(c) Letters and circulars from the office of the Relief of the Schools Secretary asking for offerings for this fund.

13. We recommend that our ministers, licentiates, and Bible workers, one and all, with as little exception as possible, engage in an organized and vigorous effort, under the supervision of the various local Conference Committees, to sell "Christ's Object Lessons" themselves; to train, organize, and assist our brethren and sisters all over the field to do the same. That this effort begin not later than October 1, 1901, and continue until February 28, 1902. That if the whole three hundred thousand copies of "Christ's Object Lessons" comprising the original gift of Mrs. E. G. White and the Review and Herald and Pacific Press Publishing Companies be not sold by that time that similar plans and a similar programme be followed out each year until this grand work is gloriously completed. That if the dates set for this work should, for any good and substantial reason, not be the most advantageous in certain Conferences that another period of equal length be chosen in which to do the work.

14. That in each Conference this work be given into the hands of a proper person who shall supervise and direct the same, in counsel with his Conference Committee.

15. We recommend that the General Conference Committee be and hereby is requested by this Conference to constitute a Relief Department consisting of three members, whose duty it shall be to co-operate with the Union and local Conferences in the work for the relief of our institutions above named.

16. We recommend that we unite with the Medical Missionary and Benevolent Association in the raising of a fund with which to provide the necessary buildings for the American Medical Missionary College.

*Report as amended
was adopted*

if we should call a halt in our general plans, and devote from two to three months in the autumn or the beginning of the winter of each year to the house-to-house work, we would form acquaintances, we would plant seeds of truth, and start in operation lines of thought that would strengthen our work more than to have spent that time in continuous congregational work. It is my conviction that this matter, viewed from the standpoint of the individual worker, will strengthen his labors for the year, rather than to weaken it. I think it is from this standpoint that I should vote in favor of this resolution, more than from the standpoint of the financial gains to our schools through the returns which shall be brought from the sale of these books.

The Chair: Are there any further remarks?

The question was called.

H.H.Burkholder: I would like to ask a question. In No. 13 we recommend that our ministers, licentiates, and Bible workers, one and all with as little exception as possible." I see here that the teachers of the schools have not been included. It seems to me that they ought also to be recommended or invited during ^{the} a portion of the year that they have a vacation, to also heartily join in this work. It seems to me that if they heartily engage in it, and encourage it, it would be a sort of encouragement to the brethren in the field.

P.T.Magan: Mr. Chairman, that has already passed the House.

The question was called for.

The Secretary[reading]: "14. That in each C^onference this work be given into the hands of a proper person who shall supervise and direct the same, in counsel with his Conference Committee."

The question was called for.

"15. We recommend that the General Conference Committee be and hereby is requested by this Conference to constitute a Relief Department consisting of three members, whose duty it shall be to co-operate with the Union and local Conferences in the work for the relief of our institutions above named."

The question was called on No. 15.

"16. We recommend that we unite with the Medical Missionary and Benevolent Association in the raising of a fund with which to provide the necessary buildings for the American Medical Missionary College."

The question was called on No. 16.

The Chair: Are you ready for the adoption of the report now as read?

S.H.Lane: It seems to me that the Committee called for in No. 15 should be five instead of three. Those of us who have been on the Committee thus far know that we have had a task on our hands to get it to going even as well as it is, and that has reference only to one object-- the object of selling "Christ's Object Lessons." When other matters are brought up, perhaps more than one at a time, there should be, in my opinion, a committee of five instead of three, because if it is only three, and one is absent, it breaks the quorum, and ^{five} ~~if~~ men that will study the question certainly ought to be better able to handle the matter than three. I move the committee be increased to five.

W.C.White: I second the motion.

The Chair: It has been moved and seconded that the Committee provided for in No. 15 be increased to five. Are you ready for the question? All in favor of this, say Aye. Opposed No. Carried.

Are you ready for the question now upon this report as made? All who favor it manifest it by the uplifted hand. Those opposed. It is unanimous.

What is the further pleasure of the Conference. We will

take up the recommendations found on page 355 of the Bulletin. What will you do with this partial report of the Committee on the Distribution of labor~~X~~, beginning with No. 38?

It was moved and seconded that ~~the~~ report be adopted.

The Chair : It is moved and seconded that the report be adopted. The Secretary will now read the names.

Nos. 38 to 63 inclusive of the report referred to, were ~~here~~ read by the Secretary, the question being called on each item as read.

The Chair: I understand that Nos. 64 and 65 have been requested to be withdrawn for a time.

The Secretary then read Nos. 66 to 69 inclusive, the question being called on each as read.

The Chair: You have heard these recommendations. Are you prepared to vote on them?

J.C.Ottosen: I would like to say a word in regard to Recommendation No. 39, that O. A. Olsen go to South Africa. I want you to understand that that means a great deal for the Scandinavian field to let him go, and I should not feel satisfied at all to consent to this, or to vote for it unless something is done for Scandinavia. Now I know what they say to us as we go back as delegates for that field, when we have gone back and been here and said nothing against this, and nothing is done for that field. I do not know what can be done that will make up for the loss. I do not see how that can be arranged, but I wish that some special plan might be arranged at least to a gree, to make up for the loss that Scandinavia would suffer when he goes away.

R.A.Underwood: I would like to raise a question for information concerning Recommendation No. 39. We have had an appeal made here for some one to go down there to take the general management of matters. Is that the design of this recommendation of Elder Olsen's going into that field, or is it to go there to work in the gospel

ministry, devoting his work especially to that, or is it to go to take the management of the work there? I would like to know the purpose of the recommendation.

The Chair: May be the Chairman of the Committee on Distribution of Labor is prepared to speak on this.

W.C.White: Brother Evans consents to my answering this question. It is the design of our brethren who understand the South African field, or the African field, to encourage our brethren to open up the work in various colonies and States and countries there. Heretofore there has been some question regarding the mission work. Shall it be done by the South African Conference, or shall it be done by the Mission Board? It is ~~proposed~~ ^{proposed by our} brethren, that several strong missions be organized, and that we place active, faithful men, of experience in charge of each of these missions. Then, that there shall be organized for the whole South African Field a council---a missionary council made up of two or three members from the South African Conference, and from one to two members from each of these missions. This missionary council will be given charge of the work in South Africa. It will be, perhaps you will call it a provisional government, to prepare the way for a permanent Conference. I think it is contemplated---at least, it is so in my mind, I will not speak for the Committee; but in my own mind the sending of Elder Olsen to South Africa means that we expect him to represent us as the Chairman of this council, that he will be in a position to use his own experience and his knowledge of the work in its many branches, as a Chairman of this council; that he will also have especial care for some of the perplexing questions that have to be dealt with in Cape Colony, and that he will labor as the Lord may direct and in harmony with the counsels of his brethren in South Africa who are sharing with him the responsibilities of that great field. I do not think we do well in specifying too closely what men shall do. You will notice that when recommending our men who go to ^{to definite colonies,} ~~Australia~~

We recommend them to go to Australia, expecting that the Union Conference there, ^{ing}meet^{ing} in council and in prayer upon the ground, would decide what is most efficient for each individual to do, and what he should do first. We believe that the Lord will bless all similar plans with reference to South Africa. Therefore the proposition to constitute the council which I have mentioned.

F. I. Richardson: No. 55, recommending that J. B. Beckner and wife go to St. Kitts. I understand that there is a change contemplated. So if there is no objection, I would ask that action be deferred on this.

The Chair: Does the Chair^{man} have any explanation?

I. H. Evans: They have arranged between themselves relative to it. I would grant the request.

The Chair: I would state, with reference to the remarks by Dr. Ottosen, that this matter of supplying Scandinavia has been before the General Conference Committee and also the Committee on Distribution of Labor. Otherwise, I should not have felt free to let the recommendation pass; but knowing they have it in mind to make provision for the field, I have nothing more to say.

W. A. Spicer: I would like to ask that No. 41 be referred back to the Committee, for further consultation.

The Chair: It is requested that Nos. 41, 55, and 64 and 65 be referred back to the Committee, for further consideration.

Allen Moon: I second the motion.

The Chair: If there is no objection to it, it will be so. Are you now prepared to vote on the remainder of the report?

J. C. Ottosen: I would like to request that 39 be withdrawn until recommendations from the Committee on Distribution of Labor concerning Scandinavia come before the house.

I. H. Evans: I would say, Brother Chairman, that ~~doubtless~~ in the re-

port we desire to submit at this meeting, we have made provision for that.

Delegates: Question!

The Chair: The question called for is on the adoption of the report except with these withdrawals. All in favor, say, Aye; those opposed, No. Carried. Now what is the further pleasure of the Conference?

The Secretary: Brother Chairman, on that same page is the request that came from our German brethren.

The Chair: Yes; what will you do with this request?

F. H. Westphal: I move that the request of the German brethren be adopted.

A Delegate: I second the motion.

The Chair: Moved and seconded that this report be adopted. We will now consider the first paragraph. The secretary will read.

The Secretary (reading):--

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 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."

The Chair: Any remarks on this paragraph?

F. H. Westphal: I would like to make a remark on the pronoun "we." It does not refer to those that have signed these recommendations, but these recommendations were passed by all the Germans assembled together.

This was presented before them, and they considered it favorably, and voted in favor of it. So that the pronoun "we" does not refer simply to the three persons that have signed their names. They were chosen as a committee to draw up these resolutions. It refers to all the Germans here represented.

The Chair: Very well. Any other remarks? Next.

The Secretary (reading):--

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

There being no remarks to this, No. 3 was read:--

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

No remarks were made to this, and the next was read, [sa] follows:--

"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 demand or allow, for the purpose of planning for the German work."

The Chair: Any remarks on this?

C. McReynolds: I would like a little explanation to No. 3. The question I wish to have explained is, Who was referred to by "we" in that paragraph?

The Chair: I suppose it is the same body that had this memorial prepared,--the German representatives here at the General Conference.

F. H. Westphal: That is right.

C. McReynolds: Further, who are the representatives that are here? Are the delegates? Or what shall be the basis of this council required to be convened once a year? What shall be the basis of representation?

F. H. Westphal: I understand that we have Union Conferences, and in each conference a person be appointed by the Union Conference to take a

general oversight of the German work in this Union Conference, and that such persons from the different Union Conferences constitute a committee, to consult together in regard to the best plans for advancing the work among the German people.

H. M. J. Richards: ~~It~~ appears to me that there is a little danger in this resolution or recommendation ~~being~~ ^{for of} violating the principle that we have been called to stand by, of unity of work. It seems to me, as I look at it, that in this resolution it is merely a provision for the formation of a conference within a conference, or a separate German conference, and I would like to move that this be referred to the Committee on Organization.

Delegates: Question! Question!

The Chair: The question is called for. ~~What~~ It has been moved and seconded,--do you mean the whole report?

H. Shultz: Is it too late to say a word on the subject?

The Chair: No, sir.

H. Shultz: I was not in the meeting, I was in another committee when these things were done, but if I understood the speaker, it is suggested a separate organization of Germans, a conference within a conference. It is no such thing; neither did such a thing come into our minds. The simple idea is that there is an individual in each Union Conference that has a heart in that work and has an interest in that work, to ~~look over~~ take the oversight, in connection with the officers of that conference, not to organize a conference within a conference. We have at this meeting, as at all other places, done our utmost to keep that spirit of separate organization out of the way entirely, and this does not aim at such a thing. The simple idea is that some one that has a heart for the Germans,--and there is no one that has a heart for the Germans more than a German himself,--~~and~~ be appointed in each conference, a man that will push that work; for if he

does not, I can not tell who will. And if this thing is voted down, it simply means that the GermanS ~~work~~ will be dropped . You do not know how hard it is to get a German laborer into a conference. We have to almost get down to the feet of our American brethren and beg for one .

~~At this point~~ The Chair: I think that this memorial here and these resolutions are in place. They have been before the Committee on Organization, and are approved by them, and I believe the right mesaure is being taken.

W. C. White: I would say that our Scandinavian brethren have not been backward in this matter, but they have taken steps in the same direction, and placed the matter in my hands for presentation to the Conference. And while I was waiting to present it, our German brethren brought forward this recommendation, which is a little more complete, and I have delayed presenting the other, thinking that perhaps our Scandinavian brethren would want to make theirs as complete as this. I believe, brethren, that we shall find these movements for the organization of departments to work in harmony with the General Conference ^{Committee} will be ~~in harmony~~ for the advancement of the work, for the unifying of the work, and for securing to the work a representation of every nation, tongue, kindred, and people, as well as of every enterprise, institution, and individual. I see myself nothing to fear in this memorial. I believe it is a plan which God will bless to the advancement of the German work. (Voices: Amen!)

The Chair: Will the mover of the motion to ~~change~~ defer withdraw his motion?

H. M. J. Richards: Yes.

L. Johnson: I will say that the Scandinavians are anxiously waiting, to see how we regard this memorial, and if it is accepted, you can expect something similar from the Scandinavians.

Delegates: Question!

The Chair: The question is called for on the adoption of this memorial and these recommendations. All in favor manifest by saying, Aye; opposed, No. Unanimous. What is the further pleasure of the Conference?

J. M. Eriksson: I make a motion that the same principles that here have been accepted in the German work be also accepted in the Scandinavian work in this Conference.

L. Johnson: I second the motion; then it can be done at the same time.

~~The Chair: It is moved by Brother~~

This motion was carried.

L.C.Sheafe: I move that this same plan be inaugurated for the colored people.

H.W.Cottrell: I second the motion.

L.Johnson: I second the motion.

The Chair: Is it not a fact that the Southern Union Conference is especially organized with that work in view?

L.C.Sheafe: No, sir, I do not think it is, as I understand it. The colored man comes in incidentally in the Southern Union Conference. I am also thinking of the numbers of my people who are scattered all over the North, in the Eastern, Central, and Western States, for whom there is very little being done. It seems to me that some measures along that line ought to be taken.

S.H.Lane: ~~Hmm~~ I do not know but what you will call me to order for saying what I am going to say; but I will state that I remember when the first Sabbath-keeper who could speak a language other than the English came to Battle Creek. I remember that a meeting was called, and that individual stood up by an Englishman, and the Lord's prayer was repeated in the English, and in the ~~mmm~~ language represented by the Brother. When the Lord's prayer was thus uttered, we all said "amen." Brethren, I believe if those old people, most of whom are sleeping in the tomb to-day, who were active in our work when I was a mere boy, could see what I have seen to-day, they would say "amen." I am glad to see this day come. I am glad the German brethren have come to the front. This message is to go to every nation, kindred, tongue, and people, and I do not believe that one nation should keep the other people back. So I say, The Lord be praised! Let them come to the front.

W.C.White: By reading this Memorial through and having in mind its bearings in relation to the work mentioned by Brother Sheafe, I am ~~am~~ impressed by the thought that this needs a little more study to be as well adapted to that work, and therefore I would suggest that there be a consultation between the brethren representing the Southern Union Conference, the brethren especially representing the colored ~~meeting~~ work throughout the field, and the Committee on Organization, to see if we can agree upon a plan which will, when presented, be in a way suited to the work which it is designed to do.

Watson Ziegler: I believe all persons should be well represented in all the work, but there is a little different phase of the question before us than that of the German and Scandinavian, in that the colored people among us speak the same language. We should not consider this matter from the standpoint of a color line; for it is the language that they have provided for in these other cases, rather than the distinction of nationality. Let us not do it just for the sake of making a distinction between nationalities.

As to the

L.C.Sheafe: ~~A~~ ~~this~~ matter referred to by my brother, of making the distinction, I will say that the distinction has already been made, and the need, it seems to me, confronts us of some ~~the~~ effort being made not only in the Southern States, but in the East and North and West among the colored people, not simply because they are colored, but because they are ostracized and ~~then~~ need a little help and aid along these lines, that this truth ~~may~~ might be brought to them. The great inquiry ~~man~~ everywhere as I meet my people in different parts of the country, they want to know with what body I am connected, and whether it is a mixed body. I tell them ~~that~~ there are all kinds of nationalities together. They then ask what treatment and representation we are accorded. These questions come, and it seems to me if an effort could be made along this line, so our people could see some of their own men who accented

the truth, being put into and encouraged in the work, and if lines were marked out where they could work with freedom, but under a ring or under a gagbit, but with freedom, that they might do the work, I believe the work would wonderfully advance, and more would be coming ~~mmmm~~ into the truth.

The Chair: Would Brother Sheafe accept the suggestion of Brother White? suggestion may be carried out.

L.C. Sheafe: I am willing to withdraw my motion, that this

J.H. Morrison: I move that we embody the sentiment expressed by Brother White into a motion, referring this whole matter to the persons suggested.

The motion was seconded.

The Chair: It is moved and seconded that representatives from the Southern Union Conference, with representatives of our colored people and the Committee on Organization, work out a plan by which this work can receive its proper attention.

The motion was carried.

The Chair: ~~Announcement~~ I think we have finished all the business on hand. Are there are reports of Committees to bring in?

I.H. Evans: The Committee on Distribution of Laborers has a further report to make.

J.E. Jayne (reading): "The Committee on Distribution of Laborers suggest the following additional recommendations:---

"70. That J.W. Westphal and wife, of Kansas, be invited to take the general superintendency of the work in South America.

"71. That ~~W.C. Sisley~~ W.C. Sisley and wife, of Battle Creek, Mich., be invited to go to London, Brother Sisley to act as President of the International Tract Society, Ltd., and assist in the general business affairs of the European Union Conference; and Sister Sisley as a Secretary in tract and missionary work.

"72. That I.H.Evans be encouraged to connect with the business management of the Review and Herald Publishing Company.

"73. That E.R.Palmer, of Australia, be requested to proceed to England to take charge of the subscription book business as soon as the "Relief of the Schools" plan for Avondale School shall have been successfully started in Australia, and the Australasian Union Conference feel free to let him go.

"74. That John W. Covert, of Kansas, be invited to make Michigan his field of labor.

"75. That W.D.Mc Lay, of Illinois, be invited to make Kansas his field of labor.

"76. That Ollie Oberholtzer, of Kansas, be invited to labor in Arkansas in the Bible work.

"77. That Jacob Kraft, of Colorado, be invited to make Iowa his field of labor, in the German work.

"78. That M.G.Huffman, of Louisiana, be invited to make Illinois his field of labor.

"79. That C.A.Watkins, of Michigan, be invited to labor in the Southern Union Conference.

"80. That M.W.Lewis, of Georgia, be invited to labor in the Michigan Conference.

"81. That Elmer H. Adams, of Iowa, be invited to labor in Newfoundland in connection with H.J.Farman."

The Chair: Is there any further business to come before us?

L.R.Conradi: I have a Memorial to present, as follows:---

"MEMORIAL TO THE GENERAL CONFERENCE.

"GREETING! We, as representatives of the European field, would present the following memorial:---

"No other division of the world exerts such universal influence as Europe. Though it covers only one-fourteenth of the earth's surface, yet ~~in~~ its population constitutes fully one-fourth of the entire human family, and this one-fourth rules one-half of mankind, scattered all over the globe. Here for the last twenty centuries the most important events of the world's history have taken place; here the greatest powers are still located; here the world's commerce still centers. In view of this, it was but natural that our first missionary effort should be directed to this field and the favorable results attained are the best evidence that the Lord has been guiding. Already seven thousand members in Europe rejoice in the truth and support the work as liberally as do any other believers. They are scattered all over Europe and live in the adjoining parts of Asia and Africa, among scores of governments, differing in language, administration, money, etc. This vast field with 400,000,000 souls surely calls, in view of this great diversity, for a broad organization in accordance with the actual needs of the entire field and the prospective increasing demands of the near future. While the past has taught the impracticability of uniting all the different Conferences into one Union Conference, yet there is a basis of union among a number of them, and then these Union Conferences can unite into one general European Union Conference.

"Thus in the North, a Scandinavian Union Conference could be formed; in Central and Eastern Europe, a German; in the Northwest a British; in the Southwest a French-Latin, and in the extreme Southeast, an Oriental. A union among each of these five would avoid unnecessary exchange of money, facilitate the transfer of workers, and assure a more detailed attention to the wants of each.

"I. The Scandinavian Union Conference would include Denmark, Norway, Sweden, Finland, also Iceland and Greenland. Its territory would cover 500,000 square miles and embrace 12,000,000 people. There are at present 2,135 Sabbath-keepers, with a tithe of \$11,614.

"II. The German-Russian Union Conference would include Germany, Russia, Austria-Hungary, Holland, Dutch-Belgium, German-Switzerland, and the Balkan states. Its territory would cover 9,230,000 square miles and 255,000,000 people. There are at present 3,400 Sabbath-keepers, with a tithe of \$20,700.

"III. The British field would include Great Britian, with 121,186 square miles and 40,000,000 people. There are at present 862 Sabbath-keepers and a tithe of \$10,017.20.

"IV. The French-Latin field would include France, French-Switzerland, French-Belgium, Italy, Spain, Portugal, and Algeria. This field would cover 800,000 square miles and 100,000,000 people. There are at present 424 Sabbath-keepers, with a tithe of \$4,700.

"V. The Oriental field would include European Turkey, Greece, Asia Minor, Syria, Persia, Egypt, and the Soudan. This field embraces some 2,000,000 square miles and 55,000,000 people. There are at present 219 Sabbath-keepers, with a tithe of \$419.

These five leading fields would form the General European Union Conference of Seventh-day Adventists.

"A.G.DANIELLS,
O.A.OLSEN, Committee.
L.R.CONRADI,

L.R.Conradi: We have also prepared a Constitution and By-Laws for the General European Union Conference, which is as follows:---

CONSTITUTION.

ARTICLE 1. NAMES.

THIS organization shall be known as the General European Union Conference of Seventh-day Adventists.

ARTICLE 2. OBJECT.

The object of this Conference shall be to unify and to extend to all parts of its territory the work of promulgating the everlasting gospel.

ARTICLE 3. MEMBERSHIP.

SECTION 1. This General Union Conference shall be composed of (a) such Union Conferences as are or shall be properly organized; (b) such local Conferences as are not embraced in any Union Conference; and (c) such mission fields as have not been organized into Conferences of Seventh-day Adventists in any part of its territory, provided such Conferences shall have been accepted by vote ~~mm~~ at a session of the General European Union Conference.

SEC. 2. The voters of said General Union Conference shall be such duly accredited delegates from the Union Conferences, such members of the General European Union Conference Executive Committee, and such other persons in the employ of the General European Union Conference as shall receive delegates' credentials from the Executive Committee, as are present at any duly convened regular or special Conference session.

SEC. 3. Each Union Conference shall be entitled to one delegate without regard to numbers, an additional delegate for each local Conference embraced in its territory, and an additional delegate for each five hundred of its membership.

ARTICLE 4. EXECUTIVE COMMITTEE.

SECTION 1. The Executive Committee of this Conference shall

be nine in number, and shall have power to organize itself by choosing a chairman, secretary, treasurer, and auditor, whose duties shall be such as usual pertain to their respective offices. It shall also have the power to appoint all necessary agents and committees for the conduct of its work.

" SEC. 2. The Executive Committee shall be elected at the regular sessions of the Conference, and shall hold office for the term of two years, ~~mm~~ or until their successors are elected, and appear to enter upon their duties.

ARTICLE 5. SESSIONS.

" SECTION 1. This Conference shall hold a regular session once in two years, at such time and place as the Executive Committee shall designate by a notice published in the regular European church papers at least eight weeks before the date of the session.

" SEC. 2. The Executive Committee may call extra sessions, if in their judgment occasion requires, by a like notice; and the transactions of such extra sessions shall have the same force as those of the regular sessions.

ARTICLE 6. TRUSTEES, COMMITTEES, AND AGENTS.

" The voters of this Conference shall, at each regular session, elect the trustees of such corporate bodies as are or may be connected with this organization, according to the State laws ~~governing~~ governing such corporation; and this Conference shall employ such committees and agents as it may deem necessary, according to the by-laws in such cases made and provided.

ARTICLE 7. BY-LAWS.

" The voters of this Conference may make by-laws, and amend and repeal them at any session thereof. The scope of such by-laws may embrace any provision not inconsistent with the constitution.

ARTICLE 8. AMENDMENTS.

"This constitution may be amended by a three-fourths vote of the voters present at any session; provided that if it is proposed to amend the constitution at a special session, notice of the proposed amendments shall be given in the call for such special session.

BY-LAWS.

ARTICLE 1.

"SECTION 1. At each session of the Conference the Executive Committee shall nominate, ^{for election} the presiding officers of the session.

"SEC. 2. At each session of the Conference the Executive Committee shall recommend some plan for the appointment of such temporary committees as may be necessary for conducting the business of the Conference.

"SEC. 3. The Executive Committee shall have full administrative power during the intervals between the sessions of the Conference; it shall also give credentials to, or license, such ministers as may be employed in the General Conference work; and shall fill for the current term any vacancies that may occur in its offices, boards, committees, or agents, by death, resignation, or otherwise; unless some other provision be made by vote of the Conference for filling such vacancies.

"SEC. 4. At each regular session the Conference shall elect, unless otherwise voted, a standing committee of six delegates, who shall, with the chairman of the Executive Committee, and the presidents of the various Union Conferences, constitute a committee for auditing and settling all accounts against the Conference."

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

R. C. Porter: There is a branch of the work being carried forward which is not directly represented in this General Conference by a delegation, and we have been asked to bring the attention of this body to that branch of the work, that those who are forwarding that branch of the work will know what is the pleasure of the body with reference to it. I refer to the work represented by Sister Plummer. I read the following recommendation:-

"WE RECOMMEND, That the Missionary Reading Circle be continued, and that plans be laid by the General Conference Committee whereby this work may be more effectively established, and carried forward into all parts of the field."

R. C. Porter:- I move the adoption of this recommendation.

Delegate: I second the motion.

J. O. Corliss: I believe this matter needs encouragement for the reason that it is of the greatest value to the success of our work. We have heard so much here in this meeting of the necessity of our ministers getting away from the churches over which they have been hovering, and getting out into the field where they can do real evangelical work. Should this be carried out it would leave our churches without the support that they have been having. In order that they may be supplied with what they have supposed they need it will be necessary for them to study the truth among themselves. I was very much interested the other day when this matter came up before us. Some one said that they ~~xxx~~ could remember when the "Review and Herald," was such a precious paper. I know that in an early day, way back in the early days when a tent-meeting was held at the home of old Father Howland in Topsham, Maine; way back in the days when it was known as Howland, I had the "Review and Herald" to read. The writers on that paper then were Elders

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Smith, Andrews, Waggoner, and White. These were the principal writers, and I know that every time that paper came we used to sit up and read every article in it aloud to the family. It seemed as though it were meet to our very souls. It was that which kept us alive without seeing a minister, for we never saw a minister in those days. We had the idea then that has not obtained in many hearts now. It was this: We considered the "Review" then almost as precious as the Bible itself, and the very thought of taking a Review and Herald" to wrap up a parcel seemed sacrilege to us. We could not bear the thought of doing it. We would just as soon have torn a leaf from the family Bible and do it. The matter seemed so precious, and I believe we ought to have a revival of this spirit among us, that all these precious things that come to us in our weekly paper, the organ of our association, and our other papers and our books and our tracts, ought to be cherished as precious matter, and the only way we can ever do it in all this world is to establish reading circles wherever they have not been established, to increase the ~~xxxxxxx~~ interest in them where they are still in vogue, and I pray that the time may not be far distant when we shall see such a lively interest in them as we have not yet seen. I tell you, brethren, the Lord wants us to be alive on this question as well as on others, and I pray that God will help us to take an interest in this, and that for the advancement of his cause.

The question was called for and unanimously carried.

It was moved and seconded to adjourn. Carried unanimously.

R. M. Kilgore pronounced the benediction.

~~xxxxxxx~~ O. A. Olsen, Chairman.

L. A. Hoopes, Secretary.

GENERAL CONFERENCE PROCEEDINGS.

Twenty Seventh Meeting, April 21, 3 P.M.

Elder O.A.Olsen in the chair. Prayer by Elder J.W.Collie.

The Chair: It was announced this forenoon that this afternoon would be given to the consideration of the situation in Scandinavia, especially the financial situation, this Conference receiving a statement of the status of things there, in regard to the financial failure of the publishing house and its present needs and circumstances. We will call upon Brother Evans, who, as a representative of the General Conference and the Foreign Mission Board, has been in Europe and investigated the situation, and obtained a full understanding of the status of the whole case, to lead out in a statement in reference to this matter.

I.H.Evans: I would make a brief statement in regard to our obligations there, so that you will be familiar with that. You will remember a year ago last fall our publishing house became embarrassed with its bills. It had been obliged to borrow quite largely from the banks in order to carry on its work, and met an accumulation of obligations that it had been carrying for many years. Two years ago this spring there began to be a financial depression in Christiania; money became less free in circulation than ~~has~~ before. There had been a boom in the city. They had builded very extensively; many capitalists had put in thousands of dollars in putting up large flats for rental, and the increase of population was not sufficient to fill up these buildings. It was a very great boom for an old eastern city. It would have done very well for some of our western cities. When there was not a sufficient population to fill up these houses these men, who had borrowed this amount of capital, were unable to meet their obligations in the banks. The building operators began to fail. That caused a shortage

of money, and the banks became more cautious to whom they advanced loans; and finally it reached out to other important branches that were going business quite largely on borrowed capital.

Our own house, unfortunately, had been operated upon borrowed money, and as this depression became more and more intense in the city, they were not able to borrow money at the banks, as they formerly had been doing, to carry their business, and to pay their interest, and to pay any obligations that became due. When they could no longer borrow money at the banks, they became greatly embarrassed, and appealed to this country, asking that we send them money at once. The Foreign Mission Board sent them \$5,000 to help them, and they used this money up in carrying themselves over from spring until about August. In August the situation became still more intense; the bankers became more cautious, demanding additional security. And as fast as our paper became due, they would not accept a renewal of our paper with the old security, but must have new security. Our men could not secure this new security, and consequently they were greatly embarrassed. They then wrote over and asked for more money. The Foreign Mission Board sent them \$3,000, and told them that that was all that we felt warranted in sending. Before they received the money, however, they had suspended payment. They had become so greatly embarrassed, and they asked for a moritorium of six months, in which to reshape their finances, get out a balance-sheet, and decide whether they were able to meet their obligations or must go into bankruptcy. They hoped in this moritorium to get help from America, so that they could meet their obligations, and not be forced.

When their appeal came over here to the General Conference for help, as you remember, a year ago last fall, our brethren decided that they would send a committee over there to investigate ~~the~~ matters, and see why our house was in such a straitened condition. Brother J.N. Nelson and I went over, and looked the matter over, and made our report to the

General Conference, and it decided that it was unable to produce so much money, and consequently that the house must go into bankruptcy and the creditors take possession.

We made the proposition, according to the instructions, to our creditors, and arranged to transfer all our assets in favor of our creditors. That matter ran along until along in August of last year, I think, About that time, when we received word from Australia that it was wrong for us to allow our creditors to take the property; that the house should be rescued; that it would be a great depression upon our people, and a source of great discouragement; and the committee was called last fall, with the Presidents of our Conferences, with the General Conference Committee and Foreign Mission Board, to advise means by which we could rescue the house, and pay our creditors in full.

A new proposition was then submitted last October to our creditors, we offering them, in lieu of the former proposition, which they had already accepted, that we would pay them in full, in six semi-annual installments, the amount of our obligations to them, providing they were willing to grant us time.

On the 15th of January they cabled us that they would accept our propositions,-- that they had accepted them in full, and we were to pay these obligations according to our own propositions. In the statement we received from our business manager, Mr. Christiansen, he presents a balance-sheet showing that we are obligated to outside parties and to our depositories in Christiania, \$81,084. This does not include an obligation of \$9,000 which they owe the Foreign Mission Board. The amount that we have to raise is \$22,000 per annum for three years, making \$11,000 in semi-annual payments, having to pay \$11,000 on the first day of January and the first day of July until the whole amount is canceled. We have paid the first obligation, due last January, and the second obligation falls due the first day of the coming July, so that we

are really bound by our own word of honor to redeem the property, and pay our creditors in full. They have accepted it cheerfully, and wait it. When they received notification that we would do better than our original propositions, they said that we were an honest people; that that was the first time in the history of their business that they ever knew people that could get out and not pay, that was willing to come up and voluntarily pledge themselves that they would pay the whole amount. They said that we had reinstated ourselves in their estimation, and they believed that we were a devout, Christian people. We were glad for these compliments, and we hope we shall be able to be as good as their expectations and our promises. It means a large amount of money---\$81,000; but, brethren, we are surely able to pay it, and much more able to pay it than we are not able to pay it. The saddest thing I ever did in my life was to submit a proposition to the creditors that we could not pay them in full for value received; and my heart was made glad last fall when we pledged ourselves as brethren that we would pay that amount, every dollar of it, and produce it just as fast as we could. I have not been informed of a single soul in this denomination whose heart was not sheered by the knowledge that we intended to redeem that property. I know of no Seventh-day Adventist that believes in repudiation. I believe if there is one thing that we have always prided ourselves in, it is to be an honest people, to pay everything we owe, and you know we have always taught it to our people. So the only way I know of for us to raise this money is to take right hold of it individually and practically, and each one of us do our part.

I am ready to answer any questions in regard to these obligations that you may ask if I can, so that you will understand it, and it will be plain and simple.

Voice: Is this money that is due money that has been received by our publishing house, or is it securities that have gone for outside

parties?

I.H.Evans: It is a part of both. We have endorsed paper for others, and a large part of it is our own obligations.

F.D.Starr: \$81,000 now owing. Is that exclusive of the \$11,000 that was paid in January?

I.H.Evans: No; inclusive.

F.D.Starr: That reduces it to \$70,000?

I.H.Evans: Yes, sir.

A.G.Daniells: It is very much hoped, and quite probable that Sister White will be here ~~presenting~~ ^{by} to speak. Still she desired the rest of us, or some of us to lead out and call this matter up. This is not the time for long speeches, and as we do not want to talk to no purpose, we must come right to the point, and get at the heart of the question.

I feel for one that, however great this burden is, it is the duty of this people to lift it in the name and in the strength of their God. I believe that the Lord, whose resources are unlimited, will help us to lift the burden.

It was my privilege a few months ago to visit Scandinavia, to visit the publishing house at Christiania and the Sanitarium at Skodsborg; and from my experience in Australia for fourteen years, I was quite prepared to sympathize with this case in their ~~present~~ troubles; and I felt in my soul while there, that we would never stand clear, and we could never feel right if we did not take hold of those burdens there, and help our brethren lift them. Now Jesus says, "Whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets." That is the religion of Jesus Christ; that is the gospel of God. And anything short of that is not the gospel that God ^{has} taught us in his word. Whatsoever ye would that men should do to you, do ye ^{even} so to them.

Now that teaches us that the man who deserves and who must have our loving ministry, is the man who is in need. It is the man who is sick who must have the physician; it is the man in darkness who calls most loudly for the light; it is the man who is down and helpless who needs a hand stretched out to lift him up, isn't it? Yes.

Over in New Zealand, one of our church members went down to the boat to see some friends off to Sidney. The boat was nearly ready to sail. When the driver of the cab drove the team upon the wharf beside the boat, something frightened the horses, and they rushed back over the wharf down into the sea. This sister was shut into the cab, the doors were shut, and the handles or locks turned. One of the sailors standing on the deck looking over, saw this situation, and as quick as a flash, he took a header into the sea. He got hold of that cab, wrenched the door open, got hold of this sister, pulled her out of the door of the cab while the horses were pitching and struggling and kicking and striving in every direction, pulled her out of the cab and with main, sheer force, lifted her to the surface, swam to the trestle, the wire trestle of the wharf, put his arm around it, and held her up until the boatmen could bring a little boat around and take her. When they got unto the wharf, he was completely exhausted. Now it was the perilous condition of the woman that demanded that prompt, energetic, perilous effort on the part of this sailor.

There is a principle in it that God has made everybody recognize. We all sense that fact that it is the one in peril; it is the one in suffering; it is the one in darkness; it is the one in need that God pities, that God feels for, and that he calls upon his people on the earth to go to help. It is those needs that appeal ~~to~~ more loudly than anything else can.

There is a story told of Dr. Bernardo, the great founder of orphanages in England. It is said that one day while standing in the

door of one of his offices, a little ragged urchin came up to him, covered with dirt, and in rags, and he asked the Doctor if he might be taken into the home. He said he had no father, no mother, no brother, no sister, no home, no friends, no place to sleep, no food to eat---told a pitiful story. Dr. Bernardo, to test the little fellow, looked down, and he said: "My little man, how do I know that you are telling me the truth? you go and get some friends to come and speak for you, and then I will know what to do." The little fellow hesitated a minute, and then he lifted up his dirty arms, covered with a ragged sort of jacket, and he said: "Friends! I haint got no friends to speak for me. If these here rags won't speak for me, then nothing will." The story says the tears rolled from the Doctor's eyes, and put his arms around the little fellow, and he said, "I have a home here for you." And now if I understand anything about the spirit of the gospel of Jesus, it is the needs of the lost, perishing world that appeal to heaven, that appeal to God, and I will tell you, brethren, I believe that spirit ought to be a dominant spirit among Seventh-day Adventists, and I believe the distant, the needy, and the neglected fields in the world are the ones that ought to appeal to this people with language that we can not resist. Now I know something about what it is to be a long way off from a center, a long way off from everybody, to have nothing, and to be crippled, and to remain without anything simply because we have not got anything to create something with. I know something about it. I remember when we started our work in Australia, when our young men and women began to accept this truth, their hearts burned within them to make it known, to their fellows, but they were uneducated, they were untrained, they were unprepared to do the work. There were but few ministers of us; I was alone in New Zealand, a country a thousand miles in length, with a population of almost a million, and for two years, not one single minister walked by my side or counselled with, or to have any help from in prosecuting the work. But scores of young men and women came into the truth.

They wanted to help me. They could not preach, but I sent them out to canvass. Well, it went on until they felt that they must go to school, and we began to send them across the sea to attend the school over here in this country. During about five years, we sent thirty young men and women over here. Do you know what it cost us in cash, a cash ~~xxx~~^{outlay}, to pay their expenses, their travelling expenses? Ten thousand dollars;-- simply to pay the travelling expenses, to say nothing of tuition etc. Well that was not all. When they got away from us, off in this country, we were without our young people, and we needed their services there. O, we felt that we must have a school, but we had no money, we had no constituency, we had no friends; like this little fellow, we had nothing on the earth to speak for us, but our pressing needs, and those needs could not speak over here in this country, and we went on year after year, without any educational institution until God in mercy sent his servant across there, and when she saw the situation, she lifted up her hand and her voice, on high, and spoke to the people in this country, and told them that they ought to do something for the regions afar off, and after that voice of authority was raised, then something began to come, and we finally got a school; and now we have a school in which we are training one hundred and fifty young men and women every year to work in this cause. O, I tell you, brethren, if we had not had that help there, I do not believe we would have had an institution today, so little have our people in this country been able to take in the situation, and while you were piling up great structures here, great, enormous, walls of brick and mortar, multiplying them, on every hand, our poor, weak, fields, afar off, with scores of young men and women needing training, would have been left with nothing, and simply because they have nothing. It is the place that has everything that can get all it wants, everything else. It is the field that has nothing that is deprived of getting anything that is commendable, or that is creditable to the work.

Well, now, after that experience, when I got over to Scandina-

via and saw the need of a sanitarium there to help the poor people, and to give them the light they needed, and I say our publishing house in its pitiful condition, when I got there and saw that, I said as I have told you, in my soul, that this people would never feel free and never stand clear before God until they rendered substantial help to those institutions. And when I got over here, I intended to say something courageously, in behalf of those places, but when I got over here, and saw how little those fields over there were understood, and the feeling there was, my heart sunk, went clear down to my boots, and I could not say anything ~~with reference to~~ ~~in~~ worth mentioning. The matter ran on for some weeks, ~~until~~ and finally it was brought before sister white. She gave it consideration, and she wrote a couple of stirring appeals in behalf of those institutions. Now any one who has read those appeals, and who has read the various statements that have come from her ~~mouth~~ pen, know well the position that she has taken, and the counsel that has been given to us. It is that we are not the sovereigns of our circumstances, our funds, our possibilities. That is to say, we are not lords of these, and it is not left with us to say how these shall be disposed of. We are not left free to use all the means and all the laborers who may be within our territorial limits for the advancement of the work in those limits;---~~That~~ the whole field is God's, and the means belong to him; the people are his, and the laborers are his, and that God calls for an impartial distribution of the funds and the workers; and that God calls upon the people who have an abundance to share with the needy fields, that they may have something to do with. That is the position that is taken. NOW I

Now I am sorry that Sister white is not here to speak in behalf of these institution, and ~~that~~ ^I want to say, dear brethren, that my courage is good. It is a great deal better than it was six months ago.

It has been coming up for several months. When I read the appeals, I wept for joy, for I knew that God had ~~decided~~ set his hand to this thing, and that we should see ultimate success ~~if we~~ and that we should triumph. Now I want to tell you, brethren, that I believe that among the sixty thousand Seventh-day Adventists in America, we are well able to lift those institutions out of their oppressed condition. I believe we are able to do it, and not oppress any soul in this country. What it wants is a general move all along the line, and I do hope that the men who are here, the Presidents of Conferences, the men holding positions among our people---O, brethren, I do hope that you will espouse this blessed cause that we are referring to, and that when you return to your fields, you will join every reasonable and laudable effort to bring this matter before the people, and encourage them to give of their means to help these institutions.

They can not do it. I have looked around a little here, and I tell you there is a great deal of money among our people, and I believe the rank and file of the people all over the land will be willing to part with their means, when these institutes ^{are} are placed before them couragesously by the leaders.

I believe just like this: for myself, I have to settle the question as to whether it is right to lift these institutions or not. If it is right, is it not my duty to throw my soul and my life, my influence, as far as it goes, into this thing, and get every other man among us to see that it can be done, and to take hold and do what he can? That is the way I feel about it.

I believe that this will be done, and that this summer, in our camp-meetings and our general gatherings, that we should take the matter up and ~~xxx~~all over the United States the matter should be placed before our people in its true light, and they should be encouraged by the leaders to take hold of it and support it. I can not believe anything else. The Lord has spoken to us; he has given us instruction. I can no more close my eyes to this, no more remain silent on this question, than anything. I must take my stand; and it seems to me that every one of us must take our stand; for when we do take our stand determinedly, the victory is won, the victory is won.

Now I must not take more time. There are others that want to speak. Here is Dr. Kellogg. He has something to say, and others, so I will not say more to-day.

J. V. Kellogg: Four years ago, when Dr. Ottosen came to the General Conference, he told us there, at College View, about the work in Scandinavia, and I am sure we all feel deeply interested. At that time there was an old sanitarium at that great country. There are three great countries that are among the finest countries in the world, but not the largest

~~xxx~~ countries, though certainly the most beautiful countries. I visited every European country, and I have visited every part of the United States and Canada and Mexico, and I am bound to say that I never saw any country finer or more beautiful than the three Scandinavian countries. I am certain of this: that in walking the streets of Stockholm I saw more fine, good-looking men on the streets of that city than I ever saw in any city, and a larger proportion of fine-looking men. The Scandinavian people are among the finest people in the world. They are among the civilized people of the world. Now, you have seen some Scandinavian peasants come over here, some emigrants, and you have seen them get off the dock in New York and San Francisco, and you think all the Scandinavians are a cheap lot of folks. But I want to tell you that when you go over to Scandinavia and you get acquainted with the people of that country and you sit down with them at the dinner table, you will find them a good, cultivated people, and a more civilized people than we people of America. The Scandinavians are, I believe, the most thoroughly civilized people in the world, except the Germans. The Germans are the most civilized, and the Scandinavians the next most civilized, and the English people the next.

You think I am a little partial, perhaps, but I want to tell you that I am telling the truth. You go over to Scandinavia and go down into the market. I will give you just one illustration to show you that they are a civilized race. Now, we think a country is civilized when it is organized, when it is thoroughly organized.,~~xxxxxxxxxxxxxxx?xxxxxxxx~~^{and} they know when a man is born, and they know when he dies; they have a complete census, as in our land. But there they know not only when a man or woman is born, and when they die, and all the details of their life to a very remarkable *degree*, but they can tell you when a chicken is born. You go down to the market. Here is a lot of eggs, and on every egg you will see marked the very date when that egg was laid. They have an organization so

thorough among their farmers, that they actually tell the date on which the eggs are laid. And they have an organization in their butter-making, and in all their dairying, and their agricultural pursuits, and in everything, just as thorough and complete.

There are no large countries, and I presume they have worked up all the details of civilization more thoroughly than we have in this country.

Scandinavia has furnished kings or queens to nearly all European countries. When the Greeks wanted a king, what did they do?--They went over to Scandinavia to select a king. They ~~saaved~~^{traveled} from country to country to find a king, and by and by they came up to Scandinavia. A Scandinavian king up there brought out six or seven ^{great} sons. They were stalwart men; their match could not be found in Europe. The men selected their king and took him home, and he succeeded in ruling those Greeks. That was the only way they could get a king. There was not a man in their own country that could rule them. They went to Scandinavia and found the king. The queen of England to-day was a Scandinavian girl, as you know.

The Scandinavian people are not a cheap people. They are a splendid people. They are ahead of us in civilization, as I said before.

Now, this country needed a sanitarium. They did not have any money. Although they are a cultivated people, and a civilized people, they are not a very wealthy people. They all live at the far north, where they have long winters and short summers, and because they have no such opportunities for money-making that we have in this country, where it is hard labor to exist in many parts, that is the reason why they are a good people and a better people. The Scandinavian people are a far better regulated and better ruled people than the people of the United States. When a European sovereign wants to take a vacation, he goes up to Copenhagen, where he is not afraid of getting killed. If the czar of Russia wants a vacation, he goes to Copenhagen, and if the Emperor of Germany wants a vacation, he goes to Copenhagen. That is where the royalist goes for a vacation

because that little country is a safe place to go; and it is about the only country where it is safe to go. That is a fact; I am telling you what I know.

There was no sanitarium there, and our brethren did not have money. But they had courage and they had faith, and so they started a sanitarium without money. And the story got out that that sanitarium was bankrupt. I think there never was a greater scandal published. It was not bankrupt and has not been bankrupt. The institution started without a capital, and has been carried on without a capital. ^{It has been paying} ~~Our brethren~~ paid the interest on its debt all the time, and did it without any capital at all,--simply on borrowed money. It takes some courage to do that, a great deal of courage and confidence, and some perseverance and some faith. The brethren there had that faith and that confidence,--and now for them to be scandalized by its being talked about the country that they are bankrupt, it seems to me very poor reward for ~~that kind of faith~~ that kind of faith and that kind of effort. The institution is not bankrupt, has not declined to pay its debts, has always been ready to pay its debts.

I feel to say one word: I have never seen any place with a sanitarium in a more beautiful location, where it has greater prospects, where it has a more certain prospect of success, than in Skodsborg; and I have never witnessed a sanitarium family that are more creditable to our principles and our work than the little family there. I met them when I was there a year ago last summer. When I arrived there I found them all lined up, ready to meet me, and they are a splendid-looking lot. And they know the truth, and they ^{believe} ~~know~~ the truth, and the Lord is with them in this work. They are working in harmony, and in a self-sacrificing way, and they are holding up the principles in a splendid way, and they have acquired a reputation,--the confidence of the profession of that country of Denmark and of other countries. They have gone to Friedensau and Christiania

and other places, and established branches, and there are other cities where it is important that branches should be established. They have no capital, they have no surplus, they have nothing, ^{but a debt} still they have gone in in faith. We should take hold and help them in that country to hold up the principles

You may say, We have so many calls. I know we are a wealthy people in this country. We do not know anything about what it is to live cheaply and to live economically and to live simply. Why, the average family in Scandinavia does not get so good a dinner once a year as the average man of this country gets at least once a week and generally every single day. I mean, there is not so large a variety of food, or so costly. It is a better dinner, because it is simple. The people are saving, and they are economical, and the people of that country do not throw away a penny, they save every cent. If we in this country would only save what we waste, it would ~~help~~ build a sanitarium over there in one year. If we would save what it costs for superfluous ~~xxxxxxxxxxxx~~ clothing, and for the fine clothing that we do not need, and in the fixings about our homes, it would build a sanitarium in Scandinavia in one year. ^Q I said we are not poor. You want to know how I know we are not poor?--In the sanitarium we have \$200,000 of Seventh-day Adventist money on interest.

That is one way I know we are not so very poor. We have got at the Sanitarium ~~more~~ \$200,000 of Seventh-day Adventists' money, and we are paying five to six per cent interest on the whole of it. So I know there are some of our people who are not poor, at any rate. The Review and Herald Office has about \$250,000 of Seventh-day Adventists' money. The Pacific Press has about \$200,000, mostly Seventh-day Adventists' money. The General Conference has about the same amount, and I might go on and tell you of our different institutions that have got on deposit hundreds of thousands of dollars of Seventh-day Adventists' money, and I could figure it up and show you that the Seventh-day Adventist people have a million and a half dollars on deposit in our institutions, on interest nearly all of it. Then we talk about being a poor people! You see what a vast amount of money we have ~~imposed~~ deposited in these institutions which are safer than the banks. But our people have a great deal of money in banks. I do not think that it is overestimating it to say that there is at least as much money in banks as in these institutions. That would make \$3,000,000 that Seventh-day Adventists have to-day on deposit in banks and in our institutions. ^{transfer} Supposing they would ~~give~~ a little of that across the ocean and let it get into active service in some of our institutions.

Take our people as a denomination, I suppose they are worth on an average a thousand dollars apiece. I am pretty sure that they are worth at least that. Sixty thousand adventists in this country, and they worth a thousand dollars apiece. That makes sixty million dollars. Brother Corliss shakes his head, and tells me to make it half that. I think it would be more than half. I am sure if you would go through Battle Creek and take this whole church, and figure up all the personal property, the bicycles included and the other things, you would find that the Seventh-day Adventists are worth on an average more than five hundred

dollars apiece. I think it would amount on an average to more than a thousand dollars apiece. There are lots of people who are not worth five hundred dollars, but there are those worth five thousand, and these would make up for ten worth five hundred. Those who are worth ~~thousands~~ ten thousand would make up for twenty who are worth five hundred. So it is.

A great majority of our people are farmers, and they are worth from one to five thousand dollars, or ten thousand, or fifteen thousand, or twenty or thirty or forty thousand dollars. I was out at a country church in the West, and I saw a couple of poorly dressed old German brethren there. I was asked, "Do you know ~~none~~ how much those people are worth? Could you guess?" They told me they were worth \$40,000 apiece. There are a whole lot of them hidden away in the woods and back in the country, that you do not hear very much about. Do you know I have discovered that there are a great many of our Conference presidents who have got a whole lot of these men that they don't tell anything about.

I will tell you something which I would not tell, if I had not already done it. Some years ago I sent out a circulat letter to every church elder, and to every canvassing agent, and to every State canvassing agent, and to every tract society secretary, and to every Conference president. I sent them all out by the same mail, request that they send me the name and address of every Sabbath-keeper that they knew of that is worth three thousand dollars or more. Well, I got back pretty soon some letters from Conference presidents, and they did not know any of them, not any. Some of them said they had very few in their Conference, and others ~~some~~ said they did not think best to give me any names. I did not get any names at all from the Conference presidents. A few of the Conference canvassing agents sent me wuite a number of names, and the church elders pretty nearly all reported, and they told me all about it. So I have got a list of several thousand Seventh-day Adventists who are worth

three thousand dollars or more. So you see I know something about what I am talking about when I say that there is plenty of money in this denomination. When it is necessary to raise money for some special purpose, I send out a circulat letter to these names on my "rich men's list," and I am going to keep that list very choice. When we wanted some help for Skodsborg awhile ago, we sent out a circulat around. Well, now, some say it is wicked to do anything like that. I do not believe it. I simply laid out before these men some of the needs of God's cause. They have a right to know, and if no one else tells them, I see no harm in my sending out the information to them, telling them of the need. I never used that list to get money for myself. I am perfectly willing to give that list over to anybody ~~man~~ who will make a good use of it. I do not want to make a monopoly of it. I simply want to get the needs of God's children before those who know nothing about these needs.

Let us get rid of that idea that we are so poor. We are worth millions, and a great deal more than I have told you anything about. Are we willing to do the right thing, and be liberal, charitable, consecrated and self-denying? If we are, we have got a right to put our hand into God's bank and get what we need. We can get it. Dr. Ottonson has been praying about this thing, and the Lord has sent him over here in person to appeal to us, and I hope that he will not be disappointed.

I have found out (and I know it is true) that God ~~will~~ has got all the money we can make any use of, and we will get it when we are ready to use it. I feel that in Scandinavia they are ready to use it. God will help us to get it. I find that the best way to get money for ourselves, is to give freely of what we have to others. So I want to move that there be taken up a special collection for Skodsborg among all our churches at a proper time, and at such a time as the General Conference Committee shall recommend; and I wish to add to this motion the suggestion that the same thing shall be done for the Australian Sanitarium, where the

very same thing is being done that is being done in ~~Skodsborg~~ Skodsborg, and where the need is just as great. I wish to make this motion, that a special collection be made at different times. If you get up a collection at one time for two things, I find that you will not get more than for one thing. We shall have two special collections, one for Skodsborg, and one for Australia. This work is to be set before our people a sufficient length of ~~time~~ time beforehand, so that they shall all understand to what they are giving; the money to be sent to the Treasurer of the General Conference Committee, and from there straight to the destination.

The motion was seconded, and ~~passed~~ carried.

~~Dr. Ottosen~~

The Chair: Dr. Ottosen will follow with a few remarks.

J.C.Ottosen: I would have been glad, had it been possible for all of you to have been present at an occasion a few months ago in our work at Skodsborg. If you could have witnessed the feast of joy, although many tears flowed, your hearts would have been touched, and it would have been a feast of joy to you also. It was when our brethren in America came to our help and sent over money for us. It came just about New Year's. Dr. Kellogg wrote me a letter, and said he wanted that we should take it as a New Year's gift.

I want to make a few remarks about our financial condition, and how we came into this crisis. It is true that we made a very unwise move in starting such an institution without any capital. We were very enthusiastic about our principles, and we thought that we were going to do a great work, and so the circumstances in the beginning seemed very favorable. That was the reason why we took courage and went on and undertook the work we have in hand.

When we began this work, money over there seemed very abundant. For twenty-five or thirty years there had not been so much money among the people as at that time. But soon after came the Spanish-American

war, and that brought finances in Europe into trouble. Shortly afterward came the English-African war. This made money very scarce, and the men of capital in Europe withdrew their money from the banks, and there was a financial crisis nearly all over Europe. That was also really at the bottom of the Christiania crisis. Then in our country, where our institution was located, we had a great labor strike and after that followed a great lockout. It was the largest lockout, compared with the number of inhabitants in the country, that has ever occurred. That hindered us in many ways. First, people did not have any money with which to come to our institution. Second, our bath-rooms and treatment-rooms which were just ^{being} prepared, could not be finished because the contractors who had agreed to put them up could not do anything on account of this lockout and strike. At the same time came the crisis at Christiania, and as the work is united together, that crisis up there hurt us considerably.

I want to mention another thing. While we need to enlarge our work and go ahead, there were two things when we started our work that were very discouraging. There were people around who would beg ~~xx~~ of us to take them in, and when we told them that we had no room, they would cry, and would hardly go out of the room, and our hearts were stirred when we saw the hundreds of people and we could not do what ~~wh~~ we wanted to do for them. That was one reason. Another was that I received a whole lot of letters written to me, stating that they wanted to get an education. I wrote them that we were not able to take them, and they wrote back and said, "Why, you can too." I believe the Lord gave it into my heart that I get a preparation for his cause, and I want to enter the work. Why can't you do it?" And considering these circumstances, we took many of them. It has taught us since that it was unwise, and it has taught us a lesson that was very hard to understand, and it was not a very agreeable one, but I hope the Lord will help us that it will be a very profitable one.

Another thing that has added to our financial embarrassment at Skodsberg is the property of the Frederickshavn school. A few years ago there was started a central Scandinavian school at that place. ^{it took} Take it ~~all~~ in ~~all~~ about eighteen thousand dollars to rent the building and to secure the property, and for some time we had a prosperous school ^{this} ~~all~~ though you will readily understand from the experience you have had here in America. Since coming to this country I have had opportunity to look a little into this grand work you are doing for relieving the American schools, and from this I can see that you have trouble too in this country to keep the schools going, and you will understand that under our financial circumstances, it was a hard thing for us to keep that institution going.

When the school was erected it cost us about eighteen thousand dollars, and of this seven or eight thousand dollars were paid in cash, so

there was on the institution when it began its operations, about ten thousand dollars indebtedness. But during the years that the school was kept in operation that indebtedness was increased by about four thousand dollars, and then partly because of financial pressure, and after the Swedish Conference withdrew from the school and had their own school erected, it was harder than before to keep the school going, and so it was decided, when the brethren did not see any other way clear but to turn it into a sanitarium, and from that time we have tried ~~xxxxSkodsborg~~ to operate as a branch institution, with the Skodsborg sanitarium as the head. This was very difficult for us to do, as you will understand from our financial condition, and the fact is that these three or four years ~~xxx~~ we have tried to run that institution there ~~xxxxxxxxxxxxxxx~~ notwithstanding our own financial failure, and we have become security for about eight thousand dollars. That is one thing that has added to our financial burden. At Skodsborg itself last year ~~xxx~~ we did our very best to try to have our work succeed, and the Lord bless us wonderfully. Had I the time I could read to you some striking testimonials that we have from guests that have been at our sanitarium. So I want to say that at our central institution in spite of having to run a great indebtedness, we had seven and eight per cent, even up to ten per cent, so after we had paid last year all that interest, and we had paid all in all two or three thousand dollars on our invoice, we came out with a little net gain of two hundred dollars. There had been a gain of four hundred dollars, but on account of the branches having not paid, especially the ~~xxxxxxx~~ institution we are carrying on in the old building, we could not come out squarely anyway.

I want to say before I close these remarks that when I came ~~why~~ the brethren were assembled, and wanted me to extend to the American

brethren their thanks for your kindness and goodness for the interest in the work in Scandinavia, and I also want to say another thing that in our crisis and our great needs we appreciate not only what the American brethren have done for us, but also for ~~xxx~~ what the German and English brethren did for us. Germany has done a great deal for us. They have sent us money several times, and we have tried to pay it back. We have paid part of it back. Great Britain when they themselves were in great need of money, in fact I understand they were near a crisis too, and in spite of these things they sent us all the money they had to help us over the crisis, and I want to mention that here, and I want to say that many prayers have gone up in Scandinavia for the presence of God to rest upon our American brethren and our German brethren and our English brethren, who have taken so much interest and shown so much interest in the work in Scandinavia.

O. A. Olsen (Elder A. G. Daniells taking the Chair): The time does not allow extended remarks, therefore I will say but very little of what I desire to say.

First, I want to bring our heartfelt greeting from all Scandinavia to this General Conference, which we were charged to bring you, and also express their exceeding thankfulness to you for the interest that our brethren here in America have shown in this time of our distress. It is sad to me that our people in Scandinavia need to appeal to your liberality in this way, but so it is, and our ~~xxxxxxxx~~ eloquence is our greatest eloquence. It is something wonderful, and yet it is so that in this way the real principles of the gospel are brought out. The first and greatest failure took place long ago, and it was so complete that everything was lost, and the failure could not restore even the very smallest person, yet the great God of heaven in his infinite love for the poor lost, dying humanity, came forward and

~~and~~ gave ~~us~~ his son as a ransom for the lost. Oh, what a wonderful thought that is, my brethren, and this gives me courage to also appreciate what has been done and gives us the opportunity to come forward in ~~the~~ a small way to show the same interest toward our fellowmen in distress and the branches of this work God has given us.

Our Scandinavian publishing house has stood there as a representative of this message in Scandinavia. From there the publications have gone out; from there laborers have been sent to different parts of the world. From this office many have come; from this office a condition of distress among them, and so it has become known throughout that country as an institution representing this message and this work. When this terrible crisis came to you as a complete surprise, the terrible shock and distress that it brought to us all, ~~xxxxxxxxxxxx~~ we saw that it was not only a local effect that it would have ~~xxxxxxxxxxxx~~ upon the work in Scandinavia. This would be as great as is possible to describe. But there was another thought connected with this, and it was this, that the very name of this work in all parts of the world was at stake in the situation there. Could we abandon that? Could we leave that to failure? Should the word go out that ^a Seventh-day Adventist institution and representative institution should go to failure and the creditors lose? Why, just think what a tremendous ~~//~~ reproach it would be upon this ^{glorious} cause of God in the closing ~~sing~~ part of the world's history. It could not be, so we proceeded to ask for ~~xxxx~~ time to ~~xxxx~~ take into consideration the matter, to bring it before our brethren, and it was readily granted. Then what did we do over there? We took the case to God. We lived right over the experience of ~~xxxx~~ Second Chronicles twenty.

When this trouble came up we feared and trembled, and we turned to seek the Lord. We proclaimed a fast; we appointed a week of self-denial; in seeking God and bringing in our contributions to help the work,

and I want to tell you, dear brethren, that the Lord blessed us in that, and when we had our period of fasting and prayer and seeing the Lord for help, we felt that the spirit of the Lord witnessed with the work:

"The battle is not yours but mine." We took courage. We went forward. We trusted God, and we cannot refrain stating this fact, that the very day we united in Norway in this season of seeking the Lord, the Lord wrought over here in Battle Creek. The report came back to us that the situation was terribly perplexed, and looked dark, and it seemed as though nothing could be done, but on that day Dr. Kellogg got a meeting of the leading brethren here, and the letter stated to us that Brother Haskell had received the Scandinavia spirit, and that the Lord had ~~xxxx~~

worked upon his mind in a most wonderful manner in behalf of the situation. The peculiar thing was that that took place here in Battle Creek the very day we were humbling our hearts before God and seeking his help. S

So the Lord has taken his work into his own hands. We have passed through trying experiences, but the Lord has been greater than all our force. We cannot express to you the gladness of our souls when the word came to us from the leading brethren assembled here stating, "We will pay our obligations in full." It brought light and joy and gladness to every heart and when our creditors heard of it that expressed themselves with all confidence, and when finally the word came ~~xxxxxxxxxxx~~ some of them would say, "Ah, that is what we expected they would do." And yet they waited nearly a year and a half before they received the word, and they had seen in print every word that had been in the public papers regarding our failure. Brethren, God has held his hand over his own institution. God has cared for his people in their situation there, and therefore, my soul feels encouraged

to-day.

I will not take time to say more. Much more might be said but I am glad to be with you here, and I am glad to see the interest you manifest. I am glad to hear what is set forth here, and I can say to you with all confidence, by the grace of God, we are able to go up and wipe this reproach and every other reproach from this glorious cause with which we are connected. May God grant it to be so.

I. H. Evans: In view of the situation and the necessity of having some funds with which to meet our July obligations, I would move the following:

" WE RECOMMEND, That June 1 be a day of prayer for our work in Scandinavia, and that a special denation be taken on this day for our Christiana Publishing House." I move the adoption of this resolution.

Allen Moon: I second the motion.

A. G. Daniells: I believe that this is right. There are different ~~xxxxxxx~~ times when we must turn over money to ~~xxx~~ Scandinavia, and this date is very near that time. I believe that these three institutions- the Skodsborg Sanitarium, the Christiana Publishing House, and the Swedish sanitarium- ought to be placed fully before our people throughout America during the coming summer of the present year.

I believe that each one has its place, and should be brought before the minds of our people. My great hope is that the talk we have had here to-day and all through this Conference will put courage into the hearts of the leaders of God's people. Let us take courage, and let us talk it; and let us carry this courage to the people. ¶ The Lord has spoken to us. You may say, "Dr. Kellogg is interested in Sanitariums, and Brother Evans is interested in the publishing house, and a few are interested in these, but then we have our home work, and we do not know about this." But, brethren, God has spoken to us, and that makes all the difference in the world. We know that ^{it} is not the creation of these men who have spoken here to-day. God has sent three appeals to this people in behalf of three institutions, and when God sends an appeal to the people, every man who stands as a watchman is to do his part to let that appeal reach the people, and ^{reach} ~~ung~~ them just where they are; and any man that stands as an obstruction to that appeal, stands in the way of God, and in the way of his people.

Any man here that has any part in this work can stand there, to pass the work on. You may not be able to do much financially. Some of us are not. We have not very much; but the appeal is to the people of God. He does not say the ministers must raise all the money from their own funds; but he says the ministers must speak to his people, and we can do that if we have not a dollar of our own. When we go to our people, having done our part, sacrificed what we are permitted to do, we can, with courage, lay it before the people; and they have the money; God has said so, and he has said that they will give it. What we want at this time, brethren, is to get our courage up five hundred per cent., away up to the top of the notch, and then nothing will step in to block this work.

When I have seen how our missionaries who have gone abroad are living---they have not the money to lift this work; and we know that our people in this country have rich lands, and good crops, and many advantages--

when we see that, we know that God knows where to look for the means that these distant, neglected fields need; and we know that in making his appeal to the people here, he knows just what he is doing, and it ought to give us great courage. My heart is full of courage; and although the sum seems large, there is a great treasury to draw from. Brethren, let us go to our fields with great courage from this Conference, that this work will be done.

The Chair: Now here is this motion before you. Are you ready for the question?

The Question was called for.

The vote was called, and carried affirmatively.

~~Envelopes have been handed out at the entrance as you came in, and in these is a slip of paper. You will put in the envelope the cash or pledge which you wish to make to this Christiania enterprise.~~

The Chair: Now we will at once put into active operation the plans that we have just adopted, and a collection will be taken for this purpose. Envelopes have been handed out at the entrance as you came in, and in these is a slip of paper. You will put in the envelope the cash or pledge which you wish to make to this Christiania enterprise. While you are doing this, brethren, let us realize that all heaven is looking down upon us with interest, watching our movements here, and watching the spirit and the motive that are actuating us; and let us act in this matter as we would like to have done when we meet and answer before God for our stewardship. Now while the collection is being taken, Elder Loughborough has something that he wishes to say.

J.N.Loughborough: I am deeply interested in this movement. It was my privilege to be at the yearly meeting in Norway last spring, and to see our brethren come together there right at the point when it seemed they were going to lose their institution. Brother Olsen said he expected they would have a small gathering. But we had a much larger gathering than we expected. But it was a people that came together with sad hearts. One thing gave me great confidence in the work of that

people there, and it was to see that as that meeting progressed, although it looked as if they would lose their institution, they rallied, and believed that God would help them if they began at the very bottom of the question, and they began with cheerful hearts to make collections. And when the report was brought in, what astonished me under the circumstances, the great financial crisis that had been in Scandinavia, when the report came in, and the figures of that people, what did we find?--That right in the midst of that hard time to get money, they had paid nearly \$500 more in tithes and offerings than they had paid the year before. That showed that they rallied to take hold. Some have said to me, "Why don't they take hold over there?" Bless your hearts, they did take hold; and they paid in tithe that very year ~~\$500m~~ \$5.36 apiece---it averaged that---a better average than it is in some of our Conferences in America.

We had some earnest seasons of prayer there. I never saw a people go from a conference with any more cheerful hearts than that people did. When it seemed that everything was going to go, they said God is going to open the way. I tell you, their hearts responded with gladness to see our people taking hold to help them.

Voice: What assurance have we that if we take hold and pay these debts that they will keep out of debt?

W.C.White: I have met that question many times, and also another question. The question comes to me, "Isn't it generally understood by our people that those people over there are largely to blame for the trouble they are in?" That usually comes first. Yes. Well, what of it? Aren't you largely to blame for the trouble you are in that led Christ to give his life for you that you might be saved from that trouble you have got into? ---Yes. And if he forgives your sins, and lifts you out of a horrible pit, and puts your feet on a rock, what assurance has he that you will not get into that ~~pit~~ pit again? Brethren, are we Christians, or are we business men? Is this a matter of business, or

is this a matter of Christianity? [Voices: Both.] It is not worldly business. Worldly men say if a man gets into trouble, and loses something, let him save himself. Christ says, I will suffer to save that man from the results of his mistakes. Are we Christians? If we are Christians, will we not be ready to suffer to save other people from the results of their mistakes? Look at squarely in the face, brethren. Look it squarely in the face. God has permitted this to come to us that it might be a test to us to see how much the principles of Christianity have taken hold of our hearts. I am glad when my brethren ask me such questions. I am glad for the opportunity to tell them that God has permitted this to come to us that we may see how much of Christianity dwells in our hearts.

And if it is in my heart to treat this matter in a selfish, businesslike way, I thank God for something to come to show it to me; I thank him for something to come to call to my mind more clearly than it has been before, what the true spirit of Christianity is. Christ suffered for me to save me from the result of my mistakes, and I want to enter into the fellowship of that suffering that I may know what it is to suffer for others, to save them from the result of their mistakes. What Christianity have we that we shall not fall into the same error? Our only Christianity is our connection with Christ, and our obedience to him as our head. Brethren, let us get close to him; let us cling close to him, and he will help us out of all our distresses.

S.H.Lane: I want to state that a few days since, we received at the office a letter containing several dollars. The man did not hardly know at first whether to send it or not; he was afraid the brethren might return into debt again, but he said at last it had occurred to him that when the walls of Jerusalem were down, and God sent men up there to build those walls up, they builded and they fought, and they fought and they builded, and they were not the men that were responsible for the walls being ~~down~~ thrown down, but they were responsible for the building of them up again; so they went to work. So he thought although he was not responsible, God had made a call for the institution to be built up again, and he was going to help build them up; and I said with others, Thank God for such a spirit as that.

The Chair: Are there any further remarks? What is the pleasure of the Conference now?

~~Here~~ At this point it was moved by Allen Moon, seconded by A.G.Daniells, that the Conference do now adjourn. The motion was put and CARRIED. Benediction was pronounced by I. H. Evans.

O.A.Olsen, Chairman.

L.A.Hoopes, Secretary.

[On the return of the envelopes for the collection for the
Scandinavian Publishing House it was found that \$_____ was collected,
and that pledges to the amount of \$_____ were made.]