

GENERAL CONFERENCE PROCEEDINGS

Tenth Meeting, Friday April 3, 9:50 a.m.

Elder A.G.Daniells in the Chair.

The meeting began with singing Hymn 635, and Elder Irwin then prayed.

The Chair : Are there any corrections to offer on the Minutes of the Conference, or any preliminary matters to attend to ? If not, we will call for the first business that comes up this morning. Brother Parsons.

Brother C.H.Parsons : The delegates will find the Report of the Committee on Institutions on the first column of page 67. It would probably be well now, since this is in your hands, to read, that the points be brought out by discussion, and I think it will not be necessary for me to consume the time of the Conference by a long explanation. So as these articles are read for consideration, if anyone has any questions to ask, I will be pleased to try to offer the explanations. I think this will save time. I call for the reading of the first section.

The Secretary read the first section.

W.C.White : Does this mean to point out or to intimate the plan upon which new institutions ^{to} are to be based, or does this mean that existing institutions are to change their form of organization and government ?

C.H.Parsons : I would answer that question by saying first, it is a plan for the organization of new institutions specifically

Second, it is a general policy to be used as far as possible thru the method of moral suasion in the reorganization of any institutions that are not in touch and under the control of our people but are supposed to be so.

W.C.White : Is it intended or is it likely to occur, that the result of this proposal will be or will lead to, an effort upon ~~wixek~~ the part of Union Conference Committees and in turn of State Conference Committees, to manage schools, sanitariums, publishing, book work, and other enterprises ?

C.H.Parsons : My idea would be that the carrying out of this plan in detail, would be subject to this idea : first, if you notice it says "General Conference, Union Conference, State Conference etc". If a State Conference creates a Sanitarium or runs a little publishing work, in the way of a Bulletin, or a Record, that that should be the controlling factor in the enterprise. If it is a larger nature, and demands the action of the Union Conference, it would be handled by the Union Conference. If it is of such a missionary nature that the whole denomination is to unite in it, it would be under the very auspices of the general work. To lay down any hard and fast lays, I dont think was in the mind of the Committee. But that we should present a general plan for denominational ownership distributed according to the point at which it is created, and to be managed by the creators.

C.MCReynolds : The question that was asked by Brother White in regard to the management of these institutions is one of vital

importance from this standpoint. If by the passage of this resolution it shall be understood that the ownership and control of the management of all such institutions shall be by the Conference, General, Union, or State; and no corporations or boards shall ~~have~~ have control of any of these institutions, other than the Conference, which is represented by the General Conference, Committee, then we are preparing things, we are arranging things so that Conference Committees ^{work} will be officials ~~sim~~ gone to seed. They ~~will~~ will be tied up ~~witz~~ in offices, tied up with management of institutions, and cut away from the field at large. I feel as tho there is a point in this. I dont rise to oppose the spirit of the recommendation. In a way it is right, to my mind, but there is a large question there, that it seems to me, demands careful consideration unless I understand it ~~w~~rongly.

C.H.Parsons : I think if we get down to Resolution Seven, it will clear that fog away. It distinctively carries in mind that we would not have Conference Committees managing these things. The thought is not to have Conference Committees doing these things; still, if people wanted it somewhere, even if it might be wrong, it would be better to let them have it that way, and find out that it was wrong, than to have some ~~one~~ arbitrary power come in and say they should not do so. Section seven ~~says~~ distinctively implies that institutions should be managed by institutional Boards, but the institutional board should be elected by the people. I think as we come down to that, we will find that is

made quite clear. I don't believe in Conference Committees managing anything, any more than anybody else does.

W.T.Knox : I would like to say a word especially in reference to the recommendation before us, and that is, that it deals only with ownership; that institutions be owned directly by the people. I am satisfied that every one of us is convinced that that would be the very best condition we could attain to. If the Pacific Press ~~were~~ ownership was recognized, and fact and deed, as being vested in the people, they responsible for its success, responsible for it in all its parts, This recommendation has nothing whatever to do with the question that has been raised as to its management, because if the owners should indicate the Board that would manage it, if the ownership should be vested in the people they would indicate what class of persons, of men, should manage it. I think it would be very foolish to base the management of it in a Committee such as a Conference Committees are usually composed of. The direct management of every institution would be vested in the hands of such as would best understand its needs, and would bring about the very best results for the institution. I am sure every one connected with any of our institutions recognizes that the ideal plan is for all the people to be interested in them. All the people to have the ownership in them. And the highest success can never be attained to by any institution till that condition is brought about.

The question was called for,.

The Chair : Shall we take action on each section as read,

and called, and then at the close we can make any modifications.

C.H.Parsons : My suggestion would be that we take action on the thing as a whole, because it is a logically developed plan:

The Chair : We will pass to the second section then.

H.Shultz : I would like to ask how are the Institutions that are now held by the Associations, as they now exist, and with the present stockholders,--how are they going to be put into the hands of the people so that the people at large can hold them ?

C.H .Parsons : I really think that no man is competent to answer that question to-day. We contemplate in the last of this, a plan that may lead to light on this subject. We do not know how this can be done. In some instances it may not be possible to do it. If this results in these resolutions never re-organizing a single ^{existing} institution, and they correct evils in all future institutions, it will be a blessing to us as a people. We have got to go at this proposition and get on a solid foundation with regard to these existing institutions with good business sense. We cannot do it here by by legislation this morning. All we can do with these things is simply to recommend things. This may never affect a single existing institution, but if it defines the policy of the future, that will be helpful and save irritation, it is not a failure/

Dr. Kellogg : I think I ought to say to these delegates a word or two. I do not speak as a delegate, but as the President of a Board, of the Battle Creek Sanitarium, not as a member of

other boards of other institutions. I rise to put myself on record simply, as I do not know that what I shall say will have any influence whatever on any action that may be taken.

Now, the first question I wish to ask, is this : What is the purpose of this resolution ? What is the purpose behind it ? What use is it intended to make of this resolution ? I would like to have that question answered.

C.H.Parsons : The idea of the resolution is really, denominational ownership, in all new institutions, as far as possible to request where we can, that existing institutions that are denominational be held in the same way. Nothing demanded at all, just persuasion.

Dr. J.H.Kellogg : I understand this is a resolution the purpose of which is to put something into the hands of men that can be used to coerce by moral suasion or such other suasion as men may choose to bring to bear, for their own purposes. To put this Conference on record as requiring what is called denominational ownership. It seems to me that there is a little deficiency in this resolution; that should go a little farther; and there should be a clause added to it., requesting not only that all institutions connected with this denomination, which are being work for the advancement of these denominational interests, --- not only requesting that they should be brought under general denominational ownership, but also that all the property owned by Seventh-day Adventists should be put under denominational ownership

and under denominational control. It is just as right to demand that the property of one man should be put under the control of the whole town, or the whole denomination as to demand that the property of ten men shall be put under the control ~~and~~ the ownership of the entire community. Now I wish to say brethren, that there can be possibly no cause and no demand for any resolution of this sort, unless there is the purpose to accomplish that very thing, or some sort of influence, or some sort of coercion, or pressure, that can be brought to bear. There can be no possible demand for it. Why? The statement here is that the institutions shall be owned "by the people".

The sacred name of the people has been used in all generations as a means to conjure, as a name under which to make demands, sometimes of the most extraordinary character; under the name of the people, the people must rule, the people must control, the people must have ownership, and the people must have power. And that is all true.

The statement is made that the people should own our denominational institutions. Nothing could be more correct than that. The people should own them, certainly they should. But what people? What people? --- The people who have put their money in, and who have put themselves in, ---the men who are interested in the ~~business~~ enterprise.

Now I would like to ask another question: What institution is there in connection with the whole Seventh-day Adventist denomination, what institution is there which is not owned by the people to-day? What institution is there in all our ranks, ---Pacific Press Association, Review and Herald Office Publishing Association, Battle Creek Sanitarium, St. Helena Sanitarium, ---where is there a single institution that is not to-day owned and managed by the people? I want to ask that question; if there is a single one, then there is a demand for this resolution.

R.A.Underwood: The South Lancaster Academy is one.

J.H.Kellogg: Tell us about it.

W.C.White: Healdsburg College.

J.H.Kellogg: Tell us about it.

R.A.Underwood: It is owned by stockholders.

J.H.Kellogg: Are not the stockholders the people?

R.A.Underwood: Yes, they are the people.

J.H.Kellogg: What people are they? Are they Seventh-day Adventists?

R.A.Underwood: Generally supposed to be.

J.H.Kellogg: Now then, ~~now~~ do they differ from other Seventh-day Adventists, from the people of New England? ---Simply in this thing, that they have put their own money into that institution. Now then, why should other people who have never put their money in, say, Oh, we must own this thing.

R.A.Underwood: There are those in the Union Conference that have put their money into it that have no voice in its legal control.

J.H.Kellogg: Those people who have put their money in should have received certificates of membership, so they can have some part in it. If they are not regarded, they should be regarded. They are the ones in it, and their rights should certainly be recognized. If you have deprived them of that right, ^{you} should give it to them. But these people who have not put their money in, what right have them to rise up, and say, We want to own this thing, and control this thing?

Now if a resolution is passed by this Conference that every institution in this denomination which is doing anything for the advancement of this cause and this truth must be owned by the whole people, and that there can be no such thing as that ten men shall say, We will do something for God, in harmony with these principles, you will simply establish a state of things that will discourage, utterly discourage little groups of men from ~~springing~~ coming up here and there, and establish a principle that by and by will say that every man must turn over the deed of his farm to the whole people, that we must adopt the community principle, and that everything, that the entire denomination, that every thing that every Seventh-day Adventist has, must be turned over to the control of the entire people. This is the principle of communism that seems to be brought in here, and against the principle of individual right.

A man who has a farm, a horse, or a cow, a means by which he can earn means, and money, that man has a right to use those things for God and humanity as he sees fit; and if he wants to use the means for the advancement of the Seventy-day Adventist cause, he has a right to do that, and the church has not any right to rise up and say that you should use your money for the advancement of the Seventh-day Adventist cause; that you must turn all your property over to be controlled by the church, the whole people. If you have no right to make such a demand for one man, you have no right to make such a demand for two men; and so all men have a right to do the same thing.

Suppose two brethren in the church should say, We have a little money. Now, we will build a schoolhouse for a church-school. And we will let the church use it, we will allow the them to use it. Suppose the church should rise up and say the General Conference has said that all denominational institutions should be under the control and the ownership of the church and the denomination; hence you can not use this school house for a church-school unless the church owns the school-house. And if you expect this thing to be done, the deed of this schoolhouse must be made to the church, or to the Conference.

What applies to the little school house, applies to the sanitarium. You have heard this morning that you have no right to bind individuals; that every individual should stand in his own right, to do whatever God has given him the right to do. You have heard that Sanitariums had no right to bind other Sanitariums, or to bind nurses, or to bind doctors. I want to say to you that my eyes have been opened here at this Conference, and by the experience of the last few months, and I have seen that I have been working for a wrong principle. I have been working for it all my life, to bind everything, to bind every man that came in contact with me,

and to bind myself, and to put around myself bonds to bind me, to the whole people, and to the control of the whole people. I have put myself absolutely under the control of this entire people, and in such a way that I have felt that at every General Conference, almost every General Conference, I came to the inspection, I came in the position that I did not know anything about what was going to happen to me. I came here to this Conference in the same way, and am here now waiting.

Now I believe I have been wrong. I have endeavored to ask my nurses to do it, to do exactly what I did; to ask my colleagues, the doctors, to do exactly what I did, and to bind themselves to the institution, to bind themselves to the ~~people~~ complete control by the denomination. We refused to take a single nurse in the Sanitarium unless that nurse would say, I want to work for the Seventh-day Adventist denomination; I want to put myself under control of this Association, of you men, and the Presidents of Conferences, and of the general Conference Committee. And we have bound every nurse to that thing, every medical student to the same thing; we have said, We will not teach you unless you bind yourselves that you will work with this people and for this denomination; that you make that as a declaration.

I want to say this is the only bonds that we have to-day. We have no other bonds than that. We have had no other kind of bonds but that. I can find no other interpretation of what has been said than that we were wrong. I have been convinced that we were wrong. I have made up my mind for a more liberal policy. I have made up my mind that I am going to teach every man that wants to know the truth, I will teach him all I know, and he may make such use of that knowledge as he wants to make of it anywhere on the face of the

earth.

I have been doing this thing for no special purpose; but I did it for you, because I believed in the principle of the denomination control of everything. But I see I have been wrong; and this principle which has been brought up in this resolution is right along that same line. It is to bind every man and every little group of men that wants to do work for this cause, so that he can not do anything. He can not even own the property with which he wants to serve God, he can not control that; but he must turn the whole thing over to be controlled by a large mass of men, who have not the impulses in their own hearts that he has. The Lord has not laid upon them the burden to do that thing.

Here are ten men that have a burden to operate a Sanitarium. They have a right to do that thing, or to start a little city mission. But if this principle is true, it goes straight down to the smallest institution in the denomination, just as well as the big institution. If it is a principle, it goes straight through. And if here are some men that want to have a little bit of city mission, that want to start a little city mission, do a little work, want to start a restaurant it may be, a cafe, or some treatment-rooms, or want to do any other thing that they can do to help along the good work. On this principle, while their money is in their own pockets, they have a right to do what they like; but when they put their money together, it becomes an institution. Then the church must take control of it. Then here are ten men who have a plan in their hearts, but they can not carry it out unless they turn that thing over immediately to the whole State to control, or to the church to control men who have not got the burden on their souls. And perhaps the first thing those men would say, It is not the proper time to do this thing. This is not the proper place to do it; this is not the proper way to do it. Now here are men who are ready to do it

with their own energies, who are ready to do it with their own money, and are ready to do it as they feel that God is directing them to do it. But here is a great monarch here, a great monarch, a tyranny which arises and says, You shall not do it.

Now, we talk a great deal about the blessed principle of republicanism, and of the spirit of republicanism. There is not a greater tyranny on the earth than republicanism. What is it?--It is simply the tyranny of the majority over a minority. If there are one hundred men, and forty-nine of them want to do something, or if they do not want to do it, that forty-nine men can be compelled to stand right still, or can be made to do anything, by the fifty-one. It is simply a control of force, a power of tyranny,--the majority ruling over the minority. ~~zszszsz~~ God's government is this, every man can stand up and do what he has the power and ability to do, and what God expresses to him to do. That is the spirit of religious liberty. But here are men talking about religious liberty here, and yet they are laying foundations here for such tyranny as does not exist outside of a religious hierarchy anywhere.

I want to say to you that I raise my protest here, and I wish to be put on record, because you will find me stout and strong as I can possibly make myself in opposition to the principles laid down here in this resolution, on every possible occasion, and in every possible place.

C.H.Parsons: I think that we can clear the atmosphere a little. The Doctor and I agree on most points. The meaning of this resolution is not that the denomination should own your farm or my little home. That is not in it. It is not intended to carry it that far.

I would have it mean, if it can be so amended that if a man wants to start a bath-room and do good, that the arms of the

denomination be thrown around him, so that he can do it without control from some place else. What this resolutions means is not to discourage individual effort or associated effort. If ten men desire to get together and start a Sanitarium or something of that nature for the purpose of advancing the third angel's message,---leave out the third angel's message,---the truth of God, as a general proposition,---there is nothing in this resolution to bind them in any way; and I would like to see the denomination encourage the investment of individual capital in these enterprises. We are right together on this thing. But when an institution is created by a State, and some people put a certain sum of money in it, and a general call is made, so that all the people put more or less in it, I feel that all the people are more or less interested in the institution. And it is nothing but this that is meant by these resolutions brought out here to-day. It means the control of institutions by the people that create the institutions. If the resolutions have anything else in them than absolute liberty, I am right here to help weed it out. I hope that our brethren will realize this fact, that all that is meant by these resolutions is that, just as I say, if a State Conference creates an institution by general collections and offerings from all over the State, by some giving a little more than others, that the State have the privilege of saying who shall have control of that institution. If there is anything wrong in that, I am satisfied and happy in being wrong.

W.C.White: I believe that the first benefit of the consideration of these resolutions will be the study of principles. Later on it may affect our institutions and their work.

I believe it is a fundamental principle which should be understood in connection with all lines of work that where the burden of labor is there rests the burden of control. Think that over brethren, measure it, examine it from every standpoint, and the more you examine it the better you will like it. Where the burden of labor is there rests the burden of control. Our institutions were first organized on the basis of stock companies. I remember my father saying What is more reasonable than that we ask our brethren of means to put their money into ~~that~~ this proposition? What is more reasonable than that a man should have influence according to his investment? It was organized on that basis, and for years it was undoubtedly the best basis that could have been adopted; but as our work grew ~~this~~ was pointed out to me, it was pointed out to me clearly and emphatically first by Dr. Kellogg, that ⁱⁿ institutional work of this character where the employes were laboring for far less than an ordinary wage that they became the ~~principal~~ principal investors in an institution, so that their investment far exceeded that of the stockholders; also that the people in the field who were working to build up the institution became investors in it, and in many cases their influence was of vastly more value than the money of any of those who bought stock. As I thought those things over I came to see it and believe it, and therefore was in harmony with his plan of organizing the Sanitarium and the medical institution so that it should be owned by membership rather than by stock. Of course, you will say to follow out the principle, Why not issue stock to employes who labor year after year for less than an ordinary wage, and ~~let~~ let their control develop with their investment. There would be difficulties in doing that. Therefore the Republican plan was adopted of giving one man one vote, and that was a great step in advance.

Take this proposition as it relates to Healdsburg College, to South Lancaster College, the Pacific Press, and the Southern Publishing Association and other institutions on the stock basis. Take Healdsburg College first and see what a bearing it had upon it. Healdsburg was built up a little over twenty years ago, and our brethren took stock in it and it is controlled today according to the amount of stock held. There are teachers who have put in many years work there that have very little stock, yet they should have an equal influence in the control of that institution with those who invested stock years ago.

Again, during the last two years our brethren throughout the churches have been working with Christ's Object Lessons to raise money. They have sent in some \$2.50, some \$5.00, some ten, fifteen, fifty, and one hundred dollars. They are just as much the investors in that institution as those who put in so many dollars of stock years ago, and they ought to be recognized. Can we go through the country and take an inventory of what they have done, and issue stock in accordance with their investment? Can we issue stock to any of those teachers according to their investment? The estimate will be very difficult. What, then shall we do? Adopt this principle that has already been set before us. One man, one vote; and it seems to me as far as this resolution aims at that line of change in our institutions it will be beneficial; it will avoid evils. It not infrequently occurs that when we meet together in stock holders' meeting that we find that our good brethren have put a majority of their proxies in the hands of one man. Brother Butler was very much perplexed last year in his dealings with the Southern Publishing Association because he absolutely held the controlling vote, and could fix up that matter just as he individually

pleased, he having received the proxies; and he did not know how to free himself from the responsibility. I have seen Elder Smith in the same position at the Review and Herald, and other men in a similar position where one or two men could plan together, and they had the whole control of the thing, ~~and~~ ⁱⁿ the stock holders meeting, because they held the proxies. I believe that this proposition as it is would be greatly beneficial in such cases as that.

To go back to the principle: where the burden of labor is, there rests the burden of control. I pray God that it may always be clear and just in our mind that where the Lord puts the burden upon a man or a group of men to go into mission fields, to go into pioneer work where they stand alone and bear the burden, and do the work, that work is not to be taken out of their hands; it is not to be wrested from them; it is not to be hindered; but when a group of men go into a place where there is a large body of people, and say to that body of people, Now we want your influence, we want your help; we are going to organize an institution here among you, and we want all your influence and your help; but we will control it, why then you say No. If all the people are to help to make it a success, let all the people have a voice in saying how to make it a success. It will be very perplexing to know just how to adjust responsibility in some cases. I do not believe we can devise any plan that is free from perplexities; but as far as this goes toward saying to our people that if you give your energies to make this thing a success you shall have a voice in its conduct, it seems to me it is good. I believe that there are great advantages that can be reached in some of our institutions, like the College and the publishing associations that are now on the stock basis, that will be highly beneficial.

The Chair: Inasmuch as we are not voting upon this, and are to consider the separate sections, and then they will be open for reconsideration, would it not be well now to answer this call for the question and pass to the second section? Of course, we can not spend all day on this section and get anywhere. I do not wish to shut off any proper discussion, but if you will take the matter in your hands and pass as rapidly as you think best from one section to another, we may get along better.

J.H. Kellogg: The whole thing hinges on the first proposition. In what the brethren say they want there is nothing to object to, but this resolution, as it reads, is objectionable. There is nothing objectionable in what Brother White says; that is the right thing. I have been for twenty-five years laboring and contending for a reorganization. I think I am the first man that objected to the other organization because I am the first man who felt the pressure of it in connection with the Sanitarium, and for twenty years I studied hard over the perplexing problems we got into by bad organization. I have met another appeal here this morning for stock companies and for proxy voting. When the Review and Herald was organized, I made as hard a protest as I knew how against the thing that was being done. I protested against it most vigorously, because the thing that was done, in the reorganization of the Review and Herald Office, made the condition of things just five times worse than it was before. That is the thing that was done. There was a great clamor against me at the General Conference the same year as some of you know; and I said I would like to rise and explain, and several hours of the Conference time was occupied; and they said to me, Why did not you reorganize in the same way that the Review and Herald did? That was such a fair and righteous way, such a good way, why did not you do it that way? I have explained

again and again how, in the first place, I am not in favor of proxy voting--I am opposed to proxy voting. In our organization of the Battle Creek Sanitarium we have no proxy voting. If a man has not interest enough in the institution to come to the meeting to see for himself what is being done, he has no right to have a vote. There is no possibility of all the power being accumulated in the hands of two or three men, so that they can railroad things through. The Review and Herald Office is so organized that a man has a proxy vote, and he not only has a proxy vote, but he has the power to multiply his vote by seven. If he wants other men to be elected--- if he has some particular man he wants to go in on the Board, he can put all his voted and all his proxy voted for that one man; and in that way two or three men can put their heads together and can put a man in--put in whoever they want on the Board, at any time. That is the situation of things. That is an absurd situation. Now it is not necessary in order to cure this evil, or other evils in connection with our organization, those mentioned by Brother White--it is not necessary to bring up here a communistic resolution which requires that the very institution shall be owned and controlled by all the people--by the denomination. In the first place comes the question, What is the denomination, and where is the denomination, and when is the denomination? Do you know that? You have not any creed; you have not any means of determining as to who composes the denomination.

Suppose there stands up in a town a church here that says, We are Seventh-day Adventists, and here is another church in the same town saying We are Seventh-day Adventists--will you tell me which one of those shall be recognized, and how you are going to find out? Suppose it comes before the courts to decide. They would say,

The court could not possibly decide which one of those churches was a Seventh-day Adventist church. You have got two institutions each one claiming to be the denomination. How are you going to decide which one owns it. All the courts could do would be to do what Solomon proposed to do ~~is~~ ---to split the baby in two, don't you see? It is the only possible way the court could ever settle such a question. So we ~~xxx~~ should have to sell the whole thing out and divide the proceeds. There is no other way to settle the quarrel. There is no creed to use--no way to tell which is really the true Seventh-day Adventist church and which is not. Both claim to be it, and the court would have to split the thing in two and divide it. That is the difficulty. I am not finding fault with the failure or evil that is aimed at. The thing that is aimed at is right--that the people should control, and should own,--but what people? Not the people who say, We are Seventh-day Adventists. Brother Jones showed you the other night ~~that~~ some people who say they are Seventh-day Adventists are not Seventh-day Adventists at all; some people whose names are on the church book are not members of the church at all. There is the difficulty, you see; you have no means of finding out who the denomination is, or where the denomination is, or when the denomination is; and to put the thing in such terms as that is too broad, and will not stand any sort of legal ~~xxxxxxxxxxxx~~ ^{tests} or investigation.

The difficulties can be cured in another way,--not that way. There is no such thing as laying down here and laying a rule by which all these little different groups of men shall get together and do God's work. There has got to be left an opportunity for adaptation to circumstances. Brother Parsons says, Of course, we mean to say that; but the resolution does not say it. The resolution lays down a law that is applicable to every place, and all insti-

tutions,--that is what I am speaking against. I expect you will pass it; but I want you to know that I object to it, and do not expect to be bound by it in anything I have anything to do with; but the principles I stand for are the principles that are recognized in the organization of the Battle Creek Sanitarium, and with every institution I am connected with; and in those institutions are recognized the people who labor for those institutions, who put their time and their energies into the work of those institutions. Brother White says the teachers ought to have a part in their institutions. The teachers who have put in their lives for so many years have not been so recognized. Why not?

There are no difficulties except in your mind. The difficulties do not exist. When a teacher has worked a whole year for five hundred dollars, and his services are worth a thousand dollars, there is no reason why you should not at least give him five hundred dollars there. There is no reason why you should not. That is what the Battle Creek Sanitarium has done. Every one of our old employes who have contributed time, labor, and energy, and have not been properly compensated---every single one has been made a member of our ~~institution~~ Association.

So in our plans for the sale of "Living Temple," of our health books, in helping to pay for the Sanitarium, it has been so arranged that every man who sells a hundred books becomes a shareholder in the institution, becomes a member, not a stockholder, but a member.

Now I want to consider another thing, and that is that the denomination can not in most places, it can not own institutions. You are not organized; ~~you~~ but you can be organized. Let me show you what an unfortunate situation you would be in: Suppose the State of California is organized---it is organized. Suppose it should own all the institutions in the State---~~then~~ suppose it should own the Pacific Press Publishing Company, of this place; and suppose it should own the St. Helena Sanitarium, and all these other institutions all over the State of California, in conformity to this resolution, and that all these institutions should be turned over to the State of California.

Now you have heard it intimated this morning, and you have talked of it for a number of years, that persecutions are coming, that the time ~~is~~ is coming when we are going to be persecuted, when the property of Seventh-day Adventists is going to be confiscated. Just think, my friends, what a state of things would exist,---all the institutions owned by a church corporation,---when that time comes. Every ~~one~~ last one of them would go at one sweep. Everything would be tied to one stake, held by one organization; everything would be balanced on one point; and when one would go, all would go. It is far better to have every institution tied to its own stake; far better for every institution to stand on its

own legs, and recognized ^{as a} ~~separate~~ corporation by the statutes of the State. It is far better, when incorporating our institutions, to have them incorporated, not as church property, but incorporated under the ~~relevant~~ Acts of the State providing for the incorporation of charitable and philanthropic institutions, ---the Acts under which hospitals and other benevolent institutions are incorporated; so that when a law is repealed that authorizes church institutions, --- when that law is blotted out, they can not touch your sanitariums and your other philanthropic institutions, into which your people have, perhaps, put large sums of money. In order to strike out these charitable institutions of Seventh-day Adventists, in that case, you see, ~~how much~~ they would have to strike out all the ~~institutions~~ hospitals and all the other charitable institutions of the State. You see how much better it is to have every one ^{of our institutions} established with his own stake in the ground.

But suppose you have all the people own all these institutions. Suppose, at this present moment, this body of delegates owned all the institutions that have been established by the denomination. It would, perhaps, be a very comfortable feeling to feel that we are the proprietors of all these institutions in every land; that here we are, posing before the world as the owners of all these institutions in all parts of the earth, and that we have the control of them all; to think that we can touch a button, and every man in all these institutions would respond and obey; to think that there is some man, or two men, or three or four men, that can simply

touch this button, and that button, and this man will go up, and that man will go down; and thus the whole world of institutions will ~~be~~ simply be a ^{subject} pocket-show. Now that might be a beautiful picture, but the plan is not practicable. Some may think that this is an extreme view to take, but, my friends, it is not an extreme view to take. Denominational control is a very dangerous sort of thing to have; and why?--Because in your management of these institutions, you would not know their needs. In all this body of delegates, there would probably be no more than half a dozen men familiar with the workings and the needs of a certain institution; possibly only two or three would know what should be done for this ~~certain~~ ^{particular} institution; but the whole delegation would attempt to legislate in regard to the workings of this institution. Three or four other men might know something in regard to another institution, but the entire majority would be in ignorance in regard ~~to~~ to it, and yet they would legislate ~~in~~ with reference to its future work. In this case, some of the legislation that would be passed might be most pernicious and destructive.

You may say, "That is all imaginary." It is not imaginary, my friends. It has been done, and it is being done. And there are men who are awfully sorry, because they can not do some more of it. Now what we want is less of this sort of denominational control.

Men, say, I am a member of this denomination, and I am running the same; whereas, they are not in it at all. Now I have noticed this thing: There have been men in charge of Sanitariums that have been put there because they were

members of the Conference Committee, that had not one particle of sympathy with the institution, and with the principles of the institution,---men that were really working against the institution. I have known of such things---men working against the best interests of the institution; men that were not at all in harmony with the principles; men who made light of the principles; and yet they were put there as members of the Board of such and such an institution. I have known of such a thing as that; and I say that such a thing is wrong. But such a thing can come about, when you have a large body of men controlling that institution that are not interested directly in it.

What Brother White says is right---the burden of control is determined by the burden of labor. Men ~~man~~ put into sanitariums money, but men and women put their lives into the upbuilding of the institution.

Now it is proposed again, when men have come forward and put in their money; ~~manpower~~ when, for example, a Conference has created a general demand for money, and money has ~~come~~ been sent in; then, because the Conference Committee have called for that money, they are going to run the institution. Nothing can be farther removed from the principles of right and justice, than is that thing. Not the men who called for the money, but the men who gave the money, are the men to control that institution. The men that called for the money were simply making known the thing that needed the money; they simply held before the people this need for means. But many a time I have heard men say, "I raised the money for this thing; I

have raised the money to pay this debt and to establish this institution; and my voice must control." Ah, my friends, nothing is farther from the principles of right and justice than that thing. There is something that it takes, besides money, to make that institution. Some thing that it simply takes a sum of money to make a Sanitarium; but that is a mistake. It takes a great deal more than money to make a sanitarium.

When the Sanitarium burned down in Battle Creek, there was Mr. Post, with the millions that he has burned out of Sanitarium principles. The question of rebuilding was up, and I was in a public meeting that the citizens had called, to consider what they could do to help us. When this meeting was in progress, Mr. Post walked right into the midst of us, and he sat down, in the face of all that audience, with a ~~immense~~ great deal of pomposity; and he said, Gentlemen, never mind; don't be worried; don't be worried. If Dr. Kellogg and his colleagues do not build a sanitarium in this city, I will build a sanitarium here. Never mind, I will build a great sanitarium. I have got the money with which to do this. And then he sat down. I arose in a very quiet way, and said, "Gentlemen, it takes something more than money to make a sanitarium;" and the whole audience burst out into vigorous cheers. So I felt that they appreciated the fact that that ~~million~~ moneyed man, with all his millions, could not build a sanitarium with money alone; and Mr. Post made up his mind that the citizens of Battle Creek knew that it took something more than money to build a sanitarium.

So the people who contribute the money for building a sanitarium, they are not the whole thing; they are not, I repeat, the whole thing. You can not have a sanitarium without doctors and nurses and helpers; and it costs money to train these workers. It costs a great sum to educate all the doctors and the nurses required in the running of a sanitarium. Really, it costs more actual cash to build up the corps of workers, to give them the experience and the training necessary to prepare them to go into a medical institution and to do the work required there, than it costs to build the buildings---a great deal more, sometimes. You must know that that is so, if you stop to think of it.

I have known of such a thing as this: ~~from~~ Some Conference decides to establish a sanitarium, and they say: "Now we are going to have this Sanitarium under the Conference control; the Conference Committee are going to run this sanitarium, and we are not going to have any doctors on our Board. I have known of this. I have known of this thing being carried so far, this principle of denominational control, this principle that the denomination shall control----the people must control. Now the people are the proper owners and the proprietors and controllers; and, "I am the people,"---that is where the thing comes. The people of the State Conference will elect a Committee; the Committee will elect the Chairman; now the Chairman says: "The Committee represent the whole people, and I am the Chairman of the Committee; and I am the representative of the Committee; and so, "I am the people."

Now, my ~~own~~ friends, I have come against that proposition more than once, and I have come against it so hard that you find me here to-day making this protest. That is the only reason I am here to-day, ---because I desire to protest against that proposition. I am needed very, very much in Battle Creek just now. I really ought to be there this very day. We have had a great catastrophe there. Have you heard of it? I do not know that some of you have heard ~~of~~ it yet. There is a lady there who came in from Oklahoma, or Indian Territory, a little while ago; and we asked her, "How dare you come so far from your home? How did you know there would be room for you? Hadn't you heard that we had had a fire, and had been burned out?" But she said, "Fire? No, I did not hear of your having a fire."

Now there are some people that have not heard that we have had a fire in Battle Creek, and we have had our institution burned up and destroyed. Nothing was left but ashes; and from these ashes we have been trying to arise once more, to save the reputation of ~~this~~ this people. We have been passing through a mighty struggle to hold up the institution established for the advancement of right principles of living; we have been struggling to preserve the honor and the dignity of God's cause and truth, and to go on with the work that thirty-seven years ago He committed to men to carry forward in that place. We have had a hard struggle, and we have gotten to a point where our building ~~is~~ is almost finished. Providence has helped us wonderfully. God has done remarkable things for us. I said to the whole Board, when we started out last spring, "We will have to be in deep water before we

And I have come away ~~minimally~~ right at this critical time, simply to protest against this sort of thing. That is what I am here for. And I want to say to you, my brethren, that these difficulties that you are complaining of, can be cured without such a resolution as this. The existing difficulties do not ~~require~~ require this kind of a resolution to cure them. What they require is that ~~in~~ each institution shall be taken, one by one, and the evils shall be cured in that institution, and that institution shall be put in harmony with God's plan of government.

At the last General Conference Council there were presented a Testimony from Sister White---

A.T.Jones: Extracts from the Testimonies.

J.H.Kellogg: Yes, thank you. Elder Jones presented extracts from the Testimonies, in reference to the principles of organization; and it was presented just as clear, and just as luminous, as the sunshine. We all saw it. Now the entire Council voted unanimously to adopt those principles of organization. We felt that God was speaking to us, and there was a unanimous vote to adopt those principles.

All that is necessary is to adopt those principles of organization here, and not to lay down a law, but to adopt a principle, and let that guide and control. When you have laid down ~~a~~ the law, you see, right away there comes in confusion and uncertainty. What we need is to lay down principles, and then conform ourselves to the principles. What you want is to see that these institutions ^{that} ~~are~~ ^{not} properly organized, ^{institutions} ~~so that~~ ^{in which} the people who have really contributed money and ~~a~~ energy

and labor, have no voice in the control of the institutions, should be reorganized, so that this evil may be remedied, and so that these people can control. This, it seems to me, is the proper way of meeting these difficulties, instead of saying that you will have here a plan by which every institution must be controlled by the denomination, which includes a whole lot of people that never have done a thing for the institution, never have taken an interest in it, and perhaps do not believe in it.



The Chair : You will clearly observe that this resolution says nothing about control, so this point is not under discussion at the present time. The resolution says that institutions shall be owned directly by the people ~~for~~ either General Conference, Union Conference, State Conference, or organized mission Board". Are you ready for the question ?

Dr. J.H.Kellogg : The statement has been made strongly to-day that this has no reference whatever to control. It only has reference to ownership. My friends, I want to say to you that there is the pit into which many a doctor, many a nurse, and many other people have been caught. I want every doctor and every nurse to take notice of this. It is a snare, in which many have been caught. This contention that ownership does not mean control. My friends, this is a thing that might be ventilated a little. What is the use of ownership if it does not involve control ?

The Chair : There is quite a difference between a institution being owned by the denomination and being managed in all its details, being controlled in its details, by the ~~xxxxxx~~ Conference Committee ~~xxxx~~ the denomination appoints and is in charge of the denominational work. The denomination can easily appoint a managing board of directors. It makes a vast difference so that according to the wording of the resolution the spirit, the aim of it, as far as I understand it, from what the Chairman of the Committee has said, I see nothing in this but the ownership question.

Dr. Kellogg : That is the whole thing.

Elder M. C. Wilcox : Would it not be better to discuss the whole of this as a whole, because they are connected as a whole; while ~~this~~ specific word^{ing} does not have reference to control, later sections to have reference to control, and consequently the thing out to be discussed as a whole.

Dr. J.H. Kellogg : Dont be deceived: dont be deceived: recognize the fact. Ownership always means control; ownership always means control; and when you say that ownership dont mean control you dont know what you are talking about. "Oh" we say, "we dont mean the Conference will control it in all its details". Let me show you. ~~Here is a doctor and some nurses, and they come into an institution and are elected by the people who own the thing. Now this man and these nurses go to work, and they build up that thing, they build up a constituency. The doctor puts in his time and works night and day for a very small consideration; the nurses work for very small consideration; and they build up a splendid institution. By and by the Conference take it into their heads that they dont like that doctor, or those managers, and they would like to have some one else. So then when the Annual Meeting comes round, they say to the brethren, "We had better have a change" Why? Well, it is not better to make it public, that wont do; but we think we had better have a change". So the good brethren are led to vote to change the entire administration.~~ Say here is a doctor and some nurses, and they come into an institution and are elected by the people who own the thing. Now this man and these nurses go to work, and they build up that thing, they build up a constituency. The doctor puts in his time and works night and day for a very small consideration; the nurses work for very small consideration; and they build up a splendid institution. By and by the Conference take it into their heads that they dont like that doctor, or those managers, and they would like to have some one else. So then when the Annual Meeting comes round, they say to the brethren, "We had better have a change" Why? Well, it is not better to make it public, that wont do; but we think we had better have a change". So the good brethren are led to vote to change the entire administration.

"There is no control. It is only ownership."--Th at doctor

and the nurses who built up
~~that~~ that institution, is turned out--just simply turned
 put in
 right out; and another set ~~is~~ put in;--and yet "there is no control".

"It is nothing but ownership". I could show you that the most
 pernicious thing is right there. That is tyranny of the very worst
 kind, and it is injustice of the very worst sort. Let me show
 you what that leads to. The doctor is turned out unreasonably,
 and is dealt with unreasonably. Why? Perhaps there is personal
 feeling towards him, and a party spirit comes in.--Have you ever
 heard of such a thing as party spirit coming into a Conference?
 Well now, here is the thing that happens: The doctor is turned
 out. He says, 'It is unjust'. He just crosses the road, and says
 to his patients, 'Come on'; they know him, and so a new institution
 is set up. They do not know the ~~new~~ doctor. Whereas if you
 had put in there a new organization that would have gone right
 on working harmoniously and beautifully, and just as they should be
 But you have got a new institution, and perhaps another within a
 year, and then another, and so there are three. I could point to
 conspicuous examples of this thing going on, in spite of all that
 show you
 we can do. Now I want to ~~say~~ another thing. And that is dishonesty
 bad faith, and dishonor, is in this thing. Why? You say ownership
 don't mean control. You say to the public, 'here is an institution
 that is engaged in charitable work.' You go to the citizens, and
 say that you are going to establish a sanitarium. You say it is
 an institution that Seventh-day Adventists are going to conduct,
 but that it will be for the whole people. It will carry on a

beneficient and philanthropic work, and will tach mothers, and have visiting nurses and all that sort of thing. And the people say 'That is a good thing; and we would like contribute to that' and money is given, and lands is given, and buildings are given, and the work is built up. The Conferenee owns it. And this year perhaps or next, or by and by, a change comes; ~~perhaps there is a Conference that is~~ perhaps there is a Conference that is unfriendly to medical ~~work~~ work. The time comes when the Conference thinks it would be better to have a change. The Conference Committee think that this thing should be sold, out, and it can be sold, and every dollar ~~that~~ can be invested in a meeting-house or something else; and the people have put their money into it to have a sanitarium carried on, as they supposed it would be, and they will see their money used to build a meeting house. A man said to me, as he passed over to me seventeen thousand dollars, and gave me a deed on a fine farm, he said "Doctor, I want you to understand that this is not for your Church: I ana Baptist, I dont believe in yourr church; I want this money to be used for the Workingmen's Home, and to give men a chance; so I give you this money for them.". I said, Shall we not take it into our Association? No, he said, you must not do it. I want this used for that purpose specifically.

When Mrs. Haskell came to me with thirty thousand dollars to establish the Haskell Home, she said "That is not for your church. It is not to go into the funds of your Church. I wish this used for this purpose only". And so the Conference itself

has created an organization known as the International Medical Missionary and Benevolent Association, and has put into the ~~xxxx~~ ^{articles} of that Association, that it shall be undenominational, that it is undenominational, and that it is organized for the purpose of doing this undenominational work, and carrying on these beneficent lines of work. The General Conference itself did ~~know~~ that thing twelve years ago, There has been nearly \$200,000 worth of money given to that Association. Now here is a resolution that says this property--that it is wrong for us to hold this property ; ^{institu} that the ~~organization~~ must belong to the denomination. Here is an association that has been formed for the very express purpose of receiving such property. Then suppose you carry this out ? Here is an institution owned by the Conference organization, and you elect a Board to carry on the undenominational work in it, but the Conference must own it; and so the Conference Committee can sell it out, and anything they like with it. Sometimes men make up their minds that it is their duty to do things that world-men will say are not strictly honest! "We must do it for the church". A better way to guarantee that to the public, and the only way, to get the public to help us, is by showing them the articles of ~~the~~ incorporation, based upon the charitable laws of the State, and which show that these incorporations ~~are~~ and institutions are established for the specific purpose and have all the legal safeguards along with them that that purpose shall be carried out. You never can receive any gifts, bequests, wills

or legacies, for these charitable institutions on any other basis than that thing, and if you put this thing into the hands of the Church, and the Church is to own every~~thing~~, Sanitarium, and every other thing, you will destroy the confidence of the public, and you will put the interests, ~~parzwtikzuzuzuz~~ in tremendous jeopardy.

C.H?Parsons : I dont want to say much: I sometimes think that more can be accomplished by a few condensed thoughts. I dont want this Conference to think that the Doctor has a corner on the honesty. What we want the doctors to do, is to believe that some of the people are honest. (Voices : Amen). If we could unite on a common platform of trust, and if the doctors could cease being suspicious of us, we could get together a good deal quicker. Now there is another point or two I want to make in this. There is nothing in the article under consideration that says that the Conference Committee is to operate property. I am not deceiving you. I do want the manager~~s~~s of the property to own the property. (Voices : Amen). I want that, and the ownership carries the control, but it does not carry the thought that the Conference Committee is to be the man that handles the property at all; in fact, the rest of the resolution indicates that that is so. And I will say to you that I have no objection in a Sanitarium to having a Board composed entirely of doctors; men that are hoestly giving their lives to a certain branch of this work, ~~and that~~ have the power of representation and control should

and there is nothing in these resolutions that means anything different to that. Again, I think we are losing time by this discussion, and I think that because any action of this Conference has no bearing on sanitariums at all whatever; not the least. The Sanitariums are ~~represented~~ represented by the denomination, as I understand it, in this General Medical Missionary Association, known as the International Medical Missionary Association.

C.H.Parsons: We can legislate here all we want to, and it will not affect an existing Sanitarium. The point of appeal on the Sanitarium question specifically is that the Conference of the Medical Missionary Association, called to meet in a few weeks or days from now. We are not affecting that by anything we do here. Consequently the discussions of that phase of the question is consuming the Conference's time.

Again, if this resolution is wrong in defining denominational policy with regard to business affairs, this Conference might as well adjourn. And any resolution you bring in here is trying to bind men's hands to a certain extent is wrong. If you are ready to hit at absolute doing away with all Conference organization, all united effort and control, that brings up another question. If that is what this Conference wants, we would better stop now, and bring in a resolution to that effect. But we do not believe in disintegration and absolute separation of the work; we are not considering that question here this morning. We are considering questions on the basis that this denomination has a right to define business policy. I do not believe that it has a right to define articles of faith; and neither do you. I believe it is a business organization, created for the purpose of doing the work of carrying the third angel's message to the regions beyond. We are introducing a little of god and cobweb into this discussion. We are making it so that men will become confused over the remarks of the last speaker, and not know what we are ~~making~~ voting on. Let us confine ourselves to the question of the fact in this thing, that we have a right to define who shall own property that is created by the Conference to this extent, as a recommendation to our people that they should have the power of control, that is the power of ownership vested in them, if they put their hands in their pockets and create the institution;

but with regard to Sanitariums, we have no power to legislate here today, and when we come to the Sanitarium consideration, we are wasting the time of this Conference, because that should be considered at the International Medical Missionary and Benevolent Association.

The question was called.

M.C.Wilcox: I would like to move the following amendment to the first specification of the resolutions, as follows: "All institutions created directly by the people, through either General Conference, Union Conference, State Conference, or mission field organization, to be owned by the people through these organizations."

A.G.Haughey: I second that amendment.

C.H.Parsons: Why not trust the people? Why limit the people? May be they would not want to complete the thing by three or four organizations in a certain State. Why not leave it so that the people would be free to have it two or three, or to have it one if they wanted it that way. If we offer an amendment that gives the right of the people creating the institution to say how it shall be done, I will heartily support it.

M.C.Wilcox: I will say, as the mover of the motion, that we have no contention upon that point whatever. It is simply that the people shall have control of institutions that are organized and created by the people; that these other organizations ~~have~~ are existing under different laws, almost every one of them as a denominational organization. Whatever change is to take place in those organizations must be worked out in the future by detail, and by the consent of the constituents of those various organizations. If we are declaring a policy, let us declare it for the future; and let us bring these other things as we ought, in the way that the Lord

wants us to, and as the constituents of these various organizations are willing it shall be done. I am perfectly willing that the last part of that shall state, "Owned by any organization created by the people."

Watson Ziegler: I believe there are some institutions in existence that need to come under the control of the people, that have been created; but it does seem to me that, ~~to~~to-day, every one of us here is on trial for principle. We are in the presence of God here to transact his business; and every single thing that comes before our minds to-day has a purpose of selfishness in it, or it has a purpose of righteousness, one of the two. If we have nothing in our minds to-day, ~~not~~to do anything only that which is the will of God, I do not believe that we to-day will call in question the right of the people to control the thing which they create.

Further, when it comes to that that is discussed as to what is truth, and what are the principles of righteousness, and judging this person or that person, whether he stands by principle, it is altogether to be determined by the standard of righteousness that determines what the persons are.

I am here to say to you to-day that the Word of God is the standard of righteousness, and any person that condemns any part of that word that was manifested in our Master's life, is condemning Him, and not the man who follows him, no matter what line it may be.

I say further, every person who will take the Word of God in its purity as it is, as God in his wisdom gave it, can stand before all goers and comers, and speak that word in the gentleness and wisdom of God. That will be a testimony as to whom that person loves. I want to say to you that what we are contending for here is this, that if all this people are called upon here to put their hands in their pockets and bring forth that property that God has given to

them, to put it into a common treasury to do a common work, the people that do it, do it because they believe they are doing the work of God, and because they are touched by His love. If they then sometimes see that the policy adopted by the persons handling any institution is not in harmony with what they believe to be the principles laid down in the Word of God, they have a perfect right to choose other parties to be the board of control of that institution or institutions. I say that the Lord will have a work carried on in the earth, and under the direction of the minds of all his people, that all his people may have a voice in the things they do, that they may be put on trial, as we are this morning, to stand for every ~~man's~~ principle that is righteous, or to be found praising themselves.

And so I am in favor of the recommendation just as it comes from the Committee. I do not believe there is anything in this that savors of anything that is unjust or unfair. I believe that ~~where~~ where the burden of labor is, there the control should be. But I do believe that the whole people have a right to know and say whom they shall choose for the board of control. I would rather see the power vested in the whole people than in one man or board of men. When I speak of these things, I speak of things that I know. I know and have already stated that we are to-day on trial for principle. We are standing for principles of righteousness or of selfishness; and we are on trial to-day to decide upon that which will have a bearing upon each one of us and our characters, and not only a bearing, but that bearing will be recorded in the books of heaven, if we do it for selfish purposes, or because of the truth that is set before us in the principles that are right.

W.C.White: I wish to move that we adjourn. I know there is

much pressure on the Committees, and this is Friday; our evening opportunity for committee work we will not have to-day. Our only opportunity is between this and the afternoon session.

The Chair: All in favor of adjourning will stand.

Benediction by Elder E.T.Russell.

A.G.Daniells,

Chairman.

H.E.OSBORNE,

Secretary.

S.D.A. GENERAL CONFERENCE PROCEEDINGS.

Eleventh Meeting. Thirty-fifth Session.

S.D.A. Church, Oakland, Cal., April 3, 1903, at 3:10 P. M.

Elder A. G. Daniells in the Chair.

Opening Hymn: #772.

Prayer by S.H. Lane.

The Chair: We will now call for the unfinished business on hand when our meeting closed this morning.

J.E. Kellogg: I want to ask that it be made the special order of this hour to take up the matters which were considered yesterday and were left unfinished. In other words, I wish to make a statement, and wish to ask the attention of the delegates at this hour to the statement which it seems to me is just and due that it should be made. I wish to ask the privilege of speaking to the delegates in relation to matters which are already before the delegates pertaining to the Sanitarium bonds and other matters pertaining to the Sanitarium, which are before the delegates.

The Chair: The delegates will remember that this matter was called up by a member of the Conference yesterday, and after some talk and attempted explanations the Conference voted to allow the matter to rest over until the conditions of the bonds could be printed and placed in the hands of the delegates for examination and study. What is your pleasure regarding this question of privilege?

A.T. Jones: Mr. President, I move that Dr. Kellogg's request be granted, and that it be a special hour now for him to speak on that subject, and to answer questions that may be asked.

W.T. Knox: Mr. Chairman: I would like to ask whether or not the conditions are printed ready to be placed in the hands of the delegates.

The Chair: I believe they are not.

W.T.Knox: In view of the fact that they are not in our hands, and also that it was stated very emphatically by Judge Arthur yesterday that a proper understanding of them could not be had without the entire document being before us, I would move that any further consideration of this subject be deferred until we have the entire document before us.

E.T.Russell: I second the motion.

The Chair: You have heard the motion. Are there any remarks.

J.H.Kellogg: I wish to say a word with reference to the matter, to the very thing that I want to speak about. It is impossible to place the entire document before this body. That is only one of the items upon which I wish to speak. Sister's White's statement this morning that there was a state of confusion here, that there is a state of uneasiness growing out of that--that there is general confusion, people do not know who owns the Sanitarium, do not know what the situation is; and I wish to make the matter clear. I am not here indefinitely. I have been here for some time waiting for a number of days, and nothing has come before the Conference in which I have any particular part until yesterday, and I think it is not fair to keep me waiting here indefinitely in this way when I have very important matters which require my attention; and I request the delegates to consider my request for an opportunity to speak now.

C.H.Parsons: I should like to ~~say~~ see the business of the morning proceeded with. My time is very valuable to me the same as the Doctor's is to him. It is almost imperative that I should leave, and I would like to see some of these things considered still further while I am here, and I think if any arrangement could be made whereby we could go ahead with the consideration of the sub-

ject of the morning that it would be just as well, because the Doctor is evidently deeply interested in the subject we had under consideration this morning, and under that proposition both the Doctor and myself would be accommodated. The other matter is one that I am not specially interested in.

A.T.Jones: I understand that it is not particularly a question of the bonds, but of the very thing that the business that is printed in the BULLETIN involves--the ownership of our institutions. The program is before us, the recommendations are before us concerning the ownership of our institutions. Sister' White's talk this morning told us that the ownership of the Sanitarium should be investigated, and should be known equally with the rest. That was her subject this morning. Now the Doctor is ready to talk with us about that because he can not stay through the next week, and he is ready to talk with us now--not particularly to us, but to talk with us about that matter now. Shall we tell him we will not listen? (Voices: No! no!) I think we ought to give him a chance to speak on that subject, so that we shall know from the one who has been in it all the time exactly what the ownership of that thing is, and where it stands. I know and you know that reports have been circulated as to that whole thing; and when the brethren who are concerned--- Judge Arthur told us yesterday the story of the bonds. We have got that. We do not need any more on that. Now it is the ownership of that institution that would be involved in the direct business that is before us; and I think the Doctor's request is a very reasonable one, a perfectly proper one, and I think we should treat him that much as a brother and as a man of standing in our work, in our institutions, and give him an opportunity to say something on the subject; and I ~~xxx~~ should not want to defer it for anything else.

W.J.Stone: I should like to inquire whether, if this motion passes, it cuts off the Doctor from speaking.

The Chair: I do not understand that it does.

A.T.Jones: I understand that it does, because, as I understand the motion it is to postpone that thing, the Doctor's speech, until this matter that was expected to be printed and put into our hands was printed and put into our hands. But that is not in our hands, and for my part I do not expect to see it in our hands; and for my part further I donot believe it has any place in our hands.

Voices: Why not?

A.T.Jones: It is only part of the document that we would have before us any way; and we have no right in justice, in fairness, in fair dealing ~~of the question~~ any kind to take a part of that mortgage, or trust deed, whatever it may be--to take a part of that and not all of it, and put it among all these folks here to consider it, where it can be spread all over this world, in all parts of the earth. Wrong ideas will be carried, and wrong ideas will be spread to the damage of the institution and of our own work. We are simply damaging ourselves when we open the way for such a thing as that; and I would say I do not believe in ~~that~~ justice, righteousness, fair dealing ~~at all~~ at all, we can let that thing come before us in that partial way. The whole document is not here. It cannot be gotten here except by telegraphing for it, and even then we can not have it without waiting for four or five days for it.

Voices: Why can it not be wired for even if it does take four or five days?

E.T.Russell: I understand, Brother Jones, that was the nature of Brother Knox's motion, -which I seconded, ---that the document be wired for; that was the thought, at least, in his mind.

W.T.Knox: I moved that the matter be ~~summarized~~ deferred until we have the document before us.

A.T.Jones: The whole thing.

W.T.Knox: Yes, sir.

A.T.Jones: Very good, then. Then it would be a question simply of whether the Doctor could stay until that time, or not.

W.T.Knox: In view of the fact that we do not have the document in our hands, and that the Judge had stated that we could not understand it ~~now~~ without the entire document, I moved that we defer consideration of this matter until we have the entire document in our hands.

A.T.Jones: Very good; then it will be a question simply of whether or not the Doctor can remain until the papers come from Battle Creek.

Watson Ziegler: While I do not believe that the delegates have any disposition to listen to the Doctor speak, the documents themselves would be prima-facie evidence as to the ownership and all the questions connected therewith. However, if the Doctor wishes to take a little time to talk, I have no objection, with you, to ~~listen~~ listen to what he has to say.

W.A.Mc Cutchen: If this motion prevails, does this mean that this Conference is to hold up this matter for perhaps almost a week, before Dr. Kellogg can be even permitted to make a statement? It seems to me, with what we

have already before us, it would be nothing but simple justice for us at least to listen to a statement from the Doctor with reference to matters that have already been spread before us. I am certainly willing, as one delegate, to hear what the Doctor has to say. I should hate very much to see him cut off.

S.H.Lane: Certainly, if there is anything that can be produced by the Doctor that will show us that the title of the Sanitarium is all we all desire, then that will go a long way toward the settlement of the bond question. But if we had all the documents here this afternoon, and should satisfy ourselves through those documents that the bonds are correct, then, if the ownership is not correct, then we are badly ~~na~~ at sea, are we not? So it seems to me that the primary question is, the title and ownership of the Sanitarium, is the first and primary thing we should learn; and I am in favor of listening to the Doctor this afternoon, at least a portion of the afternoon; and I second Brother Jones' motion.

W.H.Thurston: I suppose we are all well aware that we have only six more days to transact our business, according to the time appointed; and I have no disposition to cut off the speech of any one, or any statement, and I do not think, in view of ~~them~~ all the facts and the situation, that it is necessary to make this a special order of the afternoon, the whole session, to have this matter set before us; but I am perfectly willing that the Doctor should speak, or any one else. I do not think that it should require a motion that the man might be privileged to speak. I believe we ought to take into consideration where we are in the stage of the meeting, and that we ought

to move on as rapidly as possible with our business, and finally accomplish what we are here for.

E.J.Waggoner: I think this question of the matter of the bonds, is germane to the matter ~~which~~ we had before us this morning, as it grew out of this resolution. As to the time, I believe that half an hour's talk with Dr. Kellogg this afternoon would be worth far more than two hours' consideration of it without the Doctor.

W.T.Knox: Now I do not know that that would really be the case, because, from the statement that was made by Judge Arthur yesterday, the Doctor has had a very little to do with this instrument. Now I would be perfectly willing that the Doctor should occupy a reasonable length of time of the Conference in making any statement he has to place before us; but if that statement has to do with the bonds, the consideration of them, then I believe that it is only proper that it shall be with this understanding: That the instrument shall be furnished to this body, and that they shall have the privilege of they so desire to consider it at the time it is furnished.

The Chair: The question is not called on the motion, to make ---the request was made that this---the primary question, I believe, is that this subject of the Sanitarium, its ownership, and the bonds, the condition of the bonds, be made the special business for the hour. Am I right in that?

Congregation: No; that is the original motion.

The Chair: I see---the original motion is to defer it until that document is produced. The motion is to defer this, and not make it the ~~main~~ special business of this hour; that it be deferred until we have the documents in

our hands to read for ourselves.

E.J.Waggoner: Is not that the amendment we have?

The Secretary: That is the motion.

The Chair: That is the motion.

M.C.Wilcox: There is no amendment before us.

H.Shultz: Would that cut the Doctor off from telling us who owns the institution.

The Chair: I do not think so.

C.H.Parsons: I am afraid if the delegates voted on that without anybody's saying anything, the m impression will prevail, that there is an effort to cut the Doctor off. Now I do not want the delegates to get that impression, so far as my connection with it is concerned; but I do feel that this thing, ~~that one~~ that one delegate that has to go away is about as important as another. If the Doctor and I could divide the time on this matter, it would suit me, if I could get out the thoughts I have on this organization question. ~~For one, shall vote~~ I, for one, shall vote against the resolution, owing to the influence it would have on the minds of the delegates to cut ~~minors~~ a man off.

The Chair: Why should we put it on any such basis, or ever refer to the question of cutting off any man?

J.H.Kellogg: Mr. Chairman, I would like to say a word right here. I have nothing to say for my own benefit. Whatever I may have to say is for your benefit. If you don't wish to hear it, I shall not feel hurt; I shall simply take my hat and coat, and go home.

The Chair: Those who favor deferring the discussion of this question until the document is placed in your hands for personal examination, manifest it by saying "I". [Several

responded "Aye." [Contrary, "No." [A large number said "No."]

The Chair: I think it is lost.

H.Shultz: Brother Chairman, I would like to see that the Doctor have a short time here, if necessary, to tell us who the real owner is. Before I came to this meeting, we have heard and understood that if the Doctor should ever leave us, the Sanitarium is organized so that he could carry the whole thing with him. I do not know how to answer the questions that my brethren and sisters ask me. I should like to see the Doctor to state where the real thing is, so that he could tell our people.

The Chair: Dr. Kellogg, you have the time, I believe.

[Dr. Kellogg came forward, and was about to speak from the floor. Several Delegates asked him to speak from the platform.]

Dr. Kellogg: I am too small to be seen ~~from~~ on the floor. I appreciate that fact.

Now, brethren, I want to ask you to ask God to help me to say---

Delegates: Louder, please!

J.H.Kellogg: I want ~~you~~ to ask you to bow your heads in prayer one minute, and ask God to help me to say the right thing. Kindly do it.

[The congregation responded.]

J.H.Kellogg: Forty years ago, I entered the Review and Herald Office as an errand boy and an apprentice; and for forty years I have been working for this cause. I have been

in it all the time. I have not done anything else. I have not wanted to do anything else.

When I was about fourteen years old, Brother White came to me one day, and he said, "Doctor, I have something to tell you."---Not "Doctor;" he said "Johnnie"---that is my name. "Johnnie, I have something to say to you, and I don't want you to forget it." He said, "My wife ~~and~~ has told me it has been shown to her that you have an important place to fill in this cause. Now," he said, "stand by it; don't forget that."

Well, now, my friends, I could not believe it. I said, It can not be, that such an insignificant boy as I am, has anything to do of importance in this cause. But I want to say to you that I resolved that minute that I ~~was~~ would stand by this thing as long as I lived. And I have been in it for forty years. For thirty years I have been connected with the Sanitarium. I have gotten out every number of "Good Health" for thirty years; I have been the editor for thirty years; I have been standing by these principles the best I knew how during that time.

Now sometimes you have most all been with me, and sometimes you have most all been against me. At each General Conference, you have come up, and you have said, "Where is the Doctor now?" Where is the Doctor now? And I have said, "I am here." And the next General Conference, I have heard it ~~rumored~~ again, "Well, Dr. Kellogg is getting ready to steal the Sanitarium;" and when you have come up to the Sanitarium, I have said, "Here we are. I am standing true the best I know how;" and so, almost every General Conference, for the last twenty years, almost every General Conference, I have noticed, ~~a~~ in advance, that I was going to be exposed, and my villiany was going to be shown up.

Dr. Kellogg : And so I came here for the purpose of having my villainy ~~and~~ shown up and exposed; and I have been here because I thought 'I will be considered a coward if I stay away'. That is the only reason in the world I came, because it seemed impossible for me to come; but I said 'If I do not go they will say I did not dare to go; and I am here because I dare to be here, and because I want to be here, and am willing to be here. Now, I don't want to say any more of that sort of thing. I would not say that if it had not been for the talk that has been going about. Now, in the first place, about ownership of the Sanitarium. I did not know, till I heard Sister White say it this morning, that there was any question about that. I did not know there was any question about our bonds; that there was any doubt about the validity of our bonds, or the way in which the securities were arranged. I never heard of it till day before yesterday. Judge Arthur arrived about that time, when I presented the matter to him and he was very much surprised, and so we had no time ^{that} ~~at~~ this thing was to be brought up here in this Conference, nor we would have had the whole thing here, everything, here, all the papers, deeds, and mortgages and everything else. And I want to say to you, that if this Conference will vote to pay the expense of the publication, we will have published and sent to every single one of you a complete document, and we will go more than that; we will have them published and sent to every single Seventh-day Adventist on

the face of the earth, a copy of our mortgage, and of all the papers pertaining to this bond issue. Now I would like to have you accept that as a proposition. I found out late last night, that there was expected to be printed and presented here to-day, a fragmentary copy of the securities of the mortgage, of our bonds and I learned very late last night of that thing. So I went to Brother Jones, and told him I thought it was most unfair, to publish and send out to the world here in this way, a fragment of our mortgage, and if anything was to be published there should be the entire document, absolutely the ~~complete~~ entire document. But I understand that it is said by those who brought this fragment, that this represents all that is material. How do I know that? And I have not selected this matter. It has been culled out, selected, and brought here. Now that is a thing I don't know anything about. The Board of Directors of the Battle Creek Sanitarium are willing ~~for~~ that the entire document shall be put in your hands and a copy ~~of our little books~~ ^{printed and} sent to every delegate and every Seventh-day Adventist--as many as you want to pay for. There is no reason why you should not have it. It is a public document, on record in the City of Marshall, where anybody who wants to see it can do so, and it is prepared for public inspection and investigation so it will bear public investigation and public inspection. What is a bond good for, if its securities are not good? When we were preparing these bonds, we took the most extraordinary care to see that our securities, our bond, was prepared in such a way

that it would stand the inspection of the shappest financiers. It might be of interest to you to know something about the matter. Before going into that, I want to say this thing : that it seems to me it is most ungenerous, --you forgive me if I say this thing-- and most unexpected, and most unusual, that a financial instituion that is doing business and has credit and standing with the world supported A number one, and has the confidence of banks, and of financial men, and has the confidence of the Illinois Trust Company, who have investigated the whole thing, that this financial concern shall be obliged to stand up on a public stage and have all its financial clothes removed, in the eyes of the public, and the newspapers and everybody. That thing is sometimes done, but when, and under what conditions is it done ? It is done when there is strong evidence of mal-feasance ~~in~~ office; when there is strong evidence that men are performing fraudulent acts and are guilty of criminal things. Then the Court demands that those men shall stand up in public and be undressed and inspected. That thing is not demanded except under those conditions; and under these conditions ~~men~~ ^{are} men who will make such a complaint ~~is~~ required to give bond that they will pay the court expenses for that investigation in case in case it should prove that there was no occasion for it; if the parties complained of were innocent. Now I want to ask, before you proceed any further, with this investigation of the financial status of the Sanitarium, in this public way, and of the integrity of the men who are connected with it--I want

to ask that you give bond to pay the cost--I dont mean the money cost, that is a small thing--but I want you to give bond to pay the cost. I will tell you what that cost is, and just what I ask of you. In the first place, the damage already done. ~~But~~ Have you read the Sencisco paper, the "Call",? How much do you suppose that is worth to our financial credit, how much does that help the financial credit of the Sanitarium, how much does it help the value of our bonds, to have it published all over the United States that there is general dissatisfaction in the Seventh-day Adventist denomination in relation to the Sanitarium? Now I dont know that it is true. I dont believe that it is true. I dont think that it is true atvll. There are a few men that have become dissatisfied and have been spreading discontent, have been sowing the seed of discontent, spreading discontent ~~most~~ most industriously. One man told me that since he had been here, twenty delegates had come to him and asked him, "Are the bonds fraudulent?". And one man said to me that one of the members of the General Conference Committee said to him, "Doctor Kellogg is a rascal, and he is ~~us~~ such a rascal that this man could not be induced to come to me and give me an opportunity even to explain all these things". I have had no opportunity to offer any explanation. Judge Arthur has had no opportunity to offer any explanation. The statement was made to us : "This is too bad. Dr. Kellogg is a rascal". This thing is so bad that it must be brought before the Committee, Now I wish to say that under these circumstances, what I ask is that you make

a thorough investigation, and you go to the bottom of it, and if you find that Dr. Kellogg is a rascal, and that Judge Arthur is a knave, and a rascal, then I ask that you publish that thing to the world; for it is time the world found~~out~~ it out; it is important that the world should know it; for I am in a position to do an immense deal of harm as a rascal, and Judge Arthur could do a vast deal of harm as a knave. I know it makes you feel bad and almost makes you sick to hear me talk like this; but it is talked about everywhere under the breath and behind the door, and the time has come when it has to come out.

The Chair : You who were not here yesterday perhaps are not aware that so far as the Conference is concerned this matter was brought forward at Judge Arthur's request.

C.H.Parsons : Judge Arthur asked me to request that he have ^{make} time to ~~bring~~ this matter clear to the Conference.

The Chair : It was sprung on the meeting by a member from the floor who had had this conversation with Judge Arthur; so that the Conference had nothing to do with bringing this forward. So much for that. Now another thing: I think that it is not the thing on this platform, before this Conference, to deal with street-corner gossip.

Dr. Kellogg : I will not deal with street corner gossip.
The Chair :
It seems to me that the courtesy extended in this matter of making this special business, we ought to deal with the simple pure business on a proper plane.

Dr. Kellogg : I'll talk business, nothing but business. The statement I have made justified Judge Arthur---he had heard of all these things, and men were coming to him, 'Judge Arthur, what is it about the bonds ? "--these things justified Judge Arthur in making his statement. This matter had been brought up and put into the hands of a committee, and this committee requested that Judge Arthur and I appear before the Committee and make this Statement, and that was the first we knew of it: that it was in the hands of a committee.

C.H.Parsons : May I explain a point there ? The Doctor was not requested to come before a Committee; and Judge Arthur was not requested to come before the Committee. We simply asked the privilege of counselling with these brethren over matters and that invitation was not made until last night, after this was all over with.

Dr. Kellogg : Well what is the difference between asking Judge Arthur and me to counsel with the Committee, and asking us to come before it ? It seems that they should mean the same thing. But in any case, as I understand it, --it may be that I misunderstand it--finally this matter was in the hands of a committee, for them to investigate and it was being talked all about to-day among the delegates,. Let me ask---I want to do this thing square--if this is street corner gossip I'll drop it--but how many of those delegates, before Judge Arthur's explanation yesterday, had heard there was as serious question about the bonds ?

The Chair : Before that question is put, I wish to explain what I meant by "street corner gossip", and as to these reports about calling men 'rascals', and that sort of thing. Now I ~~think~~ have never heard men talking in that way, and that is not the thing, and it seems to me that language is street corner gossip, --that is what I referred to; not that there has been nothing said about the bonds or the security, but that sort of thing.

Dr Kellogg : I wish to say, Mr. Chairman, that I will deal with no street corner gossip; I have not been associated with the gossips in this town; and I know that no street corner gossip *that* *was* said to me--for it was *said to me by* an honorable delegate--who is sitting here on this floor now, and who personally heard the statement that I have made. Now that is true: that is not anything new: I have been hearing that thing for some little time. will just tell you why this matter came up, and why Judge Arthur was willing to make his statement. Judge Arthur and I consulted about it when we heard of this thing, and that the integrity of the bonds was in question, and his integrity and my integrity was in question, and we said "We will appear before no Committee; as this thing is talked about everywhere, we will appear in public, and have our investigation made in public, and if we are rascals, we are willing to be held up to the public as rascals, and if we are guilty of any fraudulent practise, or of any neglect, in this thing, we are willing that that shall be held up before the public, but I want to say it is just, that when that thing has been done, whether privately

or done here in this convention,--it is just, that after an investigation has been made, and you find that there was no foundation whatever for all this disturbance, and for all these charges, it is right and just that there shall be a full vindication, and a fair honest statement with reference to the facts . Now that is all I ask. But it is fair and right, I think, that that should be done. And that the statements which have been made with reference to these bonds, which have been called in question and have been held up as unquestionable--this damaging thing --- financial credit and responsibility is one of the most ticklish and delicate things in the world, and when that thing has been called in question, in a public way like this, and has been put into the newspapers, it is necessary that something shall be paid for that, and that some damages shall be paid, and what I ask is that when you have investigated this thing, and know that there is no foundation for this, and that the thing is sound and right, that a statement to that effect shall be published in every Seventh Day Adventist paper.

Now I demand that, and I ask that you will grant that, for anything else than that would be a shameful abuse and an outrage. I ask that a vindication be made when you have investigated---if you know this thing is right without giving us an opportunity to explain--- that you should publish a plain, straight statement, that the thing is sound, and that it is right, if you find that it is sound. If you find that the thing is unsound and fraudulent, and that a contemptible advantage was attempted to be taken of our people, that you should publish that thing to the people.

Why, my friends, You can not investigate this thing, you can not possibly investigate this thing so minutely and so carefully as it has already been done. This thing has been investigated more carefully than you know how to investigate it. When an honest Christian Judge like Judge Arthur---for fourteen years a Circuit Judge [Judge of a Superior Court], an accomplished attorney---has spent six months in taking great pains to prepare this thing as a Christian lawyer ought to prepare it; when it has been subjected to the sharpest and keenest financiers of Chicago, some of the sharpest, keenest financiers of the United States, and they have investigated it from the standpoint of investors, of men who had money to invest, and with the expectation of investing themselves, and of recommending other people to invest,---when that thing has been done, do you think you can sit down here for half an hour or an hour or two, looking over this thing---men who are not lawyers, who are not familiar altogether with commercial rules and regulations and practices,---do you think it is possible for you to make an investigation that will be more thoroughgoing and searching than others have made? The only thing possible for you to make is mistakes.

I knew I had got to meet criticism on the preparation of this bond. I knew I had to meet criticism; but it was not your criticism

I was afraid of. I assure you that it was not y our criticisms I was afraid of. The criticism I wanted to meet was the criticism of the courts, the criticism of the Supreme Court of the United States was what I wanted to be ready to meet, and that is the sort of criticism that is worth something.

What did we do? I found we had this thing to do. I went to Chicago. I went to the largest trust companies in Chicago. What is a trust company?---A trust company is a financial concern which makes it its business to investigate the conditions of bonds and mortgages, to investigate securities, and then to act as trustees; that is to say, to the public that we have investigated the securities, and, while we do not guarantee anything, because we do not become financially responsible, we do say that we have investigated it, and we believe it to be as represented, and we will represent the bond-holders, we are willing to represent the bond-holders in looking after the collections of interest, and in looking after their interests, and acting for them.

Now when a man takes a mortgage or a note, he does not have to have a trustee ^{in the case of} ~~in the case of~~ an ordinary mortgage or a note, because he attends to the thing himself. But when a hundred people are interested in the mortgage, there must be some person who will act for them all; otherwise there would not be any concert of action. And so the statutes of States create these trust companies. They have to go to the legislature and get a charter, and this charter which they get indicates that they are men that have been invested by the State authorities, and are recognized as being competent men, men who are qualified to decide matters of that sort.

Now I do not know that Judge Arthur told you anything about the Central Trust Company of Illinois. Did he tell you who the President

of the Company is? No, I presume not. The Central Trust Company of Illinois has a paid-up capital of five million dollars. That is mentioned in the statement of our bonds, so that people will know that they are people of some consequence, and people of some financial interest, and accustomed to handling large funds.

Now the president of this company, and the men who took a special interest in this thing was for four years the Comptroller of the United States Treasury,--Mr. Dawes, President Dawes. He is the President of the Milwaukee & St. Paul Railway. I went personally to this man, and took him into my confidence. I told him all about our affairs, and he seemed to be interested, and he said, I will take hold, and I will help you. He is one of the men that God raises ad up to help us in our emergency. We have had a fire, and something to do the last year, and this is one of the men that God sent to help us. Now Mr. Dawes is Comptroller of the Treasury.

Mr. Dawes's assistant, who gives special attention to trust matters, is Mr. Murphy, who was for four years Assistant Comptroller of the Treasury, and at the same time professor of Commercial Law in the University of Washington, the professor of Commercial Law. He is a doctor of laws, and a man of very high acquirements. He is a man that the United States government entrusted to carry to the Rothschilds twenty millions of dollars, and it was his name that made those bonds good. He spent six weeks signing those bonds. That is the second man that took this matter in charge. Those two men sat down, and with the Vice-President of the Bank, investigated this whole question. I said to them, we want a bond that is so good that there never can be the slightest question on the part of the men who hold our bonds that it is not all right. They said, We have spent six months in preparing a bond that we can use in such cases as yours. We have spent much time in carefully going

over all the possible legal questions involved in preparing that bond. He said, I will let you have a copy of it. So he had it copied off. Did not charge me a ~~minimum~~ cent for doing it; and then he sent it along with an attorney, one of the leading attorneys of Chicago, who came up to Battle Creek, and sat down with Judge Arthur and investigated the matter, to see if it was all right. He was a man that they trusted, and we trusted. They paid an attorney \$200 to come to Battle Creek for that thing.

Another man, a financial agent of the bank, was sent up to study our securities, and get our record book. Did the Judge tell you about that? I guess not, perhaps. He took our record book, of all our proceedings,---went back to the beginning of our Association, and sat down there day after day, and read every single line of all the minutes of our board meetings. I told him he would find a great many ~~many~~ interesting things. He said, All right. He would take an interest in it. And he sat down for days and days and days. He did nothing but read, and he read every single minute of our board meetings, from the beginning of our Association, every line of it. And then he took our books, all our books, all our notes, all our deeds, everything we had, everything,--he went ~~through~~ it all, and he made an elaborate report of it to the bank, to see whether we were all as we represented ourselves to be or not.

Now it was not until after the bank had done this thing, and gone through this most thoroughgoing investigation, that they were willing to recommend our bonds, to say that this is certified to by this trust company. When we had done that, we thought we had done everything we could do. Judge Arthur then attached his statement to our bonds, and he said that he had conscientiously---it is on the prospectus, a statement from Judge Arthur,---that the inter-

ests of the bond-holders had been most carefully ~~concerned~~ considered, and carefully conserved; that every care and precaution has been taken that the interests of the bond-holders are carefully protected. Now that is the statement that Judge Arthur has made, over his name.

Now, my friends, I want to say to you, that when we come here ~~from the railroad~~ to this town, two thousand miles away from home, we find the air all full of disturbance,---the bonds are not good, the credit is not good. I heard one say that he understood it was not worth five cents on the dollar; that the whole thing was fraudulent anyhow. The bond-holders could never get their pay, could never get their interest, and all sorts of complications were involved; that it was a regular cut-throat arrangement, a regular scheme to defraud the people who purchase the bonds. I wonder, I wonder that those who were bringing forward these charges had not improved opportunities in Battle Creek to call upon Judge Arthur, to call upon me, and show to us our fault, and show to us where we are going astray in doing such wicked things as that, and show to us our error, or our mistake, whichever we had made.

Now I do not wish to say anything more about that; but I do not want to cast any reflection upon anybody. Only I say I am surprised that this thing should come out in this direct public way first of all; for certainly we would have been glad to have had it looked at in a private way; because it is not a proper thing to have a financial institution stand up in public, and take off all its financial clothes, right before the public, that may misinterpret and misunderstand things. It is not a fair thing. But since that thing has been done, I want to say to you that I am here, and now I want a thoroughgoing investigation; I want this thing torn up from the bottom. I want it exposed from the bottom, and I want everybody to know everything; and I do not want any partial statement

so I requested Brother Jones that he would give to me this statement, and lock his type up in the vault. He has very kindly done it. As President of the Sanitarium Board, it is a wrong thing, an unjust thing, and a thing that we will not permit if we can help it, to have an ~~impression~~ imperfect and an incomplete statement with reference to this, sent out to the public; but the whole statement you may have, and just as many copies as you want.

I want to say another word: This General Conference has an attorney, Judge Arthur. Who is he?---Judge Arthur came to the Sanitarium some years ago, a sick man. At the Sanitarium he became acquainted with our people, and with our truth, and with our principles. And he came afterward to the St. Helena Sanitarium, and got further acquaintance, and he came back to Battle Creek, and he finally took his stand, because he was won by this truth, through what the Sanitarium did for him. ~~He~~ So he is a Sanitarium convert, if you please. We are proud of it.

Now, Judge Arthur has been for a number of years the attorney of the general Conference, ^{if} ~~from~~ this General Conference wants legal advice, who is the proper man to give it to them? If you think Judge Arthur is not the proper man, and you can not rely upon his ~~judgment~~ work, and upon his findings, and upon his statements, who are you going to rely upon? Will you say, Oh some attorney around the corner. Why not employ him for your attorney? Why do you employ a Christian Judge and a Christian attorney in your confidential affairs, unless you have some faith in him, unless you believe he is honest and honorable. I want to say to you that I trusted Judge Arthur sufficiently so that when it came to the matter of these bonds, I said to him, "Judge Arthur, we want this thing made so secure that no bond-holder will ever enter a word of complaint, and

that no bond-holder can ever lose anything that he puts in here. A
And I believed he would do that thing; and so I never read this
paper until this morning, until to-day, the first time I ever saw
it, this copy, which I told you about, after the bankers in Chicago
gave me, in the bond which they had prepared for the protection
of the bond-holders, and which they could recommend as ~~secure~~
secure and safe, and a thing that would make good and marketable
bonds. And I looked that over, and I thought that it was somewhat
lengthy and verbose in portions, and suggested some parts that I
thought might be omitted, perhaps some little suggestions of places
that might be condensed, and then I passed it over to the Judge,
for him and the trust companies, the attorney of the banks to fix
up as the law required, because I am not a lawyer.

When I go to a lawyer I take his prescription. When you go to a doctor you take his prescription. I want to say to you it is just as right, and just as fair, and just as consistent, and just as sensible for you to demand of me that I shall bring forward from Battle Creek the prescriptions, my prescriptions that I give to the patients, and explain to you all about why I gave a fomentation to this man, and why I gave a hot and cold application to the spine to another man, as it is to ask Judge Arthur as a professional man to bring all these legal technicalities before you and ask you to sit here as judges to criticise them, and to say whether they are right or not. Brethren I want you to think of that question, to think what sort of position you put Judge Arthur in when you demand that he ~~put~~ bring his work here for your criticism. What do you mean by such a demand? Do you mean that Judge Arthur is incompetent, dishonest, or that you are better lawyers or judges than he is? What do you mean?

W.T.Knox: I believe it is perfectly proper for even a layman to ask the privilege of investigating a document and that without calling in question the ability of the one who drew it up, though it may be drawn up properly, it is the privilege of every one to question whether that is the kind of mortgage he wants to deal with or not.

J.H.Kellogg: O, certainly, certainly. That is right. But that is a very different thing from calling a man before a public assembly and ~~like~~ before the entire public to have his work inquired into.

The Chair: I must say again, this was not done. Judge Arthur spoke here by his own request. Let us please have this thing stated rightly.

J.H.Kellogg: My understanding is that there ~~are~~ was a brother

over here---at any rate I will state this: Elder Underwood said to me this morning that he heard these rumors going about, and that he made the motion--asked that Judge Arthur might explain to us all these matters which were so much discussed.

R.A.Underwood: I did not make the motion. I spoke with Judge Arthur concerning the matter, and after a few moments conversation ^I ~~we~~ said I thought it was just and fair that the delegates should hear him state the basis of the bonds, and he said to me that he did not care to go before any committee and state it; but he wanted to state it to the audience himself, to the delegates. I said I thought it was right, and it was for that reason that I asked that he have the privilege. I did not make the motion.

J.H.Kellogg: I would like to know whether Judge Arthur went to you or you to him in the first place.

R.A.Underwood: I spoke to Judge Arthur.

Dr.J.H.Kellogg: Well I would like to inquire how many persons there are here who who have heard the Sanitarium bonds called in question. How many are there? Hands up, of those who heard the Sanitarium bonds called in question, here on these grounds. Twenty-one, well that is quite a number. One brother told me that twenty people had spoken to him alone. So I think that this thing has been talked about to quite a number, and become a public matter, and required a public explanation. I am speaking now not with reference to the past, ~~xxx~~ but with reference to the future, with reference to the consistency of calling your own lawyer up here for investigation of his work, to find out whether he has been doing the right thing or not, and find out whether he is competent or not, or whether he has been properly protecting the ~~interests~~ interests of the people or not--that is what I want you to think about. Any way this thing is now a public matter, and in any way whatever

that you want to investigate this thing, excepting in a star chamber-- I will have nothing at all to do with that; but in any kind of investigation that is open and public, and that the whole people may know ~~of~~ all about, I am ready to enter upon that investigation.

Watson Ziegler: I want to ask if it is not the proper thing if you have an attorney doing some business for you, for you to investigate all that he does after he has done it. Do not all people do that where they look after their own business? That is the idea. This matter that was brought before the people in the manner it was after he went upon the stand voluntarily to be questioned, then when folks question him because they want to know about certain points they knew nothing of or had not even heard of until they were mentioned there.

J.H.Kellogg: Perfectly right, certainly. But you see that is the first time Judge Arthur had been heard.

I want to say a few words now about the Battle Creek Sanitarium.

R.C.Porter: Will you tell us whether it was in your mind at all in the shaping of this new corporation to receive those bonds, and make the lines to take it out of the ~~human~~ denominational ownership? Was that in mind at all?

J.H.Kellogg: No, no. I will come to that. I might as well speak of it now that you want it, while we are talking about the points. There were some note holders---

W.A.McCutcheon: I should like to inquire whether there had been any opportunity or counsel of our brethren who authorized the issuing of these bonds, authorized the bonding of this institution by our people, before this was done?

J.H.Kellogg: I will answer your question in just a moment. In the first place the trustees have a right to bond. In the second place, it was placed before the council at Battle Creek and the

Council voted that the trustees should be encouraged to do it, and should feel at liberty to do it, and to dispose of their bonds wherever they thought best; and we simply proceeded to make these bonds, and make them good. That was at the last General Conference Council, held in November.

C.N.Woodward: What bodies of men composed the Council?

J.H.Kellogg: This council was the General Conference Council that was held in last November, and it is composed of the Conference Presidents. The matter was presented to them, and we have acted in harmony with the action taken by the Council. You saw it published in the paper, did you not?

A.G.Haughey: I think there are a number that would like to know what body of men authorized or requested the Sanitarium ~~ka~~ Board to rebuild in Battle Creek, or encouraged it to rebuild.

J.H.Kellogg: Suppose we take that up just a moment later. But I would just as soon say now, it was the Union Conference Presidents, and council of Union Conference Presidents that was called after the fire. They were summoned in from all over the United States, and nearly all were there. There was one from the South, and one from California who were not there--the rest were there. The matter was submitted to these brethren, and they thought it wise to rebuild; so we have rebuilt.

A.G.Haughey: Were the plans that were finally used in the construction of the building, the ones that were under consideration, that were given at the time the council decided to have the institution rebuild in Battle Creek?

J.H.Kellogg: The same plans, yes, sir.

H.W.Cottrell: Doctor, I would like you to state to the Conference the conditions on which the Union Conference men, and the local presidents, and General Conference Committee, consented to

allow this; gave their consent, or rather favored the rebuilding, inasmuch as Brother Haughy has brought out the question involving the Conference Committee, and I would like to have the conditions stated on which they gave their consent.

J.H.Kellogg: I do not know that that question was involved in the other question. It was the mere fact of rebuilding; but at the same time, I think it ought to be brought before the Conference.

H.W.Cottrell: I am interested to have that brought out, inasmuch as this was brought up.

BK. KXXX J.H.Kellogg: We will bring it up later. Do not forget to have it brought up; do not let me forget it. I think it ought to come up.

Now about the Battle Creek Sanitarium; whose is it? In the first place as Brother White was telling you this morning, it was incorporated as a stock company. This has got rather stale to me, because I have gone over this story at every General Conference for a great many years, until the last one or two, and some of you may not care to hear it, and you can think of something else. Those of you who have not heard it before may be instructed to know it.

The Battle Creek Sanitarium was organized as a stock company. Every man who paid twenty-five dollars owned one share in the Association. He had that proportion of the profits that that one share represented. At the end of the first year a dividend, a ten per cent dividend was declared, because it was a stock company for making money. Now Brother White was ill at the time the Association was organized; but he recovered sufficiently at the end of two years to look around, and he says, Brethren, this is not right, this is not right. We should not carry on this thing for profit;

There are poor who need assistance. There are buildings to be erected, and we ought not to carry on this institution for profit, and we ought to reorganize, or rather we ought to get the stockholders to assign their dividends. So Brother White did two things. I was a boy at that time, but I was connected with the institution all the way. I was deputy treasurer. My father was treasurer, and I was deputy treasurer; so I have been considerably attached to the institution in one way or another almost from the very start. Brother White set me to writing letters to all the stockholders everywhere all over the United States, requesting them to assign, to make an assignment of their dividends to the Board to be used for charitable purposes. That is one thing that Brother White did. Almost all of the stockholders sent back the blanks which we had sent out to them, with their names signed, saying, We assign all the earnings, all the dividends to the Board to be used for charitable purposes forever.

Brother White did another thing. He advertised in the REVIEW; he wrote an article and advertised for every stockholder who did not want to fix his stock so that it was a donation, to call for his money, and said that we would pay them the money back. Elder Loughborough is here; he will remember about that. Besides myself, he is the only man who was there, who is here now. Perhaps Brother Lane remembers about it. Well, a number of men sent in and demanded their money, and Brother White raised a fund, you remember, Brother Loughborough, to pay the money back to those who did not wish to leave their stock as a donation. He made it very clear that it must be left as a donation for ever; and those who did not want to make it a donation, should call for their money. Brother Sanborn of Wisconsin had put in quite a little money, about all he had, you remember, Brother Loughborough, because it was going to be

a source of income to him. He could not afford to leave it all there, so he called for the money. Brother White raised the money, and I remember paying seven hundred dollars back to him. Brother White supposed that would settle it because their charter was good for thirty years, and Brother White never supposed that twenty-eight years after that we would have to reincorporate; he never dreamed of such a thing. Brother White thought the Lord would come in five, or ten years at the longest, and ~~he~~ never dreamed that our charter would ever expire; but we came up to the end of the thirty years, and our charter expired, and we had to have a new charter.

Well, before it expired, we began to look around for a new charter, for a new statute, under which we could incorporate; and we found there were two; there were just two laws under which we could incorporate. One law was very free and liberal, and was satisfactory in every way; but it did not permit us to hold over ~~an~~ \$100,000 worth of property. Well, our property was too big; the basket was not big enough for the contents; so we could not do it, we could not accept that. There was another law under which we could incorporate, and this law gave us an opportunity for unlimited capital; but the earnings ~~must~~ must all be expended in the State of Michigan.

Now I said to our attorney, "We will not accept such a proposition as that. We can not do it. We must have a law for ourselves, which will enable us to spend our earnings where we like. So our attorney drafted a law such as we wanted, and drafted a charter such as we wanted, prepared a bill to present before the Legislature. but we could not get it through; and for four or five years we tried to get that bill through, and we could not; and so finally, when our charter expired, and we had to have a new charter, we were compelled to organize again under this law. So we put an amendment to the Articles of Incorporation, which permits our Board to reincorporate whenever there is an Act under which we can incorporate more advantageously. But we had to accept that just as it was for the time being.

C.F. Bollman: Then you incorporated under the Act compelling you to expend all the earnings in the State of Michigan.

J.H.Kellogg: That was the only Act that we could incorporate under; but we put an amendment to the Articles of Incorporation, that will ~~now~~ allow us to change to another Act as soon as there is one more favorable. Well, we will be able to get one, I feel confident, within a few years; but we had to take that one just as it was for the time being.

Now we consoled ourselves with the fact that we had a large debt to pay, and that we had the Medical College to support, and the visiting nurses' work to maintain, and a large educational work to do; and we imagined that we would not find much difficulty, for a few years, at least, in expending this money wisely within the State; and that, by doing this educational work, by training physicians and nurses, and sending out these as trained missionaries to foreign fields, it would be just as though we sent the money, ---especially as had to pay out money in some place for training these workers.

Well, in order to assist the situation as much as we could, we set apart the Food Company by itself. We incorporated that under another Act. This Act under which we incorporated the Sanitarium was an Act which exempted us from taxation; and that meant the saving of \$5,000 a year, and many other things besides. For before, while our institution was an ordinary commercial institution, it was continually liable for suits for malpractice. People were coming in, and putting up jobs on us. There has not been a time in the last thirteen years, there has not been one minute, that I have not had a suit for malpractice on hand; and every single one of them was a trumped-up case, a manufactured case, pure and simple. I am being sued now for malpractice. A woman down in Chicago is ~~now~~ suing me for

~~insurance~~ \$20,000 damages now. What do you suppose it is for? A woman who came to the Sanitarium on purpose to put up the job,--- a professional on that thing. She gets thrown off the street-cars every little while, and gets \$5,000 damages from the street-car companies. That is her business. That is the way she makes her living. She came to the Sanitarium, and she had an electric bath, and she claims that she felt a sudden electrical shock, and that her hands turned black, and that she had a terrible time otherwise, and that she has been paralyzed ever since,---that is, that she has been partially paralyzed,---that she does not feel as well as she did before. And so she has sued me and the institution, because she says the bath-girl gave her more electricity than she ought to have had, and it made her hands turn black. It was her heart, not her hands.

Now the Sanitarium is organized so that it is protected against that sort of thing. In the old days, the Sanitarium was simply a target for this sort of work continually, and I had all I could do to fight these people off. Why, a woman came to me, and she said, I have got a broken rib. The bath girl, in giving me a massage, has broken my rib." With ~~her~~ she had brought a doctor, who gave the same testimony. But at that moment it occurred to me that I could thwart that scheme, and I said to the ~~Doctor~~ lady right off, without giving ~~her~~ the doctor a change to confer with her,---I said to the lady, "Where is the pain? Where is the injury?" and she said, "Here;" and I said to the Doctor, "Which rib was broken?" And the doctor said, "The fifth rib." And I said, "Doctor, let us see where the fifth rib is; and then we made preparation, so that we could. Well, the fifth rib was

here, while the pain was there[indicating the distance between the rib and the pain], you see, so I caught the rascals in that case. I did not give to them any opportunity for collusion. For years I have had to watch that thing, and study that thing, ~~mm~~ in defense of the institution, not knowing what time a suit is coming down upon us for malpractice.

Now when an institution is incorporated under this charitable Act, exempting it from taxation, it also delivers the charitable institution from suits for malpractice. It puts all these suits on the Doctor. So I have them all now. This relieves the institution. So I take care not to get rich, because the minute I should get rich, if I should get rich, I ~~mm~~ should immediately have to pay a whole lot of these miserable bills. The only safety for me is to be poor, and to be awfully poor, all the time; and that is what I mean to be.

Now we had to incorporate under this kind of a charter, you see, for the protection of the institution. We were obliged to do it. We tried to find whether there was any other way for us to do it, and there was no other way. But the Food Company, in order that the Food Company might be free, we separated that from the Sanitarium, and organized a separate company for that, and said, "We will pay taxes on the real estate and machinery, etc., of the Food Company; we will pay taxes on that, for the sake of having the earnings of it to use where they can do the most good, in that particular lines. Of course we might have included that under the same Act and on the same plan, as the Sanitarium; but, as I said, in order that we might have it free, we put it under

another Act, and went on paying our taxes; and we have done that continually.

Well, we finally got incorporated. Now came the question of settling with the old stockholders. The claim was then made, Now Dr. Kellogg is going to steal the Sanitarium. Now just watch him. Some of the stockholders said, He has defrauded ~~us~~ us; ~~that~~ because when the old stock was put in, it was worth \$25, and now it is worth \$300. Every single share of stock that was put in thirty years ago, at \$25, has, by the earnings of the institution, come to be worth about \$300.

Well, that seemed to be a great temptation. Here were men who never put a dollar in it, but their fathers and their grandfathers put that money in, and they had inherited the shares of stock, and they raked up the certificates from the strong-box, after their father's ~~in~~ were dead, ---men came down, and threatened us with suits; and all sorts of complications ~~arose~~ arose; but we had to surmount them all.

Now what did we do? Did we defraud anybody? Did we play any trick upon anybody? It has been generally spread about the country that we did; that we stole the institution. I will tell you what we did. The law under which the institution is incorporated, provides that when the charter expires, the Court shall appoint a receiver, and that the receiver shall wind up the affairs of the institution, after the expiration of three years, and sell it out to the highest bidder, at auction.

Now, you say, "Why not turn it over? Why not buy it out? Why not get the stock transferred?" Well, first, half the stockholders were dead, or, at least, had lost their stock

and could not find it. How could you deal with the other half? You could not settle with them. Years and years must pass before you could have settled it in this way.

Another thing: Where was the money to buy it with? We would have had to go to work, and make another debt.

Another question: Why should anybody buy it out? It was about like buying a crippled, broken-down horse. How much would you pay to a man for a crippled horse he offered for sale, in order that you might have the privilege of supporting him? You would ask the question, "How much can he do?" The answer would be given, "He can do nothing." How much can he earn?" "Nothing at all." "Well, what is he good for?" He is good for nothing; he is simply a crippled, broken-down animal that would have to be kept." You would want to be paid something for boarding him, would you not?"

Now the Sanitarium was a parallel case. So far as I and my colleagues were concerned, we gained nothing by any such transaction, because we simply toil in the institution to build it up. It was simply a burden for us to carry on our shoulders; and so, why should we pay for it?

S.H.Lane: Doctor, the stockholders never expected to be paid back.

J.H.Kellogg: Some of them did.

S.H.Lane: I think the majority did not.

J.H.Kellogg: There were some of them that demanded their money, you know. But I was only answering the question, Brother Lane.

Now we could not secure it for the owners; we could not get an ownership of it that would be legal and a sound title,

by transferring the stock, because ~~many~~ ~~and~~ so many of the stockholders were dead, and we did not know where the heirs were, and we could not find many of the heirs, and a great many, besides, had lost track of their certificates; and so that part of the title would be shady, don't you see, because the certificates had to be gotten from every single stockholder, before the whole thing would be secure.

We finally made up our minds that the only thing to do was to allow the law to wind up up. But there was an awful danger in that thing, and that was that this property had to be advertised to be sold at auction at Marshall; and our institution and good will and property had become so valuable that wicked men were looking at it with wistful eyes; and some wicked men were put up to the proposed sale by backslidden Seventh-day Adventists, who went to New York, and told these men that the property would be offered for sale. So these men sent to our county seat, Marshall, they sent a lawyer there, they employed a lawyer ~~named~~ living there, and asked him to watch, and that ~~was~~ when we were ready to be sold out at auction, they were to be informed. And they were informed after the time of sale had been set; and on the appointed day, down these men came, and there they were, right on the spot, ready to bid us off and buy us.

On the day before, or a couple of weeks before, the auction was to come, R.V.Pierce, of Buffalo, sent his son--- R.V.Pierce is the great proprietary medicine man, a very wealthy man---he sent his son, representing a syndicate,---J.Pierpont Morgan, and a lot of other ~~named~~ wealthy men, they had formed a syndicate to buy---they made the preliminary arrangements for it---

to buy the Sanitarium out, and capitalize it for a million dollars, and make a large sum of money.

Now these men were ready to bid \$300,000, \$400,000, \$500,000,---any sum of money necessary to get this property; because they could double whatever money they put in there; they could more than double it.

"Well," you say, "why did you not sell it to them, and distribute the money among the stockholders?" I could have made myself rich. These men came to me, and offered me \$100,000 cash, if I should keep still; and a salary of \$8,000 a year to sit still and do nothing, right straight along,---a partnership in the business, too. They begged of me to accept these offers. I said, "Why, gentlemen, you could not buy me." "And," I added, "you can not run this institution without me, either. You will find it is a very poor piece of property, if you attempt to run it yourselves."

Well, I heard these men were coming the next day to examine our books, and to learn all about us. They were to come with their lawyer to inspect us, as it were, before they bought us in.

Dr. Kellogg : Well, I knew I had to meet those men at ten o'clock, and I did not sleep much that night; and next morning when I got up, I felt a little troubled. I was pleading with the Lord, to deliver us, because I knew that was something I could not meet. These men had money, and we had not; and it was with money they ^{intended to} swallow ~~us~~ us up. What should we do? Our life work was in jeopardy. When I got up from my bed, ~~my Bible~~ I was so overwhelmed I dropped on my knees, and I begged God to save us and show me what to do. I rose from my knees, I tell you brethren, with a great burden on my soul, an awful burden, and my Bible lay there open by my bed side, as it always does, and the first verse my eyes fell upon, was this : "I will send mine angel before thee, fear not," -- oh my friends, I dropped on my knees again, and I said, "Lord, if you do that, I will be a true man for ever. If you will save this thing, save this institution, I will stand by it for ever, and you shall have all the glory". Well I went down to meet those men an hour or two later, and they went through the place and looked everything over, and then they went into my office, and I sat down with them. I said, "If there is anything more you wish to ask, just ask it". They said they would like to know what attitude I was going to take. "Oh," I said, "I am going to stay here." ~~They said~~ They said "We would like to have you stay here, and we will give you one hundred thousand dollars, an interest in the business, and eight thousand dollars a year salary. I said, "That is not enough. I don't think you could buy me at

any price. "Oh well," they said, "We can get somebody to run this thing;" I said, 'You cant run it without us. You could not carry on the Battle Creek Sanitarium, without the Battle Creek people who know how to do ~~xxxx~~ things.". They said, "We can get them; money will get them". I said, "Alright; you see that door: I will sit down here in my chair, and you go through that door, and you can go through the whole institution, and you can have every man you can buy". I knew there was not a man there worth a cent that they could buy. Not one. And there is not a man to-day that they could buy. Well, they went away. Two or three days afterward I got a letter anda call from a lawyer, from these people, making me a formal tender of \$100,000 in cash and \$8000 a year salary to sit still, and say nothing; and they said "You can go on with your missionary work, just the same. We wont interefere at all. Just go ahead and do just as you are doing, now. Nothing would suit us better. W Well now, the devil might have 'Would not that be a beuatiful thing to do ? These people have money; they will give us all we want. No vhangе at all; everything all right. It just looked all nice, did not it ? A nice proposition. Now brethren, I want to tell you why I did not do it. It is because I want to work with you. IThat is the reason why I did not do it. It is because your work is my work, and because this whole thing is yours just as much as this work. I have not considered that I was helping you; but that you ware helping me in the Battle Creek Sanitarium and in this work. It is my work, and my life, and I could

not sell myself out. I said to my children at the table, to test my little folks, who we have picked up in various places, "I have got a great proposition here, and am offered a hundred thousand dollars for my interest in the Sanitarium. Would you do it?" And they held up their hands, and said, "Oh papa, you would not do that. Why your interest is worth far more than that: that is not much". And so I was glad to know that my little friends are loyal down to the least ~~tiny~~ little tot. I believe they would lay down their lives for the Sanitarium and the principles it stands for. That is the atmosphere of our home. That is the atmosphere of the Sanitarium. That is what we live in there.

We came up to the auction finally, and I must tell you how the Lord delivered us. When the auction day came, there were these men sitting there ready to ~~pay~~ buy it, and take it up. We asked the judge to postpone it. And the judge, knowing all the circumstances, understanding the situation, postponed it. He knew that here there was a time to see something and to take possession of something, so he said we will postpone it. And it was postponed indefinitely. Then the Spanish American war broke out, and Pierpont Morgan found use for his money, buying up war supplies, to speculate on, brass buttons and things. The syndicate was broken up, and I saw it published in the newspapers, that Morgan had gone into speculation on war supplies. I said to our attorney, "Make another appointment right away. Another day was appointed. Mr Morgan was speculating; we had our auction. Of course it was all

published, and we knew that nothing but the Lord could deliver us even then, for there was every man watching. We went down there and oh how we prayed that God would stand by us. We waited an hour and we stood there with the auctioneer upon the block, holding it up for sale one hour. Oh how we watched ~~every~~ every door and every street, to see if somebody was coming with a pocket-book big enough to carry it off, and when the hour struck and we knew we were delivered, I tell you we broke out in praise to God and have been thanking the Lord ever since.

Now I have told you this, not for any praise or credit to myself, but so that you may know how God saved the Sanitarium. I did not, for I could not. We all knew we could not. We knew we were absolutely helpless. Now my friends, we have been brought up against just that sort of thing again and again and again. It is almost our daily experience to have propositions that we do not know how to deal with. In our operating room, in our examining room, ~~wax~~ in our business office, in the Battle Creek Sanitarium and I want to say to you my friends we have situations we know we cannot cope with. And if God did not help us, we are undone. I am glad to tell you that never in all my life, did I go into perform an operation, a surgical operation, without asking God to help me. And God has helped us. And that is the reason why the Battle Creek Sanitarium has a record for surgery that beats the world enormously, beats the whole world,--and it ought to. It is no credit to me: it would be a shame if it was not so; and I know it. Well now, I want to just tell you what the difficulty is.

We must go on a word further. Who owns the Sanitarium now? You own it. You own it. I don't own it. I could not own it. I would not dare to own it, to try to own it. I have got one share, and one vote. I had several hundred shares. The way I got several hundred shares was because I ~~know~~ put in several thousands of dollars, and because there was a good many poor people coming along, and I bought their shares and so I had several hundred shares when the thing ~~went up~~ wound up.

Now, I am so often accused of trying to get everything into my hands, that I think it is only fair you should know the truth, and so I will explain to you at some little length something of the pains we have taken to try to do the very opposite of that, and if I have done it, I am ashamed; I abominate that thing; and don't believe ~~any~~ in any kind of one-man control, or papacy, or anything of the sort, and if you see me doing so, I want you to put your foot upon it. But it is possible that you may think I am doing it when I am not doing it; so I would be glad if you will investigate. When we found we were wound up, and when we were ~~going~~ getting the new charter, the first thing was these old stockholders ~~were~~ ~~to~~ ~~be~~ ~~kept~~ ~~out~~ ~~of~~ ~~the~~ ~~new~~ ~~association~~. But somebody said "They are going to freeze us all out". I want to say we did not freeze out one stockholder, not a single one. But I resolved after the experience I had had for years, there ~~were~~ a few principles we would recognize in our new Association. That ~~were~~ not recognized in any of our old Associations. One ~~thing~~ was, no one should have more than

one vote, because it is a charitable association, and money don't count in that kind of Association. It is brains that count; it is brains and hearts that count in a benevolent and Christian association; and a man in such an association has no more right to one vote than a man has a right to more than one vote in voting for a mayor, and he has no more right to proxy than the ordinary voter as for proxy. If you are out of town on voting day, you cannot send some-one else to vote for you: you must be there to attend to things. I said, We will have none of that in this, so far as we know it was the beginning of our revolution in organization/ I have been battling for that principle ever since. One vote, and no proxy voting, and no multiplied voting. Now we came to the getting out of the old basket into the new, and the first thing was to get the old stockholders in, and we had it put in our ~~charter~~ charter that every stockholder in the old charter should be a stockholder in the new, with one vote, and second, that every stockholder in the old association that had more than one share should have the privilege of assigning his shares, to whomsoever he desired. So if a man had 3 shares, he could assign two of those and keep one for himself; so that everyone of his original shares might be represented in the new Association. Do you see? If a man had ten shares, he could assign nine of them to people, and so his whole ten shares would be represented in the new association. That was not "freezing" anybody out, was it? The question came up, who shall be these people? I knew there were a whole lot of people who would not care to take the trouble to assign their stock. And

they would let it go by, and lapse, so I sent out a circular to all the stockholders, but they said they did not care to make the assignments but sent their stock in to the Board for them to do it. They sent in, authorizing the secretary to assign their stock, for they wished that their assignments would be made by the Board. When we had the annual meeting, we had a whole lot of assignments there ready to assign.

C.P.Bollman : Did not you have to pay for any of the stock at all ?

Dr. Kellogg : No; I shall explain that a little later. So we had a whole lot of assignments to do.

Elder A.T.Jones : Ask how many are here to-day who werer in the Tabernacle that day.

Dr. Kellogg : How many who are here to-day werer in the taber nacle that day when we distributed the stock ? (Hands raised)- Quite a number. Well now, by that means, do you see, we ~~spread~~ spread that stock out; we might have narrowed it down to one-half, of the original stockholders; because the other half was dead But instead of that we had 1400 shares of stock, and about 300 stockholders, and of that 300 stockholders, about half of them have disappeared.

So there were only about one hundred and fifty people living, to get into our association.

D. Paulson: The new association has one hundred and thirty-two ministers in it.

J.H.Kellogg: And I do not suppose that they have invested five dollars in it. We knew you ministers were poor, and so we did this as a trip to get you in. We wanted you in. What for?--Because we wanted your help, that is the reason. We wanted you to help. We knew you loved these principles, or if you did not you were going to, and we wanted you to feel that you were standing with the Sanitarium, and for the Sanitarium, and that it was your institution. So we spread the stock out, so that we have now nearly six hundred persons instead of having only one hundred and fifty. We have six hundred by spreading the stock out.

Now I want to ask you brethren if you find anything in that that looks like narrowing the thing down, and getting the control of things? If you do, I would like to have you bring it right out. If there is anything you do not understand, give me an opportunity to explain it.

C. Mc Reynolds: Then there is six hundred people that own the Sanitarium instead of eight or ten?

J.H.Kellogg: Certainly; and one hundred and thirty-two, --almost a quarter of the people that own the Sanitarium---are the ministers. You are the people. You elect the Board, if you come and attend to it; but the trouble is that you do not attend to it. The Sanitarium is yours, to manage, to control, to boss, to do anything you like with it, if you attend to it. But the Board of Directors is the corporation; the members, the stockholders, make the Board of Directors; but after they are made, they constitute the incorporated body. This incorporated body is created year after year by the

vote of the stockholders, or rather the vote of the members.

Now I will answer this question that is asked: If there was not any stock paid off? No; there was not any stock paid off. Why?---Because there was not anything left over after the money, or after the property was sold, and there was not anything with which to pay stockholders. ; because the property was sold for an amount just enough to pay the debts, and there was not anything left.

Why didn't you pay more than that?--Because it was not worth any more than that for charitable purposes. It was worth more for commercial purposes; but when you are buying anything to use for charity, it has not any commercial value at all. When you can not get any money out of it, it has not any commercial value.

Let me ask you how much commercial value would there be in a contribution box. Now that is what the Sanitarium was. It was a big contribution box, in which helpers, doctors, nurses, and everybody connected with it, make contributions, and the public come in and make contributions, and the contributions are distributed and used. You might just as well pay for the privilege of circulating a contribution box as to pay for the privilege of conducting a Sanitarium. So we could not afford to pay anything but the actual debts, what it was necessary to pay, and that amount was paid; so there was nothing with which to pay anybody.

Any other question? Now I come---

E.W.Webster: Does not the step which has lately been taken, this bonding, make it possible for those who hold the bonds, in case of failure to meet the interest on the thing, to foreclose the mortgage, and take the institution from the hands of those by whom it is owned?

J.H.Kellogg: That is one of the inconveniences of a mortgage; yes, sir. That is one of the disagreeable features of a mortgage.

E.W.Webster: What is the danger of that? Is there any danger in it?

J.H.Kellogg: Well---

E.W.Webster: That is, I mean in this case.

J.H.Kellogg: If you have had a mortgage on your house, you know how it is.

R.A.Underwood: Can they do it before twenty years?

J.H.Kellogg: They can do it when there is default. But whether it shall be done or not is clearly stipulated in these conditions here, these statements that are made here, of which I have told you all about. These conditions here, I never read until to-day; but I have looked them all over carefully, and I confess that they seem to be about the most righteous and just and careful thing you could ask for the protection of the bond-holders. I am not ashamed that these shall appear everywhere, not a particle of shame. This stipulates that if one-third of the interest of the bond-holders at any time come and demand of the trustee that he shall take measures to foreclose, to collect the interest, that it should be done; but it should not be done unless one-third of the bond-holders should demand it, and that the trustees, acting under the instruction of one-third of these bond-holders shall decide whether default shall be made, or whether they shall be allowed to go on.

Now, for instances, here is a railroad that does not pay its interest; but the bond-holders say to them, You go on; we would rather wait a year, and then take your interest, than to blot you out. ^A Now the question is whether the interest is likely to be paid. Well, now, I do not know but that the Judge told you yesterday; but I want to say to you that if we had your cooperation, with your cooperation, there is not the slightest doubt but what this entire debt can be paid by the Sanitarium itself in five years, in five

years every dollar of this debt could be lifted with your cooperation, and you need not raise a dollar. The Sanitarium can earn it. I have never come forward with any proposition before you that you should pass a contribution box to collect money for the Sanitarium. Have any of you had a letter from me saying, Brethren, we have had a fire. Will you not please take up a collection for us to rebuild? Have any of you had such a letter? Put up your hands. Why not?--Because I knew perfectly well that with the earning power of the Sanitarium we could, if we could only get our building in operation again, it would enable us to pay our own debts, build our own building. We have done it. How much of the original money do you suppose is invested in the Battle Creek Sanitarium? How much of the original money? ---About \$30,000 or \$35,000 is all the money that the Seventh-day Adventist denomination have invested in the Battle Creek Sanitarium. All the rest is earnings; and the institution has earned several hundred times,---earned a million dollars. In looking over our accounts a little while ago, I found that the Battle Creek Sanitarium has earned one million dollars. Our earnings have gone on doubling every ten years. In every period of ten years, the gross earnings and the net earnings have doubled, until the last year, the year before the fire, the gross earnings were nearly \$600,000.

E.T.Russell: I would like to ask you a question, because I am a little confused. I recall at our council at Battle Creek, Mich., that you plainly made the statement that the denomination did not own the institution; that it was not an Adventist institution, any more than it was a Congregationalist. I believe that was the expression used.

J.H.Kellogg: I do not think I used that expression.

E.T.Russell: And to-day You said that we own it, and that it

~~the statement~~ is ours . Language to that effect. I can not reconcile the one statement with the other. I am troubled in my mind. I am perplexed. I would like an explanation.

J.H.Kellogg: I would be very glad to help you out. I shall be very glad to help you out. First, you say I said that the Seventh-day Adventist denomination did not own the Sanitarium. Have I said to-day that they do own it.

E.T.Russell: You said it, yes.

J.H.Kellogg: I think I took nearly a half an hour in explaining who owned it. Haven't I made it clear as to who owns it?

Voices: Yes, sir.

J.H.Kellogg: I have explained that about 400 men put their money in there. Many of these original stockholders have died, and the Board has taken pains to distribute their stock to others, and among others were 132 ministers, and there are about four hundred more. I thought I had stated that here. Did I not make this statement here?

Voices: Yes, sir.

J.H.Kellogg: Between 500 and 600 people, are the owners of the Battle Creek Sanitarium. But that is a very different thing from 75,000 people. I said you are among the owners of the Sanitarium. You own it, these 132; you are a part of the 600.

E.T.Russell: Then by the "you", you meant the ministers?

J.H.Kellogg: Those that do own it; you are owners in the Sanitarium. I have explained the detail of the thing.

Now I believe that the Battle Creek Sanitarium is organized on the just and right basis. The men who put their money in there have designated where that money,---how it shall be distributed, where their stock should go, who should own it, and who should represent them. And so the original owners are still there; the original

stock is still there, and the institution is doing a work for the denomination.

Now another question that is raised here; no, it is not another question, it is this question that we are talking about. Is the Sanitarium a denominational institution? Now that depends on what you mean by denominational institution. If you mean is the Sanitarium a denominational institution in just the same way in which the Review and Herald is a denominational paper, why, then I say No. If you mean, Is the Sanitarium a denominational institution in just the same way in which a Sabbath-school is a denominational institution, if you please, in the same way in which a city mission is a denominational institution, in the same way in which any other enterprise instituted by Seventh-day Adventists for doing good in a general way, is a denominational institution, --then it is a denominational institution.

Now here is a man that has got a farm, and he owns his farm. Well, we will say that it is a farm that we had at Battle Creek. We have a farm that is owned by the Review and Herald office. Now that farm raises potatoes, and those are not Review and Herald potatoes; they are just potatoes. But you say that farm belongs to the denomination; that is a denominational farm. All right. But they are not Seventh-day Adventist potatoes nor corn that grows on that farm. That is a Seventh-day Adventist farm that is raising potatoes that are simply potatoes, --common, honest potatoes. The potatoes growing on that Seventh-day Adventist farm are no different from those grown on any other farm.

Here are ten men that are Seventh-day Adventists, that own a grocery store. They do not sell sugar as Seventh-day Adventist sugar. And of course they would not sell hams nor tobacco; but

the different kinds of produce, and the cheese and the clothes pins--- no, they would not sell cheese either. Now those are not Seventh-day Adventist goods; they are simply groceries.

Seventh-day Adventists can do things that are not denominational. I do hope we are brought enough for that. Are we so narrow that we can not do a single thing that is not ~~more~~ sectarian? Have we got to be so narrow that we can not do one thing that is not sectarian. Must I put on a Seventh-day Adventist fomentation when I treat a patient? or perform ~~a~~ Seventh-day Adventist surgical operations? I do not believe in being so narrow as that. The Battle Creek Sanitarium is an institution that is owned by Seventh-day Adventists, which is controlled by Seventh-day Adventists, and which is operated by Seventh-day Adventists; what for?---Not for the mere promotion of Seventh-day Adventists interests, not simply to promulgate Seventh-day Adventist doctrines, ^{or} ~~just~~ to promote the interests of Seventh-day Adventists, but for the cause, for the uplifting and the advancing of the cause of humanity, for the glory of God and the good of men. That is what it is done for.

Now suppose that a half a dozen ~~man~~ brethren should get together and organize a temperance society or an anti-tobacco club. Is that necessarily a Seventh-day Adventist temperance society?-- Not necessarily so, because Seventh-day Adventist temperance is not any different from any other temperance, so far as alcohol and tobacco are concerned; it is just the same.

When we have treatment-rooms in a city, you would not put out on the sign board, Seventh-day Adventist treatment-rooms. You would not want to do that, would you, Brother Russell?

I remember a brother at one time when we were organizing the Sanitarium, we were talking about the name? What shall we call the name? And I remember a brother who suggested that we call it a

Seventh-day Adventist Sanitarium, and he insisted that we should call it the Seventh-day Adventist Sanitarium.

Now I would like to ask how many of you think that is what we ought to do. Is there anybody here that thinks that is what we ought to do. Put up ~~paranormalities~~ on the sign, Seventh-day Adventist Sanitarium. Would it be a proper thing to do? What do you say, Elder Underwood?

R.A.Underwood: I would not advise it.

J.H.Kellogg: Why not?

R.A.Underwood: I do not think it is expedient.

J.H.Kellogg: If that is true, why not tell the truth? Why hide the truth? Why be a wolf in sheep's clothing, or a sheep in ~~wolf~~ wolf's clothing? Why not say to the public that this is a Seventh-day Adventist Sanitarium, so they will all know it?

A.T.Jones: They might think it was for nobody but Seventh-day Adventists.

Voice: Because it is not called for.

J.H.Kellogg: And that is all we do mean when we say it is not denominational. It is all we say on the front door. We say we do not want to put it out in our circulat there, and we do not want the public to think of it in that way; and so we say it is undenominational. That is, it is not a Seventh-day Adventist Sanitarium; it is a Sanitarium, and everybody is free to come, and the reason why you say we will not put that on the sign, and put it over the door, that is the reason I will not put it on the sign. I want to be consistent. I do not want to say one thing in meeting, and say another thing in my office. I do not want to say in my office and to the public that it is not a denominational institution, and then when I get around in the committee with you, say, Well, I say to the public it is undenominational, but we say to you it is denominational.

Now we must say the truth all the time, and the truth is simply this that this is an institution owned by Seventh-day Adventists, and recognized by Seventh-day Adventists as one of the agencies by which they are doing good in the world, which is doing undenominational work. Let people make out of that just what they please to make. They can make out of it what they want to make out of it. I want to say this is a question of practical importance. People say, O it is not a denominational institution--does not belong to the denomination--has nothing to do with the denomination; we never said that in the world. ~~XXX~~

I want to refer to another question, brethren, for you to think about. Take now the Battle Creek Sanitarium, that represents six hundred men, and you are a part of them. These six hundred men stand up loyally and true for this institution, and for these principles, and for this movement, because the principles are a part of the movement. That is the fact, brethren, that is the fact; that these six hundred men are standing here true; and one hundred and fifty of the men have been standing true for thirty years; that is the fact, and it does not accommodate them to be made the body of suspicion. Do you suspect them because they have been working for you all these years? to say to them, You are not the denomination, because we do not own you? This Sanitarium is not denominational, and we do not own it, because we do not own it and because we do not control it, it is not a denominational institution. My friends, that is a wrong principle, to say that because you do not own or control a thing you will not even recognize it, or have anything at all to do with it, and that it is not in the work. The question whether I am in the work or not depends on what I am

doing. The question whether the Battle Creek Sanitarium is in this work or not depends on what it is doing. It depends on what it is doing for you and has been doing all the time. If the Sanitarium is doing a good, a noble work in the world, then when it is done it is denominational in every sense in which you want it to be denominational.

C.W.Flaiz: I think the Doctor stated a few moments ago that the money that was raised for the institutions was paid by the people of this denomination. Is that true, that the money that created these institutions was raised among our people?

J.H.Kellogg: I said that Seventh-day Adventists put thirty-five thousand dollars--the original stockholders put into it about thirty-five thousand dollars.

C.W.Flaiz: Take for instance, the Catholic Church. They have hospitals through the country and they are established as Catholic hospitals. Is it not because of the fact that the money is raised by the people of the Church that they are called denominational Catholic hospitals?

J.H.Kellogg: That is true.

C.W.Flaiz: Then the same principle obtains in this. If this denomination raises money for the purpose of creating a sanitarium, or any other institution, it is a strictly denominational institution in that sense. If it is not in that sense, what can it be? If it is not denominational, then what use have we with something that is not denominational?

J.H.Kellogg: In the sense as you say, so it is.

C.W.Flaiz: Just take that a step further. I am a Seventh-day Adventist; I am denominational and strictly sectarian. I have no other business in the world than to be sectarian, and strictly denominational, and as that, it is my business to be nothing less

than a Christian to the world, and to do all the good that I can to the world as a Christian, as a Seventh-day Adventist; and whenever I get to the place that I can not do that, I am undenominational, and unsectarian. As far as I am concerned, I do not want anything to do with an institution that can not be made strictly denominational, and strictly sectarian. I want to do everything I can to make it that, and if it cannot be made that, I do not want anything to do with it.

J.H.Kellogg: It is entirely a matter of definitions,--you can see that. It must be very easy for you to see that it is absolutely and entirely a matter of definitions. In the sense in which the brother is speaking and is using the word sectarian, and denominational, I entirely agree with him; absolutely agree with him when he makes the word Seventh-day Adventist synonymous with Christian; when he makes denominationalism and Christianity one and the same thing; when that is the definition, do not you see we are bound to agree with him. There is no objection to that at all; but you see the word sectarian is some times used in a different sense, and the word denomination is some times used in a different sense, in a narrow sense, in a sense of restriction, and when it is used in that sense, that makes it objectionable. That, unfortunately, is the general sense in which it is used. That is the popular sense; so that being the popular sense, the general sense, we thought best to avoid that some times. That is the reason why in the articles of incorporation of the Battle Creek Sanitarium, it states in the objects distinctly that the objects of the institution are to carry on undenominational work; its objects are undenominational, in the sense that nearly all philanthropic associations are organized.

W.H.Thurston: It is now past time to adjourn, and there are several questions pending that I think are quite vital questions. There is considerable to this, and it ought to be brought out, and I wonder if ~~xxxx~~ we could come right to the point and get these questions answered.

J.H.Kellogg: I have been coming to them.

W.H.Thurston: I would like to ask one right here, and that is if it is understood that the stockholders own the Sanitarium.

J.H.Kellogg: Certainly. I must say, in a certain sense, the Board is the corporation; but they hold it in trust for the stockholders.

W.H.Thurston: The Board have a legal right to go on and do any business respecting the Sanitarium without respect to the stockholders and their sanction?

J.H.Kellogg: So far as their doing the business in the interests of the stockholders is concerned; but the moment the stockholders or any stockholder sees the Board doing anything that is not in the interests of the stockholders, he can rise at once and demand that it be stopped.

W.H.Thurston: That being true, how would it be possible for any one man to dispose of this property? Would it be possible?

J.H.Kellogg: I do not know how he could do it.

W.H.Thurston: Another question respecting the denomination. I read just a short time ago in a Battle Creek paper, from a reporter's report taken from you that it did not belong to the Seventh-day Adventists any more than it belonged to the Catholics.

J.H.Kellogg: You said you read a report in a newspaper taken from me? I was told by a missionary some time ago the experience she had in India. A little boy brought in a very fine composition

one day, and she said to the little boy, Did you compose that yourself? And he said, Yes, I pulled it out of my stomach. So my reporter did; he pulled that report out of his own stomach; it did not come out of my mind or my head. I presume you saw my denial of it, did not you?

W. H. Thurston: No, sir.

J.H.Kellogg: When my attention was called to it, I immediately wrote out a disavowal, a denial of the whole thing, and characterized this reporter as I thought he ought to be characterized, as a falsifier and liar, and put it into the paper, and it was published, and the reporter never has said he was not what I characterized him as being.

W.H.Thurston: The other question---of course the Doctor has stated that the Sanitarium was not denominational, did not belong to the denomination, etc. With these explanations, that is what I am glad to know and understand; but there are other questions pending here, and it is time to adjourn, and I think if they could be answered readily, it might be very profitable to this delegation.

J.H.Kellogg: I can not tell whether they can be answered categorically or not. Some of these questions are very complicated. I want to say with reference to this statement that the Battle Creek Sanitarium belongs to the people I have told you about here. It does not belong to the seventy-five thousand Seventh-day Adventists as a Church; but it belongs to the stockholders, the members of this association.

The Chair: I have no desire to limit any discussion of this matter, but we have been sitting here two hours and a half; it is Friday; we have another service coming on, and no doubt some have matters that they wish to attend to. Is it your desire to continue this discussion longer this afternoon?

W.H.Thurston: I move we adjourn.

J.H.Kellogg: I want to know if there is anything more wanted of me. If there is anything more you want, explained, or want to look into that I am ~~xxx~~ in any way concerned about, I want to know it. If there are any questions, and I can answer them in two or three minutes, it would be a convenience to dispose of it.

A. T. Jones: When we meet next time, you have the floor.

H.W.Cottrell: If I may renew my question, I would not ask you to answer it; only it is ~~xxx~~ really pressed in by the brother here. The General Conference Committee are set forth as encouraging the building of the Sanitarium. I only ask that we be set out now as clearly on what conditions we favored it.

J.H.Kellogg: That is right.

H.W.Cottrell: It was to be a cash deal. Not a dollar of debt was to be opened.

J.H.Kellogg: I can not answer that question categorically. I should like to state the whole facts.

The Chair: It is moved and seconded that we adjourn. Are you ready to take action. The question is called. Those who favor adjourning will stand. The meeting is adjourned.

Benediction by H. P. Nelson.

[Evening talk, Elder G.B. Thompson, Friday evening,
7:30 o'clock, April 3, 1903]

The fourteenth chapter of Exodus, and the fifteenth verse: "And the Lord said unto Moses, Wherefore criest thou unto me? Speak unto the children of Israel, that they go forward."

"Speak unto the children of Israel, that they go forward." When these words were spoken, when this command was given by the Lord through His servant to the children of Israel, the circumstances were not favorable for such a move. The children of Israel had been in the land of bondage the specified time, and the time had come when God in His providence had set His hand to deliver them from the bondage of Egypt. They had been there four hundred years, and the Lord had said that the time would come when they would come forth from the land of Egypt with great substance.

Now, brethren, the statements of God do not become weakened because centuries may pass by after the Lord makes the statements. The Lord had said that His people should come forth from the Land of Egypt; and against that statement was arrayed all the power of the kingdom of Egypt; ~~and~~ all the force that Pharaoh could summons was arrayed against that

statement; but the people of God came forth, and were delivered, just as the Lord said they should be.

When this command from the Lord was given, they had started, ---they had reached the Red Sea; and the mountains were on either side, and the army of Pharaoh was in the rear; and they got discouraged. They wondered if there were no graves in Egypt, that Moses had brought them out there to perish in the wilderness and start a graveyard there, so to speak; and so that commenced the murmuring and the complaining. They had the cloud by day and the pillar of fire by night, and it was a pillar of light unto the children of Israel, but a cloud of darkness to the Egyptians. It makes a difference on which side of the cloud we are. ~~now~~ We may be on the Egyptian's side, or we may be on the side of the children of ~~Israel~~ light. It is the same cloud, but a cloud of darkness to one, and a cloud of light to the other.

But there they were. It seemed as if they were in a hopeless condition. But the Lord spoke the word that they were to go forward; and when God gives a command, He always makes some provision by which it may be carried out. He never asks us to do anything that is impossible to do; and so when He gave the command, He had power to open the Red Sea. And He did open the Red Sea. The great waters of that Sea separated, and the children of Israel passed over on dry land, and the Lord brought them out into the wilderness.

Now you will notice the condition that they were in at that time. There they had been in Egypt; they had been in bondage; they were slaves; and when that other king arose who did not know Joseph, and saw them idle---keeping the

Sabbath (for Moses had gone down and, as it were, wrought a Sabbath reform among them),---when the king saw that they were keeping the Sabbath, why, he says, "I will stop that. All that is necessary is for us to require that they make just as many brick as usual, but that they shall gather their own straw. That will take all that rest day, and it will be impossible for them to keep the Sabbath, and thus be idle."

And that was so. But, brethren, when it became such a state of affairs ~~mm~~ existing that they could not keep the Sabbath in Egypt, the Lord took them to a land where they could. And I want to say that the time is fast hastening on when those who are true and loyal to the Sabbath of God, will not be able to keep it in this land. But when that hour comes, the darkest hour that this world has ever seen, the Lord will come and take His people to a land where they can keep the Sabbath. The Lord never forsakes His people.

God brought the Israelites out of Egypt, and they started for the land of promise. It was not very far. They could have gone in in a little while. You know it took them only a few days to reach the borders of the promised land. And when they got up there, they said, "Now let us send some spies~~mm~~ ---as you heard the other day, the proposition to send the spies came from the people. They wanted to go up and see if it was a good country. The Lord had said it was. He had told them that it flowed with milk and money, and it was a beautiful country; but they were not quite sure that the Lord told the truth. They wanted to go up and see, and so they sent spies. And the Lord was willing that they should. He has no objections to our prying into His Word, to see that it tells

the truth. They gathered the spies, and they went into the land, they searched the land from one end to the other, and brought the report back.

I have always thought that if twelve men could go into that land and march through from one end to the other, the entire host of Israel might have gone in and have been there. If, instead of sending the spies to see if God told the truth, they had believed that God was telling the truth, and had all marched in, they would have been there, just the same as the spies. Brethren, I believe we have lost a good deal of ground, trying to spy around to see if the Lord tells the truth. The Lord always tells the truth.

Notice why it was that they wandered so long---for forty years. In Deut. 2:14 we read of their experience, as follows: "And the space in which we came from Kadesh-barnea until we were come over the brook Zered, was thirty and eight years; until all the generation of the men of war were wasted out from among the host, as the Lord sware unto them."

Think of it! There they were; thirty-eight years they had wandered in the wilderness; thirty-eight years they had traveled round and round, up and down, hither and thither, on a journey that would have taken just a few days; until the men that had seen God's miracles that He wrought in Egypt; the men, so to speak, who had been in the early experiences of the message and work,---until most of the gray-headed men, had gone down into the grave, and younger men had taken up the work, so to speak, and had gone on to accomplish the work begun by their fathers.

Brethren, I have thought about that, and about our work, quite a little; and as I see the old, gray heads passing

down into the grave; as I see the men who have had an early experience in the third angel's message, waste, as it were, in the wilderness, it seems to me that there is almost a parallel, and that the time has fully come when God's people should go forward and enter into the promised land. That is certainly so, it seems to me.

There is a text here in the Psalms that I want to read ; for it tells how it is. Psalm 78:40: "How oft did they provoke Him in the wilderness, and grieve Him in the desert! Yea, they turned back and tempted God, and limited the Holy One of Israel." They "limited the Holy One of Israel."

Do you and I ever do that? Has it been our experience that we have limited the Holy One of Israel? Did you ever get into the place where you could not see the way out, and really ~~wondered~~ wondered if the Lord would bring you out? Why, I confess that during this Conference, I have been wondering if God ~~is~~ could get us out of this dilemma. Unbelief, is it not? Brethren, I believe that God has a way out of every difficulty, and that in every circumstance of life the Lord is able to deliver His people. But, like the Israelites, we limit the Holy One of Israel. Why, we are continually doing it. We wonder, sometimes, if the Lord can forgive our sins; we wonder if the Lord can ~~forgive~~ forgive as great sinners as we are; if He can overrule this circumstance, and that circumstance. Of course He can. Why, there is nothing that is too hard for God to do.

But the Israelites wandered, because they limited the Holy One of Israel. Brethren and Sisters, let us quit that.

Let us believe that what God has promised, He is able to perform. There is much more that I might say along this line, but I do not desire to take the time.

I wish to read just a few Scriptures, the first of which is found in the tenth chapter of first Corinthians. This chapter rehearses some of the things that Israel did, that caused them to wonder. In the fourth verse we read that they all drank the same drink from the spiritual Rock, which followed them, and so on. Sixth verse: "Now these things were our examples, to the intent we should not lust after ~~them~~ evil things, as they also lusted." Now God wrought their experience, so that it would be an example, a warning, to us, on whom the end of the world have come; and He says that they lusted after evil things. What kind of things?--Evil things.

Turning to the record, you will find out many of the things after which they lusted. We might read many scriptures. In the book of Numbers is given a good example of this. In the fourth verse of the eleventh chapter God says: "And the mixed multitude that was among them fell a lusting: and the children of Israel also wept again, and said, Why shall give us flesh to eat?" That was one place where they lusted; and God says that they lusted for evil things.

Now I will not draw any conclusions; I will simply leave it there. But there they were. The Lord had given them the bread of heaven, and they had eaten it; and yet they said, "Our soul is drying up with this health reform diet."

If they had some fish, and some leeks, and some onions, and some garlick, and all that, oh they could have such a glorious time. That was their experience. We may have had something similar, I do not know. But following this, it says : "And the people thirsted there for water, and the people murmured against Moses, and said wherefore is this that thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst? " There they murmured. Now in the seventh verse it says : "They tempted the Lord, saying, Is the Lord among us or not ?". They tempted God, and said, "I wonder if the Lord is with us". Brethren, did you ever talk like that ? Did you ever wonder if the Lord was with you, --almost doubting ? In the times of darkness, in times of disappointment and gloom, and sorrow, and when it seemed as the the very darkness of the bottomless pit had settled over you,--did you ever wonder if God was with you ? I want to tell you this : He is always with His people, and there is an expression in Testimony # thirty-one, that has always been a source of encouragement to me. It reads like this : that the darkness that settles over us is only the veil that the Lord clothes Himself with when He comes near to impart a blessing". Oh how thankful we ought to be when in times of darkness, to know that God has come very near to us; and that He is only clothing himself in awful darkness so that ^{so} He can come ~~near~~ near to us. You remember when Jesus on the cross said, "My God, my God, why hast thou forsaken me ?"--His disciples were gone, and it seemed in that hour as that His Father had left Him--but in Desire of Ages we are told that the

the Father, in that darkness that enveloped the cross, was standing by the cross, watching the dying agonies of His Son"; and when you and I are in the dark, hanging on the cross, and it is very dark, remember that Jesus Christ is standing by the cross, to help us there, and know that he is always with us. That is the way it was with the Children of Israel. Now I want to say, brethren, that I believe that God wants every one of us, in our individual experience, , and as a Conference, to heed the command that God has given, to go forward. This statement in Joel 2: "Blow ye the trumpet in Zion; and sound an alarm in my holy mountain, let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand", this prophecy that the Lord has given of the closing work in the earth; a command to the people of God.

I went to call on a brother one time in Africa, and he was not very cordial to me, and he asked why it was that we were stirring up the churches, and I said it was because God said so. "Blow th trumpet in Zion, "--I read the text to him, "And sound an alarm in my holy mountain; let all the inhabitants of the earth tremble What for? "For the day of the Lord is near, it is nigh at hand" Some time, brethren, that text will be fulfilled. When the time comes, why God will raise up somebody in the earth to fulfil that prophecy. And when the ~~text~~ people asked John the Baptist who he was, he said, "I am fulfilling the prophecy of ,saiah" I believe, brethren, this, ~~means~~ that we are here , that in the

providence of God we are called to fulfil that prophecy in Joel. That the time has come in the history of the world when we are to blow the trumpet in Zion, sound an alarm, in my holy mountain, and let all the inhabitants of the earth tremble, for the day of the Lord is near. I believe we are down in the last days, not only in the last days, but in the closing hours of human probation, when the trumpet should be heard, in all parts of the earth, saying that the day of the Lord is near. It is night at hand. That is the message that God has given us as a people to proclaim. But notice. It says, "Blow the trumpet, in Zion; sound an alarm; What does that mean? To scare the people? No. Turn to Numbers 10, 5. "When ye blow an alarm, then the camps that lie on the east parts shall go forward". There we have an example of what an alarm in God's mind, is. Now when the Lord says we are to blow an alarm, and sound an alarm, it means that we are to go forward and move on towards the Promised Land. As we look at the map and look at the hundreds and thousands, and millions we might say, of inhabitants, in all parts of the earth, who have never heard of the coming Savior, who have never heard the tidings that Jesus is soon coming, as we see all that work to be done, I tell you we have got the most important and solemn and tremendous work that was ever committed to human beings, and we have not any time to waste. This Conference ought to be laying most extensive plans and we ought to be studying how to extend our work to all parts of the earth. We have got a great work to do, and it will have to be done. It will never be done simply by laying plans. The

only way it ever can be done is by having consecrated men and women, who believe that Jesus Christ is at the door, and clothed with the Holy Spirit, to go forward in all the earth and hasten the coming of the Lord. But it will be done. It will be done in this generation; and I want to say that I believe that the thing that will stir the world, the thing that will move the earth, the thing that will enlighten and fill the earth with the glory of God, will be the third angel's message. I believe that that is the thing that will attract the attention of the world, and I was so rejoiced this morning at that wonderful testimony that came to us, and the close of it, in which the Lord said that the old pillars of the faith were to stand. Why? They will stand. I was reading this evening, here in 'Early Writings', and I want to read it to you: "I saw a company who stood well-guarded, ^{and firm,} giving no countenance to those who were ~~unsettling~~ unsettling the established faith of the body". God's people ought to have an established faith. Mark that: There will probably be somebody before the Lord comes, who are trying to unsettle the established faith of the body, and the Lord's instruction to you and me, is to frown the thing down. That is what God says. I believe God's people ought to have an established faith. Listen: "God looked upon them ~~with~~ with approbation"--On whom? Why on those that did not countenance those who would unsettle the fundamental pillars of the faith". Farther on, ^{three} "I was shown, ~~shown~~, ~~the~~ steps---the first, second and third angels' messages. Said my accompanying angel"---I tell you brethren

When an angel speaks, it means something; it ought to make a terrible impression on our minds---"Woe to him who shall move a block or stir a pin of these messages". They are going to stand brethren. These fundamental pillars of the ~~xxxx~~ third angel's message that have stood all these years. The attack of the enemy are going to stand until Jesus comes. I simply refer to this to emphasize this thought, that it is the plain clear searching, distinctive principles of the Third Angel's Message that are to stir the world, and attract the attention of men to us and to the truth.

"The destiny of souls hangs upon the manner in which they are received". That is the end of the angel's words. "I was again brought down through these messages, and saw how dearly the people of God had purchased their experience. It had been attained through much suffering and severe conflict, God had led them along step by step until he had placed them upon a solid immovable platform". I thank God for that kind of platform--a solid, immovable platform. That is not, brethren, saying that we should stop investigation; that we should stop searching the Bible, oh no, but I want to say that every ray of light that will ever come to a soul from the study of the Bible, instead of unsettling the fundamental pillars of the Third Angel's Message, will only establish them and settle them, and make them more clear, and distinct, so that we can understand and see them that much the better.

"I saw individuals approach the platform and examine the foundation. Some with rejoicing immediately stepped upon it; others commenced to find fault with the foundation. They wished improvements made, and then the platform would be more perfect, and the people much happier. Some stepped off the platform to examine it, and declared it to be laid wrong," etc.

That will be the experience that we will have to face.

I want to say that my salvation---I will speak only for myself---depends upon clinging to the fundamental pillars of the third angel's message. I believe that God is going to take this people, and while many will give up the faith, I believe that God will take this people through to the promised land. I believe, too, brethren, that the hour for the revelation of Jesus Christ is at the door.

I have been thinking since I have been at this Conference, and as the first sermon struck the keynote of the coming of the Saviour, I have been thinking all the time about the statement the angel made at that Conference in Battle Creek, Michigan, in 1856. It has been referred to a good many times. "I was shown the company present at the Conference." And they were all old men and women; to-day their hair is whitening up with the passing years. They are all old. And think about it. "I was shown the company at the Conference." It was not as large as this. Perhaps Elder Lane was there.

S.H.Lane: Yes, sir.

There are just a few. "Of these, said the angel, some will be food for worms, some subjects of the seven last plagues, and some will be alive and remain upon the earth to be translated at the coming of Jesus."

I am glad that some of these old men that were alive at that time are going to live until Jesus comes. The Angel that stands around the throne of God said so, and I believe it is so. And what we want to do at this Conference is to plan for that thing, and keep that ever before us; for in a little while Jesus is coming. You know we heard this morning that the formation of trusts and all these will soon make it so hard that there will be no chance scarcely to work. The Lord is coming. Brethren, I will tell you, I am glad that we can have it brought so near before us. Oh, we want to let that be a living thing in our experience, that Jesus Christ is coming, that the close of all things earthly is here, and that we have but a little time in which to prepare for the coming of the Saviour. Brethren and sisters, we ought to be preparing for it, and the preparation that is necessary is a clean heart, a clean heart.

I often think about Gideon. You know he had 32,000, and 22,000 of them stepped out of the ranks. Sometimes we almost get discouraged as somebody gives up the truth. Gideon had 22,000 of his army who stepped to the rear, and God says you are too many yet, and out of the remaining 10,000, 9,700 more fell back. God wanted the victory with the 300. It is not numbers that count with God; it is consecration. The Lord can use weak men.

I have thought for some years that the truth has lost its edge; that we did not say so much about the coming of the Lord as we used to; that we had rather left that in the rear. But I want to tell you, brethren, that if there ever was a time when the truth should have an edge, when we should be proclaiming the commandments of God, and the coming of the Saviour, that hour is now. May the Lord help us that, if it has lost its edge, that it may be-

come as it never has before a living reality to us.

How can the work be done. In John it says, This is the victory that overcometh the world, even our faith; and in the eleventh of Hebrews, we have a long list of wonderful things that have been accomplished by faith. It speaks about Jericho. You know how it was. The Lord told the children of Israel to go up and capture the city. They went up, and they marched around the city, and around again and again and again,--thirteen times, I believe; and when they had marched around the last time, the Lord said to them, Shout, claim the victory. They might have looked at the walls, and there they stood just the same as before they started. And the devil said, You better be careful how you shout. If you should shout and the walls did not fall down, it would be embarrassing, and the people inside will laugh. Sometimes you know he works that in our experience. When we have complied with the conditions, when we have confessed our sins, and have asked God to take away our sins, and give us the victory over some besetment, the devil says, Well, now, but be careful. If you should get up in meeting, and should claim the victory, and you did not have it, it will bring the cause of God into disrepute. The devil is wonderfully anxious about the cause when somebody is about to claim the victory.

Well, they marched around the walls of Jericho. And when they had complied with God's requirements, he says, then you shout, and they did, and we read in the seventh chapter of Joshua as follows: "It came to pass when the people heard the sound of the trumpet, and the people shouted with a great shout, that the walls fell down flat." What was it that overturned the wall. It was the shout of faith. It was claiming the victory when God told them to shout, and claim the victory, they did it, and He took care of the overturning of the walls. What is that written for? Are there

are Jerichos we are going out to walk around and shout in the literal sense, cities like that, that we are to capture?--Hardoy; but I want to tell you, brethren, that the devil has been building fortifications that we will have to capture. He has built them up inside and in our own hearts, and we have things there, perhaps we have been walking around them, and around them, and around them all these years, never daring to claim the victory. The time has come when we should claim the victory, and shout the victory. He has been building other fortifications in various ways. We have been marching around them, and around them, and around them. The time has come to claim the victory, and to capture the city, and go forward.

That is the way they gained the victory. That is why that is written.

I want to refer to another case, in 2 Chron. 20:1. "It came to pass after this also, that the children of Moab, and the children of Ammon, and with them other besides the Ammonites, came against Jehoshaphat to battle. " They were arrayed against God's people, the armies of the alines. They were warring against God's people, and Jehoshaphat did not know what to do. He says, in the 12th verse: "O our God, wilt thou not judge them? for we have no might against this great company that cometh against us; neither know we what to do: but our eyes are upon thee."

I read some time ago of a man who walked across Niagara Falls on a rope. He did it by hanging a star at the opposite end, and instead of looking down at the raging torrent beneath, he kept his eye of the star, and he walked across the Falls.

Jesus says I am the bright and the morning star, and brethren, if we keep our eye on Jesus Christ, we can walk across the raging Niagara. Jehoshaphat says, Our eyes are upon thee, and then he says, Then upon Jahaziel the son of Zechariah came the Spirit of the Lord in the midst of the congregation. In the time of their need, in the time of their perplexity, the Lord had a prophet among them to point out what they were to do. Brethren, I am glad that God still has that practice. I am glad that the voice of the testimony of Jesus is still heard among his people; and he has a prophet among the people of God in the earth ~~am~~ when they need. Do you know why it is that the devil does not like the Spirit of Prophecy? You will notice that there are two things that those who give up the truth---they always begin to fight; one is the Sabbath and the law, and the other is the spirit of prophecy. Do you know why that is? Well let me read you just a statement here in 2 Kings 6. Two or three verses will show why that is. "Then the king of Syria warred against Israel, and took counsel with his servants, saying, in such and such a place shall be my camp. And the man of God sent unto the king of Israel, saying, Beware that thou pass not such a place; for thither the Syrians are come down. And the king of Israel sent to the place which the man of God told him and warned him of, and saved himself there, not once nor twice. Therefore the heart of the king of Syria was sore troubled for this thing; and he called his servants, and said unto them, Will ye not shew me which of us is for the king of Israel? And one of his servants said, None, my lord, O king: but Elisha, the prophet that is in Israel, telleth the king of Israel the words that thou speakest in thy bedchamber." He says there is no spy among us; the trouble is over in the camp of Israel; God has a prophet that reveals your

secrets in the midst of his people. And I will tell you that is that the prophet of God is for. It is to reveal the snares and breakers of the enemy, and that is why the devil is all stirred up about that thing; and I am glad that the Lord has his prophet among his people. He had it back there, brethren, and the Lord said here, he told them, Now you need not fight, just stand still, and you will see the salvation of the Lord.

Sometimes the hardest job in the world is to stand still. You know that. It is dreadfully uncomfortable sometimes to stand still; just to stand perfectly still is the hardest command that can be given to mortal. The Lord says, Stand still; you will see the salvation of the Lord. Already they believed the prophecy. It says they did. And it says, "And they rose early in the morning, and went forth into the wilderness of Tekoa: and as they went forth, Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem; Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper. And when he had consulted with the people, he appointed singers unto the Lord, and that should praise the beauty of holiness, as they went out before the army, and to say, Praise the Lord; for his mercy endureth for ever." Think about that. That was a strange way to go to battle was it not? Did you ever see an army go to battle in that way? When two opposing armies come together they have the very best military arrangement of the camp, and they put a strong front to the enemy. When Jehoshaphat's army went out to meet the other forces, they had the choir up in front, and they were singing, Praise the Lord. They were singing victory before they had the fight. What did God do that day? Well it says in the next verse, And when they began to sing---when they began to sing; it is a good thing to sing, brethren; when they began to sing and to

praise the Lord the Lord set ambushments against the children of Ammon, and Moab, and Mount Sier that were come against Judag, and they were smitten. They gained the victory, brethren, by believing God, and they sang the victory, sang his praise before they had the fight, and God gave them the victory. He sent down the angel of heaven and placed the heavenly warriors around his people, and gave them the victory. He has not changed; he will do the same thing for you and for me, and for us all brethren, if we have faith in God, and claim the victory by faith. But the Lord has spoken good concerning Israel. He has spoken good concerning the third angel's message, and he is going to take this people through to the promised land.

You will notice in the 13th of Revelation that the people of God there are in conflict with the powers of darkness. The powers of the earth are all arrayed against them. It seems as though they are in a hopeless condition. The decree is that unless ^{they} ~~you~~ receive the mark of the beast and the number of his name that they must die. That is the verdict; that is the decree of the beast and his image. That is a dark experience, brethren, but I will tell you the Lord does not leave his people there; he does not leave them in that hopeless condition; he does not leave them in; but in the very next verses he says, I looked and I saw a Lamb on Mount Zion; and I saw with him 144,000 who had gained the victory over the beast and over his image, and over the number of his name, and they stand on the Mount. There is somebody who will gain the victory. It can be you and me just as well as not, or just as well as anybody else. They gained the victory, and then the Lord saved them from that experience.

I thought about John when I read this. You know John was a prophet, and he was banished on the lonely island of Patmos. The

Emperor says, We will not kill the old man. He is an old gray headed man by this time, and he was preaching things the Emperor did not like; but ~~he~~ says, We will not kill the old fellow; we will just banish him, carry him out to Patmos, and place him there among those rough rocks there; we will shut him away from all the people, and they will not be troubled with his preaching. And John was taken out in the boat and landed on Patmos; but, Brethren, I see him on a Sabbath; he went around to some nook, and there he sat down to seek the Lord, and he was there seeking the Lord on the Sabbath day, and he heard a voice behind him, and he turned around and looked, and he saw, Jesus Christ. Brethren, do you know that no man can be in a place where Jesus Christ cannot find him. He knows where you are. When the three Hebrew children were in the ~~xi~~ fiery furnace the form of the fourth was there; and when John was there on lonely Patmos, Jesus Christ was there, and he communed with him, and he says, John, you write out what I am going to say to you; and he did it, and he sent it to all the world; he has been preaching ever since, has he not? The devil can not stop a man telling things, himself. John had a work to do. And you know, there was John; his name was recorded in the chronicles of the Roman Empire; it was written down that John was a criminal; but the Lord showed John the eternal city of the saints; he showed him the foundation walls, and he showed him his name inscribed in the stones. Then in the sight of God, what difference did it make to John what Rome wrote about him as long as his name was written down in the foundation of the City of God? There he heard the saints of God sing, and he heard a song sung, this song of the 144,000. They sung as it were a new song and no man could learn that song but the 144,000 which were redeemed from the earth. The next verse says, They follow the

Lamb whithersoever he goeth. Brethren, there is something good before those who are faithful until Jesus comes. The Lord has something good; he has something special for us, ~~xxx~~ if we are faithful in this message, in this work, no man can learn that song but the 144,000, and they will follow the Lamb whithersoever he goes. I used to wonder why it was that Jesus was going to use the 144,000, and going to take them with him. Why is it? I look at it in this way. You know we have come down the stream of time until we have reached the wickedest hour that men have ever seen. The devil has come down with great wrath because he knows that he has but a short time. The devil knows it; you and I ought to know it. He knows it through the study of the Bible that Jesus Christ is soon coming, and he has come down with great wrath; yet out of that experience the Lord takes the weakest people, and delivers them from his power, and translates them into his kingdom; and then he will take them through the boundless ~~xxxx~~ expense of his eternal domain, and show what Christ has done. He takes them as samples, brethren, and they will sing on the sea of glass a new song that no man can learn but the 144,000. I want to sing that song. Don't you? I want to be there when that song is sung, and I thought about it like this. You know it says they will follow Jesus wherever he goes. He will go and visit other worlds. Unfallen planets, whose inhabitants have never sinned--on a Sabbath day the word will ~~xxxx~~ go out that Jesus is coming to spend the Sabbath with them, and some of the redeemed saints are coming with him; and when the Sabbath comes, and all the inhabitants of that planet assemble, those who are with him are going to sing a song there; they are going to sing the song of redemption; they are going to sing the

song of their experience; they are going to sing of their salvation; and I see all those inhabitants assembled--they can not sing the song; they can not join in the chorus; they can ~~not~~ simply listen while we sing the song of victory. Brethren, that will be a good experience, and we can sing that song; the time is almost here when that song will be sung. The time has come, brethren, when God is about to close up the sins of this wicked world; when he wants to wipe off the map forever the dark drama that is being enacted here; and we have another opportunity to get right with God and join his people that we may sing that song by and by. But we do not want to be unfaithful. We are too near the port of everlasting rest to fall out now. May God help us, brethren, to be faithful; to seek the Lord with all our heart; to move onward toward the promised land; to cleave unto the pillars of God's eternal Word; and by and by the Saviour will come, and gather his people home. O, that will be a good reunion. We can not very many of us, have a family reunion down here. Our brethren are falling in the field. Some who were at the General Conference two years ago have gone down into the cold and silent grave, and we will never see them until this message is completed. We will never see them until Jesus comes. Families are being cut down by death. There is no chance for a family reunion here, brethren, but the hour will soon come when the great family of God will be gathered home; when the redeemed of all ages will come forth; when we shall see our brethren who have gone down in death. There are some of them whom I should like to see. Some in foreign lands have gone down. There is a long graveyard up in Buluwayo, and in other places; and in the home field, and those we love have gone down. O, let us hasten the work and close it up that Jesus Christ may come, and we can see their faces once more, and be gathered in the City of God is my prayer.