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THE CANVASSING WORK.

Report of Canvassers' Convention, April 13.

(Concluded.)

HE should have right business principles, and if he has not taken these into consideration in his experience, then he had better try to find out what true business principles are, that he may teach them to the agent, and teach him how to keep his accounts, and how sacred the funds of the Lord are.

When a minister goes out and raises up a church, the first thing he tries to present to those members who accepted the truth is the gospel principles of paying tithe to the Lord. It is just as sacred, I believe, for them to pay their debts, or to pay their obligations to the tract society, as to the Lord, because it is all one work of the Lord.

S. D. Hartwell: I can indorse what the former speaker has said in reference to the matter of agents' being

trained to regard as sacred their financial responsibilities to the office. It is necessary to train agents and instruct them upon their responsibilities to the office. We have dealt with many agents, and in dealing with them we have not had sufficient time to train them in that particular line. My experience has been that agents have made their greatest mistake at the beginning of their experience.

In reference to the second clause, "How can a canvasser keep out of debt?" It seems to me that about the first thing they should be instructed in, is how to keep out of debt. My experience is that a great many canvassers are allowed to get into debt in the beginning of their experience. It is not those who have been long in the work we have trouble with in this respect. Almost invariably it has been necessary for us to enter an account with them when entering the work. Sometimes they need help in one way and sometimes in another, but it is almost always necessary to open an account with them. It seems to me if some plan can be devised whereby they can be started out in the work free from this incumbrance, and free from any desire to be incumbered with debt, a great step will be taken.

In our State it is almost necessary that we have an account with each agent from the fact that the laws of the State are that the ownership of the books shall rest with the publishing house. If the agent purchases the books, they become his own, and he lays himself liable to the State law for a license, so you see it is necessary for us to have an account with them, but some are in debt with us all the time. The first principle is how shall they be trained so as to regard that obligation as sacred, that they may never take any advantage of the situation in which they are of necessity placed,—in fact take no advantage of us in the necessity in which we

are placed, and thus we will get along without any trouble.

H. H. Hall: I think, brethren and sisters, that we now have something that will enable us to impress this matter of keeping out of debt as we never have had before. I refer to "Christ's Object Lessons." As a people we have been educated to go into debt. Our conferences, our schools, everything we have, has been in debt. You know how it is, and our canvassers do it as a matter of course. This is wrong. The principle you will find laid down in the sale of "Object Lessons" is to get out of debt. Begin with the schools first, and then the other institutions will be taken hold of the same way. Now we must bring this same principle to bear upon our canvassing work, that it is wrong to get into debt.

E. P. Boggs: Brother Hall, where should a line of educational reform begin? You say it is to begin with the schools. Where should it begin?

H. H. Hall: In the schools, certainly. We should keep this thing continually before the people, that we have come to the time when we are going to pay our debts, and are not going to run into debt. I trust we may come to the place where we will regard the money belonging to the Lord just as sacredly as the Sabbath. I believe that as we impress this on our conferences, schools, and churches, we shall have very little difficulty in the matter of canvassers going into debt.

W. M. Lee: I would like to ask a question of Brother Boggs—I know he has engaged in this canvassing work and instructed agents for the work—how much time he takes in presenting to them business principles in his line of instruction; whether the burden of his instruction is on the canvassing work, as to how to present the book, to sell books, etc.

E. P. Boggs: We consider that the

matter of sound business principles is of as much importance as is the understanding of the book. A man who goes out into the field unprepared to take up and carry the financial end of his business will just as surely fail as will the man who goes out not understanding how to present his book. We take a sufficient amount of time in our school work to make them proficient in the lines of business. Starting in with reporting, making up their daily and weekly reports, and keeping an actual account of their daily expenses—in fact, every item. If they buy a postage stamp, we have them set that down, so that they can tell how much money they have spent for postage stamps, how much for soda water, and useless things,—things which they would be better off without. In this way they keep a strict account of all their accounts. Then when they come to purchase their books they can keep an actual account of the money taken in and the amount disbursed.

The best way to do is to send cash with order. That is really the strict business principle; that should be the standard we should educate up to. But whenever a tract society has sufficient confidence in agents to send them books and open an account with them, then we tell them that 50 per cent of every book they deliver should be returned to the tract society. Fifty per cent, and in fact I go farther than that in this, that they first take out money enough from the books they have ordered to settle in full for the shipment of books to the tract society. That is the true principle. When an agent orders books, they will belong to that agent when he pays for them, not before.

I have been watching the matter closely from time to time in the matter of payment for books, etc. I have noticed some instruction on this point in the "Manual to Canvassers." I will not take time to read all it says: "Debts to Publishing Houses.—The loose way in which canvassers, both old and young, have performed their work, shows that they have many important lessons to learn. Much haphazard work has been presented to me." I do not believe canvassers are altogether to blame for that. You can go right from the General Conference clear down through. This idea of indebtedness has permeated the whole organization. Yet the canvasser was just as liable as the rest of us, and God wants us to raise the standard, not only in profession of faith, but in our

business methods. The Testimonies years ago told us that we needed bookkeepers, and I believe bookkeeping is as much a part of the work of God as is preaching the third angel's message from the desk.

[Reading.] "Some have established themselves in deficient habits, and their deficiency has been brought into the work of God." If these deficiencies have been brought into the work of God, what must we do? We must work these deficiencies out.

"The tract and missionary societies have been deeply involved in debt through the failure of the canvassers to meet their indebtedness. Canvassers have felt that they were ill-treated if required to pay promptly for the books received from the publishing house. Yet to require prompt remittance is the only way in which to carry on business." And whenever we let a canvasser get shipment after shipment of books, each time increasing his indebtedness perhaps \$10 on every 100 books shipped, or in that ratio and proportion, we are not doing that canvasser a kindness.

W. C. McCuaig: What if you had a canvasser who wanted to give his note for a shipment of books?

E. P. Boggs: His note?

W. C. McCuaig: I do not see how we can do it, but we have had that in our State.

E. P. Boggs: We don't take notes. There may be instances in which I would accept a note. I do not recollect any instance now to make it necessary. [Reading.] "Matters should be so arranged that canvassers shall have enough to live on without overdraw. This door of temptation must be closed and barred. However honest a canvasser may be, circumstances will arise in his work which will be a sore temptation to him." That is true. "When they get into difficulty, some canvassers expect that money is to be drawn from the treasury to help them out, only to get into strait places again to require help. Those who are stewards of the means in the treasury must keep a sharp outlook to see that the supply is not exhausted by these drafts." I believe that whenever an individual comes to a place where after a sufficient demonstration he can not keep in the field and do the work, I believe it is time to let him get out. Help him, suggest something else to him. No doubt you may think my last statement a little strong. [Reading.] "When men can not by

canvassing bring into the treasury every dollar that belongs to it rightly, let them stop just where they are." That is my impression. They should not engage in canvassing unless they can be the means of bringing into the treasury, rather than robbing it.

Mary F. Beatty: I will say just a few words. I would like to give one thought on the canvasser keeping out of debt. I notice that a great many people have gotten into debt. They think the future is going to be very bright, they are going to have wonderful success in selling their books. Then if they do not have very good success, they will say, "I will use this money, and with the next pay the tract society. This is not the right principle. I know in my own experience I would not want to go any further than at present. I want to live within my income. I have tried, with what little business I have had with agents, to inculcate that principle. I have not succeeded in all cases.

How can a tract society secretary best help the canvasser in his work? I believe he can teach him right principles about his business transactions; and be an encouragement and a help to him. This is our duty as well as our pleasure. One way we can do this and help them is to write to them. I find it is a great help to our workers to write them. Sometimes I have been very busy, and could not write to them. They would say, "I did not receive a letter from you this Friday, and was disappointed." I try to help them and encourage them in the work. While I try to help them spiritually, I try to help them on this other line. The Lord has blessed our work in Nebraska. We have tried to work together. We have done something for the Master.

B. W. Spire: I want to talk on the subject of debt. It is something that I abhor. I believe the quicker we come to the principle that the apostle laid down, the better it will be for us all.

Now brethren, it may seem strange, but I believe our general agents and State agents are largely to blame for the canvasser getting into debt. (J. B. Blosser: That is so. That is true.) I might relate to you a number of instances, if time permitted, but one will suffice. There was a brother who came into the truth from a worldly business, and he entered the canvassing work in our State. Well, about the first order he sent in I think was about \$50 or \$75 worth of books. I said to myself right

away, I can not send those books. Our canvassing agent was there, and he said, "You send them." There were several others there, and they all advised me to send the books. That was a larger bill than I knew that man could meet. The consequence was, that man had to leave the field, and he has an account of \$40 or \$50 which he can not pay.

S. E. Wight: Did he have orders for those books?

B. W. Spire: No. What Brother Boggs read is my idea. To require prompt remittance is our only hope to succeed in business. Brethren, I have been dealing with a tract society, in debt the last three years. We are thousands of dollars in debt, and we are struggling under that load. We have canvassers who are owing us large sums, and there are many who are not in the work to-day because they are in debt to the society.

W. C. McCuaig: I would like to ask a question. Suppose a brother wants \$10 worth of books, but has not the money to pay for them. He wants to read up and prepare himself for the work in some way.

B. W. Spire: Brethren, if the canvasser has not had instruction in business, he should have. Be careful about his getting into debt. There is a principle involved in this, that you are doing a man an injustice when you let him run in debt head over heels. There are a number of men who are not in the field because they owe the tract society \$100 or so, and they can not pay that debt. We have come to the place that we have had to say to our brethren, "You can not have books unless you pay cash for them. We have found that the canvassers who have been the most prompt to pay up their accounts and send in money have been the men who have made their marks in the field. There may be exceptions in this cash business. I would not advocate it. We must come into sound business principles, and educate our canvassers in their financial obligations."

T. E. Bowen: Time is about up. I would like to ask a question. How many would like to pay for things they have not ordered themselves. You see when an agent orders books more than he has orders for, the tract society secretary is expected to pay for them, yet the agent who is out in the field orders them. It often results that these books come back to the tract society that has to pay for them.

J. B. Blosser: I do not like to give personal experiences, but I will state that I had to meet this thing in a very forcible manner, and I had to cast about to find some means to bring agents out of this way of doing business. When I came to the Texas Conference, I found 11 agents owing the tract society \$1,625, and the tract society owed the publishers \$3,600. I had learned by experience in the work in Oklahoma that the principle the canvassers should work on is, "Owe no man anything." We taught them that the books did not belong to them; that they were stewards. When they paid for the books they belonged to them. Whenever a book passed out of their hands they were expected to remit to the tract society. The Lord has blessed us. We have trained our canvassers to pay their way as they go, by the use of helps, and by getting some advanced payment on orders, they could get along, and when delivery came they would not be in debt. The principal thing is for the canvasser to keep out of debt. If we have this firmly impressed on his mind it will solve the problem.

E. P. Boggs then announced that inasmuch as there was such an interest in this meeting, and as the time was too short for due consideration, that the same subject would be taken up to-night at the college.

Meeting closed with benediction.

ILLUSTRATED STEREOPTICON LECTURE.

Dr. J. H. Kellogg, April 13, 7:30 P. M.

I HAVE been asked to talk to you to-night on the question of the divine life in man.

There are those who look upon man as simply a higher animal. While attending the Centennial Exhibition in 1876, I saw the skeleton of a large beast which was found in South America, and was supposed to have lived in prehistoric times. It had fingers that looked very much like human fingers; it had all the bones that are in the human body; it had a spinal column with about the same number of vertebrae as there are in the human spinal column; its head bones almost identical in form, as well as in number, with those of the human form. But it was a great beast some twenty feet high, called the megatherium; and the Darwinists tell us that this great beast was the greatest, great grandfather of the human race.

It seems to me that the time has come in the history of the world and the development of science, and in the development of truth, when we ought to understand that man is something better than simply a very wise, intelligent, civilized beast. A divine writer said, "What is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honor." We find in the very beginning of the Bible, in the very first chapter of the Bible, an answer to this question: "God said, Let us make man in our image."

Some years ago the old king William, while traveling through the country, stopped at a country schoolhouse, and talked to the boys and girls, held up a piece of rock, and said, "To what kingdom does this belong?" "To the mineral kingdom, sir," said the boys. He held up a flower, "To what kingdom does this belong?" "To the vegetable kingdom, sir," they replied. Then pointing to himself, the old king said, "And to what kingdom do I belong?" There was a great silence. No one wanted to say that their great and good king was simply an animal, and belonged to the animal kingdom; so there was silence for quite a little time, until a bright lad arose and said, in a very deferential way, "To God's kingdom, sir."

Now the boy had the right thought. Man does not belong to the animal kingdom. When God made the world, and after all else had been created, he made his own image. He made man to be his witness in the world,—to be god to the world,—and he gave him dominion over everything which he had made, not only the animals, but everything he had made. This dominion meant a great deal more than most of us have been taught to believe. We must look away back to Adam, to the beginning of the race, and to Christ, to form a conception of a perfect man,—man standing in all perfection, king of the world below him, not subject to the beasts, not subject to germs, nor to many things that we find him a prey to at the present time.

God gave man dominion, and that means that he had power over everything below him. Man lost his dominion by sin. So we find him at the present time in a weakened, deteriorated, degraded state, and this degenerating

process we see going on before our eyes. For example, imbeciles have increased 300 per cent in the last fifty years. Lunatics have increased 300 per cent. If that rate of increase should go on for 265 years more, the whole human family would be lunatics and imbeciles.

Now look at Adam, perfectly sound and healthy, superior to every beast and every germ; nothing could hurt him, nothing could do him harm; superior to the elements themselves. We see some little evidences of this superiority still left in the world. For instance, there is the carrier pigeon, which has the homing instinct to such a wonderful degree. Take one of these pigeons five hundred miles away from home, and let it loose, and it goes straight to its home. It has an instinct that leads it home. That same thing must have been true of man once, as well as of the pigeon to-day. There are other animals that can not be very easily lost. It is difficult to lose a dog or a cat. Even when taken far away from home, they can find their way back.

Conscience is perhaps all that remains of that instinct in man. But man has other instincts to guide him. I presume 20,000 people have asked me what to eat. Animals do not have to be told what to eat. I never had a horse or a cow come to me to know what to eat. But man does not know what to eat. He has lost his "horse sense" about his diet. He has lost his pigeon sense; and he has lost nearly all his senses. He is supposed to be guided by reason; but instinct is a better guide than reason, my friends. Why?—Because instinct is God speaking. Instinct is "the voice within us, saying, "This is the way; walk ye in it." The Bible tells us of that voice "behind us," the text says; but the voice within us is the real thing,—a voice, not behind us, but within us, above our reason and our intelligence. It is this thing that I want to talk to you about to-night, this life within. So I am going to have thrown upon the screen a few pictures, which will act as texts upon which to hang a few remarks.

First of all, I want to call your attention to the fact that there is a great life all about us, which we do not see or think about. To a man that has not studied nature, the world is dumb. If we have not studied nature, we do not see very much to interest us. The Indian sees a great deal more than the man who has dwelt in the city.

Some time ago in a slum Sabbath-school in Chicago I held up a blue flower, and said to the children, "What color is this flower?" Some said it was red, others thought it was yellow, blue, or green. Those children had not seen many flowers, and did not know much about them. They did not know anything about nature. And some of us are just about as stupid as those children were.

Go down to the seashore, or to one of the great chalk cliffs in England, or away out West, and take a little grain of chalk, and put it under the microscope. Go down to one of the great phosphatic deposits in Florida or the Carolinas, and put a little of that under the microscope, and you will find it made up of shells, the skeletons of animals which once lived. It is almost inconceivable that there could have been a sufficiently large number of animal skeletons to make these great masses of chalk. The animals are so small that you can not see them with the naked eye. Half a dozen of them could rest on the point of a pin, and yet they are all covered with the finest markings, as if made by an engraver's tool.

We do not have to go away back in the ages to find evidence of this microscopic life all about us. Go to some stagnant pool, where you find the water covered with green slime, take a little speck of it, and put it under the microscope, and you will find this green scum all alive with curious little creatures swimming about. Nobody know, whether they are vegetable or animals because when you get to the dividing point between animal and vegetable, there is almost no distinction; there are swimming vegetables as well as swimming animals. The fact that the animal has power to move around does not determine whether it is an animal or a vegetable. This life is below the power of the human eye to discover; it requires a microscope to bring out these wonders of nature. The things that we tread upon are all alive, and this life is marvelous, wonderfully active in growth and development.

In the Alps a few years ago the people woke up one morning, and saw the snow all covered with red for many square miles. Nobody knew what it was until they made a study of it, then they found that it was a microscopic vegetable that had spread over the snow. They called it red snow, but it was not snow at all, but life that had developed with marvel-

ous rapidity. Hundreds of square miles were covered with this life.

Take the sunflower, for example. It looks straight at the sun. It watches and follows the sun all day long, looking straight at it all the time; and as the sun dips down below the horizon, you see that sunflower still looking at it; and as the sun turns around and comes up in the morning, the flower is looking toward the sun rising. It is God in the sunflower that makes it do this.

The four-o'clock will bloom at that time of day. How does it know when to bloom? Someone has a series of flowers that bloom at different hours, so that by watching the flowers, one can tell what time of day it is. How does the flower know when to bloom?

Some of you have watched a flower winding up a string, a morning glory winding around a string. Perhaps you have seen a vine climbing up a lattice, and you have watched the end coming out, and turning in, back and forth, between the interstices of the lattice. How does the vine know what to do? There is an intelligence that is present in the plant, in all vegetation.

When we come a little higher in the scale of animal life, we find the cell. In an animal we find an association of individual cells gathered together to do business in harmony. Just as in a community of several men there are some who are blacksmiths, some carpenters, some dressmakers, some bakers and cooks, some common laborers, a few doctors, a few preachers, and other people, and each one has his office to perform. It is just so with the animal cells. Each cell is independent of all the rest, just as each man in a community is independent. You can not see the individual cells with the naked eye, but through the microscope you can see, in a drop of blood about large enough to hang on the point of a pin, five millions of these cells. A process is continually going on in these cells. The protoplasm in these cells grows and changes; it is found in very curious forms and shapes. It divides up into little pieces of just the same length and shape; then these little pieces all split from end to end. After they split, they separate; half of them turn one way and half the other way, and go to the other end of the cell. Then the whole mass begins to break, and shortly afterward it splits in two, and then we have two cells instead of one. That is the way the cells multiply, and that is the way the human body grows. You

can see the whole thing going on through the microscope; you can see them moving along in just the same order as a company of well-trained soldiers, keeping perfect time, marching and countermarching. When we see all these little cells marching along in such perfect order, we feel that we can almost hear the divine voice speaking to these particles, issuing orders to them. We can see there is a divine Master there, who is certainly directing every movement.

This thing can not happen by itself, my friends. In your blood there are five million cells in every little drop of blood, and every cell is made in the way that we have described. This process is not uncommon, it is nothing extraordinary, but it is constantly going on. Some of us have been in the habit of thinking that man was created away back somewhere in the ages, and that after man had been made and placed on the earth, God rested from his work, and that he has never worked any since, but that things have been taking care of themselves. Some of us have thought that the Lord set the world going through space, and that ever since it has been going all of itself.

I finally figured the problem up in this way: We will suppose, for instance, that the earth is a big cannon ball. I got the formula which cannonneers use when they want to send out a cannon ball, and found how much gunpowder it would take to shoot the earth off into space, and make it go as fast as it is going now, at the rate of about thirty miles a second. How much gunpowder do you suppose it would take? I found that it would take eight hundred times as much as the earth itself weighs. But after it is started, it must be kept going. The earth does not lose a moment of time. Astronomers tell us that not one twentieth of a second has been lost during the past two thousand years. Why?—Because there is a power behind it that will keep it going; it is not a thing that is moving itself.

Christ said, "My Father worketh hitherto, and I work." The purpose of my talk here to-night is to give you some idea of how God is working now. Job said, "The Spirit of God hath formed me." God did not form Adam and then make him responsible for all the people who followed him; but God is working to-day just as much as he did in creation. I want to keep before your minds the thought that God makes you now just as much as

he made Adam; God is working in us to-day in exactly the same way that he worked in making Adam. A cell that is resting,—for instance, a white corpuscle in the blood,—is round, like a drop of jelly. In a moment it changes its form, and starts off to travel. It has no feet to travel with, but it makes a foot, and with the foot it pushes itself along until it has traveled quite a distance. Now this cell gets hungry and wants something to eat. It has no mouth, so it makes a mouth on the spot,—it makes a little indentation in the side of its body, putting out one lip, and then another, and thus forms a mouth, and then takes in a bit of chlorophyll or protoplasm. But it hasn't any stomach; how is it going to digest it? It makes a stomach. All that is necessary is to get that speck of food inside, and it will digest it, because it is all stomach; it is all mouth; it is all feet; it is all brain; it is all nerves; it is all everything. It is one of those little ultimate specks of life complete in itself. It is nothing but a speck of transparent jelly, yet it has in it everything that is in the most complex animal form.

A bone in the human body is not a very interesting thing, but saw off a very thin slice of it, put it on the grindstone, and grind it down until you can see light through it, and then rub it down a little thinner still, then attach it to a piece of sealing wax, and put it under the microscope, and you will see some very interesting things. Here are some little dark places. They are hollow spaces. Inside of one of those spaces, when the bone is alive, is a little living creature similar to a jelly drop. Every one of these specks of life is at work: their work is to build bone. When a bone is broken, these bone cells, as they are called, go to work to make new bone to take the place of the old bone. Of themselves they have no more power to work than a grain of sand or a piece of sawdust; but there is a power in them that is working through them. Each little creature is an instrument, and there is a divine life in it.

Now I will tell you one of the most wonderful things that is known in the whole human body. The bones have in the center of them a substance called marrow. The ordinary bone marrow is white; another kind is red. In the red marrow of the bones the blood is manufactured. We have about five million corpuscles in every minute drop of blood, and we have from ten to fourteen

pounds of blood in our veins. The blood corpuscles live about six weeks, and then die, and new ones must be created. This creating process is carried on largely in the bones. There are some other parts of the body where corpuscles are made, but they are made chiefly in the bones.

So the bones are not simply sticks to support the body, or, as is often stated, a sort of framework to hold the body in shape, but they perform one of the most important functions of the entire body—the making of blood.

There are other wonderful cells in this body, for instance, the muscle cells. As you bend the arm and contract the muscle, the muscle does not contract all together in a mass, but it contracts because each one of those little minute fibers, perhaps not more than one four hundredth of an inch in diameter, contracts.

We have five hundred muscles in the body, and they are all controlled by the will, the mind. When I strike with my hand or beat with my fist, there is a will behind the hand and the fist. My muscles do not act unless there is a command to contract. The thing that is efficient and all essential is the will, it is the commanding power.

The heart is a muscle. The heart beats. My arm will contract and cause the fist to beat; but it beats only when my will commands. But here is a muscle in the body that beats when I am asleep. It beats when my will is inactive and I am utterly unconscious. It keeps on beating all the time. What will is it that causes this heart to beat? The heart can not beat once without a command. To me it is a most wonderful thing that a man's heart goes on beating. It does not beat by means of my will; for I can not stop the heart's beating, or make it beat faster or slower by commanding it by my will. But there is a will that controls the heart. It is the divine will that causes it to beat, and in the beating of that heart that you can feel, as you put your hand upon the breast, or as you put your finger against the pulse, an evidence of the divine presence that we have within us, that God is within, that there is an intelligence, a power, a will within, that is commanding the functions of our bodies and controlling them.

Notice what this heart does: It has the blood to circulate. The corpuscles of the blood come into the heart, and the heart forces them all out, and sends

them around the body; then they come back to the lungs laden with impurities. In the lungs these impurities are exchanged for the life-giving air, and the blood again enters the heart, and is forced out into the body again. So the blood is the means by which the body is purified.

More than that, the blood contains these wonderful living cells that you see. The red cells simply carry in the oxygen, and carry out the carbonic gases; that is about all that they do. But the white corpuscles have a more wonderful faculty and power. It is their duty to travel through the body, creeping into every nook and cranny, getting into every minute crevice and corner, where they are actively engaged in removing everything that does not belong there. They have a wonderful intelligence; but their movements are not directed by our will. What makes these cells move about in this way and perform their functions? There is a power there which is none other than the power of God. These little cells find something in the body that does not belong there, and they really swallow that thing up. For instance, if a lot of typhoid fever germs are injected into the blood of a healthy man, in a couple of hours you can not find one of those germs in his body. What has become of them? They have been captured and eaten up by these cells.

I suppose there is not a person in this Tabernacle but has had at some time tubercular bacilli in his blood. If we should take off some of the dust from the walls and place it under the microscope, we would find tubercular germs, and also other kinds of germs. Every church, every large audience-room, every public hall, every sleeping-car,—in fact, every place which is frequented by man in civilized lands, is infected, and if you would gather a little of the dust in these places, and place it under the microscope, tubercular and other kinds of germs would be found. This has been proved again and again by microscopic investigations.

Why are we not all dead of these diseases, then?—Because of these wonderful little cells in the body, that are actively engaged in hunting up these cells, and destroying them. There is One who gives intelligence to these cells, and guides them in their work.

Some years ago I made an experiment. I took a frog and prepared it so that I could see these little cells at work in that

frog. Then I scratched the foot with the point of a pin, so as to irritate it, and watched it. In a little while there were hundreds of these cells at work, repairing the injury that I had done. When you have a boil, and it opens and is discharged, perhaps you say that a large amount of impure matter runs out, but this is not the case. It is these cells, these living cells, that have sacrificed their lives to save yours. These cells have caught up the impurities, they have come in there to eat up and destroy the germs, and they themselves have died, and that is what makes that white pus.

The impurities are not carried out in the boils, but the boils are evidence of the impurity of the blood. That is the reason why we ought to keep our blood pure. When you find a crop of boils coming, you may be sure your blood is impure and impoverished, because if you had not had impure blood, you would not have had the boils. These cells endeavor to destroy all the germs, so that they do not have a chance to multiply sufficiently to create a condition of disease. The germs get the start when the cells are not in a healthy condition, and then disease results.

Now I want to notice some of the wonderful laboratories of the body, where God works. Here is the liver, lying close to the stomach. It has a great many things to do. I told you a little while ago that the red corpuscles live only about six weeks, and then die. Millions are dying every minute. What becomes of them?—They are carried to the liver and for a purpose. The liver destroys them and makes use of the remaining fragments in the coloring of our hair, in the photographic chamber of the eye, and in the coloring of the bile and some of the liquids of the body. The pigments of the skin are colored by the remains of these cells. These are some of the uses to which these millions of dead cells are put by the liver.

The kidneys do a similar kind of work. The liver is a closed door. When a man has eaten vinegar, or mustard, or pepper, or pepper-sauce, or any of those awful things, the liver must take those poisons and destroy them, to keep them out of the body. When a man takes tobacco, the poison of nicotine, into his system, the liver does the same thing; when a man drinks alcohol, the liver has to do the same work. When a woman drinks tea or coffee, it is the same thing,—the liver must be called

upon to destroy those poisons, or otherwise they would kill the person who had swallowed them. The liver is continually at work in this way.

The kidneys, on the other hand, are an open door to carry out all of these poisons. Every time I have a thought or an impulse, poisons are formed, and the kidneys must carry these poisons out. These two faithful servants of the body are continually working together. They keep the body free from poisons, and so the life within the body is not entirely destroyed by the accumulation of poisons.

As we go on through life, the poisons are destroyed less and less perfectly as the liver wears out. The more we take into our body, the less perfectly the liver can destroy the poisons. That is one reason why it is not good for man to eat meat; for meat is full of poisons. It is dead, a corpse, nothing more nor less. When we eat this dead flesh, we take into our body the poisons that are in the corpse; and these corpse poisons, when taken into our bodies, impose extra labor upon the liver to dispose of the poisons which the liver must destroy and which the kidneys must remove. Consequently these organs, intended to serve the body only in its necessary functions in removing the poisons generated within the body, just as the chimney carries off the smoke and gases from the stove and the fireplace,—these organs are not able to do their proper work, and neglect it, and these poisons accumulate in the body; then the blood-cells degenerate, and the tissues degenerate, they get hard and brittle, and break, and the liver becomes clogged with these wastes, and the kidneys do not do their work properly; and then we get diseases, and fall victims to various forms of disease or grow old prematurely. This is one reason why carnivorous animals live a shorter time than the herbivorous. This is the reason why a vegetarian is a longer-lived man than the one who eats meat. The very same thing is true of all other kinds of poisons taken into the body.

We have the cells in the stomach that are actively engaged in making gastric juice. We have similar glands that make the saliva. How do these glands know they ought to make gastric juice? How do they know what kind of juice to make? How do they know how much to make? The amount of gastric juice made is just adapted to the quantity of food taken into the stomach. If the stomach takes in one

ounce of food, there is enough gastric juice formed to digest it; and if a pound of food is taken, just enough gastric juice is made to digest it. There is a wonderful intelligence manifested all the time. It is not human intelligence. When the food is gotten out of the mouth into the stomach, it is out of the control of the will. There is another will that controls things in the stomach,—another intelligence, another power, that is entirely independent of the mind. It is the same power that controls the processes of digestion, the action of the liver and of the intestines.

Here is an example of intelligence in nature,—the sundew. When a fly touches any of the tentacles, they open, and turn down around the fly and capture it. If you put a little meat on it, they do the same thing; but if you put on a little particle of dust, they will not close. Therefore, a great many plants that live on flies and insects are called carnivorous plants. There is the Venus fly trap, for example. When a fly touches a little secret spring, it springs a trap, which catches what is in it. There are several hundred different kinds of these insect plants, and they have a great many ways of catching flies. What is it that makes this plant know that there is a fly there? There is a power there similar to that of the human mind. The fly gets into the little Venus flytrap and is caught, and then there is a secretion formed in the same way that the gastric juice is formed, the same way pepsin is formed in the stomach of animals, and the plant has the power to digest that little fly. It shuts up two or three weeks, and digests all there is of it. Sometimes these plants grow in dry, sandy places, where they find all the nitrogen they need in the soil, then they do not catch flies. They are not carnivorous naturally. God never made animals or plants carnivorous. The squirrel eats flesh only when it can get no nuts. The lion and other carnivorous animals are naturally nut eaters. Flesh is the nearest thing to nuts, and when we try to find anything that is like nuts, we must go to the animal kingdom. Flesh contains the nitrogen that is found in nuts.

Here are some liver cells. The liver is engaged in manufacturing bile, which is used in many kinds of work. The blood is the active agent which helps the liver in eliminating poisons from the body, and in making bile. As the blood circulates in all parts of the body, all the food that is absorbed from the stomach

and the intestines is carried to every part of the body, to sustain the different organs, but it must first pass through the liver, where a wonderful intelligence is shown in sorting over the food and picking out the poisons. And were it not for this, the first time a man indulged in Christmas dinner, with the chicken pie, pepper, vinegar, mustard, and all those things, he would become loaded down with poisons; but the liver comes to his aid, and carries away these impurities. It stands there as a sentinel between the stomach and the blood, so that the poisons may be captured and destroyed.

Were it not for the liver, the first time a man had typhoid fever he would surely die. The liver is a protection. It is God working through the liver to heal the man of the consequences of his own wrong-doing. Wherever God's life is, God himself is. You can not separate God and his life. That is the reason why God is everywhere. A few words now about another wonderful mechanism working in the body: the brain and the nervous system. The brain is in the whole body. It is not simply in the head, but in my finger also. Suppose I prick my finger; it is not my finger that hurts, but my brain. If I burn my hand, my brain is injured, because the brain is a part of the hand; it sends down a long finger into the hand, and into every other part of the body.

This is what you see when you look at a little speck of the brain through a microscope—some wonderful brain cells, nerve cells, with filaments that run out and separate into a great number of branches. Here and there is a long filament, or branch, that communicates with the branches that come over from other cells, and thus a network of filaments is established throughout the whole body. Sometimes the long fingers from one cell terminate in a brush that fits in among the branches from other cells. These are not in actual contact all the time, but the instant they come in contact, each cell knows what the other cell is doing. When they are a little ways apart, they do not know anything about it. When we think, the cells join hand, as it were. For instance, suppose I am talking, and I come to the point where I want to speak a name, and I can not think of it. What is happening then? One of my brain cells is reaching away back in my brain to some cell that has the information I want; and is trying to

touch it; if it can only reach it, the information will flash across my brain, and I remember. But suppose I am tired out, and can not get energy enough into that nerve-finger to make it stretch itself out far enough so it can touch that cell, and make the contact. That is the reason why we sometimes try so hard to think of something, and can not: we can not put energy enough into these filaments.

That is the best explanation I can give of the way in which the work is done in the brain. There is an intelligence here. Every one of these cells is a separate little intelligence by itself. There is a divine presence in every one of them. Each one is a storehouse of information. There are perhaps five trillions of cells in the brain, and every one is a storehouse of information.

Sometimes the blood-vessels break, it may be in a man's leg, and the leg is paralyzed. What is it travels over the wires? It is the life of God in these cells that travels over these wonderful little telegraph wires, these nerve filaments. It is God's life operating there as the power of God; so whenever there is a nerve impression, or an impulse goes out to a muscle, it is God's power in the muscle. It is God at work. He says, "Ye have made me to serve with your sins;" because when a man sins, he is using God's power,—this wonderful power that is manifested in his body all the time. He says, "Ye have wearied me with your iniquities." My friends, let us think of that.

Some time ago Dr. Rand read that text, "Ye have made me to serve with your sins," in our mission in Chicago. There was a great burly man present, who stood up there, and with the tears running down his face, he said, "Oh, that strikes my heart. I can not stand that. I am an infidel. I am forty years old. I have been traveling all over the country, lecturing on infidelity. I was going by here, and I heard the singing, and came in, and you have read that text. I never knew God was that kind of God. I did not know God dwelt in me. I did not know I made him serve when I cursed him." And he dropped on his knees, and confessed his sins. Certainly at that moment he had an appreciation of what God is. God goes down into the depths of sin in order that he may bring us back again. He stays with us in our sinning and wrong doing. Oh, it seems to me that that must appeal to us,—the fact that

God is dwelling in us, and is serving when we sin.

Here are some cells that are large, gray, dense, plump, and round; what you see inside of these cells corresponds to gunpowder in a magazine,—they are full of powder, or energy. This is the condition of the brain cells of a wide-awake man full of energy. Here are other cells that are lean and pale; they have few granules in them. They are tired, their store of energy is exhausted.

The cells get their energy from our food. What is it that gets the energy from it?—It is the pure air that we take in, the oxygen; if we did not take this in, we could not expect to get energy from food. Oxygen is the means by which we secure the energy from the food; and it is secured from it in the same manner that it is gotten from gunpowder; it must be burned before you can get the energy out. Air is the means by which the life-giving material is conveyed into the body and the poison is conveyed out. And when these cells work, the poison is worked out; and the blood must carry it away, or it would paralyze the cell; and when the cells become paralyzed by the poison formed by the work which it has been doing, they are cleansed by the fresh air, and the brain is washed out; the oxygen burns up the poisons and vitalizes the cells, and we can go on working again.

What is this life in these cells?—It is divine energy, brought to us from our food. How does it get into the food?—It comes down in the sunlight. So when we look at the sun, we see the glory of God; and when we see what the sunlight is doing, we see a manifestation of the power of God. This same power comes into us from food. So you see how important it is that we should take live food, food that has an abundance of life in it. What we want is life, and we want life more abundantly; and we get it from the food when we take it first hand. Every butcher-shop ought to be labeled "Second-hand Food Store." In animal flesh we have food and poison; in vegetable food we have life only. When we take this life into our bodies, it will replenish the life of our bodies; but when we take an animal body, we take food, but we also add the elements of death to our bodies; and so we take both life and death.

There is something else in the body that is still more wonderful than this: it is the sympathetic nervous system.

There is a wonderful brain in the skull; but there is a still more wonderful brain in the abdomen—the abdominal, or sympathetic brain. This brain sends out its branches to the stomach and the intestines; they follow the blood-vessels, and go into all parts of the body. The brain in the skull is controlled by the will, and the brain in the abdomen is controlled by a will, but not by the human will. This abdominal brain has charge of digestion, of liver action, of skin action, of heart action, and of lung action, to some degree. It has charge even of brain action, because it builds the brain; and of all the processes of nutrition,—the healing of the body; these processes are carried on under the direction of this abdominal brain. So we see that in the abdominal brain we have a manifestation of the divine will in the body. Every minute blood-vessel is controlled by nerves from this abdominal brain.

Here we can see the importance of proper dress. When a woman wears her clothing so that the abdominal brain is interfered with, the stomach is crowded out of place, and thus the brain is interfered with and injured, and hindered in its proper functions.

When we sit, it is important for us to take pains to sit erect, and to carry the chest well up, so as to leave this abdominal brain plenty of room to come up into its place.

A girl came into my office one day. She sat all bent over, with her chest hollowed, her shoulders and head thrown forward, and looking as if she did not have any life in her. I asked her what was the matter, and she said her mother sent her to see me about her lungs. The mother was afraid she was going to have consumption. "Well," I said, "I don't think you look as if you are going to have consumption. Why do you think you are going to have consumption?" "Well," she said, "I have no chest." I told her to stand up, to raise her chest, and throw her shoulders back, to stand erect, and then I found that she had a splendid chest; she had been carrying it behind instead of in front, where it belonged.

There are many persons who carry their chests behind instead of in front, and then the abdominal viscera are crowded down out of place; but when you lift the chest, the viscera are lifted also.

The other day I saw a man who had kidney trouble. His right kidney was

two or three or four inches below the place where it belonged. He was all stooped over, and was not standing upright. I told him how to stand, and just as soon as he stood erect, the kidney came back into place. When the kidney is out of place, it pulls on the great sympathetic nerve, and causes a great deal of trouble.

Now take the eye. In the back of the eye is a little spot that represents the sun of the eye. That is the most sensitive spot; it is where the image is formed. How is the image formed?—The back of the eye is dark—a dark chamber. There is a membrane that lies behind the nerves, and the nerves are spread out in a very thin sheet. This membrane forms a black coat for the eye, called the choroid. This is formed from the coloring matter sent to the eye by the liver. When a photographer takes a picture, he lets the picture fall upon a piece of glass which has been coated with silver, and the object makes dark lines on the glass. This is called the negative: the sunlight turns the silver black, so it makes a black image. In the eye, the very opposite is the case. The light blots out this coloring matter which is on the outer curtain. If you look at a cross, for example, there will be a white cross formed in the eye. When you look away from the cross to another object, that white space has to be filled in, the choroid has to place more coloring matter over that space before you can see anything else. How is that process performed?—It is performed by a creative act: a creation takes place every time you look at a different object, the creation of coloring matter to obliterate the picture on the eye, and to prepare the eye for another picture. So in the very simple process of seeing, there is a creation taking place all the time. Some of us have been such heathen that we did not know that.

Just as I was ready to start down here from the Sanitarium, I was called to the office to see a gentleman, and I met a Catholic bishop there. He came here to visit a parishioner of his, who has had an operation at the Sanitarium. He said, "Doctor, I am glad to see you, and I am glad to see that you are doing such a good work here. I understand you are the head of it." "No," I said, "I am not the head of it. I hope and believe that God is the head of it." He said: "That is true, of course; that is true." Then he went on to say, "God is the head of everything; he is the head of

you, and he is the head of me. When I put out my hand or my arm, and draw it in, there is a creation. God is creating in my arm the power with which I use my arm." "Do you really believe that?" I asked. "Why, that is exactly what I believe," he answered. "Of course I believe it. It is certainly the truth." "Well," I said, "I believe that, too. That is what I am going to talk about to-night down at the Tabernacle." God is in me, and everything I do is God's power; every single act is a creative act of God. A great many of us have not got so far along in pathology as to know that; but this Catholic bishop was talking the same lesson I am trying to talk to you to-night. He believes it; he knows it. So many of us believe that God is away off somewhere, and does not dwell near by. God himself tells us that he is nigh unto us, and not far away.

I want to tell you a wonderful story. I have been showing you here some of the cells of the body, living cells. They are all under the control of the divine life, or Spirit, of God himself. The creative power is going on within us just the same as it was manifested in Adam. When God made man, he breathed into his nostrils the breath of life. What was that breath of life? I could give you a few texts from the Bible in just a moment, if I had the time, to show that that breath of life is the life of God himself. It is the Spirit of God. It was not simply a little wind. Somebody says that is just simply the breath that blows out and in; but you could not possibly make a man live by blowing wind into him. The only thing possible to make Adam a live man, was to blow the life of God into his nostrils. Some people have tried to make people live by blowing air into them. I have myself tried, a great many times, to resuscitate patients by blowing wind into them. I have blown air into the lungs, inflated the lungs with pure air, and forced oxygen in to make the man live; but he did not live; he was a dead man just the same. I have worked hours and hours over a dead man to try to resuscitate him; but breath—air—will not make a man live. Fish do not breathe. They extend their gills out in the water, and move back and forth, but they have no breath. Through the gills they absorb the oxygen in the water. There are a great many animals that do not have to breathe the way we do; but the breath of life is in

every animal. It is all the life of God,—the Spirit of God. It is the divine life in man, and it is this divine life that creates every new blood cell. Every time we eat a meal and digest it, it is God who does it. He must make the extract—the juice—the saliva; and all the energy man can possibly manufacture is simply the power of God manifested through him as an instrument. The more completely man's will is surrendered to God's will, and the more perfect the instrument, the greater will be the power manifested. God is the same yesterday, to-day, and forever; but the reason why God's power is not manifested in us or through us any more than it is, is because of our wrong attitude toward God; we are in such a condition that God can not manifest himself through us.

I have been asked if I believe in divine healing. Yes, I most certainly believe in divine healing; I don't believe in any other kind of healing. Some people are so mistaken, or so ignorant, as to suppose that doctors can heal. For twenty-five years I have been telling my patients that I have no power to heal anybody. Sometimes a doctor gets a case that he can not heal, and then he calls in a preacher. When they say that to me, I always say that I don't believe in that; I will not agree to that at all,—that a case that a doctor can not heal, a preacher can heal. I think one is as good as the other. I do not believe a preacher can heal anybody that a doctor can not heal. Doctors can not heal anybody, and as preachers are no better than doctors, preachers can not heal anybody either. All the healing that is done, God does. There is no other kind of healing but divine healing. If you will accept that fact, you will avoid a great deal of confusion, and clear up a great deal of mystery. All the healing there is, is the healing which God does.

A member in our church called on me some time ago, and asked me to examine his neck. I looked at it, and saw an ugly looking sore. I asked him how long it had been there, and he said, "I have had this sore three years, and it seems to be getting a little worse." Dr. Rand had clipped off a little piece of it, before I saw it, and examined it under the microscope, and he said it was a cancer. I hardly thought it could be a cancer, so I said to him, "If it had been a cancer, it certainly would have eaten your head off before this time."

About a month after this, I saw Dr.

Rand, "Did you tell Brother — that that sore on his neck was a cancer?" He said, "Yes; I saw it, and it looked just like a cancer to me, and I thought it was; I told him it was a cancer." I said, "I can hardly believe it is a cancer, for if he had had a cancer of that sort for three years, it would have taken his head off, and he would have been dead before this time." We were in the operating room, waiting for a case to be operated upon. Just at that moment our pathologist who had examined that little piece of the sore under the microscope, came in, and I said to him, "What is your report of it?" He said, "It is a cancer. I examined it carefully, and applied the test, and it had every appearance of being a cancer." Then I thought if that was a cancer, we had better attend to it right away. So I called the brother up over the telephone, and told him to come right up where I was, quick; that we must perform a radical operation at once, or he would lose his life. So he came up. I said to him, "I thought we would like to examine that cancer." I had rather led him to believe it was not a cancer, but as Dr. Rand had told him it was a cancer, I thought I would introduce the matter in that way, by telling him we would like to look at it. "Why," he said, "I have no sore; that cancer, or sore, is all well." I said, "It can not be well; if it is a cancer, we must operate on it at once." But he said, "It is entirely well—there is no sore or cancer there at all." Well, we did look at it, and to our utter amazement, there was not the slightest trace of a cancer there. There was only a very slight fresh scar, but no trace of a cancer or anything of the kind.

"Well," we said, "this is certainly astonishing. The cancer is getting well without an operation or anything being done for it except to clip off a little piece of it, and that always makes the case worse, it usually spreads faster. What have you been doing?" "Well," he said, "when this cancer made its first appearance, about three years ago, I concluded that it was time for me to straighten up on health reform, and so I adopted a strict dietary. I have not eaten a particle of meat since; I have not taken anything but the purest foods, and I have lived in harmony with the laws of health as far as I knew. I found that I was improving wonderfully, and that this thing did not grow. It remained there after I had adopted health reform, but it did not increase in size,

and now, since you looked at it the other day, it has simply healed up entirely."

We sent the specimen of this cancer to New York, and had one of the greatest pathologists examine it. "Why," said he, "it is one of the most deadly kinds of cancer." When he heard the story of that cancer, he was amazed beyond measure.

Now I am telling you this for the glory of God, so that you can see that there is a power to heal. It was God that healed that man. The doctors had nothing to do with it. It was through the power of obedience,—living up to the light that he had received,—and God honored his obedience by healing him of his awful disease.

I want to tell you, dear friends, that since I have seen that case, I do not say any more to people who have cancer, that it is a hopeless case, or that they can not get well without an operation, because here is a case which was cured without operation. It was simply healed by the power of obedience. At the same time, if we had seen this cancer before, we should have cut it out or put something on it to destroy it; for God wants us to co-operate with him in ridding the body of disease.

All healing is divine healing. The only healing is divine healing. We can expect that God will do everything he can for a man when he is sick. If God is a God of infinite love, then he will do for every man that is sick, all he can possibly do for him. Let me put this proposition to you: If God is so loving, so gentle and kind, and so humble that he will serve in a man's sins, that he will go with a man when he goes down into the very depths of sin,—if God will do that, do you not think that when God sees a man sick and suffering, he will do what he can for him? He will do what he can for every sick man on the face of the earth. God is doing everything he can for him all the time. We appeal to God sometimes as if we thought God had forgotten us. We gather together the elders, and get a lot of people together to pray, to ask God not to forget us. Do you think he has forgotten us, when he dwells within us, and directs all the functions within us?

When a man is sick, what can he do? He can not persuade God by any sort of operation to do anything more for him. But he can change his attitude toward God. Instead of being rebellious against

God, and destroying the temple in which God dwells, he can stop all those things, put himself in harmony with God, submit to him, and begin to co-operate with him, and then he will begin to reap the fruits of obedience. If he begins to cultivate health, he will get his health to growing and increasing; but if he continues to sow the seeds of disease, he will reap disease.

Why do we get sick?—Simply because we rebel against God. In fact, we do not get sick until after we are ill. A man does not come down with typhoid fever when he is well; he does not have paralysis when he is well; he is not stricken with apoplexy when he is in good health; he does not get down with Bright's disease when he is well. When well, he is above all these forms of disease. He may look well, but he is not well.

God made man superior, and gave him dominion over all these various diseases. When a man has violated all the laws of his being, he loses this dominion. Suppose he swallows some typhoid fever germs. If he had a healthy stomach, he could digest typhoid fever germs. But the stomach by abuse loses its power to digest even potatoes and other vegetables, and so he can not digest typhoid fever germs, which are also vegetable growths, and in consequence the germs grow until there are more than he can dispose of, and so he gets under the power of disease. The very same thing is true of many other maladies which I might mention.

The important thing is to live above disease. I was talking with a lady some time ago. The germs of consumption had gotten into her lymphatic glands, and great masses of tubercles lay under her neck. All I could do was to advise her to give special attention to the principles of health. I lost sight of her for a time, but met her again the other day, and she was in blooming health, rosy-cheeked, vigorous, bright, and as happy as she could be. I asked her how she was feeling, and what brought about the change. "O," she said, "I am in excellent health. I managed to get above the disease after a while, and now I am living above it." She had climbed up and up until she had gotten above the power of this disease, and the tubercular germs were really driven out of her body. We can make our bodies inhospitable to germs, so that our blood cells will swallow and destroy them.

That is why we have been given this

great light on health reform in these modern times, when the plagues are just upon us. There is a case of the plague down in Ann Arbor now. A student who was inspecting some of the germs of the bubonic plague, through careless handling, contracted the disease. The physician who attends him covers himself all over with a rubber suit, with only two little apertures in it so that he can see, because the plague is so contagious, and he does not want to catch it.

When this great plague, the bubonic plague, the "black death,"—breaks out around us, some of these days, what will be our protection? It will be all over the world. The rats will carry it; cockroaches carry it, bedbugs carry it, vermin of all kinds get it, from the dead bodies of those who have died, and communicate it to people. There is no possibility of escaping it, except one, and that is to be above it, to be up at the top; there is a safe place at the top. If a man lives down in the quagmires of disease, so that his body becomes a mass of corruption through the gratification of the appetite, he will certainly become a victim of these diseases. It is not safe for us to live for the purpose of gratifying the appetite in violation of the laws of health. We will not have a chance to live that way very much longer. These diseases will come upon us and cut us off, and the only protection is to get above and live above disease. These principles should not be looked upon as a cross or a burden, but as the greatest possible blessing; and we are under the gravest responsibility to give to others the light and truth, that all may understand how to conquer and to live above disease.

"BLESSED is the man that maketh the Lord his trust."

"BLESSED is the man whom thou choosest."

"BLESSED is the man that feareth the Lord."

"BLESSED is the man that trusteth in the Lord."

"PATIENCE is bitter, but its fruit is sweet."

THE SHELF BEHIND THE DOOR.

As Sung by Lewis C. Sheafe.

I CAME to Jesus long ago all laden down
with sin,
I sought him long for pardoning grace,
he would not take me in.
At last I found the reason why, as light
came more and more;
I had a shelf with idols on just in be-
hind the door.

CHORUS:

That shelf behind the door, don't use it
any more;
But quickly clean that corner out from
ceiling to the floor;
For Jesus wants his temple clean, he
can not bless you more,
Unless you take those idols out from in
behind the door.

I tore it down and threw it out and then
the blessing came;
But e'er I got the victory and felt the
holy flame,
Beelzebub came rushing up and said
with awful roar,
"You can not live without a shelf right
here behind the door."

So many people of to-day are destitute
of power;
'Tis plain to see they can not stand
temptation's trying hour.
By way of an apology, "My weakness"
is their cry,
'Tis all because of idols that they are
using on the sly.

Some smoke and chew tobacco, and
some love their fancy dress;
Others have wronged their fellowmen,
refusing to confess.
They wonder why they are not blessed
as in the days of yore:
The reason why is on the shelf just in
behind the door.

Your soul is dark, you surely know you
have no peace with God;
You daily tremble lest you feel the
chastening of his rod.
The blessed Holy Spirit puts this ques-
tion o'er and o'er:
"What are you going to do about that
shelf behind the door?"

Some hypocrites may look like saints—
from men their idols hide;
But what about the Judgment day be-
yond death's fearful tide?
That hidden spot behind the door will
be a public place,
Where God and men, and angels, too,
shall every idol trace.

**GENERAL SUMMARY OF ORGANIZA-
TIONS AND RECOMMENDATIONS,
AS ADOPTED BY THE GENERAL
CONFERENCE AND THE GENERAL
CONFERENCE COMMITTEE, APRIL
2 TO MAY 1, 1901.**

**Organization of General Conference
Committee.**

GENERAL CONFERENCE COMMITTEE.

H. W. COTTRELL, A. G. Daniells, I. H. Evans, C. W. Flaiz, F. Griggs, S. N. Haskell, G. A. Irwin, A. T. Jones, J. H. Kellogg, R. M. Kilgore, W. T. Knox, D. H. Kress, S. H. Lane, J. N. Loughborough, C. McReynolds, O. A. Olsen, J. C. Ottosen, D. Paulson, W. W. Prescott, H. F. Rand, A. J. Read, E. A. Sutherland, E. J. Waggoner, W. C. White.

Chairman: A. G. Daniells.

Secretary: H. E. Osborne.

Treasurer of the General Conference: H. M. Mitchell.

Clerk of Committee: H. E. Rogers.

MISSION BOARD.

A. G. Daniells (chairman), J. H. Kellogg, David Paulson, A. J. Read, E. A. Sutherland, I. H. Evans, W. C. White, H. F. Rand, W. T. Knox, A. T. Jones, W. W. Prescott.

Corresponding Secretary of Mission Board: W. A. Spicer.

Field Secretary of Mission Board: W. W. Prescott.

PASTORAL COMMITTEE.

W. W. Prescott (chairman), S. N. Haskell, A. G. Daniells, A. T. Jones, J. N. Loughborough, David Paulson.

FINANCE COMMITTEE.

S. H. Lane (chairman), J. H. Kellogg, I. H. Evans, P. T. Magan, W. C. White.

EDUCATIONAL DEPARTMENT.

J. H. Kellogg (chairman), A. T. Jones, P. T. Magan (secretary), David Paulson, W. W. Prescott, E. A. Sutherland, Frederick Griggs.

RELIGIOUS LIBERTY DEPARTMENT.

A. T. Jones (chairman), E. A. Sutherland, David Paulson, A. Moon, S. H. Lane.

SABBATH-SCHOOL DEPARTMENT.

W. A. Spicer (chairman), W. W. Prescott, M. C. Wilcox, C. H. Jones, E. A. Sutherland, H. R. Salisbury, Dr. A. J. Read, Dr. G. W. Thomason, Estella Houser (secretary), Mrs. L. Flora Plummer, Adelaide Bee Cooper.

PUBLICATION COMMITTEE.

W. C. White (chairman), I. H. Evans, C. H. Jones, J. H. Kellogg, L. R. Conradi, J. C. Ottosen, W. C. Sisley, W. D. Salisbury, J. E. White, A. G. Daniells, P. T. Magan.

TRANSPORTATION AGENTS.

General Conference: H. E. Osborne.
Eastern Union Conference: S. N. Curtiss.

Southern Union Conference: R. M. Kilgore, W. O. Palmer.

Northwestern Union Conference: J. Sutherland.

Southwestern Union Conference: C. McReynolds, B. R. Nordyke.

Pacific Union Conference: C. H. Jones.
London, England: W. C. Sisley.

AUDITING COMMITTEE.

The eight delegates provided for in Section 4 of the By-Laws are as follows: I. H. Evans, R. A. Underwood, W. W. Prescott, J. H. Kellogg, A. J. Read, E. A. Sutherland, C. H. Jones, L. R. Conradi.

COMMITTEE ON RELIEF OF SCHOOLS.

S. H. Lane, I. H. Evans, J. H. Kellogg, W. C. White, P. T. Magan.

Legal Corporations.**GENERAL CONFERENCE ASSOCIATION.**

H. W. Cottrell, R. M. Kilgore, A. G. Daniells, C. W. Flaiz, C. McReynolds, W. T. Knox, I. H. Evans, C. H. Jones, J. Sutherland, W. A. Wilcox, S. H. Lane, P. T. Magan, C. M. Christiansen, J. D. Gowell, G. B. Thompson, J. M. Rees, C. D. Rhodes, Wm. Covert, W. J. Stone, J. S. Comins, A. G. Haughey.

TRUSTEES LEGAL CORPORATION FOREIGN MISSION BOARD.

G. B. Thompson, J. H. Kellogg, David Paulson, A. J. Read, E. A. Sutherland, I. H. Evans, H. F. Rand, A. T. Jones, W. W. Prescott.

TRUSTEES INTERNATIONAL MEDICAL MISSIONARY AND BENEVOLENT ASSOCIATION.

J. H. Kellogg, A. G. Daniels, O. A. Olsen, H. W. Cottrell, David Paulson, A. J. Read, H. F. Rand, J. F. Morse, W. T. Knox.

Electors at large: J. R. Leadsworth, A. B. Olsen, F. B. Moran, J. M. Craig, W. H. Riley, A. N. Loper, A. J. Sanderson, J. Sutherland, J. A. Brunson, Mrs. N. H. Druillard.

MEMBERS REVIEW AND HERALD BOARD.

Trustees to fill expiring terms on the Board of the Review and Herald Pub-

lishing Association: I. H. Evans, C. M. Christiansen.

TRUSTEES MICHIGAN SANITARIUM AND BENEVOLENT ASSOCIATION.

J. H. Kellogg, G. H. Murphy, David Paulson, A. J. Read, Geo. W. Thomason.

TRUSTEES COLORADO MEDICAL MISSIONARY AND BENEVOLENT ASSOCIATION.

W. H. Riley, J. H. Kellogg, F. M. Wilcox, Lydia McCamley, W. L. Hoover, A. Drullard, C. B. McReynolds.

NEBRASKA SANITARIUM AND BENEVOLENT ASSOCIATION.

For electors for the first, or short term, of one year: J. M. Craig, Bert Glasscock, Wm. Dymond, A. R. Henry. For the second term, consisting of two years: H. D. Farnsworth, H. E. Kirk, F. M. Wilcox, J. T. Boettcher.

For the third term, of three years: A. N. Loper, J. W. Shively, J. H. Kellogg, T. J. Allen.

To fill vacancies of 1901: Bert Glasscock, Wm. Dymond, Luther Warren, John Richards, B. G. Wilkinson, A. R. Henry, J. W. Rogers.

To fill vacancies of 1902: J. T. Boettcher, F. M. Wilcox, H. B. Farnsworth, J. E. Kirk, Orlando Thayer, Jesse Arthur, C. C. Christofferson.

Trustees: A. N. Loper, J. F. Boettcher, Bert Glasscock, F. M. Wilcox, J. W. Adams, G. W. Shaver, J. W. Rogers, B. G. Wilkinson, R. W. Parmelee.

Nine nominated, from which number five are to be elected.

UPPER COLUMBIA CONFERENCE MEDICAL MISSIONARY AND BENEVOLENT ASSOCIATION.

The constituency of the Upper Columbia Medical Missionary and Benevolent Association consists of twenty-one members, seven elected for one year, seven for two years, seven for three years. The names of the seven expiring this year are: F. B. Steen, C. H. Lansing, A. G. Christiansen, S. A. Miller, S. A. Anderson, W. M. Fee, J. R. Leadsworth. The following named persons were elected for three years: F. B. Steen, C. H. Lansing, J. G. Smith, S. A. Miller, W. M. Fee, J. R. Leadsworth. W. C. Young was chosen to fill the vacancy made by the resignation of G. F. Haffner.

Trustees: The president of the Upper Columbia Conference, J. R. Leadsworth, W. C. Young, J. W. Posey, S. A. Anderson, Greenville Holbrook, W. M. Fee.

PORTLAND SANITARIUM AND BENEVOLENT ASSOCIATION.

The constituent body of the Portland Sanitarium and Benevolent Association consists of fifteen members, five elected for one year, five for two years, and five for three years. The following were elected for the first year: H. W. Decker, T. H. Starbuck, W. H. Winslow, R. D. Benham, H. J. Schnepper.

For the second year: R. Rose, E. Hurlbut, J. C. Scott, David Emmerson, O. W. Barber.

Trustees: H. W. Decker, L. J. Stiles, G. E. Tyzkiewicz, Mrs. J. Gotzian, Dr. W. R. Simmons, M. E. Spencer, R. Rose, E. Hurlbut, W. W. Sharp.

Nine nominated, from which list seven are to be elected by constituent body.

NEW ENGLAND SANITARIUM AND BENEVOLENT ASSOCIATION.

Members of constituent body: A. E. Place, F. W. Mace, Thomas Davis, Solon Farnsworth, Charles R. Brown, E. P. Farnsworth, Frederick Griggs. For president of the constituent board, H. W. Cottrell; for secretary of the constituent body, W. A. Wilcox.

Trustees: Hampton W. Cottrell, John H. Kellogg, Chas. C. Nicola, Wm. A. Wilcox, Wilbur L. Payne, Dwight M. Hull, Horace B. Tucker, Albert E. Place, James B. Mason.

Nine nominated, from which list eight are to be elected by the constituent body. Secretary and Treasurer also to be elected by the constituent body: Wm. A. Wilcox or James B. Mason.

UNION COLLEGE BOARD OF MANAGEMENT.

The Local Board of Managers for Union College will be enlarged by the addition of two members, making a board of eleven instead of nine, as at present constituted.

The Board of Management of Union College will consist of: The presidents of the Iowa, Minnesota, Dakota, Nebraska, Missouri, Kansas, and Colorado Conferences; J. Sutherland, superintendent Nebraska Sanitarium, the president of the college, and the English Bible teacher in the college.

WALLA WALLA COLLEGE BOARD OF MANAGEMENT.

The president of the Upper Columbia Conference, the president of the North Pacific Conference, E. L. Stewart, the business manager of the college, S. A. Miller, T. L. Ragsdale, J. A. Holbrook.

KEENE INDUSTRIAL ACADEMY BOARD OF MANAGEMENT.

The presidents of the Southwest Union, Texas, Oklahoma, and Arkansas Conferences: the business manager of the academy, W. S. Greer, J. D. Matthews, B. F. Woods, T. T. Stevenson, J. M. Mosley.

Union Conference Organizations.

EASTERN UNION CONFERENCE.

Organized April 16, 1901.

President, H. W. Cottrell; Secretary, and Treasurer, D. B. Parmelee; Auditor, G. W. Palmer. Executive Committee: H. W. Cottrell; the presidents of the Atlantic, Chesapeake, Maine, New England, New York, Pennsylvania, Quebec, Virginia, Vermont, and West Virginia Conferences; and Frederick Griggs, E. E. Miles, and C. C. Nicola.

SOUTHERN UNION CONFERENCE.

Organized April 9, 1901.

President, R. M. Kilgore; Secretary and Treasurer, I. A. Ford. Executive Committee: R. M. Kilgore, Smith Sharp, Irving Keck, W. J. Stone, S. M. Jacobs, J. E. White, A. F. Harrison, S. B. Horton, J. O. Johnston, O. M. Hayward, I. A. Ford.

LAKE UNION CONFERENCE.

Organized April 19, 1901.

President, A. G. Daniels; Secretary and Treasurer, W. H. Edwards; Canvassing Agent, E. P. Boggs; Training School, P. T. Magan; Publishing Work, I. H. Evans; Sanitarium Work, J. H. Kellogg; German Work, C. J. Herrmann; Scandinavian Work, H. R. Johnson; Auditor, W. H. Edwards.

NORTHWESTERN UNION CONFERENCE.

Organized April 18, 1901.

President, C. W. Flaiz; Secretary, John Walker; Treasurer, J. Sutherland; Auditor, M. W. Newton. Executive Committee: President of the Conference, the presidents of the local Conferences, and two members yet to be selected.

SOUTHWESTERN UNION CONFERENCE.

Organized April —, 1901.

President, C. McReynolds; Vice-President, H. Shultz; Secretary, R. W. Parmelee; Treasurer, Manager of Pacific Press Publishing Company, Kansas City; Auditor, C. T. Caviness. Executive Committee: C. McReynolds; president of each local Conference; president of Keene Academy; manager of Pacific

Press Publishing Company, Kansas City; president of Boulder Sanitarium; general canvassing agent.

PACIFIC UNION CONFERENCE.

Organized April 16, 1901.

President, W. T. Knox. Executive Committee: W. T. Knox; presidents of California, North Pacific, Upper Columbia, and Montana Conferences; W. A. Alway, E. L. Stewart, W. R. Simmons, H. H. Hall.

AUSTRALASIAN UNION CONFERENCE.

Organized January, 1894.

President, G. A. Irwin; Vice-President, E. W. Farnsworth; Secretary and Treasurer, Edith Graham. Executive Committee: G. A. Irwin, E. W. Farnsworth, W. A. Colcord, G. B. Starr, J. H. Woods, W. L. H. Baker, Geo. Teasdale, W. D. Salisbury, E. R. Caro.

EUROPEAN GENERAL CONFERENCE (SEE PAGE 390 OF THE BULLETIN).

President, O. A. Olsen; Secretary, H. F. Schubert; Treasurer, W. T. Bartlett. Executive Committee, presidents of Conferences.

Summary of Proceedings of General Conference.

ADMISSION OF CONFERENCES.

Queensland, South Australia, Cumberland, Ontario. (Pages 19, 20.)

ON ORGANIZATION.

It was voted that the usual rules and precedents for arranging and transacting the business of the Conference be suspended, and that a General Committee be appointed, to consist of the following persons: The presidents and secretaries of the General Conference, of the General Conference Association, of the European and Australasian Union Conferences; of the Review and Herald, Pacific Press, and Echo Publishing Companies; of the Foreign Mission Board, Medical Missionary and Benevolent Association; of Battle Creek, Healdsburg, and Union colleges; and the following-named persons: J. N. Loughborough, S. N. Haskell, A. T. Jones, W. W. Prescott, and such other persons as should be necessary to represent the important enterprises and interests connected with the work of the Seventh-day Adventists throughout the world, the same to be named by the committee when organized, and this committee to constitute a general or central committee, which should do

such work as necessarily must be done in forwarding the work of the Conference, and preparing the business to bring before the delegates.

Other recommendations relative to the reorganization are found on pages 27, 28, 29, 33, 34.

1. That the delegates from the several General Conference districts be asked to go forward in the perfecting of plans for the organization of District Union Conferences as rapidly as possible during this session of the General Conference.

2. That the delegates from each district appoint three of their number to act with the Committee on Organization in the framing of a Constitution and working plans.

3. That all questions regarding the change of district territorial lines be referred to the Committee on Constitutions and Plans.

4. That in the framing of the Constitutions and working plans, provisions be made for the use by the district organizations that are strong financially, of such parts of their income only, as are necessary for the administration of the District Union Conferences, and that the balance be forwarded to the General Conference, for the maintenance of its administration, and to assist weaker Conferences and missions. (Pages 169, 170.)

5. That the General Conference Committee be composed of representative men connected with the various lines of work in the different parts of the world.

6. That the General Conference Committee, as thus constituted, take the place of all the present general boards and committees, except in the case of the essential legal corporations.

7. That the General Conference Committee consist of twenty-five members, six of whom shall be chosen by the Medical Missionary Association, and nineteen by the General Conference. That five of these members be chosen with special reference to their ability to foster and develop the true evangelical spirit in all departments of the work, to build up the ministry of the word, and to act as teachers of the gospel message in all parts of the world; and that they be relieved from any special business cares, that they may be free to devote themselves to this work.

8. That in choosing this General Conference Committee, the presidents of the Union Conferences, as far as consistent, be elected as members.

9. That the Medical Missionary Board be authorized to fill any vacancy which

may occur in the representation from the Medical Missionary Association.

10. That the General Conference Committee be empowered to organize itself, and to appoint all necessary agents and committees for the conduct of its work. (Pages 185-189, 201-207.)

11. That the General Conference Committee of twenty-five, as soon as elected, nominate the members to constitute the corporate membership of the Foreign Mission Board. Said members to be elected by the Conference.

12. That the administration of the Foreign Mission work be under the supervision of the General Conference Committee.

13. That it be left to the General Conference Committee to decide how long the corporate life of the Foreign Mission Board be continued. (Pages 219, 225-229.)

14. That the responsibility heretofore carried by the General Conference in appointing boards of management for the Southern Industrial School (Graysville, Tenn.), and the Oakwood Industrial School (Huntsville, Ala.), be transferred to the Southern Union Conference.

15. That the General Conference Executive Committee be authorized to make such transfers of the responsibility of appointing the boards of management of other educational institutions, and the transfers of titles of properties and obligations for debts, as the organization of the Union Conferences may indicate to be advisable. (Pages 232, 281.)

INTERNATIONAL SABBATH-SCHOOL ASSOCIATION.

1. In harmony with the recommendation of the Executive Board of the International Sabbath-School Association, we donate \$2,000 to the work in other lands, and \$500 to the General Conference for the work in the Southern field.

2. In harmony with the plan of reorganization adopted by the General Conference, we hereby place this work, and the property and funds of this association, under the management of the General Conference, this action to take effect as soon as the General Conference is prepared to make this branch of the cause one of the departments of its work. (Page 351.)

INTERNATIONAL RELIGIOUS LIBERTY ASSOCIATION.

1. That in harmony with the plan of reorganization adopted by the General Conference, the International Religious

Liberty Association place its work, property, funds, and obligations in the hands of the General Conference as soon as that body shall be prepared to assume these responsibilities.

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

3. That until further action by the General Conference either in open session or by its Executive Committee, the religious liberty work be carried on under the name of the International Religious Liberty Association. (Page 385).

ON FINANCE.

1. We recommend to our Conferences, as far as they are able and consider that it would be a blessing to do so, to pay a second tithe to the general cause for its mission work.

2. We further recommend to such Conferences as are able and willing to do so, that they send a number of their laborers into the mission field, and support them there, operating as far as consistent through the boards having charge of the different fields to which the laborers are sent.

3. We recommend that, as far as consistent, the General Conference, the Union Conferences, and the local Conferences agree beforehand with their tried and accredited laborers as to the salaries which shall be paid them, and that no portion of their wages be held back.

4. We recommend that our Conferences everywhere be urged to adopt and further develop the *Ten-Cent-a-Week Plan* for the support of our foreign work, as inaugurated by the Foreign Mission Board last year. (Page 170.)

5. We recommend that all who especially labor in word and doctrine in our colleges and academies in the training of workers for the field, be supported from the tithe. (Pages 172, 207.)

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

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

8. We recommend that the proceeds from the sales of "Christ's Object Lessons" in the Danish-Norwegian language, in the United States and in Norway, be used for the relief of the Scandinavian Publishing House, and that the proceeds from the sales of the same in Denmark be used for the relief of the Frederickshavn school. (Amended. See page 386.)

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

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

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

12. We recommend that the Fifty Thousand Dollar Relief of the Schools Fund be raised by the following methods:—

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

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

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

13. We recommend that our ministers, licentiates, and Bible workers, one and all, with as little exception as possible, engage in an organized and vigorous effort, under the supervision of the various local Conference Committees, to sell "Christ's Object Lessons" themselves; to train, organize, and assist our brethren and sisters all over the field to do the same. That this effort begin not later than Oct. 1, 1901, and continue until Feb. 28, 1902. That if the whole three hundred thousand copies of "Christ's Object Lessons" comprising the original gift of Mrs. E. G. White and the *Review and*

Herald and Pacific Press Publishing Companies be not sold by that time, that similar plans and a similar program be followed out each year until this grand work is gloriously completed. That if the dates set for this work should, for any good and substantial reason, not be the most advantageous in certain Conferences, another period of equal length be chosen in which to do the work.

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

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

16. We recommend that we unite with the Medical Missionary and Benevolent Association in the raising of a fund with which to provide the necessary buildings for the American Medical Missionary College. (Pages 385-387).

ON EDUCATION.

The following were submitted by the Committee on Education:—

1. That we urge upon our people the importance of establishing church schools.

2. That we recommend our Conference laborers not to consider their work for churches complete until church schools are organized whenever consistent.

3. That we recommend the appointment of church-school superintendents in Union or State Conferences, who shall co-operate with their respective Conference Committees and training-schools in the establishment of church schools, such superintendents to be appointed by Conference Committees in consultation with the ones in charge of said training schools.

4. That we recommend that in the appointment of school boards, persons be chosen who can efficiently represent the various lines of work taught in those schools.

5. We recommend that our schools show their appreciation of the gift of the book, "Christ's Object Lessons," by encouraging their teachers and students to devote their summer vacations to the sale of the book.

6. In the support of church schools, local needs should be met, if possible, by local tuition or voluntary donations, and pupils should be encouraged to earn their tuition or contributions to the expense fund.

7. Church schools should continue their work to the sixth or seventh grade, and intermediate schools to the ninth or tenth.

8. Intermediate industrial schools should be established wherever it seems advisable.

9. All who have to do with the training of teachers for church schools should require thoroughness of preparation, lest the church school work be retarded by reaction from disastrous experiments.

10. We recommend that our brethren everywhere study diligently the principles of Christian education, and step out by faith, as new light shall be given, and put the principles learned into practical use.

11. While we recognize the importance of educating our children under the most favorable influences, still we would caution all against taking extreme positions or making unwise utterances, which might bring reproach upon the reforms we desire to advance.

12. We call upon Seventh-day Adventist teachers, who have been successful in secular schools, to consecrate their talents and experience to the cause of the third angel's message, to study the principles given this people upon the subject of Christian education, and to hold themselves in readiness to fill places in our school work as the providence of God opens the way.

13. We approve the movement to organize young people's societies for more effectual missionary service; and we recommend that a committee of nine or more representative persons be appointed to form a plan of organization, and report it to this Conference for consideration.

14. Earnest efforts should be made to save the children of unbelievers by the establishment of branch Sabbath schools wherever practicable.

15. Careful study should be given to the subject of Sabbath-school conventions, and normal classes should be conducted in connection with them wherever practicable, that this agency, which has already accomplished so much good, may be attended with still greater success.

16. *Resolved*, That we encourage all

our schools, where the facilities will permit, to organize a preparatory course to fit young people for our regular nurses' training-school course; and that this course cover elementary instruction in anatomy, physiology, hygiene, both practical and theoretical, chemistry, botany, natural philosophy, astronomy, cooking, physical culture, Bible, accidents and emergencies, and simple treatments. But the schools shall not offer diplomas to such students as professional nurses.

17. *Resolved*, That each of our denominational colleges and academies provide such a course of instruction as will qualify students to enter the American Medical Missionary College.

18. *Resolved*, That we approve the plan set forth on page 8 of the GENERAL CONFERENCE BULLETIN, of helping our larger schools to teach the languages of the countries nearest their respective fields, and of printing tracts in those languages; and we request the General Conference Committee to take measures to set this plan into speedy operation.

19. We recommend that the General Conference Committee develop plans by which the blind may receive instruction according to the principles of true Christian education.

Whereas, We were told many years ago that the cause of God needed more ministers and Bible workers; that there was a dearth of well qualified laborers in these departments of the word; that cultivated intellect was even then needed in the cause, for novices could not do the work acceptably; that God had devised the only college we then had as an instrumentality for developing workers of whom he would not be ashamed; and that if the latent talents then in the church could have been developed and brought into use, we would have had twenty ministers where we had one; and—

Whereas, This instruction is applicable, with even greater force, to our own present conditions, and men whom God has called seem to be turning away from the sacred work of the ministry to engage in other pursuits; therefore—

20. *Resolved*, That this General Conference do hereby encourage the development of these classes of laborers—

(a) By requesting the church to pray the Lord of the harvest to send forth laborers into his harvest:

(b) By recommending ministers to preach upon the sacred calling and work of the ministry;

(c) By asking our editors to write upon the same noble theme;

(d) By instructing our schools to keep this subject before their students, and to provide such instructors and such courses of study as will help those whom God has called to become workmen that need not be ashamed, rightly dividing the word of truth; and,—

(e) By recommending the establishment of a fund in each school district, from which loans may be made to assist worthy students preparing for the ministry and the Bible work. (Pages 207, 230, 231, 350, 418, 448.)

REPORT OF THE COMMITTEE ON WOMAN'S GOSPEL WORK.

1. That we ever keep it before the sisters that the object of this work is to save souls.

2. That a woman who is qualified to reach all classes, especially those who need it most, should be selected from each Conference to attend the camp-meetings and all general meetings, and instruct the women in missionary work and temperance in all its phases.

3. That corresponding secretaries be chosen to have charge of the English, German, and Scandinavian branches of the work. (Page 448.)

REPORT OF THE COMMITTEE ON PLANS AND RESOLUTIONS FOR THE SEVENTH-DAY ADVENTIST PUBLISHING WORK.

1. *Resolved*, That the stockholders express their gratitude to God for his fostering care, and for the measure of prosperity that has attended the publishing work the past year, and that we hereby express our desire to have more attention given to the development and training of workers, especially suitable persons to bear responsibility in connection with the publishing work in other parts of the world.

2. *Whereas*, Our people are greatly encouraged to learn of the progress of the work in the various Conferences; and—

Whereas, The *Advent Review and Sabbath Herald* is the church paper to go to all English-speaking Sabbath-keepers; therefore—

Resolved, That we invite the editors of the *Review and Herald* to secure from the State papers, or otherwise, frequent, condensed reports of the progress of the work in the various Conferences, and publish the same in the Progress Department of the *Review*.

3. *Whereas*, There is need of a more

thorough and systematic distribution of the truth by means of small tracts: therefore—

Resolved, That a series of small tracts suited for mailing in envelopes, covering the salient features of the message in a brief and concise manner, be prepared and furnished for free distribution:—

(a) That, to encourage a large circulation of these, they be furnished at the cost of production.

(b) That when a church or society orders one thousand or more, it may have the privilege of furnishing announcements of local meetings and interests sufficient to occupy the last page.

(c) That one page of each tract be devoted to advertising our leading publications.

(d) That State tract societies be encouraged to furnish these tracts free to their regular self-supporting canvassing agents.

4. We recommend that the Board of Trustees provide such homes for the young people working in the Office as their judgment may be necessary.

ON RELIGIOUS LIBERTY WORK.

On Friday last the attention of this body was called to the Reunion of Confederate Veterans to be held in the city of Memphis, Tenn., May 28 to June 1, 1901.

At a meeting of the Southern delegation held the same afternoon, this matter was considered, and the Tennessee delegation was asked to suggest some plan of action to be presented to this body. Subsequently a smaller committee was appointed to formulate recommendations, and we submit the following points:—

1. That the *Gospel Herald* issue a special eight-page daily edition during the Reunion for free circulation among the delegates and visitors; four pages to be devoted to our literature, and four pages to a daily program, general news notes, locals, and carefully selected advertisements.

2. That the Medical Missionary Association, the Review and Herald Publishing Company, and the Pacific Press Publishing Company be invited to donate appropriate literature for free circulation at this Reunion.

3. That the General Conference be asked to appoint C. P. Bollman as editor of this special edition and D. W. Reavis as manager of circulation.

4. As neither the Southern Missionary

Society nor the Southern Conferences are in a condition to do this work, it is recommended that the General Conference provide the necessary funds. (Page 418.)

ON CANVASSING AND COLPORTEUR WORK.

1. We recommend that each Conference employ a State canvassing agent.

2. We recommend that the importance and advantages of resident canvassing be prominently brought and continually kept before our churches.

3. We recommend that each church encourage one or more of its number to engage in canvassing for our large books, under the direction of the State agent.

4. We recommend that these agents furnish their churches with the names and addresses of their subscribers, and that their churches follow up the work by correspondence, periodicals, and tracts.

5. We recommend that the *Signs of the Times* and *Good Health* be used in pioneer city missionary work in this country.

6. We recommend that *Present Truth*, *Bible Echo*, and *Herald of Health* be used in pioneer city missionary work in their respective territories.

7. We recommend that equal attention be given our health and denominational literature.

8. We commend the practice of our colleges, academies, State and church schools giving practical instruction in evangelistic canvassing.

9. We recommend that, so far as consistent, canvassers' institutes be held in every State.

10. We recommend that more time be given to the consideration of the canvassing work before the general assemblies at our camp-meetings. (Pages 378, 415, 416.)

ON GERMAN WORK.

Resolved, That we ask that a German monthly church paper be published, in which our German brethren and sisters can be instructed, and reports of our laborers can be published. (Page 336.)

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

For this purpose, we desire,—

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

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

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

4. It is further recommended that such duly elected or appointed persons, and the editor of the German paper, constitute a committee, which shall meet with the General Conference Committee, as circumstances may demand or allow, for the purpose of planning for the German work. (Page 356.)

1. *Resolved*, That the German brethren recommend that all our laborers and brethren do all in their power to circulate the German "Object Lessons" among the German people.

2. Since we acknowledge that the *Hausfreund* occupies an important place in the proclamation of the third angel's message among the Germans of different countries, and that many souls have already been brought to the knowledge of the truth through it; therefore be it—

Resolved (1) That we recommend that those whom the Lord has given talents in this direction contribute original articles, such as are fitting and timely for our own members, and also suitable for a missionary paper.

2. That as far as possible every German Seventh-day Adventist family or single member not only subscribe for the paper for himself, but also pay for one or more subscriptions for his friends or neighbors, and that not only the ministers, but also the members of the churches, take subscriptions for it.

3. We recommend that steps be taken that the *Hausfreund* be sold from house to house, especially in the large cities, and that monthly subscriptions be taken at the rate of ten cents a month, and be delivered by the laborers, and that such agents be assisted from the *Hausfreund* fund when deemed advisable.

Resolved, That we, acknowledging the importance of the circulation of our literature, recommend: (1) That all brethren and sisters as far as possible supply

themselves with our books, tracts, and pamphlets, and become familiar with the contents of the same; (2) That we urge all our ministers and Bible workers to set a good example before the members of our churches in the diligent circulation of our books, etc., as well as taking subscriptions for our German paper; (3) That all our laborers and church-members keep an eye on devoted suitable persons of both sexes for the purpose of encouraging them to enter the canvassing field; (4) That our church-members not only pray for them, but also assist them financially when necessary. (Page 378.)

YOUNG PEOPLE'S WORK.

Your committee would with burdened hearts recommend that something more effectual be done, and that speedily, to save our children, youth, and young people, and to develop them as laborers for God. As primary steps in this work, we would respectfully suggest the following:—

1. That we would urge our ministers, church officers, Sabbath-school and other workers, to encourage our young people, youth, and children to organize themselves into simple working bands, or companies, under the direction and counsel of wise, spiritual leaders.

2. That these bands, or companies, be adapted to the material at hand, the churches of which they are a part, and the work which surroundings and opportunities bring them, and that more elaborate organization be a matter of growth and necessity and not of form.

3. That the work of these bands include all phases of Missionary and Christian Help work.

4. That all our workers in these lines, our church members, young and old, be entreated to do all in their power to plan and labor as those who are indeed one in Christ Jesus.

5. That our Conference be asked to connect this work with the Sabbath-school or missionary department of the Conference work, that these bands of young workers may have some central source of instruction and channel of communication.

6. That our Conferences set such men as are especially adapted to this work to help our larger and city churches, organizing and training our churches, especially our young people and youth more effectually to labor for the Master.

7. That a department in the *Youth's Instructor* be open for the advancement of this work among the young people.

8. That the Executive Committee of this Conference appoint a committee to study this work, and push it forward. (Page 441.)

COLORADO MEDICAL MISSIONARY AND BENEVOLENT ASSOCIATION.

Inasmuch as there has arisen a necessity for the separation of the consumptive and non-consumptive patients of the Colorado Sanitarium, we recommend that steps be taken to provide for this exigency.

Resolved, That the interests of the work of this association demand the establishment of creditable branches, including vegetarian restaurants, in Denver and other important centers in Colorado, as soon as possible.

Resolved, That we approve of the plan of a tent-colony for the treatment of consumptives, and recommend that the trustees of this Association organize and operate such colonies, providing the suitable equipments, as fully and rapidly as possible.

Resolved, That the State of Utah shall be considered as belonging to the territory of the California Medical Missionary and Benevolent Association.

Resolved, That the interests of the work of this association demand the establishment of creditable branches, including vegetarian restaurants in Denver, and other important centers in Colorado, as rapidly as possible. (Pages 358-361.)

INTERNATIONAL MEDICAL MISSIONARY AND BENEVOLENT ASSOCIATION.

1. It was moved and seconded that the medical missionary work in foreign fields be turned over to the Executive Committee of the General Conference, with the understanding that a committee be appointed, which shall be so organized that it shall properly represent the medical missionary work as well as the evangelical work. (Page 315.)

2. *Resolved*, That it is the sense of this body that active and immediate steps be taken to advance and encourage our medical missionary work in the territory of the Southern Union Conference.

3. *Resolved*, That we recommend and authorize the creation of a medical missionary organization for the Southern field to be incorporated and known as "The Southern Sanitarium and Benevolent Association;" that this association be organized on such a plan as will secure and insure the perfect co-operation of the International Medical Mis-

sonary and Benevolent Association, and the Southern Union Conference; that the headquarters of this Southern Sanitarium and Benevolent Association be established at Graysville, Tenn.

4. *Resolved*, That the objects of the Southern Sanitarium and Benevolent Association be the same as those of the International Medical Missionary and Benevolent Association, and its auxiliary organizations in different parts of the world.

5. *Resolved*, That we recommend and encourage the establishment, at the earliest date consistent with existing conditions, of two medical missionary nurses' training schools,—one for white people at Graysville, Tenn., and one for colored students at Nashville, Tenn.; that what is necessary to the success of these enterprises be sent as soon as possible; and that the standards of these schools with reference to missionary basis, entrance requirements, and courses of study be those adopted by the schools already established under the direction of the Medical Missionary and Benevolent Association. (Page 317.)

6. *We recommend*, That all applicants for admission to any of the medical missionary training schools, under the supervision of this association, be required, before entering the same, to make the following—

MISSIONARY DECLARATION.

"I hereby express my intention and determination to devote my life to medical missionary work, having made the matter a subject of careful consideration and earnest prayer, and believing that it is the will of God that I shall thus do.

"I also hereby place myself under the supervision of the International Medical Missionary and Benevolent Association for the purpose of receiving such training and other preparation for the work of the Medical Missionary as may in the judgment of the Executive Board of the Medical Missionary and Benevolent Association, be deemed proper and necessary to fit me to perform successfully such medical missionary work as may be assigned to me, and for direction and supervision in the work when I shall be prepared to enter upon it, at such time and place as providence may indicate to be duty, and the board shall advise." (Page 318.)

7. *We recommend*, That men of means encourage and co-operate with the International Medical Missionary Board and other like associations in the open-

ing of missionary restaurants and dining parlors in the various large cities, especially where the field has been prepared by the circulation of *Good Health* and other lines of educational work. (Page 319.)

8. *Resolved*, That health journals, health tracts, and other health literature be more widely used in missionary work; and that the following plans for the introduction of such literature receive the approval of this body:—

9. That all sanitariums and employees take a more active interest in the circulation of health literature; that employees be induced to canvass for it throughout the year, and that canvassing companies be formed during the dull season.

10. That the tract societies take the same interest in circulating health literature as in religious literature, and that they make calls in their State papers for canvassers for the health journals. (Page 336.)

11. That we encourage local tract societies to order and use health journals for missionary work, in the same manner as they are now using the *Signs*.

12. That appeals be made to the people for each family to take a health journal for their own instruction, and to induce their friends and neighbors to subscribe.

13. We approve of the plan of printing special numbers of health journals, and we ask our tract societies and people everywhere to aid in their circulation. (Page 337.)

14. *Resolved*, That city medical mission efforts are useful means of extending the gospel. (Page 338.)

15. *Resolved*, That we recognize the providence of God in the increasing number of openings for nurses to carry the health principles into numerous homes and communities, and that we encourage our young men and women to enter the training schools without delay, that they may be prepared to respond to these urgent calls. (Page 339.)

16. *Resolved*, That those starting, or carrying on, branch sanitariums and treatment-rooms shall work in harmony with the organized medical missionary work, and that the earnings of such branches and institutions be considered sacred to the advancement of the medical missionary and benevolent work in their respective fields; and that we indorse the plan in operation as given in the articles of agreement between the

Medical Missionary Board and such institutions. (Page 340.)

17. *Resolved*, That we proceed to raise a fund for the purpose of providing necessary buildings for the American Medical Missionary College. (Page 341.)

18. *Resolved*, That systematic efforts should be made to extend the methods and principles of rational hygienic living by means of suitable courses of instruction in connection with Chautauquas, camp-meetings, institutes, colleges, academies, and church schools. (Page 342.)

Whereas, There are places in Europe where medical missionary work ought to be started at once, and other places where the work needs special attention and financial help; therefore—

19. *Resolved*, That we ask the General Conference Committee to give this matter their careful attention as soon as possible, and to devise plans by which to secure the necessary funds.

20. *Resolved*, That we acknowledge the blessings of God, and the benevolence of our brethren in the support of the James White Memorial Home for the Aged, and the Haskell Home for Orphans, and express it as our hope and desire that these charities be encouraged by continued support and good will. (Page 343.)

21. We recommend that the training schools in institutions under the direction of the Medical Missionary Board adopt the same standard for acceptance of pupils for training, and the same course of study as is adopted by the training school at Battle Creek.

22. That we encourage a preparatory year of study being taken in our schools when possible.

23. That as a rule we should not accept pupils in our training schools under twenty-one or over thirty-five years of age. (Page 344.)

MICHIGAN SANITARIUM AND BENEVOLENT ASSOCIATION.

Resolved, That we indorse and commend the action of the trustees in promoting the interests of the American Medical Missionary College, and in the use of funds for the payment of the salaries of the teachers and incidental expenses, and we recommend that they continue this until other arrangements are made for the running expenses of the school, on condition that the International Medical Missionary and Benevolent Association will make suitable

effort to secure funds for an adequate building. (Page 314.)

ORGANIZATION AND WORK OF THE GENERAL CONFERENCE COMMITTEE, APRIL 13 TO MAY 1, INCLUSIVE.

It will be observed that the Committee has been subdivided into a number of departments; namely, the Mission Board, Pastoral Committee, Finance Committee, Educational Department, Religious Liberty Department, Sabbath-school Department, and Publication Committee, all of which are found on page 499 of the BULLETIN. The principal work of the Committee has been to devise plans for the work of these various departments.

MISSION WORK.

It was recommended to dispose of the property of the Foreign Mission Board and International Tract Society in New York City, and locate the headquarters at Battle Creek, Mich., a statement of which has appeared in the *Review and Herald*.

Voted, That the French books now in the General Conference Library be donated to the Paris Mission for use in editorial work there.

Voted, That the Mission Board be asked to take the general supervision of medical missionary work in Mexico.

Voted, That the *Missionary Magazine* be issued with forty-eight pages, the size of *Good Health*, the price to be fifty cents. The magazine will embody all phases of missionary work, both medical and evangelical.

CAMP-MEETINGS.

Voted, That A. G. Daniels, W. W. Prescott, and W. A. Spicer constitute a committee in the matter of advertising at our camp-meetings this present season;

That J. A. Brunson be requested to attend as many camp-meetings as possible in the Lake Union Conference;

That the Medical Missionary Board be requested to take charge of the matter of supplying physicians and nurses to attend the various camp-meetings;

That A. T. Jones be requested to attend the Upper Columbia, North Pacific, and California camp-meetings;

That A. F. Ballenger be requested to attend the Chesapeake, Pennsylvania, Atlantic, and New England camp meetings;

That Elder S. N. Haskell be requested to attend the Pennsylvania, Atlantic, and New England camp-meetings;

That A. G. Daniells and W. W. Prescott be requested to attend the Iowa, Minnesota, Wisconsin, and South Dakota camp-meetings;

That A. G. Daniells attend the Cumberland Conference meeting, if he can consistently arrange to do so; and also the Ontario camp-meeting, it being understood that the last meeting shall be postponed until July.

Arrangements for the later camp-meetings will be duly announced in the *Review and Herald*.

FINANCE COMMITTEE.

Voted, That a collection for Skodsborg Sanatorium be taken the second Sabbath in September, and that a special effort be made to present the needs of that institution through the medium of our periodicals.

Voted, That a committee be appointed to arrange the details with reference to using a book now published in the French language, entitled "Home Book of Health," for assisting the Skodsborg Sanatorium, to be carried forward similarly to the one now carried forward in connection with "Christ's Object Lessons." P. T. Magan, W. W. Prescott, and David Paulson were appointed such a committee.

Voted, To request I. H. Evans to transact the business connected with the settlement of the affairs of the Christiania Publishing House.

Voted, That it is the sense of this Committee that the original conditions agreed upon for the settlement of the business at Christiania are sufficient, and that they be adhered to.

EDUCATIONAL DEPARTMENT.

The following were adopted:—

We recommend that the duty of the Educational Committee shall be:—

1. To act as committee of reference in relation to all educational matters.

2. To assist in an advisory way in supplying properly qualified teachers for the different schools.

3. To suggest plans for promoting and properly representing the educational work at the camp-meetings and other large gatherings.

4. To act as a book committee in relation to the different educational books, providing for the securing and writing of books by suitable authors, and planning for the introduction of suitable books into our schools.

5. To promote the development of church and Conference schools in all fields.

THE TRAINING SCHOOL.

The following resolutions were approved:—

Recognizing the imperative need of a school especially devoted to the training of missionary church workers, evangelists, teachers, ministers, and other classes of laborers who can be useful in the advancement of the cause of truth; therefore—

Resolved, That in the reorganization of Battle Creek College, and the establishment of the school in a new location, we deem it best to make it a missionary training-school, or training-school for Christian workers, and that such courses of study shall be provided, such teachers employed, and such entrance requirements adopted, as shall be consistent with the missionary and evangelical character and aims of the school; and—

Resolved, That we request the General Conference Committee to take special advisory supervision of the school, that it may be made as far as possible a model training-school, in which the true principles of education shall be clearly and faithfully represented, and which may be made the means of promoting the cause of educational reform among us in the training of teachers for church schools, academies, and other schools; and by the publication of a monthly educational journal, and in such other ways as the General Conference Committee may advise and approve.

Voted, That the Medical Missionary Board be asked to make some arrangement whereby the Medical Missionary Training-School in Chicago can be affiliated with the Missionary Training-school which it is proposed to establish superseding Battle Creek College.

Voted, That the Educational Department be encouraged to establish correspondence missionary training-schools in connection with the Missionary training-school for Christian workers.

Voted, That members of the Educational Department visit some of the camp-meetings in the interests of educational work, and that they arrange with the different Union Conferences regarding the matter.

RELIGIOUS LIBERTY DEPARTMENT.

In the Religious Liberty Department, the following recommendations were adopted:—

1. That Elder Allen Moon and D. W. Reavis continue their field work under the direction of the Religious Liberty Department.

2. That the headquarters in Chicago be discontinued as soon as practicable.

3. That the *Sentinel of Liberty* be issued as a quarterly, in order to preserve the influence of the name and the continuity of the publication; and that to meet any emergency that might arise, special numbers be issued as the case may require.

4. That the *Sentinel of Liberty* and *Religious Liberty Library* be moved to Nashville, Tenn., and that they be published by the Herald Publishing Company, if satisfactory arrangements can be made.

5. That the *Religious Liberty Library* be continued.

SABBATH-SCHOOL DEPARTMENT.

Voted, That the Sabbath-school Department arrange for the work of organizing the young people for missionary work and for the missionary Reading Circle.

PUBLISHING COMMITTEE.

In harmony with their own suggestion, it was voted that the Pacific Press Publishing Company be encouraged to establish a small branch printing office in Mexico, also to print such denominational literature for that field as they can handle to advantage.

The following actions were taken with reference to the appointment of editors of our various denominational papers:—

1. That U. Smith be editor of the *Review and Herald*.

2. That M. C. Wilcox be editor of the *Signs of the Times*.

3. That the appointment of editor of the *Bible Echo* and other Australian papers be left with the Australasian Union Conference.

4. That A. T. Jones be editor of the *Sentinel of Liberty* and *Religious Liberty Library*, and C. P. Bollman be associate.

5. That Adelaide Bee Cooper be editor of the *Youth's Instructor*.

6. That the question of supplying editors for the European papers be referred to the General European Conference at its next meeting.

7. That W. W. Prescott be editor of the *Missionary Magazine*, and W. A. Spicer and Mrs. E. H. Whitney be assistant editors.

8. That the Secretary of the General Conference be editor of the GENERAL CONFERENCE BULLETIN.

THE BOOK BUSINESS IN THE SOUTHERN UNION CONFERENCE.

In response to a memorial from the Southern Union Conference Committee, the Review and Herald Board voted to turn over to the Southern Union Conference the present worth of the Atlanta Office, the said Union Conference to assume all resources and liabilities of said office. In harmony with the foregoing action, the General Conference Committee recommended that the work of circulating literature in that Conference be turned over to that Conference.

RELATION BETWEEN THE REVIEW AND HERALD PUBLISHING ASSOCIATION AND THE SOUTHERN PUBLISHING COMPANY.

Whereas, The General Conference Committee have advised that the control and management of the subscription and general book business in the nine States included in the Southern Union Conference be transferred to the Southern Union Conference; and —

Whereas, The Review and Herald have consented to this, and have generously donated to the Southern Union Conference their book stock and business now located at Atlanta, Ga.; therefore, —

Resolved, That it is the mind of this Committee that the Southern Union Conference and the managers of the Herald Publishing Company should labor earnestly to promote the interests of the Review and Herald Publishing Company by making sale of as large a number of their books as possible, consistently with the interests of the cause in the South.

Resolved, That the managers of the Herald Publishing Company are hereby instructed to use every reasonable effort to protect the interests of our other publishing houses against injury through the circulation or advertisement of special or cheap editions of current publications, in the territory of the other publishing houses.

MISCELLANEOUS.

In harmony with the action of the General Conference, as recorded on page 356 of the BULLETIN, providing for men to be appointed in each Union Conference to take the oversight of the work in other languages, the following report was adopted:—

That for the German work the following persons be selected as its representatives, to counsel with the General Conference Committee, and to take the

general oversight: H. Shultz, F. H. Westphal, T. Valentiner.

For the Scandinavian work the following were chosen: L. Johnson, S. F. Svensson, E. G. Olsen, C. A. Thorp, A. Swedberg.

Further, That the Union Conferences select others to take the special oversight in their respective districts, where it seems advisable.

Work of general laborers in Union Conferences: That each general laborer in German and Scandinavian lines in the Union Conferences should work in his own Union Conference, not going outside of that unless called to do so by another Union Conference.

Voted, That all dealings with men under pay of the General Conference, who are located in the Union Conferences, be through the officers of the Union Conferences.

It was understood that such laborers should report to the Union Conferences.

The following actions of the Southern Union Conference were approved:—

1. We suggest that May 1, 1901, would be a favorable time to begin our self-government.

2. That all our laborers report to the General Conference up to May 1, and be settled with up to that date, according to the audit of last year.

3. We request that on the above-named date the Treasurer of the General Conference furnish the Treasurer of the Southern Union Conference with an itemized statement of all funds paid out for the work in this Conference between January 1 and April 30, 1901, and also that he be furnished with a statement of the total amount of expenditures in this field during the year 1900.

4. We further request that all funds and appropriations for special work in the South be transferred at that time to the Treasurer of the Southern Union Conference, with a statement as to what they were donated for, and the amount of each appropriation.

5. We further request that the amount appropriated by the General Conference to the Southern Union Conference, according to the expression of the General Conference found in the BULLETIN on pages 68 to 70, be placed, as far as possible, at the disposal of the Treasurer of the Southern Union Conference, to be paid to him as needed.

The following recommendations adopted by the Scandinavian brethren attending the General Conference were read, and it was recommended that they be published in the *Sions Vaktäre* and the *Evangeliets Sendebud*:—

Whereas, Our periodicals do a great work in the promulgation of present truth; therefore, —

1. Resolved, That we urge our Scandinavian brethren and sisters to interest themselves for a wide circulation of *Sions Vaktäre* (Swedish) and *Evangeliets Sendebud* (Danish-Norwegian) by not only becoming regular subscribers themselves, but also by sending these papers to relatives and friends, by soliciting subscriptions for the same, and by taking clubs of the Swedish and Danish papers, and doing house-to-house work with them.

2. Resolved, That we ask our American brethren to aid in this work whenever and wherever opportunity presents itself to do anything in this line.

Whereas, The proceeds from the sale of the Scandinavian editions of "Christ's Object Lessons" are to be devoted to the upbuilding of the Scandinavian publishing and educational work; therefore, —

Resolved, That we ask all our people, both the Scandinavians and other nationalities, to aid in giving the Scandinavian editions of this work a wide sale.

Voted, That Dr. N. P. Nelson be recommended to return to Skodsborg, Denmark, to take up work in connection with the Philanthropic Society.

Voted, That ten thousand dollars be raised to assist in establishing the institutional health work—sanitarium and health-food business—in England.

It was voted to request the Medical Missionary Association to furnish two physicians, a man and his wife if possible, who could connect with Dr. A. B. Olsen in work in England; also to recommend one or two well-trained nurses; and that Brother H. G. Butler be asked to return to England to connect with the health-food business.

We recommend that the General Conference assist the London house in securing at least ten thousand dollars to be used by that house as a working capital.

The attention of the committee having been called by Sister White to the diversion, to other fields, several years ago, of funds raised especially for the work in the Southern field, it was voted that this Committee accept the responsibility of making such restitution in this matter as a careful investigation would show ought to be made; and further, that the other organizations which had a part in this diversion of funds be urged to do the same.

That the preparation of blanks for the use of the General Conference be referred to the Chairman, Secretary, and Treasurer.

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GENERAL MEETING IN INDIANA.

THE first general meeting since the General Conference, was held at Indianapolis, Ind., May 3-5. There were present Elders A. G. Daniells, W. W. Prescott, A. T. Jones, P. T. Magan, W. C. White; and, as Sister White and her party were starting westward just at this time, she went by way of Indianapolis, and was also present.

From previous numbers of the BULLETIN, the readers of the BULLETIN know that fanaticism had created considerable confusion in the Indiana Conference. By the testimony during the General Conference, published on pages 419-422 of the BULLETIN, the true situation was made plain. The brethren who had led in the wrong course confessed to this, and placed themselves in the attitude of perfect willingness to aid in every way possible in putting the affairs of the Conference on a better basis. At the time of the General Conference, the Indiana Conference Committee tendered their resignation. But as this was a matter to be considered by the people of the Indiana Conference rather than by the General Conference, it was thought best to convene a special session of the Indiana Conference. Although the notice was short, the response was hearty, and a good representation from all the

State was present, about one hundred and twenty delegates being in attendance.

The principles and spirit that had characterized the course of the General Conference just closed were continued in this general meeting and Conference in Indiana. Everything was done openly, with all the people present. Everything was stated candidly, and made plain to all, that all the people might know all that was done, and should themselves be the principals in the doing of it. Since they, the people of the Indiana Conference, are the Indiana Conference, what was to be done in this Conference, as of the Indiana Conference, must be done by the people. Therefore, it was essential that everything should be plainly stated and thoroughly known by the people who were to do what must be done.

The meeting began Friday evening, with a sermon by Elder Daniells, from the expressive words of Joshua 3:5; 4:24: "Sanctify yourselves: for to-morrow the Lord will do wonders among you." "That all the people of the earth might know the hand of the Lord, that it is mighty: that ye might fear the Lord your God forever." The Lord is ready to do wonders with his people. All that is needed is that the people sanctify themselves, cut themselves loose, and set themselves apart from the world, and all that is of it, that God may have full possession. The word was well received, and the Spirit of God witnessed to it.

Sabbath morning at 8:30 o'clock, Brother Prescott gave one of the best Bible studies that ever I heard, from 2 Cor. 3:1-6; 4:1-7, on the ministry of the Spirit of life. Words can not describe it, but a careful reading of the scriptures used will give an indication of the line of study. The Spirit of God was present in power, giving light and life, and deeply impressing conviction of truth, privilege, and duty.

At eleven o'clock Sister White spoke with her usual power and solemn impressiveness, on the love, the presence, and the ready helpfulness of Christ to all.

At two o'clock the Sabbath-school lesson was studied. The house was so full that, instead of reciting by classes, all joined in a study of the lesson of the sanctuary, led by Brother Prescott. Beautiful lessons were found on the meaning of the earthly sanctuary, as a parable for the time then present, sig-

nifying that the way into the holiest of all was not made manifest while the first tabernacle was yet standing; and, upon the manifestation of that way into the holiest of all, since the first tabernacle is not now standing, hearts were made to burn as it was seen that Christ alone is the Way into the holiest of all; that Christ is the great object and the meaning of the parable, as in all things of God he is the Way.

At three o'clock Elder Jones followed, with a discourse on the priesthood and ministry of Christ as the pattern of the priesthood and ministry of Christians. For of us it is written: "Ye are a chosen generation, a royal priesthood," and "all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation." 2 Cor. 5:18. Christ was made priest "after the power of an endless life." Heb. 7:16. And it is only "the power of an endless life" that can ever make anybody a priest and minister of God. It is only an endless life, of which we are the ministers. God has committed to us the word of reconciliation. 2. Cor. 5:19. That word is the word of life, eternal life. It being thus only an endless life of which we are ministers, it is impossible for any one to minister that which he has not. Then, except we be possessed of endless life, our ministry, as of God, is nothing. This simply expresses the great truth that every man must himself be that which he calls others to be, or his call is in vain. No man can minister that which he has not. And in this, as in all other things of Christ, full provision is made, because, though "the wages of sin is death," "the gift of God is eternal life through Jesus Christ our Lord." Endless life is a free gift to every soul, and every one can have it by believing in Jesus. "He that believeth on the Son hath everlasting life."

At the close of the Sabbath, there was taken up the business of the Conference. At 7:30 Elder Daniells was to preach, but the business meeting was so spiritual, and therefore so interesting, that it was the unanimous choice that the business meeting should continue. And throughout, the proceedings were not distinguishable in spirit from the meetings that had been held even on the Sabbath; because the same principles were simply continued in the business meetings that had been dwelt upon in the Sabbath meetings. The people

themselves did the business; they themselves named the committees.

Sunday morning at 5:20 there was a Bible study led by Elder Prescott on the kingdom of God of Dan. 2:44. At 8:30 Sister White gave counsel, clear and direct, on the situation as it was in Indiana. It was accepted by all; and all willingly began to act in accordance with it. At 10:30 Elder Jones delivered a discourse on the power of that endless life by which alone men are made priests and ministers of God. It is found only in the righteousness of God, which is by faith of Jesus Christ: for "In the way of righteousness is life, and in the pathway thereof there is no death;" "Righteousness delivereth from death;" and the gospel is the power of God, because that therein is the righteousness of God revealed. This was followed in the interval before the afternoon meeting, by a Bible study with the ministers and other workers of Indiana, led by Elder Prescott, on the development of the truth in the book of Daniel, leading up to the finishing of transgression, the making an end of sins, and reconciliation for iniquity, and the bringing in of everlasting righteousness, the sealing up of the vision and prophecy, and the anointing of the Most Holy, by the coming and the sacrifice of Christ, and his ministration in the sanctuary and the true tabernacle which God pitched and not man. At noon, Sister White and her party departed for the West.

At 3 P. M. there was again a business meeting of the Conference, which again was but a continuation in principles and spirit of the other meetings that had been held. All the committees reported, their reports were freely considered and adopted, in great spiritual blessing. When the Finance Committee reported, there was the period of greatest blessing. The Spirit of God came upon dear Brother M. Hill, and he delivered one of the most thrilling exhortations that it was ever my privilege to hear. And to this statement I know that all who were present will say "Amen."

The new Conference Committee, unanimously elected, are: President, Elder Ira J. Hankins; Executive Committee: Ira J. Hankins, P. G. Stanley, Enoch Swartz, J. H. Crandall, and R. O. Ross, M. D. As Sister Thompson is called to work in another State, Sister Clara Miller was chosen as Sabbath-school Secretary.

This business meeting closed about six o'clock, in full unity of the brethren, with the deep and heart-felt doxology, "Praise God from whom all blessings flow."

The closing service was at 7:30, in a discourse by Elder Prescott, on "He that shall endure unto the end, the same shall be saved."

At the end of the discourse the meeting was closed, and the brethren departed to their homes in good cheer, of good courage, with the set purpose of "endeavoring to keep the unity of the Spirit in the bond of peace." There are better days for Indiana, and for all the field; for this meeting made it perfectly plain that the good work of re-organization which God began in General Conference, he will continue in the field until all the Conferences shall be reached and touched with the new life and power which have come down from heaven to water and revive his thirsty heritage. And let all the people pray that thus it may be, and more and more.

ALONZO T. JONES.

The whole General Conference company were freely entertained at the sanitarium conducted by the Brethren Ross. They have an excellent start, and are doing a good work. They have a beautiful place, in a most excellent location. It was a pleasure to be there.

A. T. J.

BELOW are given the pages on which reports of the Committee on Distribution of Laborers may be found (discussion and adoption of reports shown in parentheses): 281, 282 (310), 311 (329), 330 (332, 353), 355, 356 (387, 388), 390 (414, 415), 417 (442, 444), 445 (446).

Recommendations 1-122 were adopted with the exceptions noted: Nos. 41, 74, 85, 102, 107, 108, and 110 were referred to the General Conference Committee; No. 55 changed to 92; Nos. 64 and 65 withdrawn.

ERRATUM.

By an error, the article on "The Resident Canvasser and His Work" (page 449 of the BULLETIN) is given as an address delivered in the Canvassers' Convention. The address, though prepared for delivery in the Convention, was omitted for lack of time, but was published in the BULLETIN by special request.