

ORIGINAL REPORTS AND STENOGRAPHICALLY REPORTED DISCUSSIONS THEREOF

Had at the

THIRTY-FOURTH BIENNIAL SESSION

OF THE

SEVENTH-DAY ADVENTIST GENERAL CONFERENCE.

Held in Battle Creek, Mich., April 2--23, 1901.

Together with Secretary's minutes of Publishers Convention preceding General Conference one week; and of the meetings of the Committee on Reorganization appointed at the beginning of the General Conference session.

Some of the original reports will be found in the back part of this book instead of being incorporated in with the pages of minutes in their proper place in the proceedings. This is also true of the Publishers' Convention minutes, and of the minutes of the Committee on Reorganization.

Elder O.A.OLSEN in the chair.

Prayer offered by Elder L.R.Conradi.

The following persons were present to take their seats with the delegates:

M.C.Guild, W.T.Bland, J.M.Eriksson, J.P.Henderson,

The minutes of the third meeting of the Conference are found on pp. 66-71 of the BULLETIN, and by common consent were not read by the Secretary, but approved as printed.

The Chair: The Committee of Counsel appointed by the Conference have been at work, and Elder Daniells has been requested by them to present some principles touching the question of Union Conferences. After he has spoken, opportunity will be given others to speak.

A.G.Daniells: I have been requested to say what I can with reference to the working out of the plan that was discussed in the open Conference yesterday afternoon, and that is the working of a District when organized into a Union Conference. The reason this matter is brought forward, is because we have had special counsel and instruction in Australasia during the last nine or ten years.

I trust that none of us will get the idea that we are endeavoring to place before the Conference the special wisdom or ability of laborers who have been working in that field. Sister White, upon her arrival in Australasia in 1892, found a company of us working on very narrow limits and entertaining very crude

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ideas in regard to the work and the methods of carry it forward in that country. No one has been more astonished and instructed than I have been during that time, and it is because of this instruction that has come, that I ~~unanimously~~ consent at all this morning to take time to talk with you about the organization perfected there, and the methods adopted for carrying forward the work.

We have sometimes thought that the Lord drew Sister White away from the great throngs and ~~many~~ multitudes into a sort of wilderness, a quiet place, that she might there superintend the building up of different lines of work. I do believe if we had been more ready to receive counsel, and had not been so blind and slow of heart, the Lord would have brought out a beautiful model in that country ~~and~~ for his people in all parts of the world.

Do you know all these years, the only times that I have gotten into trouble in these affairs, is when I have been slow of heart to walk in the light which has been given? I desire to say to my brethren who are occupying responsible positions in Conferences in all parts of the world, that I have never once been led into perplexity and trouble by following the counsel given me by the Lord through his servant. Sometimes when the command has come to go forward, we have not seen how we could possibly do it. We have done two things. Sometimes we have, in the face of difficulties and apparent impossibilities, straightened up and stepped out into the dark to go forward; and every time we have done so, God has thrown light on our pathway and led us on to victory. Sometimes we have allowed doubt to prevail. I have in mind especially one occasion when I allowed the difficulties and the human impossibilities to stand before me and hinder me, and turn my feet away; and I have never, so far as I know, gotten so near the precipice and the point of ruin as I did on that occasion with regard to that thing.

Brethren, we need not fear to obey the command of God. When he says to do a thing, do what he says. ~~He has made it plain enough what we should do.~~ There is safety in that, and peril in anything else. He has made it plain enough as to what we should do. Our difficulties come more in our being unable to see how to do what God says, than from a lack of knowing what he desires to have us do.

I desired to make these few remarks, that you might understand why I wished to speak this morning in reference to the work in Australasia. I have ~~made~~ placed before you a chart of Australia which one of the brethren in Africa made for me while I was there, to show you something about the country. Australasia is about as large as the United States in territorial area. It is composed of three islands--- the island continent of Australia, and Tasmania and New Zealand. Australia itself is divided into five great States or Colonies. In the southeastern corner is Victoria, where our work began in Australasia. The capital of Victoria is Melbourne, where the first sermon was preached. Immediately north is New South Wales, whose capital is Sydney. The Avondale School, in Cooranbong, is located in this Colony, about seventy-five miles north of Sydney.

North of New South Wales is the large Colony of Queensland, the capital of which is Brisbane. To the west of the three Colonies just named, is South Australia, occupying the central portion of Australia, with its capital at Adelaide. The western portion of the island is known as West Australia, with the capital at ~~Bombay~~ Perth. Each Colony is a separate government, a State, the same as each State in America. The same is true of Tasmania and New Zealand, making seven Colonies in Australasia.

The work which we are endeavoring to carry forward is established in each one of those Colonies. We began in Melbourne, and extended the

work first to Adelaide. Elder Corliss raised up the church there. Then it was extended ~~Sm~~ south to Hobart, the capital of Tasmania. About the same time it was ~~recommenced~~ started in New Zealand. Elder Haskell was the first to visit New Zealand, and raised up a ~~single~~ ~~little~~ church at ~~Am~~ Kaeo, and laid the foundation for the development of the work there. It has since extended over the Colony, with headquarters at Wellington, the capital. Then it was pushed northward to ~~Sydney~~ Sydney, N.S.W., and established in that capital. Later our workers went farther north, to Queensland, and established the work in Brisbane, the capital. Then we passed westward to Perth, the capital of West Australia, and established the work there.

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A word with reference to the methods that were adopted in extending the work to these places. When Sister White arrived we had the work started in New Zealand, in Tasmania, and just a little in New South Wales, and a very little in South Australia; not at all in Queensland or West Australia, and just touched the work in the other colonies. She had not been with us long before she said, "You must enter new territory, and must go to these people in darkness all around you." The question came up, of course, how we could go. We only had four or five ministers in Victoria and had very little money, but a call came from Queensland, and we set about to answer the call. It meant to take out about one half of our ministerial force from Victoria, and of course the funds. It meant to send them fifteen hundred miles away from where we were operating, but we were urged to go forward and answer the call. So we shared our laborers; we shared our funds with our neighbors fifteen hundred miles away. Elder Starr and Elder Hickox went there and established a good church, and we have never retreated from that colony for one moment. The work has developed. We had to support it for a time but it has developed until a Conference has been organized and the work is self-supporting, and it is being carried forward entirely by the native workers who have been raised up in Australasia. There is not an American worker in the colony.

We then went westward and went to New South Wales and carried out the same plan and planted the seeds of truth in Sydney, and now the work there is self-supporting.

Then we went to South Australia, shared our laborers, and we took them from this country, of course, to help, but God answered and sent us help, and finally a self-supporting Conference was established there, and the work in that colony is being carried forward by good native workers, with one exception- Sister Gilbert Wilson, who went from this country and is doing Bible work

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this country and is doing Bible work.

Then we went westward and established the work in West Australia, which is only a mission field, but the work is being carried forward by Australian workers. I presume that by this time there has been a conference established in Tasmania. Elder Hilliard has been superintendent of that mission field during the last year and a self-supporting and selfgoverning Conference has been established in New Zealand.

We have spread over this entire field now, starting with just a few laborers and very little means, but every time we have answered a command to go forward, God has sent something in behind to fill up, so that in each one of these colonies where we have drawn from, there is more to-day than there was when we undertook to extend our work over the entire field.

With reference to the form of organization: We started in Victoria and New Zealand on the old lines of organization. That is, the first Conference organized was the Australian Conference. That took in the five colonies of Australia, the colony of Tasmania and Fiji in the Pacific Ocean, as great an extend of territory almost as y u have in the United States. That was our first Conference, with two or three ministers and a Bible worker or two. When Sister White arrived the testimony was that we were to divide up and change that form. That has been done. In New Zealand we organized a conference. Our organization consisted of the Conference, the tract and missionary society with all its officers and constitutions, etc., and Sabbath-school Association, three branches the same as we carry on in this country. After we had been operating for awhile, we understood from the light given that we had to simplify our organization; have as little machinery as possible to work and keep the force of workers in the field. Instead of having so many men at work running the machinery we were to keep them in the field. This led us to carefully consider

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our organization. At the beginning of 1894 our attention was called to another organization that it was urged we should have. It was the Religious Liberty Association. Up to that time we had not felt free to change our form of organization, but when we were asked to put another cog-wheel in the machinery, to put in another piece of machinery, to build on to our former engine, we heaved a sigh and we hesitated. We looked the matter over and we took our position that we had all the machinery we could possibly operate. We did not have any more energy to spend on machinery. So we decided we could not organize a Religious Liberty Association. That is just what we want to preach, and we want all our ministers to have true religious liberty; and we want them to preach it to the people. We want all of them to be ~~part~~ in the work and to be a part of the conference. So we did not organize it. One brother made up his mind that we should never carry forward our religious liberty work without the machinery. But we have gone on and we have, and we have felt that we have not lost anything by not having the machinery.

This led us to consider the matter more closely, and finally we made up our minds that the Tract Society was a separate organization and could step out and stand by the Religious Liberty Association, and that the work of the Tract Society could take its place by the side of the Religious liberty work. So we took out that wheel, or we merged it into the conference, or whatever you may call it, but we did away with the separate organization, as a tract and missionary society. We cut it out and we placed all that pertained to missionary work and tract society work in the church, in the hands of the people, and in the hands of the conference Committee to deal with the same as other evangelical work.

We did not stop with that. We took out the Sabbath-school machinery. We set that aside with the rest and we put the Sabbath-school

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work int the hands of the peopke and the church and the conference Committee wi h the rest , and we told those brethren who were selected to take charge of the conference to rollup their sleeves and get after the whole busine ss.

We did not putt aside the Sabbath-school interests. We did not put aside the missionary interests and work. We did not put aside religious liberty wntests. We went on to what we thought we ought to do with all those lines of work. We did not do away with all organization. We tried to simplify it and get God's idea of organization; organization that saves ~~xxxxxxx~~ labor; organization that creates speed. ~~That means efficiency.~~ Organization that does not make friction. ~~organization that does not create energy to run the organization.~~ ~~That is what we aimed at.~~

We took the Sabbath-school work and we selected the best person we could get in the State as Sabbath-school secretary of that department. We made it a department. The conference Committee were to have charge of the Sabbath-school work, and we gave them the very best person we could get in the State to be a secretary to correspond with the schools and to correspond with our brethen in this country and to develop the sabbath-schbol inter sts, and bring these matters before the conference Committee in their meetings, and to report that work in the annual Conferences. That is what we did with the Sabbath-school work, and the same is true of the tract society work. We did not do away with the work, but tried to do more work, and we believe we have. We have tried to keep the matters before the people with our secretaries and to keep accounts with our canvassers and agents by our book-keeper. We appointed a general canvassing agent to look after the interests of the canvassing work, and we made the book-keeping of that

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department separate from that of the conference, but we have these persons devote their whole energies to the work, and it was supervised by the one body, the State Conference Committee., supervised by them, and ~~xxx~~ we let every man that we had tied up to the organizations be free to go out among the people and to go to work for them. That avoided misunderstanding and delay between the conference Committee and the tract Society board.

Then we carried this same plan right into our Union Conference organization. When we came to that we made up our board of men representing these interests. Among these were the following presidents of State conferences: Elder ^{W. L. H.}~~L. W. H.~~ Baker of New Zealand, Elder W. A. Colcord, New South Wales; Elder George B. Starr, of Victoria; Elder George Teasdale, of Queensland; and Elder John Woods, of South Australia. These are the five presidents of the conferences that have been organized;

they are members of the Union Conference Committee.

Now, in addition to these presidents, we put on our board representatives of other important branches of work. We put the chairman of our school board on the committee, that he might help us to foster the educational work. The manager of our publishing work was placed on the board that he might help us to foster the publishing work, and the canvassing workout throughout the field. The leading physician in the medical work was placed on the board that he might help us to foster the medical work throughout the entire field. And so we have the evangelical, medical, educational, and publishing interests all represented on our general committee.

In addition to these men representing these general institutions, we placed on the committee our general canvassing agent, the man who took charge of the canvassing work throughout the entire country; and he helps us to foster the canvassing work throughout the field. Then, in addition to these men, we placed on the committee one, two, or three, as the case might be, brethren who were not holding responsible positions, but were lay brethren, or brethren of the churches, who might be help as counselors in carrying forward our work.

~~Now when we met together there was not an interest in Australasia but what was represented there on our board.~~

Question: What did you do for the Sabbath-school work?

We asked the Vice-President of the Union Conference to give Sabbath-school work his special study; that is, not all his study; I do not mean that; but we said to Brother Farnsworth, "You know what these lessons mean to our people; you know what their donations mean to the cause; you know what all this means to our young people. Give Sabbath-school ~~work~~ interests special study. Represent it on our committee, and help us not to overlook it, and foster that line of work."

Then we made the best person for the business that we found in Australasia, secretary of that department of the Conference, Mrs. V.J. Farnsworth. And any of you who know her, know that she would not neglect her duties, nor trifle with the work. We made her secretary of that department. So we feel that our Sabbath-school work ^{has} ~~is~~ received, we know it has received better attention than it has ever received since we started the work in Australasia. These two persons have given this matter study, and the general board, representing the entire field, have been a board of the best men, and the strongest men we could get to look after that line of work. And I believe they have done it better justice than another piece of machinery, another organization of different men, could have given it without a great deal of time.

H.S. Shaw: How many members did this committee finally have?

I believe the membership is eleven. Five presidents of Conferences, one man as chairman of the board, the president of the Union Conference, would be six; our educational representative, seven; publishing, eight; medical, nine; canvassing, ten; and then we went outside and took another man. But before, when we organized we only had three Conferences, Victoria, New South Wales, and New Zealand. That gave us only three presidents, and we put on more men from the church, business men, to help us, and those business men have been a great help to us.

Now I believe that we shall, that they will enlarge that committee in days to come. We must add two more Conferences. Already I presume there is a Conference in Tasmania. That will give us six presidents; and we are just aching to get into this field with force enough to develop it and organize a Conference there. Then we shall have seven colonies organized into Conferences; seven presidents on our board; and then we shall perhaps make it thirteen.

G.G. Rupert: Does the constitution call for a specific number of

the board?

A.G.Daniells: It does now; but then the constitution---we can fix that all right. ~~What we want is the right, constitution or no constitution.~~ What we want, my friends, is a lot of robust activity and health among us.

Now we have adopted a plan over there that has been in harmony with what the Spirit of Prophecy has often said, that we ought to give attention to our bookkeeping, to our finances, to the supervision of our bookkeepers. That has come to us, and we have been told that if we would do that, we would save many, many losses to the cause. ~~Now,~~ acting on this instruction, we asked the best book-keeper, at least one of the two best bookkeepers we had in Australasia, to give the question of bookkeeping and financial management in our institutions and organizations, special study, and if possible work up a scheme that would be general, that could be put into operation all over the field. Our book-keeper did this, and worked out a system that has been established throughout the entire field. Now I will not go into details; but I will tell you something about how it works. This bookkeeper has brought out a system of bookkeeping that is simple, and yet comprehensive enough to do all that our societies and Conferences need to keep their accounts in proper shape and out of confusion, and let everybody know how things stand. Just as simple as possible, and cover the ground. And that system has been taught to every single bookkeeper we have in our institutions there excepting the treasurer of the Echo Publishing Company and the Treasurer of the Sydney Sanitarium, who are authorities themselves, --government auditors. But all the rest of our Conference bookkeepers, our tract society bookkeepers have all been taught by this treasurer this system of book-keeping, and it is established in all our offices.

Now this is what we can do any day that we like: we can say to the secretary and treasurer of the New Zealand treat society to remove to

the Sydney office. In a week that secretary can pack her things, or his things, as the case may be, and remove to Sydney; walk into the office, take up the books, and in twenty-four hours be running right along as though no change had been made. And we have done that thing. Our secretary in Brisbane was asked to remove to Perth, a distance of three thousand miles; walked over there, and in one week's time was operating the finances. Some one shakes his head. Did not walk. Yes, walked onto the boat, and rode over there. Walked into the office, and in a week's time was carrying on the whole operations of the society and the mission. And so we have changed our secretaries from one place to another, and our balance-sheets have come out without an exception absolutely perfect.

Now, more than this: our treasurer, in starting these treasurers and secretaries in their work, has required of them to prepare a monthly balance-sheet and statement, or a monthly statement and a trial balance, and send to her at ^{our} headquarters here at Sydney, every month, until she was perfectly assured that that treasurer had complete hold of the situation, and knew how things were doing. And each year our treasurer goes to these different offices, with the exception of Western Australia, the one which is so far away; but each year goes to Brisbane, Sydney, Melbourne, Adelaide, New Zealand, and Tasmania, and audits the accounts of those treasurers, and prepares the balance-sheet, or sees that the balance-sheet that is prepared is perfect, that it is right.

And I want to tell you that it lifts a lot of burden from our Conference managers to have the finances under firm control like that. That is business. And I want to tell you brethren what we found. We found in one of our societies a loss of \$2,500 by this careful scrutiny. When we brought the thing under command---we did not know it was going that way, the bookkeeper did not know it; the auditor that had audited the books was careless, and we found the thing, we found leaks and errors that involved \$2,500; and that treasurer came forward and corrected that

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thing just as far as it was in his power to do; made up the deficiency, and gave us almost a thousand pounds in restoring that thing. Now there was no dishonesty. It was not intended, the error was not; but the Lord had told us that if we would send a proper person around to audit our accounts and look after our finances, we would save great losses to the cause, and we demonstrated it in our actual experience.

Now how much we are saving by this thorough system of work, nobody but the Lord knows. But it is safe to do what God says; and we have our accounts in shape, and have them audited this way, and I have right in my possession, I have balance-sheets to-day from every one of those conferences and missions, that are certified to by our treasurer. I have them here to look over, and know how every one is going.

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I believe tht Conference presidents ought to have the financial affairs of their Conference under absolute command, and t hey ought to know how things are going every single year, and to look after those things.

Just a word about our canvassing work. We have had a wonderful experience in our canvassing work over there. Five years ago our general canvassing agents had come to the conclusion in their own minds that the canvassing work in Australia was practically done, and they came to the Conference Committee and told us that we would have to subsidize our agents, that is, we would have to pay our agents to keep them in the field. We were to make them missionary canvassers and pay them from the tithes or funds to keep them in the field. We told the brethren we had no means or no money to do that. We could not do it; but they argued that we would have to do it. The matter went on for some time, and we tried to convince those men that the canvassing work had only begun in Australia; but they would not believe it, and finally, we said, Very well, if we can not get you men to believe that, and to work to that point, we will have to send abroad and get somebody that will believe it and work to that point;. So we sent across to this country, and the Lord in mercy sent us a good man,---Brother E. R. Palmer. He came there, and our sales when he came were away down to a very low ebb. Our canvassers had, many of them, left the field where the men had talked that the work was done. Leaders talked that, and that men could not make a living; and of course, the canvassers would come to ~~xxx~~ believe it, and soon get out of the field, and the work ~~k~~ ran down; but Brother Palmer looked over the field, and he took hold of it, and began to work and talk the other way, and encouraged those men, and ~~went in~~ ^{the work} began to build up, to grow up. I wish I had the statistics right at hand, but I forgot to get them; but it is wonderful what God has done for our canvassers during the

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last five years. I can ~~not~~ give you in round numbers, the figures.

I have it here in a report for the last two years. As I said, five years ago, our book sales had been reduced to a very small item.

Our canvassers had, most of them, left the field, and the idea prevailed among the canvassers that they could not make a living, and we would have to help support them. Now during the last year, the subscription

book sales have amounted to \$147,191.50⁹ Now you must remember that we have a population of only about five millions there; although it is a great country in area, it is small in population. ~~Did I say the last~~

~~year? Two years, I meant to say. I hope you are not disinterested~~

in this point, because it is one that lies very close to our hearts.

I tell you, to see our book work redeemed from the wreck it was five years ago to what it is today, is a wonderful thing to us. It is a

~~very precious experience.~~ I will read to you. "In 1896, the sales

were \$41,000.00; in 1897, \$37,676; in 1898, \$48,596; in 1899,

\$95,353; in 1900, \$81,935. There has been a steady climb, you see.

It is not simply a flash in the pan, last year big sales; but it has grown from \$41,000 to \$81,000 with steady increase year by year.

During the last two years, our general canvassing agent has not been in the field. He has been the principal of the Avondale School; he has left the canvassing work in the field in the hands of the State agents; but I want to tell you, brethren, what he did.

He just rolled his sleeves up, and he went to work, and he just ~~scraped~~ the rubbish off that point, and got right down on the rock--bed rock, and he laid the canvassing work on this rock, and he proceeded to work

~~out the different lines~~ in harmony with the Testimonies just as ~~far~~ after

as he knew how, and the result was that ~~for~~ three years of laying the foundation ~~and fitting it up~~, he could step out of the field for two

years and leave the work in the hands of the State agents. ~~They~~

~~could have a general agent, and have the work in it to stop, and still~~

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grow and still increase.

W. C. White: Don't you think that is the way it should be?

A. G. Daniells: Of course that is the way. That is the way God works always. But I want to tell you our general agent has done a great deal of hard work with his State agents, and with the canvassers themselves, and with the churches. Our State agent is an earnest preacher wherever he goes among the people, and visits the churches, he can go right into the ~~sketch~~ churches and preach the gospel of Jesus Christ to the people, and God blesses him and gives him a tender heart and he can talk to the churches; and the number of our agents has increased from about a dozen to eighty-nine at the present time. They have been brought out from the churches, and are working, and ~~we do not pay a single one of our agents in Australasia a single shilling from our treasury to help them do their canvassing work.~~ They are all self-supporting.

Geo. F. Watson: Are the laborers settled with by the ~~Union~~ Union Conference, or by the separate Conferences?

A. G. Daniells: Each State laborer is settled by the Conference ~~he~~ is working in. The general laborers are settled with by the Union Conference. ~~All our laborers in the Union Conference are directed by the Union Conference, and the State Conferences and their accounts are audited, and they are settled with on the ground.~~

W. W. Prescott: You have told us about the great benefit, that is changes wrought in the material ways---saving money, and things of that kind; can you tell us a little about the effect upon the spiritual interests and the people coming to a knowledge of the truth?

A. G. Daniells: So far as I would be permitted to judge, or to express an opinion, it has seemed to us that God has been with us in our work in Australasia. Our campmeetings that we have endeavored to hold have been very powerful meetings to reach the people. Our

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ministers have had a fair degree of success in their work. Of course, we might have done much more. Our churches might be much more spiritual; but we have not found the slightest confusion among the people; and we have not seen that the simple organization and the self-govern~~ment~~-ing methods that we have adopted, have been in any way brought darkness in, or discouragement, or weakness ~~on the part of our evangelical work.~~

I want to say a little about another line. Our medical work stands in the same relation to the evangelical work and organizations that all the rest of the work does. We have not a separate medical organization as ~~such~~ such. Of course, our institutions must incorporate; you all know that; but so far as having a medical organization, or association independent of the Conference and running along parallel with it,---we have not had that at all. That is a part of our evangelical work; and the leading physician, or physicians, if you please, are members of our Union Conference Committee, and they hold licenses to preach the gospel, and we encourage them to be ministers of Jesus Christ as well as physicians; and so we foster the medical work the same as we do anything else. ~~To illustrate this, we have just held a convention in New Zealand. Elder Farnsworth wrote me that during the Conference---the New Zealand Conference has a medical sanitarium in Christchurch,; Dr. Braucht is the Superintendent. He is a member of the New Zealand Conference Committee, and during the Conference, the Doctor in talking or preaching to the brethren, pointed out the needs of the Sanitarium, and it touched the hearts of the brethren, and they said, "Let us supply those needs just as much as we can." They took right hold of it, and in that meeting of the Conference, they raised \$1,800 to put into the Christchurch Sanitarium. ~~Do you get the point? They had to raise the money just as quickly to put into the Sanitarium as they had to put~~~~

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into a tent. It does not make any difference. That work needs the money, the prayers, and the sympathy and support of the men and women of the cause,---the believers in the third angel's message, and so they have put it into the medical work ~~without any separate organization or anything of the kind.~~

G. C. Rupert: Do any of the medical workers receive any support from the tithe? V

A. G. Daniells: Yes, when they need it. I will tell you how. When we first started out, the first man that came to us, was Brother A. W. Semmens, a nurse who graduated here in this Sanitarium. And when he came out there, I did not know what to do to get him started in the medical work.

(Daniells, continued:)

Some of our brethren had a little more light, and they said, "Let us make him a preacher and a medical worker combined; let us have him work in the churches and tell the brethren this gospel of health, and let us help support him from the tithes of the conference. We were prevailed on to do that. So we gave Brother Semmens some money from the tithes, and we said, "He shall have his living now, and we want him to teach the principles of health and temperance, and of the Gospel in all its branches, doing what he can to educate the people in all these things, taking pay, as far as he thinks best, where he helps the people, and then we will support him from the tithes. And so he went right along, as all our conference laborers, making a report of his receipts, and then the conference paid him what they ought to pay him to make a fair living.

~~Now, when we send persons out into these remote places, anywhere that there is nothing established, we do not say to them, "Now, scratch for yourselves; sink or swim, and make your own living;" We say, "Go up there and represent the Gospel of Jesus Christ. Work the best you know how, and we will stand by you and help support you."~~

Geo. F. Watson: Elder Daniells, before you get off that point, I want to ask a question. I should judge, from what you have said, that your medical men in your conference are in sympathy with the conference enough to have their membership there and pay their tithes there.

A. G. Daniells: Yes.

Geo. F. Watson: I wish it were so in America; it would teach us something.

A. G. Daniells: I will tell you a little secret, and make it open. When our medical workers came to us, we put both arms around them, and said, "Come to our bosoms." They said, "All right; you shall have our

~~membership and our tithes.~~

R. A. Underwood: Do your state conferences, or colonial conferences, all pay a tithe of their tithe into a general treasury in the Union Conference?

A. G. Daniells: Yes.

R. A. Underwood: Then you have a general treasury?

A. G. Daniells: Yes. The Sabbath-school donations, and the annual offerings, and the tithe of the tithes in the state conferences are all sent to the treasury of the Union Conference, to be used for general work throughout the conference.

L. R. Conradi: Do the tract societies still report through your secretaries?

~~A. G. Daniells: What do you mean, the church tract societies?~~

~~L. R. Conradi: The state tract societies.~~

A. G. Daniells: Yes. Our state tract society secretary and treasurer issue an annual statement to the conference of the sales of literature that has gone out from the office during the year,--periodicals, books, subscription books, trade books, pamphlets, tracts, etc. They submit that report, and that is about all.

J. M. Eriksson: I understand that Australasia has at least one conference as large as the United States. Do I understand rightly?

A. G. Daniells: Very nearly as large.

J. M. Eriksson: Do you find difficulty on account of its largeness?

A. G. Daniells: I do not just understand your question.

O. A. Olsen: We find no organic difficulty. The difficulty we find is the expense of moving our workers, and of supporting them in such localities as Western Australia and Queensland, where living is high. That is the reason we have been so thankful for some of the gifts that brethren in America are making to help us to open these mission fields. But there is no organic difficulty; it is simply the difficulty of

the large expense.

A. G. Daniells: Any other questions? I will be glad to answer, if they are of special interest.

W. C. White: I beg the privilege of speaking of the influence that this system has had upon our educational work. I wish you to consider the influence which this system of work has upon our educational work. You know we have labored to organize and build up a training-school for Christian workers at Avondale, Cooranbong, and New South Wales. This is an inter-colonial school; and some of you can imagine the difficulty we had at first of securing cooperation in a country where there was no federation. But these difficulties have been overcome, to a large extent, and we have the flower of the youth of our churches, either in the Avondale school, or who have passed through the school into the work.

(Voices]: Good! Amen!

W. C. White: Now, what has been done because of the perfect cooperation? Much has been done by our conference officers, and our preachers, and our church elders; but you can not appreciate this until I make a few statements about the condition of the people and the condition that our young people were in when we began to organize the school.

The American people are a nation of farmers; they bring up their children, ~~giving them~~ where there is an opportunity to teach them industry, economy, frugality. The Australasian people live largely upon the seaboard; a large percentage of the population is in the cities. Australasia is commercial, rather than agricultural. The members of our churches for generations, have been either shop-keepers or tradesmen. They have lived in the city, and they know little of the country. Their children grow up in the city,--and there are lots of children. When you talk about the children of Australasia, you talk about the largest part of the population. This modern American idea that one man and one woman and one child make a

family has never been adpted in Australasia; and whereas the increase of population in some of our European countries is tated at three and five per cent., ranging up to eleven and twelve per cent. in England, and very nearly the same in the United States, in Australasia it is twenty-three per cent. So, you can see that when we talk about the children, we are talking about a lage part of the people.

The children of our Sabbath-keepers live in the city, grow up in the city, attend the city schools, until they have passed the six standards, then their parents expect, at the age of twelve or thirteen, to put them in to trades. But what opportunity is there for the children of Seventh-day Adventists to enter the trades? None at all. Avenues are all hedged up. Therefore, we have found the children in a met pitiable condition, drifting, becoming demoralized; and if there was ever a need for anything in this wide world, it was the need of a school, of an educational system in Australasia, that would lift the children out of that conditinn. Well, ~~I thank God that our educational work has been largely a success.~~

When I speak of the Avndale School as the heart of this educational system, it is the whole of it, it is the heart of this system, you will also understand ~~what~~ the matter when I say that this whole plan of organization is an educatinal system for the training of the youth of Seventh-day Adventists to be preachers, evangelists, canvassing evangelists colporteurs, Bible-workers, tract society secretaries, clerks in ^{ur} offices, to sell papers, to be nurses in our sanitariums, and salesmen for our health foods, and by the careful study of the development of these different lines, we were able to say to our people in the last general meetings that we attended, that there are now openings, ^{so} that every youthful Seventh-day Adventist that will give himself to it, can be a worker in the cause of present truth, and will not need to go out in the service of the Philistines.

~~(Voices): Amen!~~

Now, the matter that Brother Daniells mentioned, of having all the accounts, all the bookkeeping, in one system, also the management of all our offices, and all our workmanship, it is managed something on a uniform plan, so that when a worker is needed in an important position, we can always promote him from the lower ranks. Every year we bring in from the schools, right into these offices, from six to twelve, and put them at work as apprentices, at the lower rounds of the ladder; but they all understand that if they are faithful, they will be promoted, according to faithfulness and intelligence, until there is before every one of them the opportunity of reaching a first-class position.

workers, 8 as evangelists, and ~~have~~ a dozen have offered themselves to enter the nurses' course. At the close of the school term, we encourage them to take the first train for their fields of labor and do hard work, and then go home and visit after they have done something and have something to tell.

It is understood~~mm~~ by those who employ workers, that we are glad to have our students go ~~fight~~ from the school. ~~Sometimes one is called during the middle of the term, for work as a nurse, and while we miss the student, yet we are glad to give the cause a worker. Others go out ~~announcing~~ when in the midst of their school work, to enter the field in various lines of work. We dislike to lose these students, yet they are bidden Godspeed when they go out for service. It means, too, that next year three or four or half a dozen others will come, with the hope that they will be promoted to service.~~

~~By active cooperation, all these young people are looked after.~~ The school is simply the heart of an educational system, but the whole Conference is our educational system. God is blessing our young people. Some who a few years ago went out to act in some humble capacity in the work, are now holding positions of great responsibility in carrying the truth, and in training workers for service. We are looking forward to the day that all those who are are at the heads of our departments, can be those who have been promoted in the field, rather than to have those who have been drawn from other parts of the world. ~~We want to be able to send a good corps of canvassers to Africa, and to England; and also evangelists to various fields. We pray God to help us to do our educational work on practical lines.~~

W.W.Prescott: I have been very much interested in the experiences which have been set before us, because I believe a great deal more in actual experience than in mere theories. As this seemed to be a

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sort of an experience meeting, I ~~am~~ ^{did} not know but what I would give my testimony, I hope with the right motive and for the right purpose.

W. B. Prescott
 When the Conference at College View four years ago, in harmony with what I was perfectly satisfied was the leading of God's Spirit, suggested that I should go to England to labor, I went, and I thank God that I did. I found a mission field under the general advice of a committee which had been suggested, I believe, usually by the General Conference. I found that during the year previous to my going to that field, by somebody's counsel (I do not know whose); it had been recommended that the field should be self-supporting, and so an effort had been made to conduct the work on a self-supporting basis. I found there was no money in the treasury, that there was no money in the laborers' pockets, that they had borrowed personally so as to live, and not being able to borrow enough all around, they had gone into debt so as to live, ---and the work was self-supporting! I borrowed a hundred pounds (\$500) the first thing, so that they might live. Then I borrowed another hundred pounds, so that they might continue to live, ~~and~~ pay back those debts, settle up, and be square. Then I told them, Don't you borrow any money of anybody, and don't you go in debt. When I returned to this country a few months later, I laid the matter before the brethren of the Foreign Mission Board, and they came right forward and paid that that I had to borrow in order to set the workers on their feet; and I thanked God and took courage, and went back.

The next year, 1898, the Union Conference was organized for the European field. The President of the General Conference (Brother Irwin) *and* the President of the Foreign Mission Board (Brother Moon at that time) were present in our councils at Hamburg when the European Union Conference was organized. At that time, by the advice of the brethren there, it was decided to organize a Conference in England; and so at the next summer meeting, *this was done. This was the* ~~which was the~~ first ~~mm~~ real general meeting ever held in the field.

We secured a
~~when we went out into the center, or reasonably near a good central location~~
 and had a camp-meeting, ^{*could -- that*} ~~as nearly as we could, that is, we had a large~~
~~tent and some other tents pitched for the meetings, and then those who~~
~~came took rooms as near by as they could. I need not explain why we can~~
~~not so well hold a camp-meeting in the best sense. This was the first~~
~~meeting of that kind.~~ There were present about three hundred and

twenty-five ~~members~~ Sabbath-keepers, ~~at that first meeting.~~ I want to
~~tell you that~~ Some of us thanked God very heartily at that meeting; for we
 had been told from the first time that the suggestion was made, that we
 ought to have such a meeting there, that we could not do it in England.

A.G. Daniells: That is what they told us in Australia too.

W.W. Prescott: But some of us felt that it could be done,
~~because it ought to be done, and the Lord blessed in trying to do it.~~

Our Conference was organized at that meeting, with a membership at that
 time of about seven hundred or seven hundred and fifty.

~~The plan which we unannounced adopted was, Provide for a necessity~~
~~when the necessity comes, cross no bridges until you get to them, and~~
~~do not try to build a bridge unless you are sure you are going to cross.~~

We started very simply, because we were young and weak, except as the
 Lord helped us---weak financially, and in our ability to press out in that
 immense field. We did not organize any separate association. We
 have a publishing association legally organized, holding property and
 carrying forward that part of the work. We had our simple Conference
 organization, but added no other independent ~~independent~~ associations.

In 1899 the General Conference and Medical Missionary Association
 recommended several workers to return to that field with us from the
 General Conference. There were ten or eleven who went over at that
 time, including Dr. Kress and Mrs. Dr. Kress, to assist us ~~in the develop-~~
~~ment of the complete gospel.~~ In our general meeting in 1899, Dr. Kress

and Mrs. Kress were present. We asked them to preach the gospel to the people, and they did so as the Lord had given them light. When we chose Conference officers, Dr. Kress was invited to be a member of our Committee. No question was raised as to whether Dr. Kress and Mrs. Kress should be paid from our tithe or not. Our principle was, they that preach the gospel shall live off the gospel, and nobody objected, and so, without any action on the part of the Conference---why ~~did we~~ did we need to act? ~~When you have new members come into your family,~~ do you get the rest of the family together and say, "Now we have got a new member of the family; what do you think we had better do,---support him? or send him out and let him hunt a living?" My wife and I never had a council and never took a vote when the Lord gave us a boy, but we simply saw that he had some support.

I can see from what has been said this morning, that those brethren who have had some special counsel have improved, and I am glad of their experience. There is room for us to improve, and we hope to improve.

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I am glad to know that an improvement has been made. We were seven thousand miles away from that source of counsel, but it was just as near his throne as any other place I knew of. And I want to say that the Lord has blessed us and encouraged us, not because we did everything right, not because there is no room for improvement, but I believe it was because we wanted to do ~~as~~ right and get help and counsel from him.

Dr. Kellogg in his talk the other day in speaking about the work in other fields said that workers went to other places to look around and see that the wolves were kept back. I did not know what to think, but I am of the opinion that there are a good many wolves in England, but I believe the Lord is able to take care of them.

I believe these experiences do us good. I have been encouraged by the experiences set forth, and it is going to help us in other fields.

A. G. Daniells: The following questions has been handed in:

"Is there any material difference between the organization and working of the colonial Conferences and the State Conferences in America?" I do not know, ~~whether all the State Conferences are working on the same lines, but~~ when I left America I was working in the State of Iowa. Then our organization, the Iowa Conference, was composed of its Committee, and its officers complete, and we had the Iowa Tract and Missionary Society with a full board of officers, and ~~the~~ ^a Committee completed, and the organization was as full as the Iowa Conference. We had the Iowa Sabbath-School Association with a full set of officers and full organization, as full and independent as the Conference was, making three full boards operating in the field. In Australia we have but one board, ~~the~~ New South Wales Conference; one set of officers, and ~~no~~ committee.

F. M. Wilcox: Do you have the same basis of representation to

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the Conference that we have here?

A. G. Daniells: Yes, with sometimes an exception. Now, in our smaller Conferences like Queensland and South Australia, when we came to organize there we had only a handful of people, so we said to our brethren, "Come in and constitute the counsel here. Come in and consider yourselves delegates," and they had about as much good sense as a few delegates here, somebody says. ~~We got along splendidly, and all liked the plan, especially the mere representation we had.~~

W. W. Prescott. Did you organize two Conferences and keep them up without having delegates from the churches?

A. G. Daniells: Yes, kept them up as long as they lived; they only lived a year and a quarter.

R. A. Underwood: Do I understand that the churches elected no delegates?

A. G. Daniells: No, they did not, ~~xxxxxxx~~ in one Conference they did not elect delegates, because we were organizing and there was no election of delegates.

R. A. Underwood: Now that you are organized, do they elect delegates to the conference?

A. G. Daniells: I think they do as far as they can. ~~Another point is with reference to our finances in that far-off field. I will explain that when we organized our Union Conference on these lines we had about fifteen hundred members. Now we have 2,343. We have had an increase of 643. At that time our annual tithe was twelve ~~xxxxxxx~~ thousand dollars. Last year the tithe was \$27,775, an increase in the annual tithe of nearly sixteen thousand dollars since our organization was effected, and we began on self-governing lines.~~

Our tithes per member average throughout the entire field with the accessions of last year, about eleven dollars. They run in the churches from ten to twenty dollars per member, but averaging it all up

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the tithes amounted to eleven dollars per member, about that. I do not think a full tithe is paid, but I mention this to show you that our brethren out there are not altogether negligent regarding the support of our work.

W. C. White: The Average earnings of an Australian Sabbath-keeper falls below two thirds of the average earnings of an American Sabbath-keeper.

A. G. Daniells: I do not speak of this to draw any contrast more than this: In America the average tithe is under seven dollars per member, under seven dollars. In Australia it is about eleven dollars. Now, we are not doing anything wonderful, nor anything to be praised, but you have been sending money money over to help us, and I want to give you these facts that you do not get hold of very often to show you that our brethren are doing all they can to sustain the work in the field where they are located.

C. W. Flaiz: I would like to ask if the Conference takes contributions and tithes from territory outside the organized Conferences.

A. G. Daniells: Yes.

C.W.Flaiz: What is the source of income? ~~the money~~ How do they obtain the money to forward the work?

A.G.Daniells: We obtain it from the organized Conferences.

~~Two years ago our unorganized territory was Western Australia, Queensland, Tasmania, and South Australia---~~the really unorganized territory. We carried forward the work in Queensland ~~with the money management then there superintended the whole work.~~ At first the Foreign Mission Board and the brethren in America sent us help to support the work there; and with what we raised, and with what was sent there, we paid the bills, and we directed the laborers; but for some time this help from America has ^{not} been cut off. ~~The brethren have been able to send us money from the~~

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funds; so we have prosecuted the work in Queensland, in Tasmania, in Western Australia, and in South Australia without any outside contributions. In Tasmania a year ago when we opened the work there, we said to the brethren, "Now, we are unable to give you much help this year; we do not see how we can promise you more than fifty pounds." We find the work is self-supporting here.

I was pleased a few days ago to receive the balance-sheet, showing that their receiptmann equalled their expenses within \$5. So they have done more work than in other years; have worked on broader lines; but they have received a great deal more money, and have come within \$5 of making the accounts agree.

Now in Western Australia we told them that we could give them there I think it was one hundred pounds. They have gone to work and have cut it down so that I do not think it has exceeded about forty pounds. I mention this to show that these brethren do take hold and contribute as well as they think they can, at any rate, to make it self-supporting. But it is all managed from the field, and is supported by the conferences, the annual offerings, the Sabbath-school donations, and the tithes of the tithes.

H.S.Shaw: What did they do to bring in money?

A.G.Daniells: Who?

~~Answer~~ H.S.Shaw: Those that partially supported themselves? How did they get this money that nearly pays their expenses?

A.G.Daniells: They preach the gospel to the people. That is all. They do not go around hawking goods, or working a little at farming, or carpentry work. The minister that we put into the field to superintend them, ~~who~~ puts in all his time preaching the gospel to the people, and the people give the money.

The Chair: The time for adjournment has arrived.

Upon motion, it was voted to adjourn to 3 P.M.

O. A. OLSEN, Chairman.

L. A. HOOPES, Secretary.

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GENERAL CONFERENCE PROCEEDINGS.

Fifth Meeting, Friday, April 5, 3 P.M.

After the opening hymn, the Conference was led in prayer by Elder R.F.Andrews. Elder O.A.Olsen in the chair.

The Chair: I would call attention to the place in the last BULLETIN where the minutes of the last meeting may be found. If there are any corrections to be made in these, the delegates will please call the attention of the Secretary to the matter.

As there is no unfinished business before the house, it has been thought best to give the afternoon to the consideration of foreign mission work; and Elder Evans, the chairman of the Foreign Mission Board, will take the lead.

Elder I.H.Evans: It might not be out of place to read a few remarks that we have compiled before we came to the Conference in regard to the foreign mission work and the operations of the Board for the last two years, after which Elder Daniells will follow with some extracts from the Testimonies in regard to the advanced work we ought to do in other lands.

[Reading] "The past history of missionary operations of Seventh-day Adventists in foreign fields can briefly be told."

(Evans paper)

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[Elder I. H. Evans reading his report]

"Let each missionary, under ordinary circumstances, return to the field or Conference whence he was called."

I want to state that some people believe every time a man comes in from a foreign field, it is because he is homesick, or lazy, or has found a hard place, and lacks the grit and perseverance necessary to succeed; but that is not necessarily so. You take men that go down into the ~~xxxxxxx~~tropics, into malarial regions, and experience will teach us that men must have a change, and must be brought into a colder climate every few years unless they sacrifice their lives; and many of these workers that have come home, have not come home because they feared the hardships of the place. They came home simply to save their lives; and the Board ought to take into consideration, and the brethren in general ought to be educated that a man is not necessarily lazy or homesick, if he is called home, and granted a year's privilege of recruiting his health in this country or some other.

[Proceeding with report]
costal blessing-----"

"E and from this day a new penta-

In the course of his remarks, ~~xxxxxx~~ Eld. Evans stated that the Foreign Mission Board had sent out during the past year, 68 missionaries, and that twenty-three missionaries had returned home.

The Treasurer's report, for the Foreign Mission Board was called for, and read as follows:

I. H. Evans: Brother White suggested that before reading this, we have it published in the BULLETIN ; then you can have it before you, and if you wish to ask any questions, the treasurer will be prepared to answer them. He says you do not hear. How would that suit you?

(Voices): Good!

I. H. Evans: All right; we will publish this report in the BULLETIN and then if there is any question, we will call it up at some future meeting, and you can arrange any course you wish. I will ask the secretary if he has the auditor's report.

J. E. Jayne: Not here. I did not know you wanted it, and I think I returned it over to you.

I. H. Evans: We will publish the auditor's report. We will now ask Brother Daniells to present some matter that he has selected from the Testimonies in regard to the proper support in foreign lands.

A. G. Daniells: By request of the committee on finance, I met them this morning to present some statements that I had got possession of in looking over the manuscripts for the new volume of the Testimonies, and they requested me to present these to the full delegation this afternoon, because they thought it would help us all to arrive at right decisions in the arrangements we come to regarding the support of the foreign field. I sincerely pray that the Spirit of God will very deeply impress these statements upon our hearts. I believe that the real keynote of this conference is foreign mission work. I will read from the galley proofs. The book has not yet arrived.


Here Brother Daniells read extracts from the forthcoming Testimony, No. 34, Volume 6, in regard to the work in foreign fields and its enlargement.

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While reading these extracts, Elder Daniells gave a very interesting and encouraging rehearsal of the experiences of those in Australia who established the school on the Avondale estate, near Coorabong, N.S.W., and showed that ~~the promise of the promise~~ in this enterprise has been verified the promise, "The waste places of the earth are to be cultivated, that they may bud and blossom as the rose."

The hearts of the delegates were touched as they listened to these words of counsel and encouragement, and it was plain to all that if those now assembled in the Conference who are young, strong, energetic, and active in mind, all take on the burden, these courageous, ~~words~~ bold, and inspiring words coming from one who sees the world as none of us can see it, will soon be fulfilled.



Regarding the work in England, this statement was read: "In the city of London alone no fewer than one hundred men should be engaged. The Lord makks the neglect of his work, and there will be a heavy account to settle by and by."

Brethren, let us begin to settle that beforehand, before we come to God's judgment-bar; we can settle that thing now; we can take hold of this thing, and redeem the time, if we will.

Reading further: "If the workers in America will impart to others of their great mercies, they will see prosperity in England."

Now I find some people in this country inclined to criticise beasuce more has not been done ~~may~~ by the workers in England. God has spoken a word to me, in the statement I have just read; and continuing, I read:

"They will sympathize with the workers, who are struggling with difficulties there, and will have the heart to say, not only in word, but in action, 'All ye are brethren.' They will see a great work done in London, all through the cities of England, and through the different European countries."

"The poverty of the missions in Africa has recently been opened before me. The missionaries sent from America to the natives of Africa have suffered, and are still suffering, for the necessaries of life. God's missionaries who carry the message of mercy to heathen lands, are not properly sustained in their work. Our brethren have not discerned that in helping to advance the work in foreign fields they would be helping the work at home. That which is given to start the work in one field will result in strengthening the work in other places."

"The home missionary work will be further advanced in every way when a more liberal, self-denying, self-sacrificing spirit is manifested for the prosperity of foreign missions; for the prosperity of the home

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work depends largely, under God, upon the reflex influence of the evengelical work done in countries afar off."

At 4:45 P. M. Elder Olsen suggested that as it was this is a short day, and the Sabbath is drawing near, it would be well to adjourn; on which motion the motion prevailed to adjourn until Sunday morning at 10:30.

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