

GENERAL CONFERENCE PROCEEDINGS.

THIRTEENTH MEETING.

Sunday, April 4, 10 A.M.

Elder G.A.Irwin in the chair.

After the opening song, Elder M.G.Kellogg led the Conference in prayer.

Elder Geo. J. Butler, having arrived, was seated among the delegates at large.

The Chair: When we closed on Friday, Dr. Kellogg had the floor, and, by common consent, he was to continue this morning, if he so desired. Dr. Kellogg, the time is yours.

J.H.Kellogg: I do not wish unnecessarily to occupy the attention of the delegates, or to spend more ~~time~~ time than is necessary, or more time than you wish to have spent, in the discussion of the questions that we have been considering.

I wish this morning, first of all, to say a personal word, which I had intended to say at the conclusion of what I had to say. ~~Perhaps~~ Perhaps I had better say it now. I want to say that I am thoroughly in harmony with you in what you are trying to do. And if there is anything I can do, or anything I can say, that will remove from the minds of any person here any suspicion or doubt or question as to my attitude or my purposes, I should be exceedingly glad to do that. I should like to have every question raised that anybody has in

his mind. I am willing to stand here and be inspected, and to be questioned upon anything that any of you have in your mind,---to have the fullest, the freest, the most thoroughgoing and searching investigation.

Now whatever I have done that is wrong, I can apologize for; and I am very glad to do that. Whatever I have done that is dishonest, I hope I can make clear where the misunderstanding is. Any person that I have wronged in any way, I shall be very glad to make the wrong right in any way that may be required. I am full of mistakes; I know that. I am certainly as erring a creature as there is here; and I do not set myself up as being perfect, or being above any one at all. I ~~m~~ feel that I am the most unworthy of you all. I am sure that if the Lord has helped me to do anything at all in connection with this work, it has been by the grace of God, not by any wisdom of my own. I am continually reminded of my smallness, of my incapacity, of my inefficiency,---and never more than here. I have spent a good deal of my time, in connection with this meeting, on my knees, asking God to tell me what to do and what to say, and what attitude to take.

I wish to say, brethren, that it is a matter of great humiliation,---it is not a matter in which I feel any pride at all, but a matter of great humiliation, and a matter that strike very deep into my soul,---the fact that you suspect me. Now I know there must be something wrong with me, that you should suspect me. You are good men, and I know you are good men. I do not doubt any of you, but believe you are good men, and that you are God-fearing men, and that you are Christian men; and the fact that you suspect me, makes me suspect myself.

I know there must be ~~in~~ something that you see in me that arouses your suspicions of me.

Now if there is anything in the world I can do that will put myself in a different attitude toward you, and put you in a different attitude toward me, I want to do it, because I want your confidence,---not from a worldly standpoint, but because I love ~~in~~ this work as you love it, and because I want to help you, and ~~in~~ to work with you and for you; and I have no other ambition in the world.

I think it has been very unfortunate, in many respects, that I have had to work, in my work, so much alone. You come to Conference once in two years, and just get a little glimpse of what we are doing; and the rest of the time there is very little ~~going~~ working together. Our work, when it first started,---Elder Loughborough knows,---everybody was engaged in it. Elder Loughborough was one of the founders of the Sanitarium in Battle Creek, one of the chief promoters, one of the very first writers on the subject of health and health reform. He wrote the very first book written by Seventh-day Adventists on the subject of health, excepting "How to Live." Sister White write the first one, and Elder Loughborough the second. In those days everybody had a part in it. But times have changed; gradually the work has become specialized, so that we are engaged in different lines. In former years we had but two institutions for a long time---St. Helena, and Battle Creek. Of late the brethren have left us pretty much to ourselves. In consequence of this, we have seemed to be sort of growing apart, and growing apart, more and more; and it is unfortunate, it is ~~in~~ unfortunate.

We are coming to a time now when the people are getting interested, and ~~when~~ when there is coming in a revival of the early principles of health reform. For years the principles, as you know, were pretty much abandoned. There was a time when ~~when~~ I seriously question in my own mind ~~whether~~ whether there were a thoroughgoing health reformer in the denomination; whether I stood alone in advocating these principles. There was a time when our Board seriously considered whether we should not give up the attempt to maintain the vegetarian principles; whether we should not give meat to our helpers; whether we should undertake any longer to maintain these principles. There was a time when we considered that question. But we resolved to stand alone, if we had to.

It was so that the Sanitarium had to become the center of a reform within a reform. Our people generally had backslidden on that subject. Well, Dr. Paulson and Dr. Kress and others came along, and rendered efficient service. The little book, "Healthful Living," was compiled from the writings of Sister White, chiefly through Dr. Paulson's efforts; and about that time Sister White wrote very earnest testimonies on the subject, especially about six years ago these began to come at the College View Conference; and there has been a gradual revival.

Hope has sprung up in my heart---I almost lost all hope that these people would ever stand for these principles; I had almost lost all hope ten years ago; but my hope is revived, and I see our people now taking hold of these principles, becoming health reformers, thoroughgoing health reformers, taking hold of the various branches of medical missionary work, And

I mean to do everything in my power to foster that, and encourage it, and co-operate with every effort in that line. I have not the slightest disposition to draw ~~myself~~ off, to isolate, to separate. I must have done something that has given that impression; but I am unconscious what it is.

Now I beg of you to consider one thing,---that I have been working beyond human strength for a good many years. I have not had sleep enough; I have not had time to eat; I have not had time to rest; I have been worried almost to distraction. I have prayed God day by day to save my reason for me; for I felt that I was taxed beyond the possibility of endurance, and I have not known what would happen to me next. Our Sanitarium has not burdened you very much, but we had tremendous problems and tremendous burdens. We started in a very small way, and the Lord has built up the work little by little, so that instead of being looked down upon by the medical profession, they look up to us, and send their patients to us. The Doctors come themselves. I might give you an interesting picture of our work at the present time. Just yesterday a letter was sent to me that had been received from Germany, ~~from a physician who had sent us a patient.~~ We frequently get letters from Europe, telling us that they have recommended patients to come to us. Physicians in Europe, in treating Americans traveling abroad, advise them to come to the Battle Creek Sanitarium when they return to America. Our work is known; it is known everywhere all over the world. It is nothing that I have done, but it is the growing up and development of truth.

I am sure that you have not all grasped it all; you have not had an opportunity to see it; and I fear that many of you have the impression that we are trying to build up something separate and distinct. Now, brethren, it is yours, if you will have it. It all belongs to you, and it is yours, to use and manage, if you will simply do it. But we have tried to do things, and have done things separately and independently to a considerable degree, simply because we were left alone. Just as soon as you enter into this work, I am sure that you will find that all of my colleagues and myself are ready to co-operate with you in every way possible.

Now I want to ask you---I do not ask you to make allowances for me, because I seem to be sensitive, and seem to be irritable. I do not think that is my nature altogether; but when you come to the Conference at Battle Creek, you will find me trying to do ~~my~~ all my regular work, operations, nearly everything, working nearly all night, every night. When I drop into your meetings for a few minutes, it is so much, so many hours, out of my sleep; and I always meet you when under a tremendous strain and pressure. And I have not had a fair chance to be acquainted with you, to present myself in a reasonable way.

When I came over to this Conference, I said to myself, Now I am going to leave everything behind. I did not come over here to have any contention. I ~~had~~ left behind, purposely, every~~thing~~ scrap, every paper, every line, every single thing, so that if I wanted any contention with anybody, I would not have a single thing to do it with. I left all my papers.

If I have any weapons, I ~~have~~ left them all behind. I did not bring anything with me but my Bible and some work; and I studied my Bible on my way.

Now I am here. I do not care to be a destructive element in any way; I do not care to be an element to bring in confusion or distress. I want you to believe that in every possible way I am one with you, and with you in this truth, and for this truth,---all there is of me, and in every possible way. If there is any way that I can set myself in a better light before you, I want to do that.

I want you to ask any questions; several questions have been asked and I will be glad to answer them. I want to say to you that I want you to forgive me for anything that I have done that has wounded your feelings in any way, in my contact with you, here at this Conference, or at any time, anywhere, I ask you to forgive me, for I do not desire to treat you in that way. I trust you, as Christian men, and I believe in your sincerity, and in the work that you are doing, and I want to be one of you in it. Now I want to answer any question that anyone has to ask. There were some questions that it was desired to ask, and I want to answer them so that you may know the truth in reference to such questions as you are interested in, and I hope to answer these questions without any reflection on anybody or on anybody's motives. Brother Thurston had a question to ask, I think, and Brother Cottrell, and some others.

W.H.Thurston : I believe, doctor, my questions were all answered.

G.W.Anglebarger : It has been stated by yourself that there are about 600 stockholders in this Association, and that the stockholders hold about 35,000 dollars worth of stock, and the Sanitarium is worth in the neighborhood of ~~xxxx~~ \$400,000. Now, in case the Sanitarium should be sold,--of course we don't expect that it will be--but in case that it should be, to whom would the amount over and above the \$35,000 revert ?

J.H.Kellogg : That question is put very clearly and I will be very glad to ~~say a word~~ give you a clear answer. The sanitarium is not a stock company. I did not make this point clear the other day. It was originally a stock company, and when the charter expired, the Institution was sold for its debts, for a amount just sufficient to cover the debts. That wiped out all the stock so there was no stock. The entire property was wiped out. There was just enough simply to pay the debts. The new company bought it for its debts. Now in the new company we have membership, not stock. There is a constituency consisting of members. The old stockholders were all admitted as members in the new company, each and each share of stock held by the old stockholders is with one vote, ~~each share of stock held by the old stockholders is~~ represented by one vote, each one by a separate person; the stock being signed by the old stockholders, so that made voters to represent each of their shares of stock, so far as they could be induced to do so. The property is held by the trustees, by the Board, in trust, for the members, and for the uses for which it is intended. Now the charter is so worded that there is a stipulation in it that in case the property shall ever be sold, or the business shall ever be suspended, the Board of Directors must organize a new incorporation, a new institution, a new company of the same sort, to go on and the the very same work/ ~~if for any other purpose distributed, it must be held for the~~ new for member for the purposes for which it is now used. All of our medical institutions are organized on the same basis, so that the property can never be distributed to the members or anybody else,

but must always be used. A new company must be formed by the International Medical Missionary and Benevolent Association, or by the Board of Trustees of the Association to take up the same work, and carry it on.

Fred Johnson : How many trustees are there ?

J.H.Kellogg : The trustees are ten.

Fred Johnson : Who are the Trustees ?

J.H.Kellogg : Who are the trustees of the Sanitarium ? Oh I dont know that I can remember them all now: Dr. Paulson is one and Dr. Rand and Dr. Morse, Dr Stuart, Dr. Thomason, Dr. Reilly, Brother Murphy, Elder McCoy,--Is there any other question ?

A.E.Field : How long are they elected for ?

J.H.Kellogg : Each year five persons are elected; ten, five each year; they hold office for 2 years.

W.C.White : By whom are they elected ?

J.H.Kellogg : By the members of the association; by the six hundred members of the Association; one hundred and thirty-two preachers and the rest are doctors and nurses and various others who are interested in the work.

W.C.White : When did those six hundred meet last ?

J.H.Kellogg : Two years ago.

G.G.Rupert : Doctor, I understand that there were 1400 shares in the old organization, and they were distributed among six hundred; was that all that you could find to take shares or membership ?

J.H.Kellogg : There were 1400 shares but they were largely represented by proxy. They got into ~~their~~ hands for years, of presidents of the Conferences, who for years held nearly all the proxies. Members were getting so, and the Association got very old, that we could not find enough to get a quorum at our annual meeting; so I made a desperate effort before I thought it would be everlastingly too late, to get all the stockholders to make the Presidents of Seventh-day Adventist Conferences bring the whole--gather up the stock, and keep it localized in the Presidents of Conferences. I am bound to tell you that for several years I think, that these Conference Presidents had constituted almost our entire voting membership; very few members actually came to the meetings, and the votes were cast by the Conference presidents, ~~was~~ for all the stockholders in his state. When it came to winding up, these stockholders who never had taken any active part in the work for many years, had been lost track of, for we were not in direct communication with them, so we could not ~~make~~ get hold of them, more than, well less than half of ~~them~~. all the stock we could find, and we were in a very embarrassing ~~position~~, situation. We wrote out to these stockholders and asked them to make their assignments as many as could and every share of stock, is now represented by a living person in the association. The stock ~~that~~ died when the Association did, because we were sold out by a receiver at auction, and we had a deed from the court to the new association.

G.G.Rupert : On what basis did you start the new Association of six hundred members ?

J.H.Kellogg : We simply started with five persons. Our new charter required that somebody should make a donation, and there were five persons donated seven thousand dollars, --the law requires five. Five persons donated seven thousand dollars and that made a nucleus. Then the new association brought in the old association, and became responsible for its debts, gathered up all its papers and gave its own papers in exchange for the other, and in that way it got possession of the assets of the old association, then it took in the members, all that wanted to come, ~~and~~ in, ~~were~~ invited in, and they are all in that could be gotten hold of.

J.H.Kellogg : This was done at the Conference four years ago.

G.G.Rupert : Were any admitted in who were not stockholders ?

J.H.Kellogg : Every person who pays a hundred dollars can become a member, and we have a number of hundred -dollar members. Every one who pays a hundred dollars and signs the declaration of principles that is an essential thing.

G.G.Rupert : Did all those who became members pay a hundred dollars ?

J.H.Kellogg : Certainly. They could be a legal member in any other way.

N.P.Nelson : I would like to ask if all the meetings must be held at Battle Creek ?

J.H.Kellogg : The law requires that a meeting shall be held in Michigan.

LR.Conradi : How much right between the times when meetings are held, has the Board with regard to the organization and its terms ?

J.H.Kellogg : They have the same right that a Board of trustees ~~xxx~~ of a church would have: who hold property in trust. They can do anything which is for the advancement and for the interests of the work. If any member sees them doing anything, or knows they are going, or are proposing, to do anything that is not in the interests of the work, they can ~~xxxx~~ ^{ask} ~~through~~ the Court to enjoin them stop them at once, until the matter is submitted for consideration.

S.H.Lane : There seems to be a little misunderstanding here in regard to the six hundred membership. Would it ~~xxx~~ be in place, Doctor, to state that those who had shares had the privilege of signing the Declaration of Principles and that if they held more than one share could confer any number of shares they had above their own, on any other individual. So that the six hundred, each of them did not by any means pay one hundred dollars apiece.

J.H.Kellogg : Why no; this six hundred is entirely made up of the persons who were old stockholders in the old association. There were 132 preachers for example, not one of whom paid a cent.

E.P.Nelson : How many nurses became members last year by being allowed a hundred dollars for back pay, so that that was counted as their back pay ? I understand there were quite a number who received as back pay one hundred dollars stock, and became members of the six hundred.

J.H.Kellogg : There were not a very large number, but those who were admitted were persons who had received this consideration during the previous two years. I don't remember the entire number, but during the two years those persons who had rendered special service and were considered as having contributed a hundred dollars and more were given membership in the Institution.

G.G.Rupert : Some are desirous of knowing how many of those ~~thirteen hundred~~ 132 ministers ~~are~~ are present in this Conference or ministers that have shares; would you have them stand up or something ?

J.H.Kellogg : Yes. All who are members, or who know they are members of the Association, kindly stand up so that we may see they are here. There are twenty-eight.

J.D.Gowell : Is there any difference between the rights that the members of the six hundred have ?

J.H.Kellogg : Everyone of the entire six hundred has the same rights that every other one has; there is no difference whatever.

E.G.Olsen : The talk last night seemed to me to give the idea that we should not be denominational; that our farms, and

all these things should not be denominational. Do I understand that the impression is to go out from this Conference that we are not denominational? Now I have got a little home, and I would like to have everybody know I am a Seventh-day Adventist, that I expect the Lord is coming in this generation, --is it homes and sanitariums and schools and our not proper that all our ~~our~~ institutions shall give a very strong impression that we are Seventh-day Adventists? That is a question I would like to have answered.

J.H.Kellogg: Well, I see the brother did not catch the idea of my illustration. I spoke about a farm, a Seventh-day Adventist farm; and the farm is a Seventh-day Adventist farm. But I spoke about the potatoes. Those potatoes were not Seventh-day Adventist potatoes, although the farm is a Seventh-day Adventist farm. The potatoes are just common, ordinary potatoes, like other potatoes.

And so the Sanitarium is an institution doing undenominational work.

You will perhaps remember four years ago, at South Lancaster, there was read before the Conference, and published in the BULLETIN, a letter from Sister White, in which she stated to me, Your work is an undenominational work, etc., and so on. Now the work is undenominational; the institution of course is an institution owned by Seventh-day Adventists, and controlled by Seventh-day Adventists; but the work itself is undenominational. This has always been so from the very beginning; it is published in all the charters from the very beginning, and in all our medical missionary institutions. You see, brethren, it is wholly the question of definition. If you say it is denominational, it is denominational. If you say it is undenominational, it is undenominational, provided you understand it so. We must not get the idea, any of you, that I think that the Sanitarium is not an institution which is controlled by Seventh-day Adventists, and which is carried forward for the purpose of this movement. That certainly is what it is for,---created by Seventh-day Adventists. At the same time the institution is not sectarian in the sense in which you would make a tent-meeting sectarian; in exactly the same sense. It can not be, because there we have a work for all, and we present the whole truth, we present another phase of it; that is, in the doctrinal sense. I am speaking purely of the doctrinal

sense. Now when you speak of the Seventh-day Adventists work as a Christian work, as a gospel work, as a work that has a special message for the world, and has a special truth to present to the world, the Sanitarium is as denominational as any part of it. But when you speak of the special doctrinal phase of Seventh-day Adventists, then the work which the institution is doing, it presents another phase of it. That is the way we understand it. If you come to the Sanitarium you will find there along the hall a large rack filled with tracts, denominational tracts. Sundown Friday night everybody stops work, and there is service in the parlor. Sundown night after the Sabbath, everybody comes together for vespers, and the Sabbath is recognized. And so our work goes on. I think you all feel and know that the institution is carried on in harmony with Seventh-day Adventist principles, and that makes it a Seventh-day Adventist institution.

J.N.Loughborough: After the remarks were made Friday concerning its being a denominational institution or not, when I went home I took hold of a book I had in my library called "Life Incidents," published by Elder James White, in 1880. You will find there where he comes along about 270 odd pages, to speak of the Sanitarium and this work, that he used just exactly the same expressions that the doctor is using here; that it is not a denominational institution. Well, he says it is founded by Seventh-day Adventists----and that article was written by Dr. Kellogg, too---He says, this is furnished by the editor of the GOOD HEALTH, what is states there; and then it goes on to state that it is not a denominational institution; but it is founded by Seventh-day Adventists, and owned by them. Then there is a clause put in that explains it a little further along, that they are to be careful about pressing their views forward, and so it was not a creed to be presented. Almost word for word what

the Doctor has been stating here Friday and today too. That is endorsed by Elder White.

Voice: Surely we can all see that the work of Christ is universal.

D.E.Lindsey: I do not feel that it is hardly right to hold the Doctor up here before this Conference, and allow him to make all the apologies. I do not feel as though that was right. I think we owe him an apology also.

J.H.Kellogg. Oh, no. I do not want any apology, brethren.

D.E.Lindsey: I wish to say what is in my mind. I have known the Doctor for a quarter of a century. And I can not say that I have ever known of his doing anything wrong, or saying anything wrong, personally. But I will tell you what I have done personally that has been wrong. I have heard a great many rumors, and I have allowed them to influence my mind. Now it seems to me that this is the last Conference where anything of this kind should come up; and we shall spend the time of this Conference well if it will result in understanding one another, so that it will never have to come up again.

I want to stand on the right side with you, brethren. I have all faith and confidence in this work. While I may not see everything along the line of health principles yet as clearly as the Doctor does, and may never have taken the advance ground that he has on some things yet, I have this to say, as a good old Quaker said of another man, that, if he is higher up the mount, and if his vision is stronger, I want him to help me to that place.

I have thought sometimes that the Doctor did get some pleasure in rapping us ministers. Where we can not see everything clearly along all lines, let us have that charity one for another that will help us, and lead us to pray for one another.

This question of ownership of institutions does not worry me a particle. The thing is easily disposed of if we stop and think for a moment. For instance, any institutions that the Conference may organize, when money is drawn from the mass of the people, let them be controlled by the Conference. Institutions that are organized by a few men who choose to work along different lines under the third angel's message, let them own them, and let us give them our favor, our sympathy, and our prayers, so long as we see that they are walking in harmony with the message which we preach. When they do not, we should protest against it, and if they do not change then and fall into line, then it is proper for us to withdraw our sympathy and help. But we do not need such discussion and criticism in the presentation of some of these matters as we have had. I hope I will never let these things influence me for evil. The danger is that we will pass them on to others, and that other persons who have heard rumors will come to us with a question in their minds, and that they will only catch the evil, instead of ~~subduing~~ healing the breach. I hope this Conference will heal the breach that has been between us for some time in the past, and that the Doctor will feel confidence in us, and we in him, and we go on until we enjoy the victory together.

J.H.Kellogg: I assure you, brethren, I do not feel that any of you owe me any apologies, because if you think of me as being ugly and mean and critical, that is all true. It is all true. If it were not for the grace of God, I would be a great deal worse than I am. I thank you for your forbearance and patience.

~~MM~~ R.A.Underwood: I want to ask a question for information. You speak of those that were made members for service rendered the institution. On what ground or basis was they made members?

Does the charter provide for any one at any time to become a member by the payment of \$100; and if it is on the basis of service, who is the judge, the trustees or the membership that vote them in?

J.H.Kellogg: I should hardly have said that, because that is not really the case, or the truth, that anybody has been made a member for service. These persons that were voted in were nurses, it is true. But they were not voted in because of the fact of special services. They paid for their membership just the same as anybody else does, Everyt one of them; but they were voted in by the members. Nobody can be admitted by the Board. The Board can not make members. At each annual meeting the members are admitted, and all the members present have the right to question any member whose name is brought forward, and it requires a two-thirds' vote to admit a member. Nobody can be admitted without a two-thirds' vote. And at each annual meeting the voters present can question every single name that is brought up. Nobody has ever been admitted for service. Everybody has paid for his membership. The question was, how many nurses were admitted, and I stated that some nurses were--that a number of nurses were admitted, some managers.

I might explain to you about that. Here is a brother, a faithful nurse, who goes out and starts a branch Sanitarium somewhere, or some treatment-rooms. He comes up to the annual meeting. He has some questions that he wants to bring forward. He is entitled to enter into the deliberations of the meeting. He has worked for the cause, and he ~~is~~ is a part of it. He has been giving his time for a very small consideration, or no consideration. And this brother has said, I wish I was a member. Now we looked the matter over, and found that he had not had a third of the pay that he deserved and that belonged to him. And he has received consideration, perhaps \$100, with the understanding that he was going to become a member, tthat

he was going to use that \$100 to purchase a membership with; that he did not actually take it out of the work. I am explaining the whole thing to you, so that you may understand it; but that he would become a member. The money was actually paid into the Association. He was paid the money, and then he used the money for that purpose. Now at the same time he was willing to contribute this money. He was willing to contribute it over in one way or the other. In that way he received credit for the contribution, just as a brother said the other day. The teachers who contribute their service in a school are entitled to become stockholders or members in that school, when they work for five or seven dollars a week, when they could get fifteen dollars just as well. That ought to be considered.

G.I.Butler: I rise to a question of privilege. Here is a large audience. We are all deeply interested; but I am sorry to say when any speaker arises, except yourself and the chairman, we can not hear anything scarcely. You are a man of great resources, and I ask you if it is possible to fix it so that we can hear.

J.H.Kellogg: I think I will ask that each speaker turn toward the audience. I think, Elder Butler, you ought to come down here in front, you ought to be up here on the platform.

S.H.Lane: This idea of the Sanitarium being an institution that does not belong to the denomination, some four or five years ago, gave me a great deal of trouble, and I spoke very plainly in regard to the matter. I have been with this message so long that it seems to me that it ought to own everything, and if I thought that the Sanitarium was swinging off to-day, so that it could not be won back, I should feel very sorrowful.

Now it is a fact that you can go to the bookstore in the Sanitarium and purchase any book that this denomination prints. If you wants to learn on the Sabbath question, you can get books. If

the patients do not wish to buy them, they have pamphlets and tracts there which I think are quite largely given away. Again, there is an old German in Battle Creek that, if you should meet him, he has a little sack about his neck, and he goes down to the Review Office every week, and he loads up. He loads up with books and papers that absolutely have the Simon-pure doctrine of Seventh-day Adventists. He has tracts on every subject, also pamphlets and books. He goes up,--and he has been doing this for five or six years, I think. He commenced in 1897, possibly 1898, and he has sold hundreds and hundreds of dollars worth to the patients.

The other day I said to him, calling him by name, How ~~do~~ you get along selling? Do you have any discussions? He says, No. But when the patients see everything close up Friday night, if they know nothing about Seventh-day Adventists, they begin to ask questions. We do not argue with them, but I slip around, and I sell them a book, and it is only a little while until they become interested, attend the meetings, sometimes come to the Tabernacle; and hundreds and hundreds of dollars worth of books are sold there every year. I know just what I am talking about, and I do not know that there has been a single objection on the part of the Sanitarium to its being done. The doctors do not get up and give a dissertation on the Sabbath question every week, and if you were there, you would not do it either, and if you could go there and meet those patients, --governors of states, senators, representatives, and talk with them as some of us have, they will speak well of the institution and of the Seventh-day Adventists. And instead of having one Sanitarium, I wish we had just as many sanitariums as we have six cities that are large enough to support one. When I heard Brother Conradi last evening state that the way into South Africa was opened by the little sanitarium in the island, I said, Thank God that that sanitarium was ever established.

Brethren, let us all pull together. I want to say Amen to what Brother Lindsay said. Let us lay aside these things, and let this be the last Conference where we shall ever have to have anybody held up and catechized, but let us go straight ahead and do all the good we can in every way possible.

A. C. Daniells: Mr. Chairman: It seems to me there ought to be a little caution used. Expressions of this sort, it seems to me, are not due and proper before this Conference, for it is well known

that no one is held up on the floor of this Conference. It is well known that the Doctor was not called forward to be catechized. It is well known that he himself made the request to make a statement, and wished to make it a special order of business. Then why should any one stand up in this Conference and state that he is brought forward to be catechized by the Conference, and have such statements go out by the reporters in the papers. It seems to me that we ought to be consistent here in our business affairs. We have not called for it; it is voluntary, and those who wish to catechize have the privilege of doing so; but let no member lay that burden upon other members of the Conference, other delegates who have not asked for such a thing in this way.

I wish to say further I believe we are not getting at the point. If I remember the Doctor has said that this has been repeated at every Conference for fifteen or twenty years, and he has been brought before the Conference and put through this sort of thing, and yet it comes up, bobs up at every Conference. What is the trouble? We simply touch the surface of the thing in this sort of way; we do not get at anything. You may talk, and query, and explain here today, you only touch the surface of matters that do not make the matter plain to you and do not satisfy you, and you do not reach home until you are querying again. We were told plainly here the other day by Sister White that a committee of wise headed business men, and the very strongest and broadest men we could secure, a good, large committee ought to be appointed to go go to the bottom of all these plans connected with the work of the institutions; with the Sanitarium, and arrangements connected with the medical association and work. It is my opinion that we will do far better work if we shall follow that instruction; if we shall select here in this Conference suitable men to take this mat-

ter up and go into all the matters. There are matters connected with the medical association and its articles of association, and its relation to the General Conference itself that should be thoroughly understood and examined into in a fair way, and then let a fair statement be made through the papers, if necessary, or in some proper, dignified way, and bring this kind of controversy to an end. So I wish to move that the Conference appoint a committee in harmony with the instruction given us the other day to take these matters up and give them careful and thorough investigation, and report to the denomination whenever they are prepared to report.

Delegate: I second the motion.

A.T. Jones: There is some information that belongs to this Conference that I have officially. I think perhaps Brother Daniells does not possess that information, and I think perhaps Brother Lane does, and therefore Brother Lane spoke what he did, and Brother Daniells spoke what he did. I hope to come between and give you some information that belongs to you by right; but I did not know that it would have to be given.

You appointed me the one to call together that large committee of counsel, of that twenty-five. You remember that. I called that committee together, and the Committee elected me permanent chairman. We appointed our first meeting and expected at that meeting to go ahead with our nominations. A brother in the General Conference Committee, of the Battle Creek circle, came to me and said, When we meet in our next meeting, I am afraid that we shall not be prepared to go on with our nominations, because brethren will name such as they may think of for a place on the Committee. Now if certain men shall be named, opposition will have to be made in the Committee, to their having any place at all on any committee

that would have anything to do with shaping the ~~fx~~ affairs of this Conference, and this work in the world. If that opposition shall be made in the committee of us to those named persons ; not that he named them, but that might be named to go on those committees, it would appear a personal opposition to those men; but if this whole matter could be brought out in General Conference, and the whole thing be gone over, gone to the bottom of and set before the Conference first, then this committee could meet for its nominations and such and such persons be named, and then the opposition could be made upon principle, and it not directly appearing as against the persons. Therefore the motion was made in that large committee of counsel that we adjourn to the call of the chair, and that was made for the express purpose of having these things brought into General Conference, not as they have been, but in altogether a different way, I supposed. They have come from a different direction and in a different way from what I gathered the impression I had as to how they would come, from the brother who talked to me; but it is in, and it has been brought in and it is exactly the thing that was intended to be in this that was suggested to me; and so when that was first spoken to me the question was asked, could not the committee adjourn until this was brought into the Conference and carried through. I said I could not do that, as I was not running it; I did not own it; but if any member of the committee should make the request, as any member has any right to make any request that he chooses, then it will be for the committee to decide whether they will adjourn or go on with their work. The request was made--not with all these reasons I have given to you; but the request was made, and the motion was made that the Committee adjourn to the call of the chair, and it was for that purpose. That laid all the responsibility of that committee and the calling of it again upon me for it

was to the call of the chair. We went on for a couple of days, I think. The brethren of the Conference began to be restless as to when any of the committees were going to be announced. The members of the committee itself began to be restless as to when it was going to get to work. Somebody spoke to me about it. I did not choose to carry that burden myself any or that responsibility alone any longer, so I took it upon me to call that committee together, and let them take the burden as to whether they would continue the thing any longer. That committee met, and the committee went on with the nomination. That is all official. That came to me as your representative. That information belongs to you, and so this thing has been brought into the Conference by design, and by intention, and whether Brother Lane used exactly the right word as to whether it should be held up, or some such term as that---the thing has been brought here by design; it was designed that it should be brought into the Conference, that it should be laid before you, that it should be investigated, and this thing was done in order that it may be. And so I do not suppose Brother Daniells had any such information as that; but Brother Lane might have had something of that kind here; so both might be right, and I thought it was proper for me to state to you the information that belonged to you.

W.H.Thorston: I was a member of that Committee, and I distinctly remember that the conditions of this motion to have the committee deferred their work was on the ground that Sister White was to address the Conference, and that she might have something valuable for the committee, and this might help them very much in proceeding with their work.

A.T.Jones: Precisely; but it was expected---I know what I am saying---it was expected that when Sister White did address the

Conference, that it would be like a plow to plow through, and open up this whole thing for all of us in the light that would follow. That I know, for I was told so; but it did not turn that way; it turned another way.

H.W.Cottrell: ^{member} Some other ~~xxxxxx~~ might have expected that; but I want to speak for one member of the committee who did not expect that; and I did not think that this was the opinion of the committee at all. It was simply to wait to see what each might do.

W.T.Knox: I wish to ~~be~~ object to any such statement being ~~made~~ made in regard to that committee or any other that may have been appointed. I believe it is altogether wrong to impute to any committee or conference acts of any single individual.

A.T.Jones: I have not imputed to any committee or any conference. I have stated what was said to me in conversations that were held with me for the purpose that was designed. I have not involved any of the other brethren of the committee; I have not involved ~~any~~ the Conference--nothing of the kind; I have stated the information that came to me, and that I know came to me, and that I did not originate it--I have not originated it this morning. I have not involved any of these brethren; not one of these brethren had anything to do with it--not one of these brethren. I do not suppose they know anything about it; but because they do not know anything about it does not prove that I do not know anything about it.

W.T.Knox: I fail to see the official character of the information.

A.T.Jones: The official character of the information lies in ~~this~~ this, that that committee was held up for nearly two days from our business, in order that this might come in, and it has come in. That is the simple statement of it without involving any one.

The Chair: I should just like to say, at the request of the brethren, that in the consideration of this question, we keep personality out of it. I think we have come to apoint in this, where we ought, really, to go to the very bottom of the thing as brethren and as Christians; but it seems to me that we can do this without casting any reflection or anything that is calculated to stir up in the minds of any one a feeling that we will not use good judgment and consideration, in the consideration of the question. I ~~was about to suggest this~~ should like to suggest this, as Chairman of the meeting. And if you will allow me to speak, while I am on my feet, I should also like to say that I believe we ought really to go to the bottom of this thing. If there be anything here that needs to be straightened up, now is the time to straighten it up; and inasmuch as it has been brought before us (we will not stop to question how or why), it is here, brethren; and it seems to me that we do not want to kind of smooth it over in a smooth sort of way, if there is something in the minds of the brethren and the delegates that is not clear. I think we ought to go to the bottom of the thing, and then settle it once for all. I believe, brethren, that we can do it. I believe that we are Christians, and I believe that the Spirit of God is here in this Conference, and will enable us to do this as Christians, without casting any reflection upon one or the other, or ~~in~~ impugning any motive that anybody has had in bringing this before the Conference.

Brother White has the floor, if he wishes to speak.

R.A. Underwood: Is not there a question before the house? [Voices: Yes, yes!]

J.H.Kellogg: My Chairman, I do not know but that this is all out of order. I had the impression that I had the floor myself, and that the special order was the consideration of the questions for which I had asked this hour.

W.F.Knox: Brother Chairman, I ~~may~~ rise to a question of order. When a party possessing the floor relinquishes that to another, he abandons his right.

Congregation: No! No!

J.H.Kellogg: Mr. Chairman, I was not aware that I had relinquished the floor. While ~~some~~ I was speaking, some one else, without asking any permission from ~~me~~ me, began to talk, and I stopped talking, and simply stood here for a time, while he was talking. I do not understand that I granted the speaker any right to talk, or that I relinquished my right. I simply tolerated ~~him~~ this interruption. Elder Daniells did not ask me if he could speak. There was no courtesy whatever shown me in that regard; and consequently I do not think that any right has elapsed. If, by tolerating some one to come in to forestall me, I am losing my rights, then I will continue talking, because I have some things I desire to say.

A.G.Daniells: Mr. Chairman, I had no intention of getting out of place in making that motion. I perhaps did not quite understand parliamentary usage properly, if I did get out of place. It was unintentional, I can assure ~~me~~ you. But I have thought for quite a time that we were just sailing around and around a point, and not getting at it, and we have instruction as to what to do, and why not go ^{on} and do that way, as we have been told; and then go on with the business of the Conference, and then let a proper report be submitted at a

suitable time.

The Chair: I think the Doctor might proceed until he gets through, as you gave him the liberty to have this special session. But I would suggest to the Doctor that he be ^{as} brief as possible.

A.G. Daniells: Mr. Chairman, I will withdraw my motion, if I were out of place.

Watson Ziegler: I want to ask if this body has a right to make a motion at any time? If they have that right, I do not think that---

The Chair: There are certain motions ^{the delegates} that have a right to make at any time, such as to adjourn. But when you have, by ~~unanimous~~ ^{the} consent of the ~~unanimous~~ delegation, granted a person a certain hour, that person has the right to that hour, until he says what he has to say, and relinquishes the right.

A.G. Daniells: I should like to ask, Mr. Chairman, for information, another question. I did not quite feel that the ruling was proper this morning, that Dr. Kellogg had the floor. I could understand that Friday afternoon he had the floor by special consent; but when the meeting terminated, I understood that ended it. I do not understand that a man can have the floor of the house from one adjourned meeting to another, through a whole week. He keeps the floor by keeping it; and when a meeting closes, that removes all that permission. And so, when Elder Jones said Friday afternoon that the Doctor had the floor, and would have the floor Sunday morning, I did not think that was parliamentary. I think the Chairman did not rule correctly this morning, when he

declared that Dr. Kellogg had the floor, although I did not say anything at the time, for fear it might look like opposition on my part. I do not want to stop this matter now; but I do not believe, according to parliamentary law, the Doctor by right has the floor.

~~On~~ The ~~Chairman's~~ Chair: I might say, by way of explanation, that I was not here when the Conference adjourned on Friday afternoon, and, it coming my turn to preside this morning, I asked the brethren where we were in the Conference proceedings, and I was informed that by common consent the Doctor was to continue his talk this morning; so ~~was~~ that is the reason I made the statement I did. Of course I know, well enough, that the privilege granted last Friday, would not carry over to this meeting, without the consent of the body.

W.C.White: I wish to ask a question of privilege. I wish, in behalf of the business of the Conference, to request that we give Dr. Kellogg opportunity to say what he has to say, and then, when he is done, let us proceed with the business of the Conference. I want to request that we do not turn this Conference into a general experience meeting, or any kind of a meeting which will practically put the chairmanship of the meeting into other hands, and continue indefinitely upon a subject which many of us do not regard as the most urgent matter for the present time.

M.C.Wilcox: In that case, can we have some limit upon the time? Will Dr. Kellogg put a limit upon that time? It would not be a very difficult matter to talk the time of the Conference entirely out.

J.H.Kellogg: I should like to say, Mr. Chairman, that what I wish to say, and all that was necessary for me to say, I think I might have said in the time that has been lost. But I want to say another thing, after what has been said: I want to say that there never yet ~~was~~ has been a time when this Conference, this Conference has never yet had time to even take a square look at our medical missionary work. This Conference has always had ^{demand} so much on its time that it never has had time to look at the Sanitarium work; and that is why ~~is~~ there is all this confusion. If, from year to year, this Conference had had time to consider the medical missionary work and the Sanitarium work, we would not have had all these misunderstandings, and we ~~have~~ might have kept nearer together.

But I am here to plead for harmony and for unity, and I offer myself here for examination, in order that these calumnies and these innuendoes and ~~is~~ that all these misunderstandings and these misrepresentations may cease.

Now I wish to say with reference to a Committee of Investigation, that I have no sympathy with it. I want an investigation before the public. I want an investigation before these men, before these delegates. These delegates are entitled to know something more than the opinions of two or of three or of four men. These delegates have a right to form their own opinions, to know all the facts, and to base their opinions on the facts.

Now I hope that there will not be a movement here to shut us out and to exclude the facts from this convention. It is not a long thing, it is not a tedious thing; but it is only

in the interest of truth that I speak. If there are serious things, they can be brought forward briefly and directly and clearly, and we will have a chance to get a direct and a clear answer. I have answered all your questions squarely.

Now if there are some things so serious, if there are some things so evil and so great, that it is necessary that there should be an extensive Committee appointed, it certainly ought to be,---at least the facts should be brought before you, so that you would know something about it. I should like to have these matters come up; and I want you all,---Elder Daniells, and everybody else, to bring straightforward here before you all, those things that are called in question. I do not think that this is unfair. I think it is an open invitation, to an open and free and frank investigation.

A.G.Daniells: Doctor, may I say just a word in explanation?

J.H.Kellogg: Certainly.

A.G.Daniells: There are some things that ~~perhaps~~ we can not possibly bring before you here this morning. You take the question of the bonds. The Doctor has positively objected to our considering the conditions in public, because all of the points [Dr. Kellogg went to his valise] of the document, the mortgage, are not here. Now we can not [Dr. Kellogg brought some documents to the stand and placed them on the speaker's desk]---my thought was this: Instead of turning this on the point of so much great wickedness, it is a lack of certain facts that enable us, and data that enable us to do a thorough work in this kind of a surface way. That is what I wanted to say.

J.H.Kellogg: Here are the documents! [Pointing to documents on the speaker's stand.]

A.G.Daniells: That is all right.

J.H.Kellogg: Now, brethren, it is not right, it is not just---

E.G.Olsen: May I say a word---

J.H.Kellogg: My Chairman, I believe I have the floor. Now the brethren are complaining---they say I am using too much time. But you are using the time. Most of my time has been consumed, and I have not had opportunity to get at the question at all. At the time of the adjournment Friday, it was the general understanding of the entire audience, and without any opposition whatever from anybody, that that meeting was adjourned at that time, to ~~me~~ a time when the same thing would be further considered. The question that was asked at that time---Elder Cottrell understands this---that question was to be asked this morning; and Elder Jones made the statement that I should have the floor this morning, to ~~maintain~~ answer that query, and to continue the discussion of these things which were raised. It was so understood.

Now I wish to say about the bonds, that personally, I have nothing more to say about the bonds, unless you want to investigate the matter; but at the time this question was raised, I had not seen---

E.G.Olsen: May I ask a question?

J.H.Kellogg: Yes, sir.

E.G.Olsen: Was it not stated clearly and positively this morning that our brethren were not to invest in these bonds; and if this is so, why should we go into this matter?

J.H.Kellogg: That is what I say. Let us drop the matter, unless it is maintained that there has been a deliberate attempt at something which was not right in relation to the bonds, and the ~~minimum~~ character of the Board, and Judge Arthur, and myself thus called into question. If you wish to wish to investigate, and if that is the question you wish to investigate, I have had these documents printed; and I have a sufficient number here to put one into the hands of each delegate. There is nothing here that I am unwilling for you to have while considering this matter. I had not read all the matter carefully the other day, and so did not know whether it would be best to print it. Of course it would not be fair to us to have these scattered all over the country as the mortgage itself; for the securities are not attached. There is not a word in this describing the securities. If ~~and~~ you want to have this question taken up and considered, I am willing; and I have had these printed, and you can take up the question. I did not intend to bring it up at all. If you say, "Drop it, all right. We have brought these copies, so that if you do want them, they are here."

Now there are some other things that I want to say. ~~Me~~ I do not want to weary you, or to force myself upon you. I only plead that you individually look into all the methods pertaining to the workings of the Medical Missionary Association. I ~~think~~ ^{fear} this, brethren, that if ~~you~~ ~~do~~ ~~not~~ ~~get~~ ~~nearer~~ ~~together~~, we are likely to drift farther apart; and the only way we can get ~~together~~ together is by a thorough-going investigation of all these questions of distrust and of misunderstanding.

J.H.Kellogg : Now I have told you this morning frankly here what is the feeling of my heart, and I trust that some of you at least, believe in my sincerity. I feel sure that you do. And I would like to act upon that basis, on what I said : I will answer any question you want to ask, and everything is thrown open for investigation, The Sanitarium Board has been doing everything it could to conserve that part of this movement; and to carry it forward; the Medical Missionary Board has been doing the best it could. We have not asked for recognition, for votes of thanks, or appreciation, but we have worked and worked with all our might for the same cause that you work for, and which we love as well as you love. It is the self-supporting branch of the cause; you have not had to make appropriations of money; no branch of the tithe has been set apart for it; and it seems to me it is deserving of time and attention. I would like to ask if there are any more questions. It has been said by some that this is a superficial way of dealing with this matter. Well, if it is a superficial way of dealing with it, I would ask the brethren to ask the deep questions; make a thorough investigation and go to the bottom of this thing.

A.G.Haughey ; One question that has not been answered fully it seems to me, is who were the responsible parties for the rebuilding ~~at~~ in Battle Creek; upon what conditions.

J.H.Kellogg : I dont know that I ought to speak on that question. I dont know that I ought to answer that question. I

think the responsibility was distributed about as well as it could be.

W.A.Colcord : I would like to ask the Doctor if he considers this statement that I will read from his book, "The Art of Massage", a proper one to be put before our people, and especially our medical students : It is the second sentence in the opening chapter of "The Art of Massage" :- "There is evidence that massage was employed by the Chinese as early as 3000 B.C.". , thus implying that the Chinese existed five hundred years before the flood, or survived the flood, or else the flood was not universal, & or did not ~~indeed~~ occur when the Bible indicates it.

J.H.Kellogg : I have a book in Chinese, written three thousand years ~~ago~~ ago. And this was a stenographer's error. This book was ~~written~~ dictated to a stenographer; every line of it, and this was a stenographer's error. This brother & called my attention to this point some time ago, and I immediately had it corrected on the plates so that the error should not be repeated and wrote to the brother about the matter, explaining that it was a stenographer's error.

W.A.Colcord : I never received it.

J. H. Kellogg : Well I sent ~~it~~ it; you are moving about a good deal.

E.W.Webster : There is one question which I think has alienated the interest of our people from the Sanitarium and its work. Perhaps some explanation or statement can be given which will help ~~to~~ us to help the people. Perhaps I should have made some inquiries about it, and gone to the editor of The Life Boat about the matter; but in the advertisement of the bonds there is a statement made in addition to its being a ~~worldly investment~~ worldly policy, it was described as a gilt-edge investment; and this has put an idea and feeling in the minds and hearts of our people that has caused many to take a stand against the Sanitarium, and against The Life Boat so that they have refused to sell it entirely. Now what can be done about that ? I dont like to meet these things with our people, and have them take such positions as that.

J.H.Kellogg : What was the evil in it ?

E.W.Webster : I do not think it agrees with the spirit of the third angel's message, and as the Sanitarium has adopted these methods it has alienated very many. I dont raise this as an objection ~~at~~ in my own mind particularly, but that we have to meet it from our people.

J.H.Kellogg : The question is about the Bonds --that they are a good investment. A word of explanation as to what a bond is : It is a note of security, the same as a mort~~g~~gage.

E.W.Webster : The methods used in advertising them ⁱⁿ our

periodicals, have separated our people from the work. Now if these methods are resorted to, advertising ~~with~~ ^{with} these objectionable words and statements in the advertisements, alienating our people from them, cannot something be done to put them in such a shape that these objections will be removed, and so that their sympathies will not be alienated?

J.H. Kellogg : I do not think I quite see what the brother's objection is. I do not think there will be trouble with the Bonds, but I may say that very few bonds have been sold to Seventh-day Adventists; at least five have been sold to those who are not Seventh-day Adventists, ~~xxx~~ ~~xxxx~~ while one has been sold to one who is; and it was never the expectation that these bonds would ~~xxx~~ ~~xxxx~~ absorb the capital of Seventh-day Adventists only that they would be purchased by those who had money that they were depending upon, were loaning, and had lying in banks, and it would give them a chance for investments. These bonds can be disposed of elsewhere; they can be all sold--in fact we have had offers for them for the entire amount of bonds, from worldly men--of course they wanted more commission than it is just to pay them--so there is no difficulty on that score at all. Any other question?

Smith Bhaerp : Inasmuch as it is a long time after our regular time for adjournment, I think it cannot be discourteous to move that we adjourn.

J.H. Kellogg : I would like to say a word, Mr. Chairman: It

seems quite unfair that I should be choked off by a miscellaneous discussion. I have not had a chance to say hardly anything this morning. Nearly all the time has been taken up in talking about me being allowed to talk. I want to say this word with reference to the question asked by Brother Haughey, about the responsibility of the building of Battle Creek Sanitarium. I wish to say I have nothing at all to say in charging anything upon anybody else. I am willing to take all the blame that belongs to me, and to allow the Lord to settle that question. I am willing you should blame me just as much as you want to blame me. I will leave the results with the Lord. The Sanitarium is there. In building it, in putting up the Sanitarium, we did the best we knew how, and we thought we were doing right, I confess that it has been an exceedingly perplexing thing, and I have had many great perplexities about the matter, and you have had it presented to you here that it was a mistake. I have not a word to say, except that I am sorry for our mistakes. I am sorry for all the mistakes we have made, and we will endeavor to do the best we can, and ask the Lord to forgive our mistakes, and help us to do the best we can under the circumstances. (Voices: Amen). Now, Mr. Chairman, if these delegates do not wish to ask any more questions; and there is nothing more you want to bring forth, ~~here~~, I am satisfied; but I wish this thing to be understood, that ^{in any} investigations into the Battle Creek Sanitarium affairs, ~~for~~ the affairs of the Medical Missionary Board

I want publicity given to the facts and not simply to the notions or conclusions that men may arrive at; but I desire that the fullest and most ample publication shall be given to the entire facts; and if that is done, with the facts, then we will stand on the results, whatever they may be. I thank you, and I thank the delegates, for your attention.

The Chair : We will have to entertain the motion that we adjourn, but before the motion, I think perhaps it would facilitate the business to ask of there are any Committees that have reports to make; that they might get to the front so that they could be considered later. Are there any Committees that would like to report before we adjourn ?

The meeting then adjourned until 3 P.M.

H. E. OSBORNE,

Secretary.

G. A. IRWIN,

Chairman.

GENERAL CONFERENCE PROCEEDINGS

Fourteenth Meeting.

Sunday, April 5, 3 P.M.,

Elder G.A.Irwin in the chair. Hymn No. 843 was sung, after which Allen Moon led the Conference in prayer.

The Chair: Are there are committees that have reports they would like to make ? If not, we will proceed to the consideration of the question that was before the Conference on Friday morning, I believe,---the report of the Committee on Institutions. There was nothing carried over from the forenoon session. This report will be found on page 67 of the BULLETIN. If I recollect aright, if not some one will correct me, when the Conference adjourned that day they were considering the first one of these recommendations.

A.G.Daniells: Seeing that this is Sunday afternoon, and there is quite a large attendance of people here, I would like to move that this matter be still further deferred, and that we ask Dr. Waggoner to present his report and some of his requests and facts regarding the work in Great Britain. I believe that this will be far more interesting to these kind friends who have come in, than a discussion on the resolutions or recommendatinn_s before us.

S.H.Lane: I second the motion.

The Chair called for a vote, upon the conclusion of which he announced that it had been carried.

E.J.Waggoner: I can say with sincerity that this is wholly a surprise to me. It takes me rather unexpected. And while I am very thankful for the privilege of saying a few words, I do not want you to get the idea from the working of the request that I have a

report to make. I am sure Brother Daniells did not mean to convey that Idea. I did not come with a report.

A.G.Daniells: I meant more a presentation.

E.J.Waggoner: Yes; I have nothing prepared, I have no report, and I ~~did~~^{do} not think I shall tax your patience very long. If I had known that I was going to have this privilege this afternoon, I should have tried to get a few figures together, in order that I might speak with some definiteness to you; but I have not them, and I can tell you a few facts if I can not give you the exact figures.

In the first place let me say that I ~~am not~~^{not here} to engage in any game of grab, as though here a field is up, and the man who is interested in that field because he happens to be situated there, will try to get what he can for it, and then somebody seeing means evidently going that way will feel as though he would himself get in his hand for his share. I have nothing of that kind. I will simply state a few simple facts, and then answer any questions that you may ask, if I can, and leave it with you and the people.

I hardly know where to begin. There are more needy fields than Great Britain, and whatever I may say about our needs there is not intended to depreciate in the least, or to call your attention away from the needs of other fields. The fact that Great Britain is needy, does not in the least controvert the fact that the South is needy. I can tell something of the need~~s~~ of the work in Great Britain without denying that the whole continent of Europe is also needy, and that the continent of Asia is still more needy, and the vast interior of Africa more needy still.

I have not even the figures as to the number of workers that we have in Great Britain, not at my tongue's end; but I think roughly we might put the situation thus: I think the Area of Great Britain,

of England, is something near the same as that of the State of Iowa. Now you have in Iowa something like 2,000 members, or 3,000? What is your membership in Iowa.

Voice: Nearly 4,000.

You have in the city of Des Moines a church of two or three hundred members?

Voice: Over 200.

There is no Conference that I know of that I can bring as an exact parallel. What Conference have you that has about a thousand membership:

Allen Moon: Northern Illinois.

E.J.Waggoner: Take some complete State.

Voice: Texas.

E.J.Waggoner: Now suppose your problem. How many workers have you in Texas?

Voice: About fifteen.

E.J.Waggoner: Ministers?

Voice: Ministers and Bible workers.

E.J.Waggoner: That is more than we have in Great Britain. Suppose that you had in Texas, but in a great deal less territory than that, of course, the problem, with that thousand Sabbath-keepers, of carrying the truth to all the people west of the Allegheny mountains. You would have the same problem that we have. I say if the Texas Conference, with its thousand membership, and the few workers that they have, ---we will accept that as about equal to what we have in the whole of Great Britain, ---if you had the task of carrying the truth to all the people west of the Allegheny mountains your situation would be the same as ours in Great Britain.

Suppose there were no Sabbath-keepers in the rest of the field, that all the population stands as it is, with the cities and the territory filled with people, as they are, you would have just about the same task before you.

Now I apprehend that while you might have a Conference in Texas, and you might say that a Conference should be self-supporting, and that it is self-supporting, I apprehend that you would think you had some missionary territory. Now why does it become difficult in your minds for you to see the same thing when we are referring to this field (Great Britain)? I think the answer is this: The territory is so small, and ^{on} the map of the world it seems so much smaller than it really is, that with your vast territory here, you can not ~~fully~~ feel that the problem is very great.

Now if we had a territory two-thirds as large as the United States, with a population the same; that is, all east of the Allegheny mountains, then you would say there is a struggling people with a vast territory, and a vast work to be done, but because it is concentrated in small territory, you get your eyes on the territory rather than on the people. But the land ^{has} not ears, and the people have; and the gospel must be proclaimed to every kindred, tongue, and people, and nation, and not to every territory. It is people that we preach to, and not acres or square miles, and it takes something to get to them.

I think there is another faulty idea gets into the minds of people in a meeting of this kind. We lose our equilibrium to some extent. It is almost--I do not say it is impossible, but it is very difficult to allow a personal feeling to keep from coming in. We all naturally feel that the place where we are is the most important, and by some means we identify ourselves with the work in which we are engaged. and that is right in a certain sense. In

another sense it is wrong. So when we hear of a man appealing for help, for means, we seem to think that he is asking for something for himself.

Now suppose you send help to Great Britain, you do not enrich the brethren who are there. The brethren and Sisters in Great Britain, neither they at large, nor the workers who are engaged there, are asking for anything for themselves. If it were merely a question of separating out from Great Britain a company of people equal in number to the population of any Conference in the United States, having a membership of believers equal to the membership of Great Britain, there would not be anything asked for, either to enter cities or anywhere else.

Do you understand that proposition? I say if it were simply this, that there should be a number of people segregated from the population of Great Britain equal in number to the population of any Conference in the United States, having a membership equal to the membership in Great Britain, there would not be any call for

means; that men would not want any help; that Conference could be self-supporting. But when you come to that question of self-supporting Conferences, it means simply this: The Conference can support itself; that is, it can do work equal to the amount of means that it has in hand, and it can not do anything more; and then what about all the thousands and millions of people outside of their range? They must go without. Now that is not the proposition at all, and I am sure that the time will soon come, it must come soon, when our brethren all over the world will accept this proposition, that the means which God has given to them, and which they put into the work, belong to the Lord, and to the Lord's people, not simply those who believe in him, but to his people all over the world, regardless of

artificial boundaries; and that artificial boundaries made by men are not real boundaries. Now if we would apply the same reasoning in the Conference at large that we do to the churches, I think that the whole problem would be solved.

Pardon me a moment if I speak of this rather than first direct of our work in Great Britain. Now, friends, you ministers, presidents of conferences, have been brought face to face with this state of things on the part of local churches. Some church will say, Now we have not had any minister to visit us in a year---Ever hear them say that?---and we do not think we ought to pay any more tithe; we have paid our tithe into the work and we have not had our proportion of work in this city, in this church, and we do not feel as though we ought to pay any tithe until we get our proportion of work done for us. Did you ever have churches say that? And what did you say to them? Why, you said, you are there, it is your business to give the light to your neighborhood. You live there; you yourselves, in your daily life, are to be the light to them. You have got people who know the truth, and could labor with the people, hold Bible readings with them, and work with them. They have abilities to carry out this truth, to follow up opportunities, and to go to this part of the country where the people have never heard the truth. Why does not that reasoning apply to the whole question as well as in there? Why should not the State of California, or Iowa, or Illinois, or any other state say, Here, we have raised this money, this tithe, and it belongs to us here to be used here; any more than a church should say that? Why does the tithe of California, or Iowa belong to that portion of the country bounded by certain imaginary lines and called California, any more than the tithe of the church of Oakland belongs to the corporation, the boundary of the corporation of Oakland? Can any one answer me that? And if that principle is recognized by our people, that it does not, why we should not have to ask for means for any place. Every country would receive the fullness of the denomination. But, you will say to me, why does not that apply to England just as much? But

it does apply to England, and I can tell you, brethren and sisters, over there the brethren and sisters recognize it applies there, and they would not ask for anything for themselves, any for their field more than any other field, and I am not here to make any request that shall shut off a dollar of means from any other needy field in the world. It is just this, as a ~~man~~ brother put it last year. It does not make any difference; the Lord ~~can~~ not come until the whole world is warned. Now if you say we will do all the work up here, you can not finish the work of warning the world in the United States, and then think that you will have the Lord come here and take you off and we can finish it over there afterwards. You will have to wait until it is done ~~o~~ ver there anyhow. If it comes to us last, it does not ~~make~~ any difference. We are just as much interested in having the message carried to the United States as we are in having it carried to England, because the Lord ~~can~~ not come until it is done over there, and everywhere; and we are working for the Lord to come; we expect he is coming; we want him to come, too; but we know that he can not come until all the world has been warned with the fullness of this message, until the gospel of the kingdom has been carried to all the world; and we are there, not saying that funds must be diverted from some other place and sent in there, because we are there; but that it must not be tied up anywhere; that it must go to the world just as freely as the Lord sends the air to all the world. That is all. So we are just as much interested in the evangelization of Asia and Africa as we are in the evangelization of England, and the slums of Manchester, or Birmingham, or London, or Liverpool. We do not think that the people are in more need simply because they are within our immediate vicinity. We do not feel as though the work must simply be there. If we could see the surplus funds going to ~~Africa~~, or to Asia, I can say

this, brethren,~~and~~ for the brethren and sisters in Great Britain as a whole--I know it--that they would say Amen, and God speed if they could see the work going throughout the world, and they would say, We will take hold, and we will do all we can here, and we will work-- and so they will, and we will rejoice with all our hearts at seeing the surplus money going to these needy fields. I will tell you this, brethren, you come there to England, and you ~~will~~ let any one tell of work that is being done, and that is being done, or perhaps to be done in needy fields, in heathen territory, and you will stir up the devotion and the enthusiasm of the brethren and sisters there more than you can at anything else. They are interested in missions, and I will make this statement, in order that you may understand that we are not asking for anything for ourselves, but we should simply like to have what you are doing set before you, and then you can have it to think about, and if the Lord moves on the hearts of some of you brethren to help carry on that work in that local field, we shall receive it with thanksgiving.

What shall I speak about first? We have to begin with the South England Conference. We have a small territory there, comparatively, and something over fifteen million inhabitants. The City of London has a population almost twice that of this vast territory. We have not five hundred Sabbath keepers in that territory, and we have the magnificent sum of one preacher besides myself, and I do not count; for I am settled in one place, I have not any opportunity of travelling about and preaching excepting as I may get away from my work over Sabbath and get back on Sunday. Think of it. We have for that territory fifteen millions of people to be reached. We have one active minister in the field. We have four Bible workers, and then a few canvassers. Now a person

holding Bible readings can reach only so many people. It does not make any difference whether you have a large or a small territory, they can reach only so many people, and you can yourselves calculate from your experience how long it would take that force of workers to reach that number of people, eventhough the territory be limited.

The other fields of Great Britain--the Northern portion of England, the North England Conference, and even the Mission fields of Wales, Ireland, and Scotland are better manned in proportion to their territory, but nothing at all compared with what they ought to have. There is Wales; its population is somewhat larger than this, considerably larger. Nearly a million larger than the population of that Australasian field. They have two ministers, and two Bible workers, I think, in that territory. Scotland has one--now, I think possibly there is another one, or one on the way. Its population is still larger than that of Wales; and in Ireland there are two ministers, and there the population is something over four millions of people.

You may talk about a work being self-supporting. Why, certainly it is self-supporting. They can support their preacher. And if that is what you mean by self-supporting, then the Conference can be self-supporting, they can support that preacher. But that one preacher--it would take him a long time to reach all the people in that territory of Ireland. But when you talk about a Conference being self-supporting, you must have it understood what it is going to do. We can support the workers that are there; we can do that; but if you mean to carry out the work, and to carry it on and extend it and accomplish anything within some time that you think proper for the work to be wound up, then it can not be unless you deliberately say that the Lord is not to come in this generation. Then something more must be done than is being done, because there

is one thing certain, it would take an exceedingly long generation for the Sabbath keepers that are in Great Britain to cover the whole territory, and let them know the full gospel--it would take a long while.

Shall I tell you just a few words in regard to the publishing of "Present Truth"? Eleven years ago I went to England and began to edit Present Truth. I went there for that sole purpose. That was my work and has been my work almost exclusively from that time to this. I have added to it some other things, but that has been my work--I have considered that my special work. The circulation of the paper when was about what we would call 1500 weekly, although it was not published weekly. It was published semi-monthly; but the circulation amounted to about 1500 weekly, because we were printing about 3000 then. It soon began to increase--I do not mean to say because of my connection with it; but I mean that the brethren took hold and began to sell the paper, with a zeal that they had not before, until about six or seven years ago there was a decided increase in the circulation of the paper. Since that time there has been an annual increase with the exception of one year, so that it has come up steadily year by year, until last year the average weekly circulation was twenty thousand. Now that you may know what this means, I have only to tell you that those papers are sold by our brethren and sisters, single numbers almost entirely. I suppose there are about a thousand copies sent through the mail, through the post, and that would cover the subscription list. All the rest are actually sold week by week. Not only are they actually sold, but there are orders coming in almost every week that cannot be filled. How do we do it? This is the way we do it.

Our agents, or the brethren and sisters who are not giving their whole time to it, are expected to send in, so that their orders will reach us by Saturday night, in order to be made up for Sunday morning, when the first form of the paper is finished up. Their orders, how many papers they will sell each week, and the office prints just so many papers, just the papers that are ordered. We have no regular subscription list. Now if anybody has failed to send in his order, our people, and send in special orders very often they ~~may~~ fail to get them filled, because they do not get them in in time. They are simply sold week by week.

Some of you will ask, Why do you not take subscriptions? Because we have not, in that country, the same way of sending publications as you have here. Here, the Pacific Press bundles all the papers into a big mail-bag, and takes them down to the post-office, and they are weighed, and you send them out, and pay the postage in bulk for the whole lot. There is nothing of that kind there, but every paper that is sent through the post, has to have what is the equivalent of a cent postage upon it; so that the cost of the paper being, say, a dollar a year, ~~which~~ just one-half of that is added for postage. People, therefore, buy their papers from the stationers, or have them delivered to their houses, and thus they save one-third, and we can not expect people to subscribe for a paper, and pay \$1.50, when they can get it for \$1.00.

There is a way I have thought ~~upon~~ the brethren in some British territory, we do not ask for anything else,---I know some of our friends in the Colonies, in Canada, for instance,

have approached me with the statement that they would like to circulate that paper, inasmuch as it comes from the home country; it is not for any other reason, but it has been demonstrated that the people in the Colonies of Great Britain are fully as loyal as those in the home country, and sometimes even more so; and so they ~~would~~ like anything that comes from

England. Now I have thought if our people could do this, it would help us wonderfully, and yet would not be any tax at all upon anybody, the very slightest, if anything: If, say, for instance, in the British possessions of America, some persons could canvass for the present truth, two or three good canvassers could be encouraged to give their time,---I do not mean to say that they should work for nothing, but that they should forego their per cent., and simply receive a living salary for a few weeks of time, and be paid by some Conference, to spend a few weeks canvassing, and then should put in their best work securing subscriptions for "Present Truth," and could get us a few thousand yearly subscriptions, to whom we could send the paper at full price, it would help to pay the deficit on several thousand papers that are sold there in Great Britain.

Perhaps I ought to make the explanation more fully: Our paper sells for a penny. That is the equivalent of two cents in American money. But there are many people who have no other means of living. They depend entirely upon the profits of selling that paper, which they must sell at not over a penny, two cents. They depend on the meager profits that they get out of that for their support. You can calculate that that does not give them enormous profits. In order that

they can get a simple living out of that, ~~many~~ so that they can buy even bread, without any butter on it, and sometimes to get a living for their families,---we furnish the paper to them for a farthing, a half cent, per copy. But it costs us more than that to get the paper out. We lose about an eighth of a penny.

Now since last year, that responsibility has been divided somewhat. Hitherto, the Office, the International Tract Society, Ltd., carried all that deficit---I won't call it a loss; for it is not a loss. The difference between the cost of producing the paper, and the money that was received for it. Since last Conference, in August, that responsibility has been divided, and the Conferences have taken it; but it has only transferred the difficulty; it has not removed it; because the Conferences have no means.

For instance, take Wales, take ~~England~~ Ireland, take Scotland. They have no means in the treasury at all. They had an appropriation, we will say, equivalent to the necessities of the moment, to pay for the workers in the field. Then was thrown upon them the task of making up the deficit on all the papers that were sold in their territory; but they had no means with which to do it; so, although it has been transferred from the publishing house to the field, it has only been transferred but not removed.

Now every paper that can be sold at full price, at a penny, as is always the case when it is sent through the post,--- every paper that is sold at that price will make up the deficit, on eight papers sold in Great Britain, by our agents; so that if the good brethren should, by a little earnest work, get us a

thousand subscriptions, ~~more~~ will say, in Canada, at the full price, that would make up the deficit on eight thousand papers that are sold in Great Britain.

Now it has sometimes seemed to me that that would be a very simple and easy way of helping us out of the difficulty, to some extent, and it would cost nobody anything. It would not be any tax on anybody.

But we are there. Now we are brought face to

face with this position: The Israelites had to make bricks with-
out straw. It has seemed to us, sometimes, ~~when~~ we had
to make bricks without either straw or clay. When we have

worked and toiled so hard, and have seen the paper come
gradually up, every thousand has made us glad. We would hear

Sunday morning, "We have got so many hundred ^{while} in advance of last
week;" but we would be glad, we would think, surely, that is an
accident; it will not happen again. He would not dare to

think it would happen next week; but when the next week came,
we would find that it was an accident still. So we have seen
it come up, step by step, and it has advanced, and ~~in~~ so we

have rejoiced and thanked God, and as we have thought of it,
it has brought tears of joy to our eyes to realize that
the thing that we have been laboring so long for, that

we have been praying for and toiling for, for ten years,
was coming to pass, and that the paper was being circulated
among many, many people.

There is nothing ~~more~~ to hinder that paper having

a circulation of 100,000, instead of 20,000, -- nothing,

except the men and the people to carry it to them. But

here is the problem? The more papers there are issued and sold,

the worse we are off financially. The greater our list sold, the greater our deficit; and that must come from somewhere.

Now I wish that somebody else were here to speak for that---some of our brethren in Great Britain. Brother Gilbert is here, who has been the general canvassing agent for "Present Truth," and I will stop in a few moments and ^{let him} tell you a few words about it. But I wish you could know the letters that have come in, of cheer, of encouragement, of thanksgiving, of people who have been brought into the truth; that that is an agency that is doing more to bring people into the truth of the third angel's message, than any other one.

Sometimes the deficit on "Present Truth" has been called a loss. They say, "The Office is losing so much a year---about five hundred Pounds---which is about \$2,500---it costs that much, over and above the actual receipts. Now I say that that is not a loss, any more than the money you pay to a preacher is a loss. You may say, a Conference may say, Here, we have laid out last year to our ministers, we paid out ten thousand dollars. Now there---those ministers paid a tithe in, but you must count the difference between the money paid to ~~the~~ those ministers, and the tithe they paid in, as a dead loss. Do you call it so? [Voices: No!] Now in just that sense the "Present Truth" is a loss, and in no other sense. It is an investment made, that for about \$50 a week, eighty people are kept in the field. Now that is cheaper than you can get work done in any other way. For that investment, eighty people are kept actively at work all the time, and many people are brought into a knowledge of the truth.

I will have something else to say in just a moment about that, but my mind is turned to the school just at this moment. A year ago last January, a school was begun. Brother H.R. Salisbury was sent over from Michigan, and he took hold of it, and we had an enrolment of thirty; an average attendance, through the whole sixteen weeks, of about twenty. Last September the school began in another place, and we have had seventy, and there has been a deep, earnest interest.

Now let me tell you how that school is carried on. It meets in a hall---the room is about half the size of this. All classes recite at the same time, and in the same room. We have a sort of camp-meeting Sabbath-school there all the time. It is not the most convenient way, but the Lord has helped and blessed.

It is an industrial school, and everybody works; and I know of people who are working with all their might for an education, and by canvassing,---mind you, it is industrial, but at the same time they are working for their education; they work in the cause, and they pay their way, supporting themselves, and paying their tuition. Some of them have families. I know of one man who has a family, and he was somewhat in debt when he began; but he was moved by a holy ambition to understand the Bible, to get an education that would fit him for a larger field of usefulness in the work. He started into the school, he got his lessons, he took full work, and he not only paid his tuition, but supported his family, and kept himself going, simply by canvassing from day to day. Now it seems to me that shows a degree of devotion



that was commendable. But we need some help. Now there is another thing: There is one institution, one school, that is not only not in debt, but it has some money saved. ~~From~~ When the "Bible Object Lessons" campaign started--Yes, before that, a fund was started for a school in Great Britain, for contributions. Afterward the "Bible Object Lessons" campaign was taken up, and the money that has been raised for that has been set aside religiously for the school. It has not been drawn upon for running expenses; it has been regarded as sacred, and we have had this resolution: Though our Conference might go down to absolute pennilessness, we would not withdraw one dollar of that fund that belonged to that school.

That was sacred, that belonged there, and it has been lodged there, and it is intact, and is not drawn upon even for the running expenses of the school. It is kept against the time when we shall have enough added to it to be able to buy some little place where we can settle down and carry on the work. But the school is supported by the tuitions. But how is it? Well, it is simply because the teachers work for nothing; and that is the way we are able to carry it on in that way. If the school were obliged to pay the teachers out of the tuition, of course they could not do it. No school in the world can. No school ever was or ever can be self-supporting as a whole, it is an utter impossibility. It is a thing that must call for means. All the great schools in the world have endowments; they do not expect to be supported by the tuitions, and cannot be. Now we are willing to work along in just that way. But we have not a book,--except a dictionary. We have a dictionary that we use; a little bit of a library would be a wonderful help to us. If some good brother who has money that he could get along without just as well, as not, -- and now I am here, I am not going to ask the privilege of setting this before you, I am going to appeal to the people directly, I am not going to ask you to do anything for me, for I don't know that I shall ask ^{you} to do anything at all, now--but I want to let you know, and I want to let it be known to all the people of the United States, that there is some need of it, and then some of you can be moved to send something and say we want it

to go right there, and of course the brethren wont deny you that, privilege--if you feel that you have some money that you want to go to that place, and tell them, I believe they will let it go. Now If someone could give us a hundred pounds, say five hundred dollars, that would not be a great deal of money for some single individuals to give, it would set us on our feet, and we would feel ourselves royally rich in a library.

We need some little apparatus in the laboratory line. If o some other brother could give us another five hundred dollars that when we could get located in a fixed place could draw upon to buy a few instruments, a little microscope or two, or something of that kind, that we could do work in the school, that would be a marvellous help to us, because we dont want to draw on that money that was appropriated and is being appropriated for the school itself. We cannot draw upon that; we must not do it, or soon we would have it all gone. And then when we came to a time when we found a good site to settle in we would have no means. Now I simply put that out. If some brother or some brethren could see their way clear to give us that little sum to help us put in a library, or the beginning, the nucleus of o a library, and some physiological and scientific apparatus, it will be a marvellous help to us, and we will be very thankful for it.

Just coming back for a moment about the "Present Truth".

The proposition has actually been considered some times that the paper would have to stop. That is to say, it could not increase in circulation. We could not increase our efforts to circulate it. Why? Because the brethren are not rich, and while some of them do circulate the paper, and turn in its value, and do not ask that anything should be given them, there are many and sometimes the very best workers, who have no means at all; and it takes time to go from house to house and canvass, and they must have something to eat, and if they should give their time doing that, they would have nothing to live upon, consequently they must get their living out of the paper just as canvassers that go with the large books get their living out of it. But they are at a greater disadvantage, for a man selling a book that he can sell two or three of a day, or even in a week, has enough to live upon, for he dont have to sell many large books to give him a fair living; but a man selling a paper would have to sell a great many papers to get enough for the barest necessities of life, and they cannot do it, for nothing; inasmuch as that is so, a concession must be made to them, ~~and then~~ there must be some means to keep them. If the deficit upon the paper ^{can} ~~cannot~~ not be made up, ~~then~~ its circulation will have to be curtailed, and to think of that, is to some of us almost like taking our lives. It does seem as though that ~~can~~ could be. We have prayed most earnestly that the Lord would hinder it from being, and I believe He will. I have felt this way, and my fellow

workers have felt that way; we have prayed the Lord to take the work into His own hands, and keep it ~~from~~ there, and to put it into the hands of anybody He wanted it to be, not to let it go out of His hands, and we felt that if we devoted ourselves to the work of sending out the third angel's message, and we did it heartily, the responsibility rested upon Him of seeing that it went. I believe that He will do it. We have had to wait a long time to see it get the foothold that it has now; we are willing to wait ten years longer if it is the Lord's will. But we don't want to. There are people who are willing to read it, who appreciate it, and it seems to me that they ~~must~~ ought to have the truth carried to them by that means, as they can get it in no other way. Let me tell you one thing more, and then I will stop, altho I have not spoken very fully: I did not expect to be called upon, that is one reason why. Now suppose we take that deficit, \$2500, that loss if you call it loss--the deficit on the paper. You have papers in this country that you ~~say~~ say are self-supporting. We will take the Review & Herald if you please. How much is the loss to the denomination on that paper? Now mind, I say 'loss', we will say 'deficit', --I don't regard any money that is paid out to any branch of the Lord's work, as loss--what is the deficit on the ~~Review and Herald~~ Review and Herald? (Elder A.T. Jones : Nothing); I maintain the deficit is greater than ~~that~~ it is on "Present Truth". Why? Because the body is one. The denomination is one. Who pays the money that makes up the

deficit on the Review & Herald ? Where does it come from ?
Brother Loughborough pays part of it: he takes the paper and pays for it; Brother Lane takes the paper and pays for it; and all of you brethren who take the paper pay for it, and the money that supports the Review & Herald ~~g~~ comes out of the denomination. But ~~xxxx~~ very little of the money that supports "Present Truth" comes from within the body. The world pays for that paper. X The tax upon the paper is met by the outside world. The papers are sold to outside people. Very few of our people take the paper. How many papers, copies of Present Truth do you think it takes to supply the Seventh-day Adventist population in England ? You say we have a thousand membership. But that does not mean a thousand papers; for one family does not need more than one paper; so that only three or four hundred is the sum total that goes to Seventh-day Adventists, and are paid for by them. Then nineteen thousand at least --the money that comes in for them, comes from the world outside, not from our people. X Suppose that the Review & Herald did not draw anything from our people
be a great
well then there would ~~xxx~~ deficit would not there ? Suppose all the money outside of two or three papers, suppose all the rest of the money, suppose that none of our people outside paid anything for all these papers, there would be a big deficit on the Review and Herald, would not there ? It would have to come from the denomination . Now when it comes in a lump like two thousand dollars, you say it is a big drain on the denomination; but

suppose that it comes in is it any greater than it is to get it in bits--a dollar and a half here, a dollar and a half there, ? It comes out of the denomination. It is the same is not it ? ~~How many~~ You make it up among you here, on the Review and Herald. It does not seem to me that it is any worse than the deficit be made up on that paper than on the Review and Herald Signs of the Times, or any other paper that gets subscribers. That is the simple proposition.

Now I suppose I have taken more time than you have wanted me to ~~know~~. take ?

A.G. Daniells : No, sir; you have not. Say a word with reference to your plans for the future operations of the school.

E.J. Waggoner : Brother Daniells asks me to say a word or two regarding our plans for our future operations. I think that depends somewhat upon the plans of our brethren here. But we expect, nothing hindering, to go on just as we have been going on. The Conference pays the support of the teachers mostly. And there is a small tuition charge. We expect, if we can next year to get a place where we can have our school altogether. That is, where we can have our school altogether; where we can have them all living in one place; as it is now we cannot. We simply have a hall rented, in which we have our classes day by day, and then the ^{pupils} ~~pupils~~ all have to be here and there in the city wherever they can find lodging or board; some of them board themselves and go into the houses of some of our brethren. They

are all among our church people, unless some of them have rooms outside and board themselves. It would be much better, we would like to have ~~it~~ it so that they might be together, all under one supervision, that the school shall go on all the day, all the time, that the students would come in contact with the teachers or with some of the teachers, all the time; but we cannot have it so now. We were in hopes to have it so this year, but we could not. If we are unable to purchase a fixed location for next year, we shall try to rent a house if possible, where we can gather altogether, but there is this, that we do not propose to do: we do not propose to buy a place until we have the money to buy it. (Amen). And that is the reason why we keep that money laid up and add to it dollar by dollar, a little at a time, hoping that poverty will be our plea, for the brethren on this side, and they will come to our help and make up the sum to enable us to buy some simple place where we can gather the students together and teach them. We do not ask anything elaborate. I do not think anybody is extravagant here. I do not envy anything here. But a week ago to-day as I was going through the Pacific Press, where I used to work twenty years ago, and worked for several years, --I do not think anybody is extravagant, I do not charge them with that--but all the time I was going through I could hardly keep from crying; for I thought if we could have just a few crumbs of this, we would feel that we were rich. We do not have the facilities, and do not want them. We simply want something we can

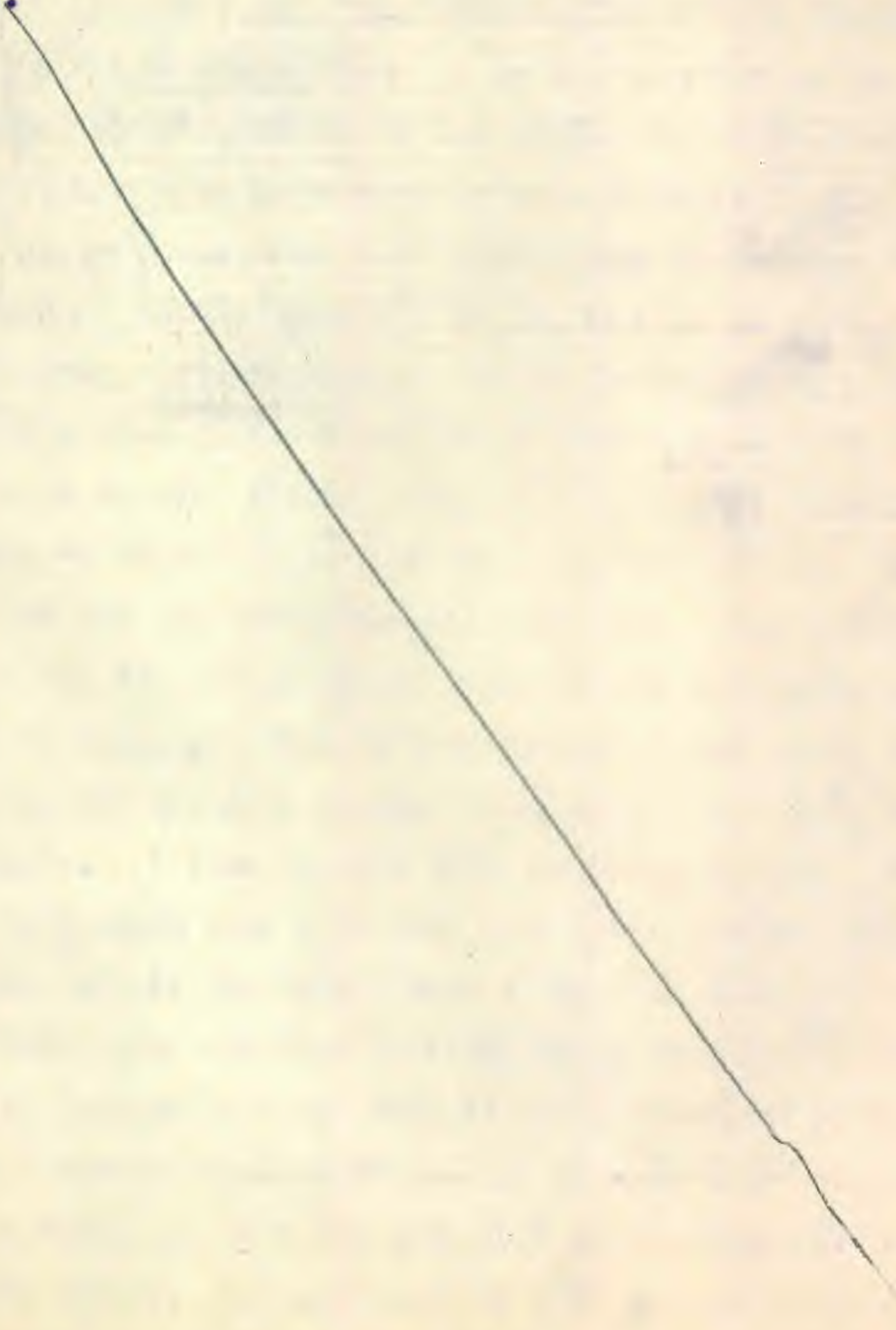
keep working with. We do not want a vast building, we do not want any great facilities to work with, but in that country it is necessary to have a roof to cover us, because it rains a good deal, and we have to come in out of the wet. But we believe that a school consists of somebody to teach and somebody to be taught, and when you get those things, when you have got a school, (those are the prime essentials-) you have to have a place to sit down in, and a roof to cover you. You have to have some books. Our students must have them; you recognize the necessity of that. They may not all of them have libraries. If we could simply direct them, in a history class, for example--take that one thing Brother Salisbury teaches history; you all know that history is found in a great many books. We know that not all the history is found in one book; but there are many books and there are the best of those books; now if we could just direct the class to read so many or such and such pages in certain books, it would be a great benefit for them and in this way they might be getting a liberal education in history, but it cannot be when they have not the books, and must simply take it from one book, and what is told them. Now that is what we want. Now our plans are to go ahead, and make it a Bible school, to teach the Bible, to bring our students right face to face with the Bible, and fit them as quick~~ly~~ as possible for work. And I have told the students in my classes, and they are all in my classes, because I have the Bible instruction, and they all come into them--in different

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classes, I tell them every time, this : the measure of the value of this work will be the quickness with which you can get along without us; the value of our work as a teacher of the Bible, will be measured by the quickness with which you can get along without us, without this instruction, and go ahead independent of us.



That is to get them into a knowledge of the Bible, of the truth, ~~in~~ the quickest possible. But while they are doing that, every one of them is engaged in the work at the same time. Every single soul of them is engaged in the work.

It comes to my mind just this moment, one case, and it is not an isolated case, by any means. A young man, a boy, began to keep the Sabbath a few years ago, and he devoted himself to the work. He was a week behind in his tuition. I do not know but he was two weeks behind. Brother Salisbury had stated that there was some means in his hands that he would help some students to tide over a few weeks, and he could lend it to them. And he thought, ^{should} ~~and~~ he ~~asked~~ for that. And he would not do it, he felt as though the Lord must support him. And he went out then. He was going to sell some books, and he prayed to the Lord. He must have some money to-day. He did not want to take orders simply; but he wanted to sell some books to-day; he must have some money. He went out expecting to do it, and he did it. And he is not the only one. That is not the only time he did it. Not a bit of money to pay tuition or room rent, or to buy food with, and what do they do?--They take books and go out to the people, and get some money. They pray to the Lord for favor with the people. I like to work with such people, too. When I see people so devoted that they will work night and day, they want to get a knowledge of the Bible, when I see them that they will take full class work, and when working, doing work at the same time, -- the work that they are doing, tends to the furtherance of the cause, -- I say it is a blessed work to be in. It is a good thing. I like to work with them. We have got some good students there. We have got some good people. You have sent us over some of them. We have been glad to meet them. We have welcomed them. We have enjoyed

association with those that you sent over from this State. But I want you to know that we have got some just as good over there. We have got some that are devoted to the work that have never been out of the country, and we can count on them. All we have in mind is to get them ready the quickest possible, so they can go out into the work and be fit representatives, and not bring discredit upon the cause, and be teachers everywhere. They are doing it, and they are trusting the Lord. It is a work of faith, brethren. I know that few of the students in that school could not attend another week if it were not that they trusted the Lord that he will support them from week to week. I could name several that I know well, who have come to that school without any means at all, without any money. I encouraged some of them. I met a couple last winter, who had just come into the truth, and, although the term was half over, I felt, after talking with them, that they ought to be right there, getting all they can this year, ready to ~~go on~~ come in and take full work next year, and I encouraged them to come up. And they came to the school. They had no experience in the work, without any experience in canvassing. They started out, and you may think that it is a small matter, but you think of it. You think of simply starting 200 miles from home to go to a city where he is not acquainted, and go into that city to go to school, and pay his tuition, and live, without a dollar in his pocket when he starts, expect to pay his fare there, and not expecting anybody to give him anything, and not expecting to go into debt. Now if you do not think there is some trust in God and devotion and earnestness, then I would like to know what you do think. I say there is, and I ~~expect~~ expect that out of that class of people we are going to get some faithful devoted workers that are going to be heard from by and by in this world and in the world to come.

I wish that Brother Gilbert would say a few worss if he is here.

A.D.Gilbert: I am like Brother Waggoner, I did not expect to be called on to-day; but I can say just a few words in regard to the PRESENT TRUTH work in England. I have been connected with it since 1894, and our work in England is like a workshop. You all know what a workshop is. We have chisels and hammers there to fit and prepare instruments for work. Well, that is the work that we have been doing in Great Britain. We have taken the young people those that have had no experience at all, and have trained them to do missionary work. Now I will tell you something of how we have worked to get our circulation to what it is. Every ministers, and every general agent, or every canvassers, and every Bible worker, all unite their efforts for one thing, and that is for the extension of the kingdom of God in the earth. Whenever a person accepts the truth, the minister looks at that person and sees in him or her something that will make a worker. The minister then writes down to the general agent, and says, come up here, we need your help. Here is some one that wants help in the canvassing work. Well, we go right up there, the general agent, will go right up to that place, and hepp that person to get into the work. They possibly another minister will write and say, I want your help down here; we have two or three young men or young women here that are ready to take up the canvassing work, if you think that you can train them to make workers of them. Well, we go down there, and we see in them something that will help on the cause of God; and we spend time and means in getting these people started into the work. Now that is the way our work has been prosecuted in England. At present we have seventy-six canvassers. I mean by canvassers, thowe who are spending their whole time in this work, in the PRESENT TRUTH work. Now these people are going out day by day

with their bundles of papers. They do not only carry papers; they take small books. They take our tracts. They sometimes load down with health foods. We have also the health journal, GOOD HEALTH. They sell those in connection with the PRESENT TRUTH work, and people become interested in the health principles by reading the GOOD HEALTH, and reading the articles on health in the PRESENT TRUTH, and they begin to ask questions about what foods have you that will help me. I am ill. I am not able to do my work. Why, the canvasser can explain to this person what will help him, and then they will say, You bring that food next week when you come. The canvasser, some of them, are loaded down like pack men. They are going about with great packs of health foods, and great loads of PRESENT TRUTHS and GOOD HEALTHS, and books. I have seen them loaded down so that it was hard work for them to climb some of the mountains that they have to climb in certain parts of England and Wales.

Well, what effect does this work have on the cause of God in Great Britain? I may ask you what effect does seventy Bible workers have on your cause in the United States. Every ~~present~~ PRESENT TRUTH agent I consider is a Bible worker. I consider that one PRESENT TRUTH agent goes out with the papers, and that he is doing Bible work, and he is helping the people to become acquainted with these truths.

Now if one paper has one sermon in it, or one Bible reading, and three people read that paper, how many Bible readings or sermons will be given? You will say three. Very well; if one agent sells one hundred PRESENT TRUTHS, and there are three people that read each one, then there are three hundred sermons preached, or three hundred Bible readings given. Then if another agent can sell 300 PRESENT TRUTHS, then there are 900 Bible readings given. Show me a Bible

worker, show me a minister, that can preach 900 sermons in one week. There is not one. I tell you that the PRESENT TRUTH is doing a work that many of us little dream of, and I can speak because I see the results of it in our work in Great Britain. From all parts of the field I get letters from the canvassers, telling of their experience, and of the joy and the peace they have in meeting the people from week to week where they are invited into their homes to give Bible readings, to talk to them about the truth that they love so much, and the truth that the people desire to receive; and from the effect of the work done by the PRESENT TRUTH, we now have in Great Britain a large part of these seventy-six canvassers, seventy-six workers; and some of those that have received the truth through reading the PRESENT TRUTH are now doing effective work in the book canvassing field. Those that have received the truth are going out, and giving it to others.

Now how do you prosecute your work then?---Why, we make every church-member feel as though God asks them to do effectual missionary work. We want every church-member ---that is our plan; whenever a person gives his heart to God, the first thing we do is to ask them to take hold and help carry on this message. And there is no better time than when the individual has just given his heart to God. That is the way that we get our workers over there in Great Britain. I believe that if we could do that here, what an army of workers we would have.

Now I will just give a few statistics here, showing you how our work has increased the last few years. It has not increased each year. There is only one or two years in which it decreased.

In 1896 we published 681,400 PRESENT TRUTHS; that was an average of 12,856 per week. In 1897 we published 607,300, or an average of 11,679 per week. This was a decrease of 1,177. In 1898 we

published 578,340, or an average of 11,122, showing a decrease of 557. In 1899 we published 692,100, and that averaged 13,310, or an increase of 2,188. In 1900 we published 799,400, or an average per week of 15,373. This was an increase over the preceding year of 2,063. In 1901 we published 858,350, or a weekly issue of 16,507. This was an increase over the preceding year of 1,134. In 1902 we published 970,950. The weekly issue was 18,672, or an increase over the preceding year of 2,165.

We published in the first half of the year, 540,400. If that had been carried out we would have had something like 20,785 for that half weekly. You can see what work is being done here in Great Britain. You can see what we are doing. We have these few workers. Besides these nine workers, we have something like fifty church members. They are all working. The general agent will go into a church, visit it, see the young people there, will hold a meeting with the young people, and will encourage them to go out and do missionary work. The agent will go out with them, will teach them how to work, will work with them, and stay with them until they become efficient laborers, and in this way, our force is gradually increased from year to year.

The Good Health Work: The Good Health work is going on splendidly in Great Britain. It is only a year ago last November that we began with this periodical. The first two months we published thirty-five thousand. That was an average of 17500 a month. That was in 1901. In 1902 we published 490500. This was an average of 40875 per month, an increase of 23375. That is not bad. If we can get our laborers to work, and these laborers you understand are self-supporting, excepting what Brother Waggoner has explained to you, as to the loss on Present Truth. But that is not a loss. Just think that there is no loss. This is missionary work, and all the money that we spend in carrying on that enterprise, I say, is put into good use. We are carrying forward a work there that is training these young men and young women to do Bible work, to do effectual missionary work, and we shall see some of them, possibly, in the ministry by and by. We shall see some of them ~~being~~ doing the work that some of you are engaged in at the present time, and I believe, brethren and sisters, that

if any work needs your help just now it is the Present Truth work, in England. We want your cooperation, we want your help; we want to carry on that principle that Brother Waggoner spoke about, that is if we can get the workers, over in Canada where we can send the paper at a low postal rate, and let them carry on the work there, and we can receive a great deal of help in that way. That will help bear some of our expense. Now I believe that you will help us in this way. I believe, too, that you will feel it a privilege to send us a donation to help carry the expense, on Present Truth. It is real Bible work, and if we want to do real missionary work, let us unite our efforts, and let us go forward as one man, and God will bless the efforts put forth; God will bless us as a people. I do not know that there is anything more that I can tell you, unless there are some questions that you would like to ask.

E.J.Waggoner: May I just add a few words to my talk? I want to say one or two things that I should have said before. In the first place, if you ask us to give you the figures as to the net result of the Present Truth campaign, we can not do it. We do know this, that many people who are in our churches now received their first impulse toward the truth by reading the paper. Brother Meredith who has worked in Wales told me that the little company that they brought out at Ponty Pridd, where they have been having meetings the last winter, and where fourteen were baptised, out of the fourteen, eleven had been reading the Present Truth before they came there with the paper, so that eleven out of the fourteen had their interest aroused and turned toward the truth by reading the paper before any preaching had been done. I was astonished myself last winter when I visited some churches, coming more closely in contact with some of the brethren who had not been able to get out to the general meetings, and here would be one come to me, and say,

he had received the truth by reading Present Truth; and here he had got such an one who had begun to keep the Sabbath by reading Present Truth, and then found the interest that they had, and one would say to somebody, Here, you did not come last week with my paper; but I got it nevertheless; I sent up to London for it and got it. We know that there is a deep interest

Then aside from that I get letters every week. I think I do more writing to persons by correspondence than I do in the paper. I do writing, answering questions aside from those I answer in the paper. I find people are deeply interested. Now take for instance, last summer, in answer to a question--and I will say right here in passing that I am much more pleased to write an article in answer to a question than to write on it off hand. I am sure that the Lord directed me to start two or three years ago that little department that we call the Editor's Corner. I had been thinking and praying over the thing for a long time. I wanted to come just as near to the people as possible; to make through the paper as near an approach as possible to sitting right down face to face and holding a Bible reading--talking with them. Well the Lord helped in that, and a brother asked me today, or yeaterdsy whether those questions were bona fide questions, or made up things. They are bonafidè questions. They are asked by people out in the world, most of them not in the church. They want to know, and they ask questions on this, that and the other, and that gives an opportunity for writing to a definite purpose, because you know somebody wants to know this thing, and you write it out in full, for ~~xx~~ his benefit, and for the benefit of thousands of others. Someone asked a question about the tithe, the support of God's work, and I wrote an article, on the tithing question, and then I wrote another. I have had several letters from people who are not Sabbath-keepers, stating that since reading those

articles they had begun to pay tithe. They do not pay it to our body, but that does not matter; that does not make any difference, they are serving the Lord to that extent anyhow; they are paying their tithe even though we do not get it; that is it does not go to the support of this work. Of course, many of them are sending in means; such means does come int; but we are working not for means, but for souls. And I maintain this, that when those people are interested in the paper, when they will say, I was in deep trouble, and an article came that was a blessing to me; I had lost a child and I was passing through deep waters, and I opened the paper and there was gospel truth that strengthened and cheered my soul, and they find the gospel laid out clear as they have not seen it before, I am not at all afraid but by and by when the testing time comes they will go to the place where they have been fed rather than to those where they have not been fed; and so we may not be able to count all our fish at once; but they will come to the net, I am sure, by and by. Perhaps not to our net. Suppose some of them never are counted among Seventh-day Adventists in this world, if they are saved, is not that enough? If when we come up to the kingdom of God, if we find that half of those people who have been interested by reading Present Truth, or nine tenths of them, * if we find that they never were called Seventh-day Adventists in this world, but just the very last thing before probation closed they have seen the truth and come out when the pressure comes around, are you not just as well satisfied. If they are saved that is the only thing we want--for people to be saved from sin and death, and we are laboring to that end.

I should have said something about Good Health, because I do not want our brethren here or in England to think that I am wholly

absorbed in that particular line in which I am engaged. Our brethren are publishing the Good Health, and the same proposition meets them there to a large extent; that also must be published at a loss, or else it must have some assistance; although it is easier to carry that on than it is Present Truth, because it is only monthly, and the carriage on it is not so much. But we feel over there as though both things ought to be put on an equal basis, and all on the same basis, and all help along in the work.

There is one other thing. You have heard about the Sanitarium, the Catherham Sanitarium--some of you no doubt have helped contribute. Twice as much was raised here as was raised there; but I will tell you, brethren, that was a good, big order for our feeble people in England to raise in the course of a few weeks--\$5,000 to put into that Sanitarium, so that it might be purchased without debt. That meant from twenty to twenty-five dollars for every wage earner in the Conference, and you can put that down and think it is not any small sum. It was a severe tax; it was a burden, but they have borne it cheerfully, and they are glad, they rejoice to think that there is an opening for ~~that~~ that work to be carried on. As you have heard, the place was put up for sale with everything that was in it--bedding, clothing, furniture, beds, kitchen ware, tables, chairs, and everything just as it was, fully furnished for work as a sanitarium; but now it is paid for, and there they have got it, and the doctor goes in; but I would ask for that on just the same basis that I set forth before you our needs for a library, for a school; our needs for something for a little laboratory, a little apparatus, our needs for Present Truth;--I would put that before you just the same. There they are, with their bare hands. You must know, of course, that a hydropathic institution in the world is not carried on in just the same lines as ours is. Their treat-

Ment is much less complicated. We give a great deal more than they give, and we do a great deal more; but the doctor is there, and he has not a pound, he has not a dollar with which to purchase ~~the~~ an instrument; he has not any apparatus with which to make a chemical analysis, with which to make the necessary analysis, examinations--none of those things, nothing for electrical apparatus, nothing of that kind; it does not need very much, of course. Those are only trifles, but yet they are needed in order that the work may go forward, and that it may not be crippled; so that if some good brethren or a few good brethren feel like supplementing the sum that was sent over there for purchasing the bare building, the bare property, to give a little contribution to help purchase some supplies, so that they may start up, and get on their feet, then they feel as though they will be able to carry themselves, as we believe they will; but it needs a little working capital. That is one thing I wanted to speak of in order that I might not seem to be entirely partial, and wholly swallowed up by any particular line of work in which I am engaged.

A.G.Daniells: Mr. Chairman, I suppose it is about time to close, but in doing so I would like to say just a word with the Doctor and others regarding the school. First, I would call attention to this last week's REVIEW, which has just come, and it has a very fine article regarding the new British Sanitarium. It tells you the whole story, pretty nearly, from beginning to end. This on the school in Great Britain is an article of very great interest. This is the second year of its existence. The first year was sixteen weeks. This year it was 38 weeks, and this year the attendance is seventy. The first year it was thirty.

The first year it was about thirty; so that is a good record.

Now the first year they went through the school, paid their rent and expenses, ~~maintained~~ their teachers, and closed the school with the ownership of a new typewriter, and with \$100 on hand, and not one single penny of indebtedness on the operation or on the school; and, furthermore, the majority of the students paid their way through the school during the year, or the term, and every one of them came out clear, without owing the school a single penny when they got through. Now, brethren, these little schools ~~mean~~ mean a great deal to those fields. We will begin to see that a good school can be operated, even if we have no large buildings and large facilities and large ~~man~~ faculties, --- good schools, schools in which young men and young women will receive training, good training, for service in the work of God. And that is what we want; that is the end. You take a young man, and no matter whether you have a building of your own, or whether you have large facilities; if you give that young man a knowledge of God's truth, make him acquainted with the message that ~~man~~ he has to proclaim, and turn him out a good worker, you have got the ~~substantive~~ end of the object of the purpose of a good school, have you not?

That can be done in these foreign fields, without a very great outlay, if we will take hold and give them some assistance. We have an experience of several years' age to encourage us in this work. When Elder Matteson was in Denmark, he started a little school in a little building, with a few young men and young women. He taught them, and he had

his associates teach them, and they worked the best they could, and developed a few young persons. Those young persons have come to be valuable workers in the cause of God. Dr. Ottosen is one of them that went to that little school in a private building in Copenhagen. ~~From the same source as the one in Copenhagen~~

Now it seems to me that this is a question that should come before this Conference, and that some encouragement should be given to our missionaries in these foreign fields.

Professor Wilkinson has been conducting a little school in Paris during the past winter. It is still in session. That means something to France, to gather in the young men and young women in France, as far as possible, and then associate with them some young men who may go from this country to assist in carrying on the work,---to associate them together, ■ as we have in Great Britain,---have them study together, mingle with one another, blend together, and grow up together as workers, and take the field together as workers for the French field.

Now you take Italy. As you know, we have just started in Rome, down in the city of Rome. Brother Everson and his wife, and her sister, are now located there, as you will see from this week's REVIEW. It might not to be very long before Brother Everson will have a little school operating in the city of Rome, if he can only have half a dozen Italians, and half a dozen Americans studying together, it can be put to good use. The school can be made a valuable factor in developing the work in Italy.

Now, brethren, I ask you to think of it: Thirty- one millions of people; only one minister; some thirty or forty

Sabbath-keepers. Do you not think that no time should be lost in getting every young man and every young woman in Italy that believes this truth, right into a school, and let the rays of ~~sunshine~~ light fall upon them, and let training be given to them right away from this day? And ought they not to have help from this country? Should we not go to our schools, Mt. Vernon, Union College, and Healdsburg, and select from these schools the very best young men and young women, gifted along literary lines, linguists naturally, born so, and get those young people to go to Rome to finish their education, three of them, four of them, half a dozen of them, and let them go to Rome, and go to school there in that school with the young Italian Sabbath-keepers? When the vacation comes, let them go to work selling Italian literature, working among the people as missionaries; and when the summer is passed, gather them in, and the next winter have another little school for twenty, or thirty, or forty ~~months~~ weeks, and center our energies on training those young people to work for the souls of the people of Italy.

Now I think that can be done, with less than fifty Sabbath-keepers living in Italy. That sort of work can be done. Please read the article from this week's REVIEW from Professor Wilkinson regarding Spain. Notice this: "After a careful investigation of the present conditions of Spain, which our visit to this land has permitted us to make, we wonder why the messengers who carry the truths of the third angel's message have not entered this country before. Surely God has gone before us, and doors are standing open in Spain for the entrance of present truth."

E.J.Waggoner: May I speak a word about the Spanish

students in the London school?

A.G.Daniells: Certainly.

E.J.Waggoner: I know some of you brethren here in California will be especially interested, because you have sent some workers over with a view of their going to Spain. We have had some of them in our school as students, the last portion of the year. They have had Spanish from the time they began the work, and have made wonderful progress, so that the teacher has given them assurance (and they have had enough evidence to indicate that it is warranted) that at the close of the term in May, they will be quite proficient in Spanish---able to speak in it well. And I may say right there, that we have facilities there for giving ~~Spanish~~ instruction in any language, just as well---we get the best instruction there is in the world. The teacher comes to the school. Those whom you have sent from California, will be able to read and converse in the Spanish quite fluently, so that they can go ~~on~~ over to Spain and begin work at once, as soon as they get there. To be sure, coming to a new country, they will not be quite so proficient as a native, but it will be a very short time after they land, until they can work without any hindrance whatever.

A.G.Daniells: Now it will not be long until, ~~mm~~ very likely, we will ~~mm~~ want a little school, composed of half a dozen or ten, in Barcelona, Spain, where those who may be found like this man that Brother Wilkinson writes about, and concerning whom I read extracts from Brother Wilkinson's letter the other day,---where such persons can be brought right in, and

associate with three or four that we may send from here, and go to training. I tell, you, brethren, we must keep a mighty, strong tide flowing in that direction all the time.

I must not take more time; but O, I feel such a deep interest in this school work, and in this London school! Brethren, that is a great highway; that is the highway to all the countries of the East. And London is a stopping place, a "half-way place," where young men and young women can get good training, good help, as they pass from this country on to the nations of the ~~ma~~ world.

I believe that this Conference ought to encourage this British school. I believe that we ought to make provision for the raising of money---our brethren have worked tremendously hard over there to raise ten thousand dollars for a school, ~~d~~ and they have got the money pretty well in hand. We ought to put ten thousand dollars with it, and establish a good school in the country, in Great Britain, so that we can make it a "half-way house," so to speak, for the development of a great army of young people who will pass from ~~the~~ there on to foreign ~~lands~~ lands that are under the eye of Great Britain. I ask you to think about it. Our time is passing. We will have perhaps an hour devoted to this; but I wanted just to drop the thought for you to think about in connection with this report to-day.

The Doctor reminds me that the majority of those in the school who have come in from the various parts of Great Britain, have Africa, India, and other foreign fields in ~~mind~~ view. I can testify to the fact that what the Doctor said is true, that when you lay before the people there the needs of

foreign fields, the interest they manifest is unequalled by any other people in the world. In no other place can you get such a large per centage of believers in the truth, to signify their desire to go abroad and volunteer to give their service to the "regions beyond." At our London Conference, when we presented India and Africa, when we talked of those countries, quite a large number of our British brethren cheerfully volunteered to go on to those fields; and one of the volunteers for India has been accepted---Elder Armstrong, one of the strongest ministers, has been accepted, and is preparing now to go.

The Chair: The time has come to adjourn, the Conference. Have you any motion to that effect?

N.P.Nelson: I move that we adjourn to the call of the Chair.

Watson Ziegler: I second the motion.

The Chair: We will adjourn until 9:30 to-morrow morning. Let us rise, and sing, "Praise God, from Whom All Blessings Flow."

Benediction by Elder G.G.Rupert.

H.F.OSBORNE,
Secretary.

G.A.IRWIN,
Chairman.

SERMON by Elder E.H.GATES, Sunday evening April 5/03.

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The service was commenced with singing Hymn 1053, after which prayer was offered by Elder R.C.Porter.

I suppose that most of our brethren and sisters who are here tonight remember with how much enthusiasm the project to carry the third angel's message into Polynesia started out about thirteen years ago. Well it is not my purpose to-night to spend very much time in speaking specially in regard to the work in Polynesia, tho I do want to say a little, because I want to tell you more specially about the prospects in the East Indies. There is a great deal that I want to say to-night, but of course my time is limited, and so I shall simply refer to our mission stations in the South Sea Islands, showing what has been accomplished and perhaps dealing a little more explicitly upon some of them where the greatest work has been done. Now most of you probably assisted in starting that work thirteen years ago, and I know you will be interested to know what the Lord has done therein bringing the light before the natives of the South Sea Islands. You will remember that our first stop after we sailed from here was at the little island of Pitcairn. To-day we have a church there. I think there are about sixty in that company. 1250 miles to the northwest of that is a large group of Islands called the Society Islands. That was the second point that we visited in our travels among the islands the first year. There were no Sabbath keepers there when we went there. We remained there two

or three months, and when we left there were nine. To-day in that group, there are about 110 I believe, church members, besides others that I have just heard by a recent letter that are to be baptized. We have 47 in that group. We have two church buildings and we have on the island of ~~R~~atea, about 120 miles west of Tahiti, a school. This school has been started within the last year or two, and is on the farm that Brother B.J. Cadz purchased a few years ago. From a letter received a few days ago, I learned that the farm has supported during the past year, 16 persons who are in the school and connected with it, including Elder G.F. Jones and his wife, who are conducting the school. They have done some work in the other islands of the group. And now are about to go to the group of islands about three hundred miles to the south--the Austral group. Our brethren there ~~are~~ running a bakery, also. They have been for the last few months. This bakery is being well patronized by the people of the place. The governor of the group of islands patronizes this bakery, and our brethren are hoping that they may be able to raise means to enlarge this bakery. They say they are able to do only a small part of what might be done if they had greater facilities for carrying on this work. There are at the present time, two young men there attending the school, from this State: a young man ~~and~~ lady who was here for a year or two, but has returned and is now engaged in the work in that field.

To the westward of Tahiti, about six or seven hundred

miles south of the group of islands called Cook Islands. That was one of the points that we visited the first year when we were out. After we were there, Dr. Caldwell labored there, afterwards Brother and Sister Rice. When I was there, two or three years ago, I baptized eighteen of the natives at one time. We organized a church there of about twenty. Within the last six months two young men, who have been connected with the school, were baptized. So I suppose that there are about 25 Sabbath-keepers there at the present time. They have a school that is having good success. Brother and Sister Piper from Australia, were the first missionaries we have ever sent out from Australia, are conducting the school. Miss Gooding, one of our students in the Avondale school, is there as a teacher. One thing we have to regret is that on account of the enervating climate there, Brother and Sister Piper will probably have to leave soon, and that necessitates our securing someone to take their places. We are very sorry for this, because they have been having success thus far. Northwest from Baratonga, this island group, Baratonga being the chief island, is what is called the Samoan or Navigators' Group. This is one of the best groups there in the Pacific and at the present time it is largely under the control of Germany. The United States has control of two islands there. This is the place that Brother Conradi referred to last night, where Dr. Braugh has been conducting medical work for the last few years. I have not seen any great number except of

the truth there yet, yet I can say that our work is on a good substantial basis there. When we first went there, the people did not want us there, and they ~~xxx~~ showed that they did not want us there. They gave us to understand that they did not want us there. The ministers would have nothing to do with us at all. The last few years our brethren who have been located there have been able to remove the prejudice that existed, and to-day our work stands on a better footing than ever before. The work that is being done there, by Brother Braucht, is a work that scarcely any other physicians attempt to do--treating the native diseases. And he has had success, as you were told last night. His reputation for excellence of work, for skilful surgery, has gone clear to Berlin, in Germany. We have been trying for some time to get out some literature, but have not succeeded until the present time. We found it difficult to secure translations, but at the present time we have the book 'Christ our Savior' in the Samoan language. We have also in process of translation two other books that we hope to have printed soon. One of them, I suppose, is being printed now at Avondale Press in Australia, and will soon be in the hands of the people there, and we have no doubt that success will attend that kind of work, resulting in success in the South Sea Islands. To the southwest, a little southwest, a few hundred miles of Samoa, is another group, the Fiji islands group. This is a group where we have accomplished more, probably than in any other field, and I want to spend a little more time in speaking in regard to them to-night. This is a group of islands

that has really but just emerged from savagery and cannibalism
~~This group that was there~~ After we were there in 1891, noth-
 ing was done for a few years, but finally ~~there~~ Brother J.M.Cole
 located there and remained for ~~an~~ year or two, I suppose,
 having some success. Then he had to leave on account of poor
 health. Later, Brother J.E.Fulton, with whom I suppose many
 of you are acquainted, who attended your school here at Healds-
 burg, went there. Later, Brother Parker, from Minnesota located
 in that field. And these brethren have labored there with God's
 blessing, and to-day we have in that ~~group~~ group, as I learned
 when I stopped there a few days on my way to this place, in-
 cluding the children and youth, and some who are ^{not} ~~connected~~ with
 us by baptism but are Sabbath-keepers, nearly two hundred Sabbath
 keepers in that group. Now I speak of this to show you that your
 work in building that ship, and in ~~starting that~~ supporting
~~that work~~ the laborers there, has not been in vain. I do not
 know that Brother Fulton and our brethren who were there have told
 you of the real success that has attended their labors; perhaps
 they were too modest to tell you the numbers that have accepted
 of the truth, but I can say, from what I saw there, that God has
 greatly blessed in Fiji. Remember it was but a few years ago, no
 more than thirty years ago probably, that ~~was~~ they were practising
 cannibalism in that place, and it was not until 1835 that any-
 thing was done by Christian missionaries there. And at that time
 it was the first Wesleyan missionaries from the Tonga island
 group went there, and labored, and they labored under great dif-

difficulties, but at last the ice began to break, and large numbers accepted of the gospel. Of course to-day, as we see all over the world, the natives are in a backslidden condition, and they really need the gospel just as much they ever did before. About two years ago Brother and Sister Parker were compelled to leave there. ~~Now~~ Now it may seem strange to the brethren here in this country, that it is necessary that so many of our laborers should leave the islands, and go to Australia and come back to America. And some, I think, have felt that it was all unnecessary. But I wish that our brethren who think so could visit there and be in that field for a little while. There are great difficulties to contend with. The climate is very enervating; it is very bad for Europeans. It is hot all the time. Someone asked me a few days ago if it was a ~~warm~~ place down there, and I told them No it was hot, and hot all the time from one year's end to another. They never know any such thing as cool weather there. ~~They~~ And or any weak place in their make-up if persons go there with any organic disease, they are sure to feel the effects of the enervating climate. Now here you have a pretty bracing climate, and if you have a hot day, you can pick up at night; but it is not so there.

It is always hot, and they can not have the accommodations that you have here. They can not have the food you have here, without paying perhaps two or three prices for it. And everything is against them. So Brother and Sister Parker had to leave that field, and go to Australia. When I was there and I saw their condition, I told them that they ought to leave; but they felt that it would be almost a disgrace for them to leave that field, as though it was an evidence of cowardice. But I told them they must do it, or they would lose their lives there. I told them that I felt as though a live man in Australia or America was a good deal better than a dead man in Fiji. We must look out for the health of our laborers. They went to Australia, and finally went to Tasmania, and in that cool, bracing climate they recovered their health, and several months ago they returned to Fiji, and the last letter I had from them---because I did not see them when I was there---was that Sister Parker's health is much better than it has been for years.

Brother and Sister Fulton in a measure broke down, and were thinking of coming to this country. We told them to go to Australia. They could connect with our school farm there, and Brother Fulton could do some work with his hands, and carry on some translations that he was trying to carry forward. They came there, and they are also recovering. The last word I had from them was that they are determined to go back to Fiji at the end of the year. They feel as though they could not stay away any longer from their chosen field.

We have in that group a little paper called the RARAMA, that is published monthly. This is sent out to all parts of the group. We have, at our Press in Avondale, at our school Press, published for them, printed for them, a little book of about one hundred pages, of Bible readings. We have also printed a large edition of Sabbath

tracts, and also tracts on the second coming of Christ, and these have been scattered all through the group. The result is that Sabbath-keepers are springing up in all parts of that group. When I was there about three years ago, I visited, in company with our brethren, a number of the islands of that group. We visited one island called Beteca; there was not a single Sabbath-keeper there. When I was there just a few weeks ago I saw a minister that I had seen when I was there on my first trip, who had been a minister of another church, was at our mission in Suva---that is the capital where our brethren live---and he was there, fully with us in the truth, and I learned there were twenty-seven others that were keeping the Sabbath in that same island. Well, this is the result largely of the circulation of this paper that I spoke about, and also these tracts and these books.

At the present time Brother Fulton, in addition to his other labors, is translating certain portions of "Great Controversy." Catholicism is getting a very strong hold in that place, and he felt as though something was needed to show to the natives there the real character of the papacy; and so he is translating the first few chapters of "Great Controversy," and parts of other chapters. These will be printed in the near future on our press at Avondale, Australia, and we hope to see still greater work accomplished there.

I have with me a letter that I received from there since I came here. I should have said that about a year ago, a little more than a year ago, after Brother---No, it was while Brother Fulton was there, but we knew that he soon would have to leave, and we sent one of your young men there from Australia to assist in the printing work, and to assist in any way that he could, --Brother Arthur Carrow. And he has been there. He has learned the language. When I was there just a few weeks ago, he was able, though he has been there but

a year and a half, to interpret for me as I spoke to the natives, as I have not been there long enough to learn the language sufficiently to speak to them. And this shows that he is very capable in the way of learning a language; and this is what he wrote. I will read a little from his letter. He says:--

"On account of their being no assistant here, I am bound to such an extent that when a call comes from another part, I can not respond. The place here can not safely be left for a day."

Brother Carrow is in charge of the mission at Suva, or Suva Vou, just across the bay.

"To-day comes a call from a native Wesleyan minister, whose wife is in a dying condition. He begs me to come to him, and quickly. Orders protose, etc. His son also implores me to come. The son is about to become a member of our church; has asked baptism. The father knows the truth, but hesitates to obey on account of his wife's prejudice. Now is our chance to break through the ice, and melt them down to submission to God with the love of Christian ministry. What can I do?

He is all alone. Brother Parker is two hundred miles from there in another part of the group, and they can not run back and forth and consult together because of the distance. And the launch that we built there, that we expected to use for that purpose, is useless yet, because the engine was imperfect, in some parts, that we sent there, and so we have not been able to use it; and so he is setting the situation before me, and he says further:--

"What can I do? What shall I do? They live at a distance away. It becomes necessary to leave my school, to leave two houses, and go, with no one to look after the boys or houses. Oh my heart groans at the thought. Souls dying around, and we can not well go to their help. Why?--Because there are none to care for the lambs

of the fold, while we attend the old who are in danger."

What he wants is that we should send him another teacher, who can take up the work, carry on the work there at the mission, while he goes to answer these calls that are coming in from every part of the group.

"Now is our chance to win, not only this man, but also those under his care. He is a leading native preacher, and knows the truth, and sees that God is troubling him, leading him to yield obedience. If he takes hold, it means many more."

There are several there that have accepted the truth, who have been public laborers among the natives, some young men, and we are trying to prepare these young men to become laborers in other parts of the group. There are four or five at the present time that Brother Carrow is teaching there, and they go out as teachers to the different parts of the group. They get a little piece of land, and they raise their own food, which is very simple, consisting largely of yams, taro, and bananas, something of that kind;; and it only costs seven pounds a year to sustain them. That is about \$35.

I want to read a little more here, that I know you will be interested in. He says further:

"Yesterday I received a certificate of freedom from the Governor which permits us to send another student to Cooranbong from here. Bless the Lord, I hear you say."

Yes, I do say so. I will tell you why. When I went to Australia four years ago, to locate there, we had a Union Conference meeting at Cooranbong. One Sabbath Sister White spoke, and she told us, among other things, what had been shown her in regard to the school at Cooranbong, the Avondale School. She said at that time that we should bring natives from the islands there, and should

teach them, and that they should learn printing and such work as that, and then go back to become laborers. Well, we believed that, and went to work to, ~~77~~ or made an effort at least to get some of the natives to come to this school for an education; but we found difficulties in the way. In the first place, the authorities in Fiji would not allow them to come. The Governor said that they could not go. In the second place, the New South Wales government, in Australia, refused to receive them. They could not come there unless they had a certain amount of knowledge of the English language; and these young men did not have a great amount of knowledge, though they had a little.

I became acquainted with one of the members of Parliament, and he offered to go with us and visit the Colonial Secretary, and see if we could not induce him to allow us to bring in some natives to attend this school, in case we could get the permission of the Fiji government. The Colonial Secretary told us plainly that he could not do it; that there was no way to get those natives in. Then if we had obtained the permission to do that, there was still another difficulty in the way, and that was that the chiefs of the different tribes, of the different villages, could interpose; they could prevent these natives leaving and going to Australia, and they did make an effort to do so. For two two or three years, it was a very difficult thing to know what to do to get these natives away from there, where we could give them an education. But we believed what God said, and ~~which~~ did all we could to prepare the way.

Within the last year the old Governor of Fiji has been removed, and a new one has been sent there, and, although he is a Catholic, he has already given us permission to send one of our young men to Australia for an education. Now as I read to you here, Brother

Carrow says:--

"Yesterday I received a certificate of freedom from the Governor, which permits us to send another student to Cooranbong."

I will read further what he says:--

"But there are others who might go. We can prepare boys quickly here, teaching them printing, etc., and then let them finish in Cooranbong."

Now I want to tell you a little plan that we have on foot there. I will read a little more presently from this, because there are a few more interesting things here.

To the westward of Fiji---and now I can show you where these islands are that I am going to speak of---To the Westward of Fiji, about five hundred miles, there are three or four groups of islands. There is the New Hebrides Group, and New Caledonia, the Santa Cruz group, the Solomon Island group, the Bismarck Archipelago, and New Guinea. These Islands are all in a state of ~~heathenism~~ heathenism; yes, the most of them are in a state of cannibalism. I visited them a year ago. A year ago to-day I was in New Guinea. I will tell you about that presently. For years we have hoped that we might do something in these islands. We expected to go there when we were out on the ship twelve years ago, but something prevented it; and on the second and third trip of the "Pitcairn" our ship sailed out among other of these islands, and so nothing has ever been done there.

As I have looked at the difficulties, knowing something of the difficulties, it has been a hard matter to determine how the work could be carried on there, because they are very unhealthy; they are full of fevers there. Every white man expects to get the fever, and large numbers of them die. And there are still other difficulties. Who would want to go there? Who of our young breth-

ren and sisters would want to go there, and live among the savages and the cannibals, and see the horrid sights they would have to see perhaps every week of their lives?

When I was in Fiji the last time, on my way from Australia to this place, I thought I could see some way out of it, and Brother Carrow, who is there, saw the same thing, and that is this: To take some of these young men, young natives, who have received some education in the schools of Fiji, take them into our schools, give them some more education, and then let them go to these islands, and carry the light of truth. They are willing to do it. Some of these young men are as bright young men as you will find anywhere.

Now there are advantages in that. The difficulty is that they can ~~not~~ endure that climate very much better than white people can. In the second place, they are more likely to be received by the natives because they are the same color as the natives, or very nearly so. The Islands that I now speak of are the islands that are called the Malanesian islands, which simply means the black islands, because the people are the black race there. Those savages need the gospel. The gospel has been carried to them by some other societies, and ~~some~~ some have accepted of it. About three years ago I was connected with the Avondale School for a time, and I came into possession of a little paper published by one of the missionary societies up in the New Hebrides Islands, and there was an article there speaking about these Christian natives. It stated that many of the natives in that place had in some way obtained the idea that the end of the world was coming soon, that the Lord was coming. Well I do not know how they got it, unless it was that they read the Bibles that have been given to them, and read there about Christ and about his coming again, and perhaps the Spirit of the Lord told them things they did not get from their teachers; at least there was quite a general idea among them that the end was right at hand. Now I believe that we ought just as soon as possible, to send laborers into this field. They are in a desperate condition. A year ago I was in the Bismark Archipelago in New Britain. When I went there I thought I knew a little something about what heathenism was, but I found I did not. There I found heathenism and savagery complete. They are all cannibals there, and I could imagine somebody saying, How are we ever going to work there? Who would dare to go into such a place and risk his life? Perhaps there is some reason for feeling this way, but not

half as much as some people think. Those cannibals very seldom kill a white man and eat him. They never kill them, I suppose, unless they have been ~~exasperated~~ exasperated by the wickedness of those whitemen that come there. The worst heathen they have in those islands are white men that I suppose would feel insulted if we insinuated that they were not Christians. Many of them go there and take advantage of these poor natives. They get their lands from them, and they cheat them and oppress them in various ways. A great many treat them this way, and the result of it all is that they do not know any other way to pay them back only to treat them in the same way, or perhaps to take their war clubs, and club them to death, or their spear and throw it at them and pierce them through. That is the way they do, and so the white people who live there in the cities I am speaking about now are in constant fear lest the natives, the savages, or cannibals should come down from the hills into their town and destroy them. When I was there just one year ago now, when we got in there in the morning we found that there were quite a number of white people leaving the town, and it was almost vacant. We found that only the day before a terrible murder had been committed just outside of the village. A white man's wife had been clubbed to death, and her little baby, and some of the servants. They tried to kill the man himself, but were not able to do so. Of course it was a terrible thing, and the whole town was up in arms, and when we got there nearly everybody was out chasing those natives. They took their rifles, and there were a large number of them, nearly all the white men and as many of their servants as they could, went out back from the town into the hills, and there they were at work hunting down these natives. In the afternoon we could see smoke rising in all directions from

the hills. I asked what it was, and they said, O, they are burning their villages down, and that day they hunted the natives down, and shot thirty of them. They kept on for several days, and shot down any one they saw, whether they had done the murder or not, just as they would shoot a mad dog, and they burned their villages all down. That is the way they treated them in that place, and the result is that sometimes they kill the white men, but cannibalism is largely confined to their own numbers.

The different tribes have fights and wars among themselves. That is the principal business there, and when a battle is ended they take these dead men, and they dig a big hole in the ground, put in wood, put on stones, set fire to the wood and burn it until the stones are hot, and then they take these dead men and put them on there, and cover them up and cook them, and then they have those horrible feasts; but that is principally among themselves.

God's word has told us that the message brought to view in the fourteenth of Revelation is to go to all nations, kindreds, tongues, and peoples. When I was in New Guinea a year ago at Fitchhaffen (?) I had a conversation with an Englishman who was with us on the steamer. He had come with us from Sidney when I was on my way to Singapore, and he was telling me about the natives there, and he was telling me that it was the only way to do there and that was for them to kick these natives around, and do as they did, and he said if they did not do that, the natives would do it to them. Later I had a little more conversation with him, and within a half hour he was telling me about a certain German missionary there and he said that that man could go among those cannibals anywhere, away back in the hills from the town, could go to their villages and they never injured him. I asked him why it was. Why, he said, this man treats them so well, he is so kind to them that they

never offer any violence and are always very kind to him. I wonder if he had forgotten what he said a few moments before that time. There is the whole secret of the thing. I know that if people will go there with the Spirit, go there for the purpose of benefitting these poor savages, I am certain some will respond to it. That is what we want, brethren.

The greatest difficulty in all New Guinea, that Malenasian field is that the white men have gone there, and as the natives have associated with them, they have become more heathen than they were before. It sounds rather harsh, but it is a fact. Their first idea of Christianity is of liquor drinking, and tobacco using, and all such things as that. That is what they get there the first thing. They see greed and oppression. When we stopped at one point in New Guinea a man came on board who was almost in a dying condition. It is a very unhealthy place in New Guinea--one of the most unhealthy places in the world. After a few days he recuperated, and I had some further conversation with him, and he was telling me how they had to treat the natives there, or how he had treated them, and he told with a good deal of satisfaction that when the natives in the town where he lived had done something, that was wrong, of course, he said that he got his rifle and a company of men with him, and he went back to their villages and shot down seventy-two of them, and he said they burned their villages all down, and he told it with a great deal of complacency as though he had done a very fine thing. That is the way they treat those natives there. You can see right away that savages who are treated in this way do not get a very high idea of Christianity. That is about all they know about Christianity. I sincerely hope that in the near future we shall have several of these natives from Fijix, these young, strong, able-bodied men--and

they are having some Christian experience, too--that we shall have them in Cooranbong, and sooner or later we shall have them out among the islands of Malenasia preaching the third angel's message. That is what we are planning for today.

I will read a little more from this letter. "The field is a magnificent center for all the South Sea Islands. God has gone ahead and prepared it. They have the Word here."

You see the Bible has been translated into the Fijian language, and they can all have it if they wish.

"They have the faith--the faith of Jesus, here. They now need the preparation to go forth." He is speaking about those who accept the truth. "There is a great shaking in the island all over, and if we move wisely and decidedly now God will do a mighty work for us in this group. The people will take hold by hundreds, once the Holy Spirit stirs them up." I believe that is the case. One man in one of the islands of that group within the past year accepted the truth. Soon after that,--he was not a preacher either--he went over to the other side of the large island of Vita Livu (?) and began to preach to his friends in one of the villages. The first thing Brother Carrow knew, a message came to him that there were forty Sabbath keepers over there, and he went over there and held some meetings with them, and he found most of them were strong in the faith of the truth as we hold it today. So I do not think he has overstated the matter when he says he believes hundreds will accept the truth.

"They take hold in a day if convinced. They are not like the whites. Once the path of duty is open, and things are moving, they take sides quickly. I love them because of this. Are we not told that God will cut short the work in righteousness; also that the isles shall wait for his law? They have been and are still

waiting. They have called and are calling, and shall they not embrace quickly and forcibly that for which they have long waited?" Without missionaries, natives there ~~xxx~~ say to me, "Try, try."

They are urging him to get some one to come and assist them to conduct a school so that more can be done for their people. When he speaks they say It is true, it is true, when as yet they have not studied it. For the same reason that we know that Christ is the Son of God, and yet we have not seen him. They say we imitate him, and that only is the ~~xxxx~~ source of their conviction.

Then he closes up his letter in this way. A word of explanation will show you what he means by this closing. When I was there I remained only a few days, and had services with them. Brother Carrow interpreted for me. They were about to build a new church edifice, and you must remember they are all very poor there; but they had raised, I think, about thirty four pounds while I was there. Multipl. that by five to get the number in dollars; and I carried from Australia about eleven pounds, fifty-five dollars, and I told them I was coming to the General Conference, I told them what we were trying to accomplish in different parts of the world. They were intensely interested. Now he says in conclusion:

"We hope for good reports of the General Conference. The brethren here pray continually for the success of the Conference. Just tell them"--that is the Conference people--"just tell them that the dusky skinned children of cannibals are pleading for the presence of God in the Council."

Well, I have done it. Yes, they are interested in your work here. I wish that you could go and see those men and women. I wish you could see the earnestness with which they worship God when they come together in their little house of worship. It is refreshing.

G.A.Irwin: You might tell them about the king accepting the truth.

E.H.Gates: Yes, I supposed they were all familiar with that. One of the highest chiefs of the Fiji group accepted the truth. He was one of the earliest ones to accept the truth; and when I was there last, he was still faithful to his convictions of duty, and very earnest, too. He goes out and tells of the new light, his faith, that he has received, and he does it with a great deal of earnestness.

One of the young men, one of the very first Sabbath-keepers we had in Fiji, went out a few months before I was there last, to one of the other islands of the group, where he had formerly lived, to carry the truth to his friends. Perhaps he was a little indiscreet; at least, one of the missionaries of the other Societies thought he was getting on his territory, and so he knocked him down twice, and pounded him, and treated him shamefully. He came back with his face bruised up; he had not had much of anything to eat for some time, and apparently was in a terrible condition physically. But he did not complain very much. He settled down to prepare himself further for the work, and thought that when he secured a little better training, he would return again. His case illustrates how those young

people feel about entering the work. Of course they need training, and they need supervision and care after entering the field; and I believe that we have, in Brother Fulton, a good man to counsel them. He has had a long experience there, and he can go with them and get them nicely started, and occasionally visit them and see how the work is going.

Southwest of ~~Van~~ Fiji there is the little island of Norfolk. It is about a thousand miles northeast of Sydney. There we have a church of about thirteen or fifteen members. I was there, and spent a few months there, just before coming on ~~in~~ this trip. I should have said, in speaking about Fiji, that our brethren there, though they are very poor, have scarcely any money at all, during the past year paid in \$100 tithes and offerings. That is about \$500.00. It seems remarkable to me that they could raise that much in one year; but they did it.

There is another group that I will simply refer to, further to the south, known as the Tongan Islands, or the Friendly Islands. We have a small company there. Brother and Sister Butz, who attended the General Conference in Battle Creek two years ago, have returned there. We have several earnest people there. Some of them are white. Not very much has been done for the natives, though we have one tract in the native language, and Brother Butz is trying to get out other translations as quickly as possible.

The rest of my time I will spend in speaking about another field, a field in which we have done but very little; and that is the East India group of Islands, or, Malaysia, as it

is called. At our Union Conference meeting in Australia almost two years ago, we felt as if it would be well to visit the East Indies, to look over the ground and to see what could be done.

When I studied geography as a boy, I had ~~not~~ studied about those large islands, ---Borneo, and Sumatra, and Java, and the Malay Peninsula, and the Celebes, and others; and that is about all I knew about them. And so it was decided that I should go there to visit that group. So I did.

A little over a year ago I started from Australia; and I sailed northward by the way of New Britain, or the Bismarck Archipelago, and northern New Guinea. I could have gone a much nearer way, but I chose to go that way, in order to be able to visit more places.

The principal objects that I ~~had~~ had in the trip were to study the field (1) to learn what was there, and who was there; and (2) to become acquainted with the people there, with the view of corresponding with them and sending literature to them in the future. I also carried with me a large number of books and tracts in the English, the Dutch (Holland), and the German languages.

After leaving Australia, the first point I visited was this place I mentioned, where these cannibals lived, and where this murder took place. From there we sailed along the northern part of New Guinea, the whole length of the island. New Guinea is the largest island in the world. We no longer count Australia as an island; it is a continent. New Guinea is about twelve hundred miles long. The western part is under the control of the Dutch government (Holland); the

northern part is under the control of the German government; and the ~~Southern~~ southern and south-eastern parts are under the British rule. I did not visit the England portion, but only the German and the Dutch. We stopped at various places there, and I was able to secure a number of, quite a large number of names of people living there. I also, so far as I was able, supplied them with literature both in the English and the German and the Dutch.

There the people are all in a state of savagery. I need not take any more time to-night on this, because I want to tell you about the other islands.

We passed by the western point of New Guinea, and passed down by the Molucca Islands, that is, the Spice Islands, as they are called; and passed by the Celebes Islands, for the reason that we were not permitted to land there. It was reported that there was the plague in Sydney, and so the Dutch ~~consul~~ consul forbade our ship stopping at any Dutch port; and so we were not able to stop, until we came back, in the Dutch ports. We went through the Molucca Straits, past the Celebes, and then went on to Singapore.

I want to spend the rest of my time in speaking especially of ~~Singapore~~ Singapore, and the islands about there. Singapore is a little island ~~just off the southern~~ ^{just off the southern} point of the Malay Peninsula, the most southern point in Asia. From Singapore you could not go another foot in Asia. It is separated from Asia by a narrow channel, one place about half a mile wide. Singapore is the name of the island, as well as that of the city.

Singapore is, in my estimation, one of the important points for carrying on the work of the third angel's message in that Eastern work. It is one of the greatest shipping ports in the world. Ships come in there from all parts of the earth, and from there ships run out to the Philippines, to Borneo, to the Molucca Islands, to the Celebes, to New Guinea, to Australia, and to all these islands to the west; also to Java and to Sumatra; and ships run from there to China, to

Siam, to Indo-China, to Japan; and then they run off through the ~~Straits~~ Straits of Molucca to Ceylon and to Burmah, to British India, to Europe, and then to America; and, in fact, to all ~~in~~ other parts of the world. I do not know of a place where the truth could be established, where it would have a better chance to radiate out in every direction. It seems to me that there is a place that ought to be opened up just as soon as possible.

We have but one Sabbath-keeper there. He is a British soldier who embraced the truth in Hongkong a short time before I was there; and when I returned to Singapore after a visit to Sumatra and some other places, I received word from Brother Anderson, who has recently been sent to China, that a man had gone to Singapore during my absence, and suggesting that I hunt him up. So I did hunt him up, and I had the privilege of baptizing him. This ~~was a common~~ baptismal service was attended by a less number of persons than any other similar service I ever held. There were just three of us present, including the man to be baptized. Brother Munson, who is laboring in Sumatra, was with me at the time. We went out a few miles from Singapore, and there we buried this young

man in the waters of the China Sea. Well, it was a blessed occasion, I can tell you. So we have one person there holding up the light of truth. *I* For all that East India field, we have just one man as a missionary---Brother Munson. Some of you know him. A young lady, a nurse, has lately ~~gone~~ gone there. I have received word from Brother Munson since I came here.

The East Indies are a very populous part of the world. Why, I heard the brethren, a few days ago, telling about the numbers in their various Union Conferences. I heard Brother Cottrell tell about the twenty-five millions of people in his Union Conference. Well, that is true. And then I heard Brother Conradi telling about the millions over in Europe and Asia, where he is laboring. Well, that was true. Well, here in this place, in the East India field, there are more than forty millions of people. Now here is one island, the island of Java---you see it right here. It is not a very large island. It is only about six hundred miles long. I made the statement, when I was at St. Helena a few weeks ago, that it was only two hundred miles long. When my attention was called to it afterward, I corrected it. It is six hundred miles long, and it is about two hundred miles wide, on the average. In that little island, which is probably not half as large as California, there are twenty-five millions of people,---as many as there are in the whole of the Atlantic Union Conference; and in the rest of the East Indies there are more than fifteen millions more,---that is, as many as there are in the Lake Union Conference. So it seems as if we have a field over there---a big field, too.

I will say, right here, that we have desired to annex the East Indies to the Australasian field. We have asked that the General Conference permit us to regard that as our field. We feel that we need more territory, you see, although we have not worked all our own territory yet; but we expect to get some good men to go back with us to Australia, to assist us. I think you can see very readily that this East India field is a big field. I should like to tell you much more about it; but I see that I have taken about all the time that I should. Perhaps I may have opportunity to tell you more later.

Here is Sumatra---a very fine island, about three million inhabitants there. Most of them are Mohammedan Malays. Up in the northern part of the island there is a territory called Bottakland. The Bottaks live there. They are savages, cannibals. Some work has been done there by German missionaries the last few years, and, I hear, with good results. When Brother Munson and I started on our trip to go around this island to Singapore, we had planned to visit ~~Bottak~~ Bottakland; but we found that the difficulties were very great; that it would be a very expensive trip, and that it would take much time, hindering us a great deal on the remainder of our journey by shortening our stay at other places; and so we gave it up.

Brother Munson is working in the western part of Sumatra. He is working principally among the Chinese. He has had some success. There is now a small company of Sabbath-keepers at Padang, here on the western coast; but the great mass of the people, Mohammedans, are not yet reached.

You know something about the Mohammedans. It is indeed a very difficult matter to carry the truth to them. Of course we know that they hate Christianity, and they hate it with a deadly hatred. It was on that island, the northern part of Sumatra, where Mahammedanism first gained a foothold in this part of the world, in the thirteenth century. We saw the very first place where the Arabian Mohammedans began their first work in the island, a work that eventually spread over the entire group.

HWR.

91.

Apr:5.

EHG. 8pm.

Now we feel as tho these Mohammedans should have something done for them. The British and Foreign Bible Society have agents in that part of the world. They have a building in Singapore, and they have agents in Batavia and Java, I expected to have met one of them--I have some correspondence with him--and have been sending him literature; in fact, I did it at his request. And in different parts of the East India group these Bible agents are trying to get the scriptures in among the Mahommedans, of that group, and tho they have had very little success so far in making converts, yet they placed the Bible in their hands. Now I feel as tho we ought to have carefully prepared literature for them: we believe something can be accomplished. We have laborers in the Western part of Sumatra, and they say that the Mahommedans there believe that the time is coming in the near future when the Turkish power will have to leave Europe, and they believe that they are going, just as we believe, to Jerusalem; and then they believe that ~~Exert~~ the end of the world is coming, and that Christ is coming again. I dont know how they received this truth. You have probably all read Brother Jones' tract in which he stated that he learned when in Turkey, that ^{In} the Turks have such a view as that. ~~From~~ a letter that I have from Brther Munson he referred to that fact. He said he had the tract translated into the Malayan language; he said that as it was in the Romanized Malgy it had not had a large circulation, yet he said that he was getting another out edition in the

Arabian characters . When the Mahomedans came from Arabia, to that part of the world, they brought the Arabian characters and they have been used ever since; till lately; ~~these was not~~ they are used now; but the Roman characters are also used. ~~ing but the Roman characters.~~

And he said he believed that when they had these things in their own language, so that they could read them, they would listen to those things with interest, because they were believers that the Lord is coming again.

I will spend a few minutes more and then I will stop. The south Malay peninsula is coming under British control very rapidly in fact the whole of it, with the exception of ~~the city of~~ Jahore, is practically under British control. They are building a railroad there. While I was at Singapore, I was the guest of a leading man there, and I visited him one evening, and he told me they were projecting a railroad right up through Burmah into India, and were also planning to run a line of steamers to Port Darwin. That gives the opportunity to send the truth all through that part of the world. We have one Sabbath-keeper at Penang, a beautiful little place in English territory, and a few years ago Brother Myers from Burmah went down there to Singapore, and canvassed for some of our books, and among these was "Great Controversy". He sold one to an Eurasian lady in Penang and she soon after accepted the truth. She was keeping the Sabbath, when I was there. When I was in Singapore, I became acquainted with a young Hindoo doctor, who was staying at the same boarding place that I was , and we came together soon after

our arrival there and he was on his way to North Borneo, and he became very much interested in what I told him of our health work. He was able to speak three Hindoo languages, besides the Portugese, and English. And when he left he took with him a number of our publications. I have had ~~a~~ communications from him since he became interested in health work, and I wrote Dr. Kellogg asking him to send him some health literature, and he has done so. The last letter I received from him said he was entirely pleased with the work they have been doing in North Borneo. And he hoped that some time he could be connected with our work. I do not know whether he will ever accept the truth ~~for~~ notbut I was very glad to know him. He gave us the name of a lady, a physician, who lived in Ceylon which was the place where he came from, saying that he would like us to send her some literature, so when I came home I ~~have~~ heard he is sending out literature to these different places, and corresponding with that lady in Ceylon.

I have been able while I was there and since I have returned to put literature among the people, all through East India group of Borneo, in the Celebes, in Java, in Sumatra, and in the Molucca islands. There are many interesting things I could tell you about, the health work and how that is received. The United States consul at Singapore, ~~the honorable man~~ said in his talk with me about it, that he used our health foods freely.

Another Consul is also using our health foods made here in Battle Creek. One evening I was the guest at his house, and instead of setting out wine as they always do, he set before us unfermented grape juice, made here in Battle Creek, Michigan. So we find many who are interested in these things ~~with~~ in Singapore, which is a sort of hub for all that part of the world and in other parts of the East India group. All those countries need the principles of the third angel's message, and I believe consecrated workers will be able to take them there.

Now I am going to stop. I have taken more time than I should but I hope you will study these fields, for if there is any place in the world that needs ~~the~~ our prayers it is the people in that benighted land. The great mass of the people are either Mohammedans or Pagans, not savages, like these in New Guinea. You see Chinese joss-houses, Mohammedan mosques, and Hindoo pagodas on every side, and they need your prayers and your sympathies, they need the light of the true gospel, or they will go ruin. May God help us to take it to them is my prayer.
