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IN THE UNITED STATES PATENT AND TRADEMARK OFFICE
BEFORE THE TRADEMARK TRIAL AND APPEAL BOARD

Proceeding	92065178
Party	Defendant The General Conference Corporation of Seventh-day Adventists
Correspondence Address	BASSAM N IBRAHIM BUCHANAN INGERSOLL & ROONEY PC 1737 KING STREET, SUITE 500 ALEXANDRIA, VA 22314-1404 UNITED STATES SaundersA@gc.adventist.org, bassam.ibrahim@bipc.com 703-836-6620
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Signature	/Bryce J. Maynard/
Date	02/20/2020
Attachments	20200210 Declaration of Clinton Wahlen.pdf(68094 bytes) Exhibit 1_Part1.pdf(5117292 bytes) Exhibit 1_Part2.pdf(1839424 bytes)

**IN THE UNITED STATES PATENT AND TRADEMARK OFFICE
BEFORE THE TRADEMARK TRIAL AND APPEAL BOARD**

PHILANTHROPIST.COM, INC.,

Petitioner,

v.

GENERAL CONFERENCE CORPORATION OF
SEVENTH-DAY ADVENTISTS,

Registrant.

Cancellation No. 92065178 (Parent)
Cancellation No. 92065255

TESTIMONY DECLARATION OF CLINTON WAHLEN

I, Clinton Wahlen, being hereby warned that willful false statements and the like so made are punishable by fine or imprisonment, or both, under Section 1001 of Title 18 of the United States Code and that such willful false statements may jeopardize the validity of this document, declare as follows:

1. I am an associate director at the Biblical Research Institute at the General Conference of Seventh-day Adventists.
2. In 2018, I was asked to provide an expert opinion regarding the meaning of the term “Adventist” based upon my study of the origins of the Seventh-day Adventist Church and the review of certain Church publications as set forth in my expert report.
3. Attached as Exhibit 1 is a true and correct copy of my expert report, dated July, 16, 2018, along with copies of the appendices attached thereto (collectively, the “Expert Report”). I stand by the statements and opinions contained therein.
4. I submit this declaration and the attached Expert Report to set forth my trial testimony on behalf of Registrant GENERAL CONFERENCE CORPORATION OF SEVENTH-DAY ADVENTISTS in connection with the above-captioned cancellation proceeding.

5. The statements set forth herein and in the accompanying Expert Report are based upon my personal knowledge and expert opinion. I declare under the penalty of perjury pursuant to the laws of the United States, that all statements made herein of my own knowledge are true and all statements made herein on information and belief are believed to be true.

Executed:

2.10.2020

A handwritten signature in cursive script, appearing to read "Clinton Wahlen", written over a horizontal line.

Clinton Wahlen
Biblical Research Institute

CERTIFICATE OF SERVICE

I hereby certify that a true copy of the foregoing **TESTIMONY DECLARATION OF CLINTON WAHLEN** was served this 20th day of February 2020 by electronic mail on:

Eve J. Brown
Barton Gilman LLP
One Financial Plaza, 18th Floor
Providence, RI 02903
ebrown@bglaw.com

/Soenya Randolph/
Soenya Randolph

Exhibit 1

**IN THE UNITED STATES PATENT AND TRADEMARK OFFICE
BEFORE THE TRADEMARK TRIAL AND APPEAL BOARD**

PHILANTHROPIST.COM, INC.,

Petitioner,

v.

GENERAL CONFERENCE CORPORATION
OF SEVENTH-DAY ADVENTISTS,

Registrant.

Cancellation No. 92065178

REGISTRANT'S EXPERT REPORT: Clinton Wahlen, Ph.D.

1. I am an Associate Director at the Biblical Research Institute at the General Conference of Seventh-day Adventists. I have held this position for approximately 10 years. My full Curriculum Vitae, which describes my current position, education, languages, credentials, denominational service, professional affiliations and publications, is attached. I have not previously testified as an expert in a court proceeding.
2. My expertise includes the areas of theology and church history, with over 40 years' specialized study of Seventh-day Adventist origins and the American religious community during the nineteenth century.
3. The basis for my opinion set forth herein is my study of the origins of the Seventh-day Adventist Church and my review of Church publications, including *The Advent Review and Sabbath Herald*, *Adventist World*, and *The Sabbath in Scripture and History*, as well as additional relevant documents. I am not receiving any compensation for my report or testimony in this case.

Opinion as to Registrant's ADVENTIST Mark

4. The term “Adventist” is used to refer to members of the Seventh-day Adventist Church. The Seventh-day Adventist Church is a Protestant Christian denomination distinguished by its belief in the imminent Second Coming of Jesus Christ and related Bible teachings designed to prepare people for that event, including observance of the Sabbath. The global ministry of the Seventh-day Adventist Church is coordinated and governed by the General Conference Corporation of Seventh-day Adventists, the Registrant in this case (hereinafter referred to as “Registrant” or “the GCCSDA”). The GCCSDA currently oversees a global membership of over 80,000 churches, with over 20 million members.¹

5. The Seventh-day Adventist Church has its roots in the “Millerite” movement, a religious movement that became popular in the United States in the late 1830s and early 1840s. The movement was named after William Miller, a lay preacher who spread the message that Christ’s Second Advent was imminent and that it would be a literal, visible event and would precede Christ’s millennial reign. Miller concluded from his study of the Bible prophecies that Christ would return sometime between March 21, 1843 and March 21, 1844.

6. When March of 1844 passed without the Second Coming having occurred, the Millerites experienced their first disappointment. This led, however, to renewed Bible study and a more energetic Millerite movement in the summer and fall of 1844. A Millerite named Samuel S. Snow arrived at the view that Christ would come on the Jewish Day of Atonement (the tenth day of the seventh month of the Jewish calendar). Thus, during the summer, the “Seventh-Month” movement swept through the Millerite ranks and many looked for Christ’s coming on October 22, 1844, including William Miller himself.

¹ As of December 31, 2016 for church membership and December 31, 2015 for number of churches, the latest statistics available, <http://documents.adventistarchives.org/Statistics/ASR/ASR2017.pdf> (accessed June 27, 2018).

6. The October 22, 1844 date passed uneventfully, to the disappointment of the Millerites. This became known as the “Great Disappointment.” After the Great Disappointment, many Millerites abandoned the idea of predicting a specific date on which Christ would return or left the movement altogether. By December of 1849 the Millerite movement had fragmented into several splinter groups and efforts toward permanent organization diminished. However, the members of these groups still believed in the imminent return of Christ.
7. During the period 1844 to 1860, the members of the religious group who shared a belief in the second coming of Christ and the continuing obligation of Christians to observe the seventh-day Sabbath had no common name but were referred to themselves in a variety of ways, including the “Church of God” (probably the most common), the “shut-door sabbatarians” and the “scattered remnant.” They were also referred to as “Sabbath keepers,” since many former Millerites and others who believed in the Second Coming of Christ also believed that Saturday should be observed as the Sabbath.
8. Two of the leaders of the post-Millerite sabbatarian movement, James and Ellen White, began publishing a periodical under the name *The Present Truth* in July of 1849. This publication was succeeded by *The Advent Review* in August, 1850, and the *Second Advent Review and Sabbath Herald* (hereinafter the “*Review and Herald*”) in November of 1850. This journal is still published today as the *Adventist Review*.
9. Through its articles, letters from readers, and news reports, the *Review and Herald* reveals what these Sabbath keepers thought and, how they referred to themselves during the period 1844 to 1860. These records show that prior to October 1860, “Adventist” was not used as the name of any specific congregation or church, nor was it commonly used to refer to individuals or groups who shared a belief in the imminent second coming of Jesus Christ. In the sixteen-year period between 1844 and 1860, the term “Adventist” or “Adventists” was used only

seven times in the *Review and Herald* to refer to individuals or groups who shared these beliefs. In contrast, the term “Church of God” was used 78 times, while “Sabbath keepers” or variations thereof (such as “Sabbath keeping advent believers” and “those who keep the Sabbath”) were used 24 times.

10. These early publications show that, prior to 1860, the term “Adventist” was not a commonly used term to refer to sabbatarians who shared a common belief system, nor was it used as the name for any specific churches or congregations of believers.

11. The first permanent church of Sabbath keepers came into being in Washington, New Hampshire in the early spring of 1844.² However, it was not until May 1860 in Parksville, Michigan, that the first local Sabbath-keeping group signed articles of association. It took the name “Parkville Church of Christ’s Second Advent.” Several months later, a Fairfield, Iowa congregation named itself “The church of the living God.” Other local congregations of believers also selected their own names. Thus, prior to 1860, individual Sabbath-keeping churches were arbitrarily selecting names for themselves or were unnamed. None of these churches used “Adventist” in their name.

12. Throughout the first half of 1860, debate over establishing a formal church structure increased. On September 29, 1860, James White, one of the leaders of the Sabbath-keeping movement, called delegates from several states to Battle Creek, Michigan for a conference to establish a formal church structure. These delegates spent a significant portion of the conference discussing whether to adopt a formal name, and if so, what name to choose. Some delegates feared that choosing a name would make them just “another denomination;” however, pragmatic considerations, including the importance of group cohesion, dictated the selection and use of a

² Raymond F. Cottrell, “The Sabbath in the New World,” in *The Sabbath in Scripture and History*, ed. Kenneth A. Strand (Washington, D.C.: Review and Herald, 1982), p. 247.

name to secure a recognized and unified group identity. On October 1, 1860, these delegates chose the name "Seventh-day Adventists."³

13. In May of 1863, a larger conference was held in Battle Creek, Michigan, attended by delegates from all American states with Seventh-day Adventist congregations. The delegates from this conference formed the General Conference of Seventh-day Adventists on May 21, 1863, thus marking the official beginning of the Seventh-day Adventist Church as a single, unified body with an interdependent and representative church structure, consisting of churches governed by state conferences, which were governed by the General Conference.⁴ The name "Adventist" began to be used at this time to identify members of the Church, since this term would distinctively "mark" believers as belonging to the Church. This same organization has continued without interruption to the present, the primary difference being that, due to substantial growth over the years, another layer of organization, union conferences, was added in 1901 so that the General Conference of Seventh-day Adventists now has representatives for its regular, biannual executive committees and its (presently quinquennial) General Conference sessions, not only from local churches and conferences, but also from union conferences (or their equivalent).⁵

14. There is no evidence of any use of the name "Adventist" or any other name containing "Adventist" by any other Sabbatarian congregation prior to the establishment of the Seventh-day Adventist Church in 1863 and its selection of "Adventist" as the term to identify its members.

³ *The Advent Review and Sabbath Herald*, Oct. 23, 1860, p. 179.

⁴ *The Advent Review and Sabbath Herald*, May 26, 1863, pp. 204-205. The GCCSDA was officially organized in 1887 to conduct the legal business of the General Conference (see *General Conference Daily Bulletin*, February 17, 1899, p. 9).

⁵ See *General Conference Bulletin*, April 10, 1901, p. 170; *General Conference Bulletin*, April 11, 1901, 185-189; *General Conference Bulletin*, April 12, 1901, 201-207; *General Conference Bulletin*, April 15, 1901, 225-229; *General Conference Bulletin*, April 18, 1901, 311-312; *General Conference Bulletin*, April 22, 1901, 378-379 (GC Constitution); *General Conference Bulletin*, April 24, 1901, 443-444. Divisions of the General Conference, presently numbering thirteen, were instituted later over a period of years and represent the General Conference in their territories.

Furthermore, prior to 1863, “Adventist” was not used as the name of any distinctive belief system or any organized religion. While there may have been a few references to individuals who believed in the imminent coming of Christ as “Adventists” prior to 1863, these references were minimal and were greatly outweighed by references to these believers as “Sabbath keepers” or members of the “Church of God.” Therefore, Registrant’s ADVENTIST Mark was not “generic” at the time it was adopted by Registrant in 1863.

15. The Seventh-day Adventist Church has long held and continues to hold a biblically-based belief that the Church is a unified, integral body of believers in which every part worldwide acts in consultation and harmony with all the other parts, acknowledging Christ as the Head, who through His Spirit is at work in the body as a whole. This doctrine is included in the foundational statement of the Seventh-day Adventist Church’s Fundamental Beliefs, numbers 12 (“The Church”), 13 (“The Remnant and Its Mission”), and 14 (“Unity in the Body of Christ”).⁶ The Church believes therefore that a person is not an “Adventist” unless they are a member of a church which is a part of the General Conference and the GCCSDA through its constituent lower-level church organizations.

16. The term “Adventist” rightfully designates only members of the Seventh-day Adventist Church. While there are other churches and religious groups that share a belief in the imminent Second Coming of Christ, these groups generally have names that do not contain “Adventist,” for example “Advent Christian Church,” “Church of God (Seventh Day),” and “Christadelphians.” The members of these groups do not refer to themselves as “Adventists.”

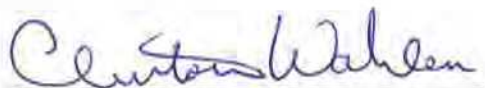
17. Other than the Seventh-day Adventist Church, the only churches with names containing “Adventist” are a few tiny denominations that split off from the Seventh-day Adventist Church

⁶ 28 Fundamental Beliefs, 2015 edition, <https://www.adventist.org/fileadmin/adventist.org/files/articles/official-statements/28Beliefs-Web.pdf> (accessed June 27, 2018).

in recent years. The membership of these denominations is miniscule and is dwarfed by the Church's 20 million members.

18. It is my expert opinion that Registrant's ADVENTIST Mark is not a common name that is used to identify a category of religious believers or organizations, but rather is a term that is used exclusively to identify members of the Seventh-day Adventist Church and to distinguish them from members of other churches and organizations.

Date: 7.16.18

A handwritten signature in blue ink, appearing to read "Clinton Wahlen", written over a horizontal line.

Clinton Wahlen, Ph.D.

Curriculum Vitae

Clinton Wahlen
Curriculum Vitae (Summary)

Current Position	Associate Director, Biblical Research Institute, General Conference of SDA.
Education	PhD (New Testament), University of Cambridge, Cambridge, U.K., 2004. MDiv, Andrews University, Berrien Springs, MI, USA, 1989. BA (Theology, Computer Science), Pacific Union College, Angwin, CA, USA, 1984. Diploma, Cleveland High School, Portland, OR, USA, 1978.
Languages	English, Russian, German, reading ability: Ancient Greek, Ancient Hebrew, Latin, French.
Credentials	Ordained minister of the Seventh-day Adventist Church, Northern California Conference of SDA, 1990.
Work Experience	Associate Director, Biblical Research Institute, Silver Spring, MD, USA, 2008-present. Visiting Professor, SDA Theological Seminary, Andrews University, Berrien Springs, MI, USA, 2012-present. Editor, <i>Reflections</i> , Biblical Research Institute, 2008-2012. Professor and Chair of Biblical Studies department, Adventist International Institute of Advanced Studies, Silang, Cavite, Philippines, 2003-2008. Professor, Zaoksky Theological Seminary, Zaoksky, Russia, 1992-1998. Pastor, Northern California Conference of SDA, 1984-1991.
Professional Affiliations	Adventist Theological Society, 1988-present, currently executive secretary. St. Edmund's College, Cambridge (member), 1998-present. Society of Biblical Literature, 2001-present.
Media	BOOKS: <i>Jesus and the Impurity of Spirits in the Synoptic Gospels</i> ; <i>James</i> (ABSG); <i>What Are Human Beings That You Remember Them?</i> (editor, contributor); <i>Women's Ordination: Does It Matter?</i> (co-author); <i>The Gospel of Luke</i> (Andrews Bible Commentary, forthcoming); <i>The Gospel of Matthew</i> (Seventh-day Adventist International Bible Commentary, forthcoming). ARTICLES: essays in many scholarly books and journals, including <i>Dictionary of Jesus and the Gospels</i> (2d ed., InterVarsity Press), <i>Dictionary of the Old Testament: Wisdom, Poetry & Writings</i> (InterVarsity Press), <i>Biblical Interpretation</i> , <i>Journal of the Adventist Theological Society</i> , <i>Journal of Asia Adventist Seminary</i> , <i>New Testament Studies</i> , <i>Reflections</i> , <i>Adventist Heritage</i> ; general articles in <i>Adventist Review</i> , <i>Adventist World</i> , <i>Elder's Digest</i> , <i>Insight, Ministry</i> ; specialist interviews for Religious News Service published in the <i>Washington Post</i> , <i>USA Today</i> , and other newspapers. VIDEO: specialist interviews on 3ABN, Adventist Theological Academy, Hope Channel.
Contact	Biblical Research Institute, 12501 Old Columbia Pike, Silver Spring, MD 20904. wahlenc@gc.adventist.org; 1.301.680.6793 (office); 1.301.680.6788 (fax).

Exhibit 1

GENERAL STATISTICS

ACCESSIONS
(Additions to the Church by Baptism and Profession of Faith)

Table 3

Division/Attached Fields	2013	2014	2015	2016	2016 Accessions as Percent of World Total
East-Central Africa	226,537	253,764	274,011	343,365	25.31%
Euro-Asia	3,014	2,834	3,267	2,929	0.22%
Inter-American	182,893	176,860	177,490	186,594	13.76%
Inter-European	4,187	3,912	4,320	4,054	0.30%
North American	37,277	34,930	37,607	37,028	2.73%
Northern Asia-Pacific	8,229	16,846	18,910	23,377	1.72%
South American	227,461	233,481	254,768	254,857	18.79%
South Pacific	22,121	28,186	26,730	61,731	4.55%
Southern Africa-Indian Ocean	219,705	238,420	270,664	278,070	20.50%
Southern Asia	31,067	27,483	32,541	24,358	1.80%
Southern Asia-Pacific	80,827	95,224*	97,894	82,149	6.06%
Trans-European	2,095	2,364	2,723	2,104	0.15%
West-Central Africa	45,611	52,997*	59,756	55,624	4.10%
Attached to the General Conf:					
Middle East and North Africa Un	139	158	173	182	0.01%
Israel Field	49	47	26	54	0.00%
Totals	1,091,222	1,167,506*	1,260,880	1,356,476	100.00%

Note—Beginning with 2015, accessions also include the “adjustments added” column. *Revised.

CHURCH MEMBERSHIP BY WORLD DIVISIONS

Table 4

Division/Attached Fields	2012	2013	2014	2015	2016
East-Central Africa	2,820,485	2,856,708	3,046,313	3,225,454	3,502,462
Euro-Asia	119,629	116,013	114,879	113,367	111,531
Inter-American	3,635,833	3,686,255	3,608,385	3,615,558	3,726,421
Inter-European	177,874	178,199	178,460	178,831	178,339
North American	1,166,854	1,184,395	1,201,366	1,218,397	1,237,004
Northern Asia-Pacific	672,887	679,907	688,106	703,034	719,766
South American	2,159,368	2,263,194	2,329,245	2,410,578	2,479,452
South Pacific	401,549	420,962	429,136	445,590	490,294
Southern Africa-Indian Ocean	3,009,605	3,167,259	3,346,372	3,614,069	3,747,573
Southern Asia	1,547,323	1,510,326	1,527,238	1,559,039	1,580,614
Southern Asia-Pacific	1,216,369	1,222,546	1,285,083*	1,369,478	1,418,551
Trans-European	83,734	84,428	85,081	86,384	87,193
West-Central Africa	866,254	769,607	635,064*	683,318	725,045
Attached to the General Conf:					
Middle East and North Africa Un	3,210	3,151	3,423	3,644	3,782
Israel Field	717	795	831	700	752
Totals	17,881,491	18,143,745	18,478,982*	19,126,438	20,008,779

*Revised.

GENERAL SURVEY OF ORGANIZATIONS

Table 5

Year	Union Conferences and Missions	Local Conferences and Missions	Churches	Primary Schools	Institutions	Total Organizations
1863	6	125	1			132
1870	11	179	2			192
1880	32	840	5			677
1890	42	1,016	15			1,073
1900	87	1,892	220	65		2,266
1910	23	193	2,769	594	188	3,767
1920	46	301	4,541	966	183	6,037
1930	71	430	6,741	2,077	399	9,718
1940	69	330	8,924	2,752	521	12,596
1950	80	370	10,237	4,277	521	15,485
1960	74	356	12,975	4,463	678	18,546
1970	75	379	16,505	4,045	927	21,931
1980	80	377	21,555	4,127	1,451	27,590
1990	87	451	31,654	4,267	1,632	38,091
2000	92	489	48,987	4,809	2,072	56,449
2010	119	585	70,188	5,813	2,648	79,353
2012	124	601	74,299	5,714	2,841	83,579
2013	132	626	76,364	5,371	2,935	85,428
2014	132	632*	78,810	5,332	3,289	88,195*
2015	135	655	81,552	5,705	3,363	91,410

Note—As of 2008, ‘Unions of Churches’ are being counted as unions, no longer as local conferences.

*Revised.

SUMMARY OF INSTITUTIONS

Table 6

Year	Tertiary Inst., Wkr. Tr. Inst., and Sec. Schools	Food Industries	Hospitals and Sanitariums	Nrsng/Pet. Orphngs/ Children's Homes	Clinics and Dispensaries	Media Centers	Publishing Houses and Branches	Totals
1900	25		27				13	65
1920	97		33		8		45	183
1930	201	25	51		55		67	399
1940	251	29	90		68		83	521
1950	283	32	106		57		43	521
1960	370	26	108	30	102		42	678
1970	512	27	139	49	152		48	927
1980	882	20	153	80	266		50	1,451
1990	995	28	154	71	322	4	58	1,632
2000	1,255	28	174	158	393	9	56	2,072*
2010	1,993	20	173	168	216	14	63	2,648*
2012	2,128	21	175	170	269	14	63	2,841*
2013	2,208	21	173	160	294	15	63	2,935*
2014	2,460	22	175	169	385	15	62	3,289*
2015	2,503	19	180	142	441	16	61	3,353*

*Includes Adventist Risk Mgmt., Inc., which achieved General Conference Institutional status in 1996.

TITHE AND OFFERINGS 2015*

Table 7

Tithe and Offerings	Amount	Percent of Total	Per Capita
	US\$		US\$
Tithe	2,284,438,954	70.6%	125.74
World Mission Fund, Including Sabbath School	85,820,894	2.7%	4.72
Other General Conference Funds	19,704,809	0.6%	1.08
Intradivision Funds	78,522,518	2.4%	4.21
Ingathering Funds	8,550,494	0.3%	0.47
Local Church Funds	760,377,165	23.5%	41.85
World Totals 2015	3,235,414,834	100.0%	178.08
World Totals 2014	3,487,242,983		
Decrease for 2015	(251,828,149)		
Percentage of Decrease	-7.2%		

*These funds do not include relief contributions.

TITHE AND OFFERINGS

Showing Percentages of Total

Table 8

Year	Tithe	World Mission Including Sabbath School, Other General Conference, and Ingathering Funds	Intradivision and Local Church Funds	Total Tithe and Offerings
	US\$	US\$	US\$	US\$
1863	8,000	100.0%		8,000
1870	21,822	86.0%	3,553	25,375
1880	61,857	91.2%	5,944	67,801
1890	225,434	78.6%	61,431	286,865
1900	510,259	77.1%	151,710	661,969
1910	1,338,690	60.2%	458,944	2,223,768
1920	7,195,463	60.7%	3,251,550	11,854,404
1930	6,230,362	51.4%	4,020,398	12,112,809
1940	8,071,654	58.7%	3,827,536	14,226,329
1950	27,728,250	60.4%	9,998,658	45,908,057
1960	59,132,241	59.2%	16,729,087	99,902,355
1970	124,046,447	58.7%	27,222,200	211,181,658
1980	398,880,407	62.1%	72,119,040	842,444,216
1990	659,924,400	65.2%	78,048,177	1,011,715,372
2000	1,093,239,507	65.8%	82,324,122	1,662,602,192
2010	2,037,618,294	70.2%	119,394,827	2,900,945,610
2012	2,314,826,002	70.7%	132,387,405	3,276,600,259
2013	2,396,813,329	71.4%	133,468,766	3,354,863,946
2014	2,455,475,981	70.4%	125,517,556	3,487,242,983
2015	2,284,438,954	70.6%	114,076,197	3,235,414,834
Grand Totals 153 Years	45,617,038,756		4,105,253,539	87,937,097,497
Percent of Grand Totals	67.1%	6.0%	26.8%	100.0%
Total Tithe and Offerings Per Capita 2015				\$178.08

Exhibit 2

First Sabbatarian Adventists

The 1843 session of the General Conference of Seventh Day Baptists appointed November 1 of that year as a day of fasting and prayer for the proclamation of the Sabbath truth. A year later the 1844 session (September 11 to 15) rejoiced in an unprecedented, "deeper and wider-spread" interest in the Sabbath and in the accession of converts to the Sabbath, "including several ministers."¹⁰ Among these converts were Frederick Wheeler, a Methodist-Adventist minister whose circuit included the Washington, New Hampshire, Christian church, and several members of his congregation. Two editorials in the Millerite paper *The Midnight Cry* (September 5 and 12, 1844) noted that "many persons have their minds deeply exercised respecting a supposed obligation to observe the seventh day," and mentioned the Seventh Day Baptist agitation of the issue. "We love the seventh-day brethren and sisters," the editor said, "but we think they are trying to mend the old broken Jewish yoke, and putting it on their necks."²⁰ Nothing was to be permitted to distract attention from the anticipated return of Christ in only a few weeks.

Conducting the communion service one Sunday morning early in 1844, Frederick Wheeler, the Methodist-Adventist minister of the Washington, New Hampshire, Christian church, stressed the importance of obeying God's commandments. Present was a middle-aged woman, Mrs. Rachel Oakes, a Seventh Day Baptist, who later married Nathan Preston. In a subsequent conversation with Pastor Wheeler she witnessed to her belief in the seventh day of the week as the Bible Sabbath, with the result that a few weeks later, in March, he kept his first Sabbath and preached a sermon on the subject. By early 1845 many of his Washington parishioners, including several members of the Farnsworth family, had begun keeping the Sabbath, and eventually Rachel Preston became an Adventist.²¹ Frederick Wheeler was thus the first Adventist to observe the Sabbath, and she the first Sabbathkeeper to become an Adventist. These Sabbathkeeping Adventists in Washington became the first Sabbatarian Adventist congregation, and eventually purchased the church building.²²

During the years prior to 1844, many Seventh Day Baptists had listened approvingly to the Millerite proclamation of an imminent Advent, and sought to share with the Adventists their own conviction with respect to the Sabbath. One such Seventh Day Baptist, who had listened to the Advent Message in 1844 but did not accept it until October, 1851, was Roswell F. Cottrell, of Mill Grove in western New York. He had always "believed in the personal appearing of Christ," which he believed "was near," as he later wrote James White, a founder of the Seventh-day Adventist Church. But being deeply committed to the seventh-day Sabbath, Cottrell "saw the proclaimers of the Advent in darkness in regard to the commandments of God, and bowing to an institution of Papacy." It was the discovery of a group of Sabbathkeeping Adventists, through *The Second Advent Review and Sabbath Herald* early in its first year of publication (1850-1851), that led him to unite with the Adventists.²³ Many other Seventh Day Baptists, such as W. A. Spicer, later followed his example, often doubtless for the same reason.²⁴

Seventh Day Baptists could not conscientiously unite with Sundaykeepers, and the Millerite leaders, on their part, resented any diversion of attention from the Advent to the Sabbath, which to them was an unimportant side issue. Thus relatively few Seventh Day Baptists became Millerite Adventists, or vice versa.²⁵

Exhibit 3

ADVENT REVIEW,

AND SABBATH HERALD.

"Here is the Patience of the Saints; Here are they that keep the Commandments of God, and the Faith of Jesus."

VOL XVI.

BATTLE CREEK, MICH., THIRD-DAY, OCTOBER 23, 1860.

No. 23.

The Advent Review and Sabbath Herald is published weekly, at One Dollar a Volume of 26 Nos. in advance

J. P. KELLOGG, CHURCHES SMITH AND D. H. PALMER, Publishing Committee.
Uriah Smith, Resident Editor. J. N. Andrews, James White, J. H. Waggoner, R. F. Cottrell and Stephen Pierce, Corresponding Editors.
62- Address REVIEW AND HERALD Battle Creek, Mich.

THE UNSEEN BATTLE-FIELD.

THERE is an unseen battle-field,
In every human breast,
Where two opposing forces meet,
And where they seldom rest.

That field is veiled from mortal sight;
'Tis only seen by One,
Who knows alone where victory lies,
Whom each day's fight is done.

One army clusters strong and fierce,—
Their chief of demon form;
His brow is like the thunder cloud,
His voice the hursting storm.

His captains—Pride, and Lust, and Hate,
Whole troops watch night and day;
Swift to detect the weakest point,
And thirsting for the prey.

Contending with this mighty force,
Is but a little band;
Yet there, with an unquailing front,
Those warriors firmly stand!

Their leader is of Godlike form,
Of countenance serene;
And glowing on his naked breast
A naked cross is seen.

His captains—Faith, and Hope, and Love,
Point to that wondrous sign;
And gazing on it, all receive
Strength from a source divine.

They feel it speaks a glorious truth—
A truth as great as sure;
But, to be victors, they must learn
To love, confide, endure.

That faith sublime, in wildest strife,
Imparts a holy calm;
For every deadly blow a shield,
For every wound a balm.

And when they win the battle-field,
Past toil is quite forgot;
The place where carnage once had reigned,
Becomes a hallowed spot:

A spot where flowers of joy and peace
Spring from the fertile sod,
And breathe the perfume of their praise,
On every breeze, to God.

BUSINESS PROCEEDINGS OF B. C. CONFERENCE.

(Concluded.)

BRO. ANDREWS. If it be in order, I would move that the former vote be rescinded, not that I disapprove of the vote, but to give the brethren opportunity to further consider upon it.

This motion was carried, and the vote on the first item rescinded. The first item was then read again, and its adoption moved and seconded, whereupon Bro. White remarked:—

This is just what I have been pleading for the last six months. I have not done it that the Ad-

vent Sabbath-keepers might become a popular people, but it is the necessities of the cause which have driven me to make the propositions that I have. I need not repeat them. In my travels east and west I find many people who are very aged or infirm, who have a few hundreds or thousands, and have no heirs. They wish this property to go to the cause of God, but do not feel at liberty to have it pass out of their hands while living; and it would be a great relief to them to make a will to a Publishing Association of this people, so that if they should be suddenly taken away, it could be secured to the cause. This is one reason for the adoption of the item before us. Again I have become satisfied that the REVIEW should not be the individual property of any one man or number of men. One great reason for this is, the enemy is always ready to attack us, and no matter how pure the motives of those may be who are carrying on the publishing department, there are enough to stir up jealousy and evil surmising. Our present arrangement, so far as it has advanced, contains nothing particularly legal. I have been placed by the Publishing Committee, as Publishing Agent, and the business having been done in my name, I am the only one that the law would recognize as the owner of the property there. I am anxious to place this in the hands of the church. But this they cannot receive without some simple organization. The committee could not receive it from me. If they did, as things now stand, it would be their own individual property. I object to holding this property in the manner in which I do hold it. Again, I see no difficulty in the way of the action we here propose. I find nothing in the blessed Bible, opposed to the item that has been read before us. I find nothing in that Book opposed to an organization, sufficient to hold the property of the church. But perhaps some may not be satisfied with my position when I say that I find nothing opposed to these things in the Bible; perhaps they would call upon me to bring forth scriptures that would plainly teach such an organization. But I do not understand that that is required of me, occupying the position that I do, from the fact that the Bible does not enter into all our duties. We are commanded in the Bible to let our light shine; and this is plainly our duty; but we are not told just how we shall do this. All who are here this evening believe that it is right to pitch our tent from place to place; but the Bible says nothing about it. We believe it is right to publish books and papers; but the Bible says nothing about that; it only says, "let your light shine;" and we are left to the exercise of our own judgment to carry out this into all its particulars. Therefore I adopted this rule: That all means are proper and right, which in our judgment will be for the advancement of the cause of truth, unless we have Bible to oppose them. Occupying this position, I feel perfectly justified in calling upon my brethren to bring forward their plain texts in opposition, if they have any; but when they call upon me for my texts to support my position, they ask more than can justly be required of me. This rule will not work both ways, because the Bible does not en-

ter into all the minutia of advancing the cause of truth.

BRO. WAGGONER. I have but a word to say. I would choose not to speak on the subject at all; but the Conference is aware, by my expression, that my feelings have been against any organization whatever of a legal nature; and the difficulty in my mind has been the objection that I have presented to the plan proposed in this Conference, that there was a seeming difficulty in disconnecting the legal holding of property, from the legal organization of the church. The committee have taken this into consideration, and have endeavored to make a schedule which would be free from that objection: and I think they have succeeded. Upon the plan we have proposed to the Conference, I see no difficulty, and shall therefore vote for the adoption of the first item.

BRO. POOLE. Who is this association to be subject to, provided they prove recreant to their trust?

BRO. ANDREWS. It is understood on the plan we have proposed, that the present body of brethren, shall select the first seven, or whatever number may be chosen instead of seven, men of integrity, and in whom we have the fullest confidence, and that these men shall apply to the legislature of Michigan, for an act under which they can hold the REVIEW Office; and that this association, thus formed, can admit into itself, the whole body of the brethren, or as many as choose to enter into it on the condition there proposed. In this way all the friends of the cause may have a direct voice in the control of the matter. And this association, composed of as many as are interested to join in it, may elect their officers in any manner that may be designated. This is not a legal church organization, but a legal business association to which all can be connected who are interested in the matter.

Satisfaction expressed by the inquirer.

BRO. ANDREWS. I hope our brethren who have any objections to this plan, will consider that now is the proper time to state them, as we want to pass over this as soon as all is said that need be on the subject.

BRO. SPERRY. I would say with Bro. Waggoner, that all this has been going right contrary to my feelings; but I would not wish to have feelings govern me in my judgment. And if the cause has arrived to that state and condition that something must be done of this kind, I do not see anything else that can be done but that which has been proposed. And if, as Bro. White has remarked, the progress of the cause has increased his cares and burdens, and if a new order of things would better advance the cause, this is what I would go for with all my heart. I am thankful for the good spirit that seems to pervade this meeting thus far; and I feel willing to lay all my feelings and opinions on the altar, assured that every good idea will be restored to me again; and all that is wrong I want taken away. The feeling is abroad that this act will conflict with our former teaching; and if a little explanation could be given on this point I should like it much. If we have preached and published wrong ideas, I am as willing as any one to be corrected.

designated by their locality I should like it better, or, as the church worshipping on the seventh day in such and such places.

BRO. WURTE. This is a point in which I am extremely interested. I do not see how we can get along without some name. If we do not take one, we shall have a variety applied to us. And it is not possible for us to hold property without a name. The law specifies upon this point. As to being reckoned a part of Babylon, I have preached considerable about Babylon, but never found any fault with them because they have a name. I see nothing unscriptural in their having a name. But it is objected that we shall be classed among the denominations. We are classed with them already, and I do not know that we can prevent it, unless we disband and scatter, and give up the thing altogether.

BRO. CORNELL. There are three churches in Iowa, waiting to go forward immediately to build meeting-houses; but they are waiting the action of this Conference. Something should be done; it is expected. When the brethren speak of our going into Babylon because of the name, it seems to me they lose sight of the aid and assistance that God has given us as a people. The commandments of God and the faith of Jesus, is a distinguishing feature between us and the other denominations; and so sure as they are Babylon, and in the enemy's hand, the enemy will stir them up to war against us. It looks to me too that the gifts of the church are lost sight of, and are not held in so important a light as they should be, if we give way to so much fear of our becoming Babylon merely by adopting a name. There is confusion in the names already chosen; and if something is not done here, churches will go on choosing different names still. A general name will bring us into unity and not confusion.

BRO. BUTLER. The objections which formerly had weight upon my mind, do not now have the weight they had. I think they may be surmounted. What do we profess to be here? Is it not a fact that we profess to be, and are striving to be, that lively material that the apostle speaks of, striving to be built up a holy temple, &c. This being the fact, what does the Lord himself, the great Framer and Deviser of this building, declare it to be? This same building is declared to be the church of God. If God has named us as parents have a right to name their children, does it not denote a lack of modesty to try to slip out and take no name, or another?

The discussion on this subject was prolonged till eleven o'clock when it was *Voted*, To adjourn one hour.

FIFTH SESSION.

Monday, October 1, 1860.

Meeting opened by prayer by Bro. White and the Chairman. The question again brought before the meeting, "Shall we adopt some name?" Some who had previously been averse to such a step, here signified their change of opinion, and their readiness to co-operate with their brethren in this course.

BRO. SPERRY. It looks to me that it is perfectly right and pleasing to the Lord, if we are not in harmony on this subject, to talk the matter over in the Spirit of the Lord. I have this confidence in the Spirit of the Lord that it will lead us into the same mind and judgment. And these brethren that can see the matter clearly, are prepared to enlighten us who cannot see it so plainly. I believe that when we touch the right thing, and move in harmony with the Spirit of God, his blessing will follow our action. My mind was enlightened somewhat this forenoon in regard to it. My prejudices have been great; but in order to get light, I wish to lay my prejudices on the subject on the altar. I hope we shall not be hasty in the matter, but help each other on these points as we did last night. I believe God will give wisdom. I understand that at some time God's people will have a name; for John saw them having their Father's name on their foreheads.

BRO. BELDEN. Going without a name, would, in my opinion, be like publishing books without titles, or sending out a paper without a heading.

Bro. White followed with remarks apologizing for some of his brethren who seemed to be afraid of a name. He had been in the same position once. In times past when we were comparatively few, he did not see the necessity of any such steps. But now large bodies of intelligent brethren are being raised up, and without some regulation of this kind will be thrown into confusion. He then gave a review of the past, mentioning the opposition which had been manifested by some all the way along, first against publishing a paper, then against issuing pamphlets, then against having an office, then against the sale of publications, then against church order, then against having a power press. It had been hard to bring the minds of some of the brethren to the necessity of these things; but they had all been essential to the prosperity of the cause. He thought the opposition to the steps here proposed of the same nature precisely.

The question, Shall we adopt a name was then called for. The motion was put and carried. None dissented, though a few declined to vote.

Bro. Ingraham remarked that though he did not feel perfectly clear, he was so far inclined to the position taken; that if compelled to vote, he should vote in favor of a name.

Having voted to adopt a name, the discussion now turned on what that name should be. The name Church of God was proposed and zealously advocated by some. It was objected that that name was already in use by some denominations, and on this account, was indefinite, besides having to the world an appearance of presumption. Bro. White remarked that the name taken should be one which would be the least objectionable to the world at large. The name Seventh-day Adventists, was proposed as a simple name and one expressive of our faith and position. After some further remarks, Bro. Hewitt offered the following resolution:—

Resolved, That we take the name of Seventh-day Adventists.

This resolution was freely discussed, but was finally withdrawn to make room for the following from Bro. Poole:—

Resolved, That we call ourselves Seventh-day Adventists.

After a somewhat lengthy discussion, the question was called for, and the resolution adopted, Bro. Butler dissenting, and Bro. Lawrence, Sperry, Andrews and Ingraham not voting. On explanation that this resolution had reference only to those present, Bro. Sperry gave his vote in favor of the resolution, and Bro. Andrews signified his assent, to the same.

Moved by Bro. Hull that we recommend the name we have chosen to the churches generally.—*Carried*, Bro. Butler dissenting.

Moved, That the proceedings of this meeting be published in the *Advent Review*.—*Carried*.

Moved, To adjourn, *sine die*.—*Carried*.

JOSEPH BATES, Chairman.
URIAH SMITH, Secretary.

A SIGNIFICANT DREAM.

THIS dream relates to an old lady who was possessed by very pious, but, like thousands in the church, for many years allowed her devotions to her pipe to exceed her devotions to God. She was more sure not to forget her vows to this carnal appetite, than not to forget her closet for prayer. One night she dreamed of an aerial flight to the regions of the spirit-world, where not only her eyes could feast on the beauties of elysian fields, but where she could converse with perfected spirits. She asked one of these to go and look for her name in the book of life. He complied; but at length returned with a sad countenance, saying it was not there. Again she besought him to go and search more thoroughly. After a more lengthy examination, he returned without finding it. She wept bitterly, and could not rest till a third search should be made. AF-

ter a long and anxious absence, the messenger returned with a brightened countenance, saying that it had, after great labor, been found; but that so deep was the covering which years of tobacco smoke had laid over it, it was with great difficulty that it could be discerned.

She awoke and found herself prostrated with weeping. It is not for me to say whether there was, or was not any divine instruction in this dream; but it produced in the old lady repentance, and a pious resolution henceforward to give unto God, not a divided, but, a whole heart,—to cast the idol at her feet, and lay no more of her time, money, nor vital energies upon its unholy altar.

REMARKS ON SCRIPTURE.

"I wrote unto the church; but Diotrophes, who loveth to have the pre-eminence among them, receiveth us not. Wherefore, if I come, I will remember the deeds that he doeth, prating against us with malicious words; and not content therewith, neither doth he receive the brethren, and forbiddeth them that would, and casteth them out of the church." 1 John iii, 8-10.

FREE VERSION.

I have written to the church of which you are a member—what I have written is intended for them; but Diotrophes, who loves to put himself forward as a leader among them, does not receive us in a friendly manner for which, if I come, I will remember his conduct; (with the authority which the Lord Jesus has given me for edification and not for destruction); for he keeps talking about us with injurious words; and not content with this, neither does he give a friendly reception to the brethren, and hinders those who are willing to treat them kindly, and sends them away from the church to seek some place where they can preach the gospel without molestation.

Of Diotrophes we know nothing more than we are here told. Nor are we informed what injurious things he said against the apostles and the other brethren. But he no doubt had specious pretences for his conduct. He did not think they were preachers of the right stamp; and he would have it supposed that it was for the truth's sake that he received them coldly. Or he opposed them because they dared to have an opinion of their own different from his, which they could not possibly have if they were sound and orthodox. Or he would insinuate that John was his rival, and that he and those he sent wished to put him down. He thought it every way fitting that those who came to preach near where he was, and where he had done and was doing so much good, should fall in behind him, and work under him. If he took it into his head that some more distant brother was his rival, and would not be governed by his opinions, he would try if he could not think of some friend in that brother's neighborhood, to whom he would write a friendly, flattering letter, taking care to drop some hints prejudicial to the brother, which his special friend was expected to use in the proper way. Thus he would keep himself and others around him perpetually in hot water. When he got rid of one associate with whom he was constantly quarreling, he would soon find another; for he would be all the time watching his brethren.

So the preachers of the gospel chose to go elsewhere, in order that they might serve God in the gospel of his Son in peace. They would likely have gone to some other denomination, had there been different denominations in the church in that day.—*Preacher and Presbyterian.*

THERE is not a spider hanging on the king's wall but hath its errand; there is not a nettle that groweth in the corner of the church-yard but hath its purpose; there is not a single insect fluttering in the breeze but accomplisheth some divine decree; and I will never have it that God created any man, especially any Christian man, to be a blank, and to be a nothing.—*Spurgeon.*

Exhibit 4

THE REVIEW AND HERALD.

"Sanctify them through thy truth: thy word is truth."

BATTLE CREEK, MICH., THIRD-DAY, MAY 26, 1866.

JAMES WHITE, EDITOR.

The Conference.

THE business proceedings of the Conference just held in Battle Creek, are given in other columns of this paper. But perhaps a few words concerning the meeting from a different point of view from that occupied in the record of its business proceedings may be of interest to the readers of the Review. Taking a general view of this meeting as a religious gathering, we hardly know what feature of the joyful occasion to notice first. We can say to the readers of the Review, Think of everything good that has been written of every previous meeting, and apply it to this. All this would be true, and more than this. Perhaps no previous meeting that we have ever enjoyed, was characterized by such unity of feeling and harmony of sentiment. In all the important steps taken at this Conference, in the organization of a General Conference, and the further perfecting of State Conferences, defining the authority of each, and the important duties belonging to their various officers, there was not a dissenting voice, and we may reasonably doubt if there was even a dissenting thought. Such union, on such points, affords the strongest grounds of hope for the immediate advancement of the cause, and its future glorious prosperity and triumph.

The majority of those present from any considerable distance were the delegates from the different churches in this State, and from abroad, and were consequently those whose hearts were all aglow with love for the glorious present truth. Their happy and hopeful countenances, and cordial greetings, as they arrived from their various, and in many instances far distant, localities, are among the pleasant scenes which it is not for the pen to attempt to portray. The pilgrim heart enjoys them intensely here, and through them faith points forward to the greater, more glorious, and eternal meeting in the Kingdom of God, of which these are but a faint emblem.

On Friday the Michigan tent was erected on the green a few rods from the Office, as it was evident that the numbers who would be present on Sabbath and first-day could not even find standing-room in our house of worship. Six discourses were delivered, and two social meetings were held in the tent. A tent nearly full of Sabbath-keepers on the Sabbath, intently absorbed in listening to the proclamation of the great truths of our present position, was a cheering sight. Evenings, and on first-day, a good attendance of friends from the immediate neighborhood furnished as large a congregation as could be comfortably entertained in the tent. There were in all eight stirring and instructive discourses delivered, one each by Bro. White, Sanborn, Snook, and Loughborough, and two each by Bro. Andrews and Hull. At the close of the forenoon discourse on first-day, we had an interesting season of baptism, in which eight signified their faith in the burial and resurrection of their Lord.

The influence of this meeting cannot fail to be good. We are certain that those who were present, as they look back upon the occasion, will not be able to discover an unpleasant feature. And as they separated to go to their homes, courage and good cheer seemed to be the unanimous feeling. v. s.

Lessons for Bible Students.

LESSON XIV.

(History of the Sabbath, pp. 166-178.)

Since the death of the Redeemer, how does the law of God stand with reference to his people? Did the apostolic church sacredly regard the Sabbath, as well as other precepts of the moral law? What are some of the facts which prove this? Besides these facts what have we? In the history of the primitive church we have several important references to the Sabbath, what is the first of these?

In Paul's address on this occasion what language does he use?

At the conclusion of Paul's discourse, what request did the Gentiles make?

What does this text show is meant in the book of Acts by the term Sabbath?

How long after the resurrection, was this discourse given?

What is the date of Luke's record?

Had Paul or Luke at that time any knowledge of the change of the Sabbath?

If the Sabbath had been changed, what should Paul have said upon this occasion?

Was this second meeting of Paul's on the Sabbath, out of regard to the Jews; and if not, why?

What does this text prove in regard to the knowledge of the Sabbath by the Gentiles?

Several years after this, a council of apostles was held at Jerusalem; what was the question under consideration?

Was there any dispute at this time relative to the Sabbath?

If Paul had taught the Gentiles to neglect the Sabbath, would not those who brought up the question of circumcision, have brought up that of the Sabbath still more earnestly?

The observance of the law of Moses was under consideration in this assembly; is the law of Moses the ten commandments?

Several decisive facts prove this: first, what does Peter call the code under consideration?

But how does James speak of the ten commandments? Second, the assembly having decided against the law

of Moses, how does James, a member of this body, some years afterward, speak of the ten commandments?

Third, of what law was circumcision a part?

Fourth, are the precepts still declared to be obligatory, properly either of the ten commandments?

What were those precepts?

Are not the first and last of these, the second and seventh of the ten commandments?

If the authority of the ten commandments was under consideration in this council, from what did the apostles release the Gentiles?

What then may be said of those who represent that the Gentiles were released from the Sabbath by this assembly?

And what is proved by the fact that this question did not come before the apostles on this occasion?

Was the Sabbath referred to in this assembly, and how?

What is proved by the language of James concerning the Sabbath in this meeting?

What does Luke say of the Sabbath, in recording Paul's visit to Philippi?

Of whom does this assembly appear to have been composed, Jews or Gentiles?

With whom then, did the church of the Philippians originate?

Paul, having come to Thessalonica, what did he do there Sabbath days?

What texts show Paul's manner in this respect?

Note, p. 172.

With whom does the Thessalonian church appear to have originated?

What language did Paul afterward address to them?

What does this language prove?

To what other churches was this church an example?

Paul afterward came to Corinth; how did he spend his Sabbaths there?

How is it shown that the first members of the Corinthian church were Sabbath-keepers?

What can be said of the first churches founded in the land of Judea?

How did nearly all the churches founded outside of the land of Judea, begin?

Who were incorporated among these?

What were these Gentiles at the time of their conversion?

What is shown by the language of James to have been the character of the apostolic churches?

In a letter to the Corinthians Paul is supposed to contribute a fifth pillar to the first-day temple; what is it, and in what chapter and verse found?

What is the argument from this text in behalf of the first-day Sabbath?

Upon what expression do these inferences rest?

What do these words ordain?

How is this expression translated in Greenfield's Greek Lexicon?

How in the Latin versions, the Vulgate, and that of Castellio?

How by the three French translations of Martin, Osterwald, and De Saoy?

How by the German of Luther?

How by the Dutch, Italian, Spanish, Portuguese, and Swedish translations?

Give Dr. Bloomfield's note on the original.

How does the Douay Bible render it?

How is it given in Beza's Latin version?

How by the Syriac?

What eminent first-day writer in his Sabbath Manual denies all this, and claims that this expression does not mean laying by at home?

In his Notes on the New Testament, what testimony does this same writer bear?

The Corinthian church, being, as we have seen, a Sabbath-keeping church, could this text have suggested to them the idea of a change of the Sabbath?

In how many other scriptures does Paul even mention the first day of the week?

How long after the alleged change of the Sabbath was this written?

Does Paul here apply any title of sacredness to the first day of the week?

What other point is also worthy of notice in this connection?

To what days of the week only, are the duties here enjoined, appropriate?

Report of General Conference of Seventh-day Adventists.

THE General Conference of S. D. Adventists convened according to appointment at Battle Creek, Mich., May 20, at 6 o'clock P. M. The meeting was temporarily organized by choosing J. M. Aldrich, chairman, and U. Smith, secretary. The Conference was then opened by singing the hymn on page 233, and prayer by Bro. Snook. A committee to receive and judge of the credentials of delegates being called for, it was

Voted, That we have a committee of three on credentials.

The following brethren were thereupon chosen as that committee: Eld. J. N. Loughborough, of Mich., C. O. Taylor, of N. Y., and Isaac Sanborn, of Wis.

The remainder of this session was occupied in the presentation of credentials to the committee, and the meeting adjourned to the following morning, May 21, at 9 o'clock.

In the morning session, the committee announced the following brethren as the duly elected delegates from their respective States: From New York, Bro. J. N. Andrews, N. Fuller, C. O. Taylor, and J. M. Aldrich. From Ohio, I. N. Van Gorder. From Michigan, the ministers present from that State, namely, Bro. White, Bates, Waggoner, Byington, Loughborough, Hull, Cornell, and Lawrence, with a lay representation of Bro. James Harvey, of North Liberty, Ind., and Wm. S. Higley, jr., of Lapeer, Mich. From Wisconsin, Isaac Sanborn. From Iowa, Bro. B. F. Snook, and W. H. Brinkerhoff. From Minnesota, Washington Morse.

The report of the committee was accepted.

Voted, That Bro. H. F. Baker be received as an additional delegate from Ohio.

The following brethren were then appointed a committee to draft a constitution and by-laws for the government of this Conference: Bro. J. N. Andrews, N. Fuller, I. Sanborn, W. Morse, H. F. Baker, B. F. Snook, J. H. Waggoner, and J. N. Loughborough. After due deliberation the committee presented the following constitution for the consideration of the Conference:

CONSTITUTION OF GENERAL CONFERENCE.

For the purpose of securing unity and efficiency in labor, and promoting the general interests of the cause of present truth, and of perfecting the organization of

the Seventh-day Adventists, we, the delegates from the several State Conferences, hereby proceed to organize a General Conference, and adopt the following constitution for the government thereof:

Article I. This Conference shall be called the General Conference of Seventh-day Adventists.

Art. II. The officers of this Conference shall be a President, Secretary, Treasurer, and an Executive Committee of three, of whom the President shall be one.

Art. III. The duties of the President and Secretary shall be such respectively as usually pertain to those offices.

Art. IV. It shall be the duty of the Treasurer to receive and disburse means under the direction of the Executive Committee, and keep an account of the same, and make a full report thereof to the regular meetings of the Conference.

Art. V. Section 1. It shall be the duty of the Executive Committee to take the general supervision of all ministerial labor, and see that the same is properly distributed; and they shall take the special supervision of all missionary labor, and as a missionary board shall have the power to decide where such labor is needed, and who shall go as missionaries to perform the same.

Sec. 2. Means for missionary operations may be received by donation from State Conferences, churches, or individuals; and the Committee are authorized to call for means when needed.

Sec. 3. When any State Conference desires ministerial labor from a minister not a resident within the bounds of such Conference, their request shall be made to the General Conference Executive Committee, and ministers sent by said Committee shall be considered under the jurisdiction of the Conf. Committee of such State. *Provided*, 1. That if such minister consider the State Committee inefficient, or their action so far wrong as to render his labor ineffectual, he may appeal to the General Conference Executive Committee; *Provided*, 2. That if such State Committee consider such minister inefficient they may appeal to the General Conference Committee, who shall decide on the matter of complaint, and take such action as they may think proper.

Art. VI. Each State Conference shall be entitled to one delegate in the General Conference, and one additional delegate for every twenty delegates in the State Conference, such delegates to the General Conference to be chosen by the State Conferences or their Committees; *Provided*, That the delegates to such State Conferences be elected according to the following ratio, to wit: Each church to the number of twenty members or under shall be entitled to one delegate, and one delegate for every additional fifteen members.

Art. VII. The officers shall hold their offices for the term of one year, and shall be elected at the regular meetings of the Conference.

Art. VIII. Sec. 1. The regular meetings of the Conference shall be held annually, and the time and place of holding the same shall be determined by the Executive Committee, by whom due notice thereof shall be given through the Review.

Sec. 2. Special meetings may be called at the option of the Committee.

Art. IX. This constitution may be altered or amended by a two-third's vote of the delegates present at any regular meeting; *Provided*, That any proposed amendment shall be communicated to the Executive Committee, and notice thereof given by them in their call for the meeting of the Conference.

The report was accepted and the committee discharged.

The Conference then took up the reported constitution item by item, for consideration and discussion, which resulted in its entire adoption.

The Conference being now ready for a permanent organization, it was

Voted, That a committee of three be appointed to nominate officers to act under the constitution already adopted.

Bro. Wm. S. Higley, Jas. Harvey, and B. F. Snook, were appointed as that committee.

Adjourned to 1 o'clock P. M.

Afternoon session. Prayer by Bro. Cornell. The committee on nominations reported as follows: For

President, James White. Secretary, Uriah Smith. Treasurer, E. S. Walker. Executive Committee, James White, John Byington, J. N. Loughborough.

Report accepted and Committee discharged.

On motion the Conference proceeded to vote on the nominations presented. Bro. White was unanimously chosen President, but declined to serve. After a considerable time spent in discussion, the brethren urging reasons why he should accept the position, and he why he should not, his resignation was finally accepted, and Eld. John Byington elected as President in his stead. The nominations for Secretary and Treasurer were then ratified. J. N. Andrews and G. W. Amadon were chosen as the remaining members of the Executive Committee. On motion of Bro. Loughborough it was

Voted, That, as one object of the General Conference is to secure uniformity of action throughout all the States, a committee of five be appointed to draw up a constitution for State Conferences, to be recommended to the brethren in the different States, that there may be uniformity in the matter of State Conferences. The following brethren were then chosen as that committee: Bro. Sanborn, of Wis., Brinkerhoff, of Iowa, Aldrich, of N. Y., Loughborough, of Michigan, and Morse, of Minnesota. On motion of Bro. Waggoner it was

Voted, That this Conference recommend to the Publishing Association to publish a new prophetic chart.

Voted, That we recommend to the Publishing Association to publish a chart of the ten commandments, suitable for public lectures.

The next business brought before the Conference was the matter which the Battle Creek Church at a special meeting, March 29, 1868, as reported in the Review, No. 18, voted to lay before the General Conference, in relation to the charges and reports that are in circulation concerning Eld. James White. As no one had reported any grievances pertaining to the subject in hand, according to the request in the Review, the committee could only report that fact to the Conference, and place in its hands the more than three-score and ten fervent testimonials which have been received on the other side, with the recommendation that, as it seemed that no one dared appear, to sustain the aforesaid reports, some action be taken by this Conference to show the falsity of these reports, and vindicate before the world the character and course of Bro. White. On this matter the following resolutions were adopted:

Resolved, That the committee employed by the Battle Creek church, be empowered to act further in this matter in behalf of this Conference, and prepare for publication a record of the action of the Battle Creek church relative to the accusations against Bro. James White, and the substance of the responses received.

Resolved, That this committee shall invite, through the Review, further responses on this subject, for the space of two months.

Adjourned to evening after the Sabbath, at half-past seven.

Met again according to adjournment. Prayer by Bro. Andrews. The committee appointed to draft a constitution for State Conferences, reported through its chairman, J. N. Loughborough, the form of a constitution for the consideration of the Conference. This was examined item by item, and after full discussion it was

Voted, That this Conference recommend the following form of constitution to the different State Conferences:

CONSTITUTION FOR STATE CONFERENCES.

Whereas, We have before us the great work of disseminating light upon the commandments of God, the faith of Jesus, and the truths connected with the third angel's message; and

Whereas, Order, union, and concentration of action in the dissemination of these truths is of the utmost importance, therefore

Resolved, That we adopt the following constitution, as recommended by the General Conference of Seventh-day Adventists, assembled at Battle Creek, Mich., May 20, 1868.

Art. I. Sec. 1. This Conference shall be known as the ——— Conference of Seventh-day Adventists, and shall be composed of all ministers in good standing and delegates from organized churches within its limits.

Art. II. Sec. 1. The officers of this Conference shall be a President, Secretary, Treasurer, and an Executive Committee of three, of whom the President shall be one; and they shall be elected annually.

Sec. 2. The duties of the President and Secretary shall be such as usually pertain to those offices respectively.

Sec. 3. It shall be the duty of the Treasurer to keep an account of the receipts and disbursements of the Conference funds,—to pay out the same under the directions of the Executive Committee, and to make an annual report thereof at the regular meetings of the Conference.

Sec. 4. It shall be the duty of the Executive Committee to appoint through the Review the time and place of the annual Conference, and to call special Conferences, whenever in their judgment it may be needful so to do; to call on the churches and scattered brethren for means when needed, and to disburse the same; to take the general supervision of all tent operations, and property belonging to the Conference; to audit and settle accounts with ministers and others in the employ of the Conference, and to exercise a general watch-care over all matters pertaining to the interests of the cause within the bounds of the Conference.

Art. III. Sec. 1. Conference funds shall be raised from the proceeds of 'Systematic Benevolence, and by gifts and donations.

Sec. 2. We recommend that all churches belonging to this Conference adopt the plan of Systematic Benevolence on the titling principle, as set forth on the first page of our S. B. books.

Sec. 3. The churches and scattered brethren within the bounds of this Conference will be expected to pledge to the Executive Committee the amount that they will give each month during the Conference year, for the support of the ministers and tent operations, and for such other purposes as may be necessary for the advancement of the cause; said sums to be paid to the Treasurer monthly, when convenient so to do; or at the commencement of every quarter; viz., on the first of April, July, October, and January; except when it be preferable to give it, or a portion of it, directly to preachers who labor among them.

Sec. 4. The churches will be expected to make a report to the Secretary at the end of each quarter, of the amount they have sent to the Treasurer, or paid to preachers, during such quarter.

Sec. 5. It shall be the duty of ministers to report to the Secretary at the end of each quarter the amount they have received and expended during such quarter, and at the end of each year they shall make a written report to the regular meetings of the Conference of the entire amount of their receipts and expenditures during such Conference year.

Art. IV. Sec. 1. When any church or scattered brethren wish ministerial labor in their vicinity, their call shall be made to the Executive Committee.

Sec. 2. It shall be the duty of the churches in this Conference to send a written report to the regular meetings of the Conference of their standing, their losses, and additions during the year, also the yearly amount of their a. n. fund.

Art. V. Sec. 1. It shall be the duty of the Conference to determine who are the approved ministers within the bounds thereof, to grant suitable credentials to the same at each regular meeting; and during the interval of such meeting the Executive Committee shall perform such duties.

Sec. 2. Those who feel it their duty to improve their gifts as messengers or preachers, shall first lay their exercises of mind before the Conference Committee, to receive a license from them, if the Committee consider them qualified.

Art. VI. Sec. 1. It shall be the duty of the ministers of this Conference to make a written report to each annual meeting thereof, of their labors each week during the Conference year.

Art. VII. Sec. 1. The delegates to this Conference shall be elected according to the following ratio: Each church to the number of twenty members or under shall be entitled to one delegate, and one delegate for every additional fifteen members.

Sec. 2. In cases all the delegates to which any church is entitled do not attend the Conference, the

The Daily Bulletin

Of the General Conference

"Bless the Lord, O my soul: and all that is within me, bless his holy name." Ps. 103: 1.

Thirty-third Session.
SOUTH LANCASTER, MASS.

WORCESTER, MASS., FRIDAY, FEBRUARY 17, 1899.

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TO-DAY'S ANNOUNCEMENTS.

Committee on Plans and Resolutions
meets at 11:45 A. M.

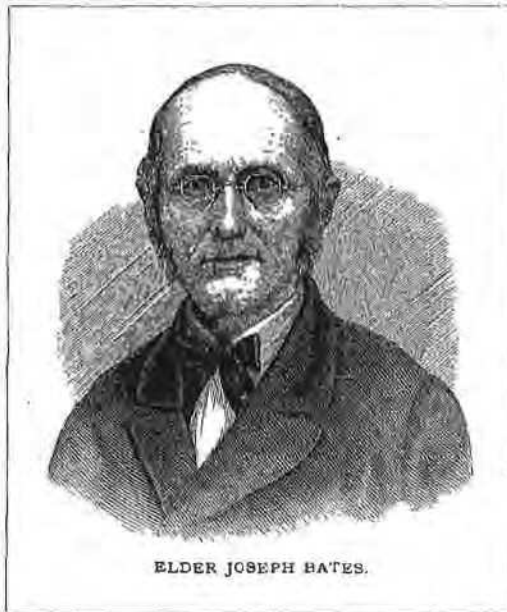
There can be no better vehicle of truth through literature than the *Signs of the Times*. The recommendation of the superintendent of District 2, for a special effort to circulate this paper in the cities and towns of the South, should not pass unheeded. Much attention has already been given to medical missionary work in those parts, and this has prepared the way for the reception of the more definite and practical parts of the message,—the commandments of God, and the faith of Jesus. We do well to keep all branches of the work moving along with equal pace.

The report from District 3 will repay diligent study by all the workers in that field. By this it will readily be seen what parts of the work are lagging; and the receptive laborer may gather suggestions which will prompt him in his future efforts throughout the churches. It is not the most cheering report which shows that, while the churches have had large additions of members, there are fewer subscribers to the church paper than before; or that during one of the most prosperous years known, the amount of tithes paid per capita was materially less than formerly. There are several valuable pointers in the report. Do not fail to get them for future reference.

The comparison of population and church membership between Eastern and Western districts, as arranged in the report from District 1, is worthy of study. All may not agree with the conclusions

the superintendent has drawn from his figures, but certainly it would seem that his statements and appeals should weigh in the considerations of the Distributing Committee. The questions he propounds in the closing part of his report should also have serious consideration.

Much interest attaches to the report from District 6, from the fact that it includes all that part of the country permeated with Mormonism. The American Baptist Home Mission Society has published some facts concerning these people, which are here reproduced, and illustrated by the picture on page 17, kindly furnished by the *Union Gospel News*, published in Cleveland, Ohio:—



ELDER JOSEPH BATES.

In Utah there are 240,000 people, 200,000 of whom are Mormons. In spite of all efforts to the contrary, the Mormon religion is steadily advancing; and as shown by the tentacles of the octopus in the engraving, it has spread over large portions of Idaho, Arizona, Wyoming, Colorado, New Mexico, and Nevada. It has 2,000 missionaries, in Europe and America, and 60,000 converts are said to have been added to its ranks within a year. Bible truth should be so zealously propagated in District 6 as to counteract the baneful effects of polygamous Mormonism.

OUR PIONEER EVANGELIST.

Near the close of the year 1844, immediately following the great disappointment of the Advent believers in not meeting their expected Lord, Mrs. Rachel D. Preston, a Seventh-day Baptist of New York State, went on a visit to Washington, New Hampshire. There she came in

contact with a company of Second Advent believers, and sympathized with their views of the Lord's near coming. They, in turn, received from her the doctrine of the seventh-day Sabbath, and thus was formed the first company of Seventh-day Adventists, about forty in number. Among these, two ministers—J. B. Cook, and T. M. Probst—received the Sabbath and began its proclamation. They soon gave it up, however, while under trial; but before doing so they imparted their views to Elder Joseph Bates, who, in turn, gave the same to Elder White and his wife. From the preaching of these three, the message soon spread far and near.

Elder Bates was a man of the old school, tried and true. He was born of

GENERAL CONFERENCE PROCEEDINGS.

Address of the President of the General Conference Association—Discussion—The Financing and Management of Schools.

THIRD MEETING, THURSDAY, 9:30 A. M., FEBRUARY 18.

This meeting was called to order at 9:30 A. M. Devotional exercises were led by Elder E. J. Waggoner. The minutes of the previous day's proceedings were read and approved. The consideration of General Conference Association business was then introduced by the address of the president, which follows:—

It is thought that perhaps we had better give a brief outline of the General Conference Association, so that our people may become familiar with it, and understand the work that it is carrying. The General Conference Association, familiarly known as the "G. C. A.," is a legal corporation, yet it is identical in its work with the General Conference. It is the business agent of the General Conference, and holds the titles of all property that comes to the General Conference, and looks after the business part of the work of the General Conference. The General Conference itself is not a Corporation. It is simply a religious organization. The General Conference Association is the General Conference corporation, or business agent, and is recognized in law as such, and can do business, institute suits, be sued, etc., like any legal body.

This association was organized in 1887, and adopted a constitution, which was amended in 1889; and it is acting at the present time under its amended charter. It is incorporated under the laws of the State of Michigan, having a special act of the legislature for that purpose.

It was originally designed that this corporation should hold the title to all property, and carry on whatever business should come to it. Later, it began to enlarge and branch out, until it reached out in many directions, even beyond the highest anticipations of those who brought it into existence. We find that along in 1893-95 it began to assume larger proportions, holding titles to property in all parts of the world, getting a large control of the publishing work, directing sanitariums in various parts of the country and taking an active and aggressive part in the foreign mission work. In fact, nearly the whole work of the denomination was carried on under the name of the General Conference Association. All the funds of the denomination that came into the treasury in a general way were entered upon the books of the association. At that time there was but one set of books, known as the books of the G. C. A. All the money received for foreign mission work, the tithes to the General Conference, and all gifts, bequests, and legacies of every description were entered upon the books of the G.

Exhibit 5

meeting in which to perfect the several organizations?

J. H. Morrison: The way this first recommendation reads does not seem to me to be very clear. I would therefore offer the following as an amendment to the first recommendation: "That the delegates from the several General Conference districts be asked to go forward in the perfecting of plans for the organization of District Union Conferences as rapidly as possible during this session of the General Conference."

H. W. Cottrell: I second the motion to amend.

The question was put, and the amendment carried, after which the first recommendation, as amended, passed unanimously.

The Chair: The Secretary will read the second recommendation.

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

W. C. White: We know you will each wish to frame constitutions which suit the peculiar requirements of your local field. It is also true that you will wish to have these constitutions as uniform as possible without destroying their effectiveness.

The question of the adoption of the second paragraph was called, and the paragraph adopted unanimously.

The Chair: The Secretary will read the second recommendation.

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

The question of adoption was called, and this paragraph carried unanimously.

The Chair: The Secretary will read the fourth recommendation.

"4. That in framing constitutions and working plans for these Union Conferences, provision be made for the use by the district organizations that are strong financially, of such parts of their income only as are necessary for the administration of the District Union Conference, and that the balance be forwarded to the General Conference for the maintenance of its administration, and to assist weaker Conferences and missions."

Questions as to the meaning of certain parts of this recommendation were asked by Elders C. McReynolds, J. H. Morrison, J. M. Rees, C. W. Flaiz, and

Watson Ziegler, which were answered by those having the matter in charge.

The question was called for.

The Chair: The question is called for. All in favor of adopting the fourth paragraph of this report, manifest it by saying, Aye; contrary, No. It is unanimously carried.

The Chair: The report of the Committee on Finance is before you. [Slips bearing this report were distributed to the delegates. The report follows.]

Your Committee on the More Equal Distribution of Funds respectfully submits the following recommendations:—

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

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

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

"4. We recommend that our Conferences everywhere be urged to adopt and further develop the *ten-cent-a-week-plan* for the support of our foreign work, as inaugurated by the Foreign Mission Board last year.

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

SIGNED.

L. H. EVANS, DR. J. C. OTTOSEN,
W. C. WHITE, N. P. NELSON,
L. R. CONRADI, J. D. GOWELL,
C. W. FLAIZ, R. A. UNDERWOOD,
P. T. MAGAN, *Secretary*."

The Chair: What is the pleasure of the Conference on this report?

W. T. Knox: I move that we adopt the report.

J. H. Morrison: I second the motion.

The Chair: The Secretary will read the first item.

The Secretary [reading]: "1. We recommend to our Conferences, as far as they are able and consider that it would

be a blessing to do so, to pay a second tithe to the general cause for its mission work."

The Chair: This paragraph is now before you for consideration. What is your pleasure?

S. H. Lane: I think it is very fortunate indeed that the recommendation refers to the Conference, and not to the Conference Committee. The fact is, and I think we all recognize it, that the more thoroughly a Conference Committee keeps in touch with the people of the Conference, the more successful will that Committee be.

R. A. Underwood: I also am glad that it refers to the people; but there is another thought I would like to call attention to. As expressed in the proverb, "Like priest, like people." So if the laborers as well as the Conference Committee in each Conference will throw their influence strongly in favor of sending away more of our funds, and reaching out into these destitute fields, the people will all say, Amen.

The vote on the first recommendation was called, and the question carried unanimously.

The Chair: The secretary will read the second paragraph.

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

M. Mackintosh: I am glad to have the privilege of speaking in favor of this recommendation. I am heartily in favor of it. I believe that what we need is less machinery and a clear-cut connection with all our laborers in the field. But let us give the people a direct connection with the men that we have sent out to other fields, and God will bless in it, and the work will go forward more rapidly.

G. G. Rupert: There is one point in this recommendation that I am interested in, not so much in the machinery part, but the expression of the recommendation itself, that we furnish laborers to foreign fields, and I do not want this Conference to lose sight of it. We want to see this truth taken out of these old Conferences, and put into new fields. I believe the machinery part of it will adjust itself sooner or later; but we want the *spirit* of the message, and we want to sacrifice in our Conferences for the

THE GENERAL CONFERENCE BULLETIN

THIRTY-FOURTH SESSION

VOL. IV.

BATTLE CREEK, MICH., FIRST QUARTER, APRIL 11, 1901. EXTRA No. 8.

THE GENERAL CONFERENCE BULLETIN

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BATTLE CREEK, MICH., FIRST QUARTER, 1901.

THE organization of the Southern Union Conference was completed the 9th inst. The constitution as adopted is found on page 132 of the BULLETIN. The officers so far elected are as follows: President, R. M. Kilgore; Secretary and Treasurer, I. A. Ford. Members of Executive Committee: Irvin Keck, W. J. Stone, Smith Sharp, S. M. Jacobs, and J. E. White.

"THE command, 'Be ye therefore perfect, even as your Father which is in heaven is perfect,' would never have been given if every provision had not been made whereby we could obey the requirement,—be as perfect in our sphere as God is in his."

"MAN is too often placed where God should be; man is praised and exalted until he loses sight of his dependence upon divine power; and in order to save him from ruin, God is compelled to let him see his own weakness, by withdrawing, in a great measure, the Holy Spirit from him."

GENERAL CONFERENCE PROCEEDINGS.

Tenth Meeting, April 10, 10:30 A. M.

G. A. IRWIN in the chair. After the opening hymn, Elder E. J. Waggoner led in prayer.

Elder D. T. Bourdeau took his seat with the delegates, representing the French-speaking people.

The Chair: You will notice from the BULLETIN that the Conference adjourned pending the consideration of the report. The Committee on the More Equal Distribution of Funds will be before us this morning. We have just come to No. 5. But one member of the committee who has something to say upon this recommendation, is compelled to be absent this morning, and would ask, as a favor, that the Conference defer the consideration of this number until some future meeting. Are you willing to grant the request of the member?

The request was granted.

The Chair: Are there any other committees prepared to report?

The Secretary: Brother Chairman, the Committee on Counsel met this morning, and selected the following-named persons as a nomination for a committee on the Distribution of Laborers: I. H. Evans, N. C. McClure, L. R. Conradi, G. A. Irwin, L. Johnson, I. J. Hankins, W. H. Thurston, W. C. White, H. Shultz, L. A. Hoopes, W. A. Spicer, S. F. Svensson, Dr. David Paulson, and the superintendents of the eight General Conference Districts; making a committee of twenty-one.

The Chair: You have heard the report of this large committee. What is your pleasure?

A. O. Burrill: I move that we accept it.

F. H. Westphal: I second it.

The question was called for, and carried.

The Chair: Are there other committees ready to report?

O. O. Lewis: The Committee on Education is prepared to make a partial report.

A. G. Daniells: The Committee on Organization, I think, is prepared to report. Dr. Kellogg is a member of that committee. He has a great deal on his hands to-day, and would like very much to have that report come up first for consideration.

The Chair: I presume it would make no difference to you to hold back the report. Then we will listen to the report of the Committee on Organization.

A. G. Daniells: The committee requested me to present the report. The number of recommendations starts as "five" in this report. We have presented four recommendations previously. The report is as follows:—

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

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

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

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

"9. That the Medical Missionary Board be authorized to fill any vacancy which may occur in the representation from the Medical Missionary Association.

"10. That the General Conference Committee be empowered to organize itself, and to appoint all necessary agents and committees for the conduct of its work.

The Chair: You have heard the reading of the report. What is your pleasure concerning it?

Voice: I move its adoption.

Voice: I second it.

The Chair: It has been moved and seconded that this report be adopted. It is now open for remarks.

Voice: I call for another reading of the first recommendation.

The Chair: The Secretary will read the first recommendation.

Recommendation No. 5, as printed above, was then read by the Secretary.

C. M. Christiansen: How are these representative men to be chosen?

The Chair: That will appear further on in the report. The Secretary will read the next recommendation.

The Secretary (reading): "6. That the General Conference Committee as thus constituted should take the place of all the present boards and committees, except in the case of the essential legal corporations."

A. O. Burrill: I would like to inquire if that really does away with our Foreign Mission Board?

A. G. Daniells: I will say, in answer to this, that the question of disposing of the Foreign Board was not fully discussed, and therefore no formal decision was reached by the committee. You will notice the recommendation has an exception in it—"except in the case of the essential legal corporations." The Foreign Mission Board is a legal corporation. Whether it is an *essential* corporation to the advancement of the work, is a question that the Committee on Organization has not discussed. It has talked it over a little, but it has not discussed it, or come to any vote on it, and is not prepared to make a recommendation here this morning. In its future work the committee will discuss that question, and come to some decision. It will then be reported to you. But what is true of the Foreign Mission Board is true of all these other legal corporations. Whenever it is thought by you that any legal corporation is not essential to the work, it will be recom-

mended to be discontinued, and steps will be taken to do away with it. But this recommendation does not do away with the Foreign Mission Board. It does not affect it a particle. That all depends upon the decisions to come in the future; and you will then have to say whether the Foreign Mission Board is essential or not.

J. W. Westphal: I do not know that I quite understand the meaning of that resolution. The speaker has just said that it does not affect the Foreign Mission Board a particle; but as it reads there, does it not affect the Foreign Mission Board in all its relations to the foreign mission work, outside of the legal aspect?

A. G. Daniells: In this recommendation, reference is had to the International Sabbath-school Association, the International Tract Society, and the International Religious Liberty Association; but it does not yet affect the Foreign Mission Board in any sense, so far as I understand it, and so far as it was discussed by the Committee.

C. W. Flaiz: I would like to ask if there is anything further in this recommendation that will define the prerogatives or duties of the General Conference Committee, if so elected? Will it have supervision of the foreign missionary work?

A. G. Daniells: The prerogatives are not defined.

Watson Ziegler: If I couple the thought in this with a statement made in another clause regarding the General Conference Committee being organized for the furtherance of the gospel in all parts of the field, it seems to me that it would displace the power of the Foreign Mission Board.

A. G. Daniells: So far as the Committee is concerned, we do not see how it will affect the Foreign Mission Board more than the Medical Missionary Board. Both are incorporated associations. No one sees any trouble about the Medical Association, and it seems to me we are off from the point here, because no reference is made to the Foreign Mission Board. We can all take hold of that question when it comes up. It is for you to decide, when a proposition is made to do away with the Foreign Mission Board, whether or not that is the right thing to do. That is not the question we have before us in this recommendation.

F. H. Westphal: It seems to me that when we have that wording there,—

"that the General Conference Committee as thus constituted should take the place of all the present boards and committees,"—we can not exclude the Foreign Mission Board.

A. T. Jones: It does not say the Foreign Mission Board.

A. G. Daniells: There is an exception clause—"except in the case of the essential legal corporations." The Foreign Mission Board is a legal corporation, is it not? Is it essential? We are not discussing this last point. Some other day we may discuss that.

The question being called, the next recommendation was read, as follows:—

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

The Chair: Are there any remarks on this recommendation?

A. O. Burrill: It seems that the Medical Missionary Society selects a certain number of the General Conference Committee, and the General Conference selects the rest of them. It seems as if there is no equality in that. I may not understand it.

R. A. Underwood: If I have the right idea of what follows, it seems that if any meeting of the General Conference Committee is held where important matters are to be discussed, and any of the representatives of the Medical Missionary Association are not present, their board has the power to supply representatives to complete the number. If that would be right, should not the same privilege be granted to other departments of the work?

A. G. Daniells: The point which the last speaker has raised is considered in Recommendation No. 9. Would it not be well to defer discussion on that until we come to it?

The question that was raised by Elder Burrill is with reference to the question of the Medical Missionary Association electing six members of this committee, and the question was asked: Is that a proper arrangement to make? You will

notice that Recommendation No. 8 states this: "That in choosing this General Conference Committee, the presidents of the Union Conferences be elected as members." Who elects the presidents of the Union Conferences?—The people in their respective Conferences. It seems to be the thought that the Medical Association will select six members to be on this committee, and the eight Union Conferences will select eight men to be members of the same committee. That is to say, This Conference is to recognize those presidents as members of the General Conference Committee.

G. B. Thompson: I want to say that, personally, I can not vote on such a tremendous recommendation as that, without having five minutes to think about it. I do not understand these recommendations fully; so I would like to have them printed, that I may have them before me to study for at least an hour or two, when I can vote on them more intelligently. I, therefore, move that these propositions first be printed.

A. G. Daniells: I will explain the situation in which we find ourselves: The days are packed full, and everybody is pressed with work. Yesterday we came to a general understanding on three points, but had not finished our work. We had our report, as far as we had gone, printed on little slips, which we intended to hand out; but in continuing our work last evening and this morning, we enlarged these recommendations somewhat, and this disarranged our report, which had been printed; hence we have no printed report to place before you. We are sorry for this. As there was no other special business to come, and so many were waiting for the report of this committee, and as there is a congested state of things in consequence of delay, we ventured to submit these recommendations to you. There is nothing that we wish to rush through, more than to put the Conference in a position to get along with its work.

W. W. Prescott: I do not blame the brethren for wanting this thing to be very clear. I think it due to all the brethren that the committee should say to the delegation that there is nothing hidden in this report. There is nothing aimed at except what is plain on the surface. I think that the whole body should have the benefits of some of the study which the committee has given to it, and the purpose for which I arose

was to propose that each member should have the benefit of any study that any other member has given to the question.

Here is the general principle upon which the committee acted: First, if this Conference were properly organized, so that all departments of our work were proportionately represented here, we should not bring in this report recommending that the different associations be elected a part of this committee. And that recommendation is not expected to be a permanent recommendation. When this Conference comes to recognize that the medical missionary work, as reported yesterday, is an essential organic part of the work of this message, and recognize it by giving that work its due and proper representation in this Conference, this idea will be wiped out. Therefore this recommendation was made to help this idea. This make-up of twenty-five members was reached in this way: There are now eight General Conference districts. It is recommended that the Medical Missionary Association choose six other members. That would make fourteen. It is recommended that five members of this committee be chosen with special reference to their ability to foster and develop a true evangelical spirit. That is to be the very strength of this work. These are to develop the true evangelical spirit in all departments of the work; to look after the ministry of the word, to act as teachers of the gospel in all parts of the world. That would make nineteen members. It was expected, although it is not here recommended, that the educational work would have a proper representation on the committee of those having had experience in our educational work, and that in the same way our publishing work should be represented by those who have had experience in that work. Now it seems to me that with all this representation on the board, we would have a well-balanced representative board that could carry on the work to advantage.

C. W. Flatz: I am glad for all these remarks, but I would like to study this question for myself. I believe that there is nothing hidden in this; nevertheless, I believe that this matter ought to be studied over by every delegate for himself. I therefore second the motion made by Brother Thompson.

A. G. Daniells: Is the motion to defer the consideration of the plan, or the action to be taken on it? Do you wish

to drop it all here? or would you like to go on and have the matter outlined, and then defer action until we could have it printed?

G. B. Thompson: My idea was to defer action, yet have the explanations.

The Chair: It is simply to defer action on the report until it can be printed, and be placed in the hands of the delegates.

F. D. Starr: In case new districts were organized outside the territory already organized in the District Union Conferences, how would such new districts be represented in the General Conference?

H. M. J. Richards: We want to cooperate, and in order to make this report a success, we must have time to consider it, that we may stand shoulder to shoulder in it. I am in favor of this resolution.

The question was called, and carried unanimously.

The chairman of the committee then made further explanations of the report.

A delegate: In the explanation by Professor Prescott, he did not speak of any representation for the Sabbath-school work, the tract society, or the foreign missionary work, in case the Foreign Mission Board should not go on with its work.

W. W. Prescott: That touches a principle which we ought to recognize, and so it is well the question is raised. I do not think it necessary to have an international association of some kind, and then have some member of that association placed on this committee, in order that that work may be represented on the committee. If we were rightly organized, and had been properly educated in the work, there would not be a man here who does not represent the Sabbath-school work and all other departments of the work. Every individual would be a General Conference all by himself; and then when we came together, we would be a General Conference all in ourselves, and would not have to hunt around so much for men to fill special positions.

G. G. Rupert: There has a question arisen in my mind regarding the different nationalities among us. I fear that in this present arrangement these might not be represented on that committee. They might be, but it seems to me that there might be a chance that they would not be. I believe we should be glad to have each nationality at least

represented upon the committee, and I would like to ask if that work has been provided for on the committee.

W. W. Prescott: It is provided for in the Bible. Neither barbarian, nor Scythian, bond nor free, Jew nor Greek; ye are all one in Christ Jesus. It was suggested that I ought to say a word further on the matter previously considered. It was the mind of the committee that in the appointment of the agents and committees for the conduct of the work, there should be those appointed in departmental work, as was set before us in the case of the organization of the Australasian Union Conference, who would give special study to those departments of work.

R. C. Porter: I believe that is the right principle.

A. G. Daniells: If these general associations are dropped, then the General Conference will have a Sabbath-school department. I suppose they will select the best person they can find in the denomination, to look after that line of work, the details of which must naturally be looked after to keep the work all astir. So with any other line of work that needs special attention.

G. G. Rupert: There is a point in that question I raised. We all agree that we are all one in Christ; but it seems to me, in the question of languages, that some can not properly connect themselves with these different nationalities like others of their own tongue. It seems to me that, relative to the language and their associations, that these nationalities, at least those prominently represented among us, should be represented on the committee.

A. G. Daniells: Recommendation No. 7 has just been under deliberation. No. 8 reads as follows: "That in choosing this committee, the presidents of the Union Conferences be elected as members." That has already been explained. Then that the presidents of the Union Conferences shall be members of the General Conference Committee." As long as the districts remain districts, they will be provided for in the election of the members.

F. D. Starr: I would like to repeat my question as to how new districts may be formed. How will they be represented?

A. G. Daniells: I understand that when a new district is formed, its president will be a member of the General Conference Committee. That is what this makes provision for. We have had

that to meet in Australasia. When we formed our Union Conference there, provision was made that the presidents of the State Conferences should be members of the Union Conference Committee. At that time we had but three State Conferences. Now we have five; and as the new Conferences have been organized, the provision that was made brought these new men, the presidents, right into the Union Conference Committee.

Voices: Read it again.

A. G. Daniells (reading): "That in choosing this committee, the presidents of the Union Conferences [whether two, or eight, or nine] be elected as members."

F. D. Starr: Would that enlarge the committee, make it twenty-six, twenty-seven, or more?

A. G. Daniells: We would have to adjust that, of course. Either have the committee enlarged or else have fewer other members, fewer persons of the other class; but that could be adjusted when you come to another term.

J. W. Westphal: I would like to say a word further in regard to what Elder Rupert has spoken of, and the reply that was made to him. Now I am certain that in our work we shall have to recognize conditions and circumstances.

It is true that we should be, and I trust that we all are, one in Christ; but while that is true, I believe that we should be careful not to take any step, nor do anything that would in any way help to take away that oneness; but every step that we take, everything we do, should tend in the direction of unifying the work more and more. I believe that is what we have done in recommending different institutions to be represented on the board. Now that principle holds true with reference to the other, just as well as this. And it is a fact that while we are all to represent different departments of the work, I think you will admit that an American or an Englishman who is laboring among the Germans or the Scandinavians can not represent the German or the Scandinavian work, and plan with reference to it as he could if he had someone there who understands that language to represent it.

E. J. Waggoner: I suppose it will come up further when we have the printed slips before us; but I have just been making a partial list of the different languages. We have: English, German, French, Danish, Swedish, Dutch,

Spanish, Portuguese, Russian, Italian, Hungarian, Finnish, Turkish, Armenian, Greek, Arabic, Tahitian, Kaffir, Hindustani, Polish, Persian, Bengali, Chinese, Japanese, Hawaiian, etc. And there are quite a number of other languages, into which the truth has not yet been translated, or in which we have not Sabbath-keepers. Should we have a representative of each of these tongues on the committee, we would have to enlarge it considerably. We would have several times twenty-five.

So far as some of the leading languages being represented, I think it would be impossible to select a committee of twenty-five—that is, as recommended,—to represent the work in all parts of the world, mind you,—without having every leading language that is represented in the Seventh-day Adventist denomination represented on that committee. The leading workers in different parts of the world would represent the leading languages in the country in which they labor; for they must necessarily understand the languages of these fields where they are. So the very wording of the recommendation presupposes that the thing that has been suggested should be carried out.

A. G. Daniells: The next recommendation: "That the Medical Missionary Board be authorized to fill any vacancies which may occur in the representation from the Medical Missionary Association." That is to say, we make the provision for the Medical Missionary Association to be represented. They select these men; but before we have another Conference, some of these men may die, or the Association may send all six of them out of the country, so that they would not be accessible, to act on the committee. What shall be done to fill their places? The board will select their successors, so that the representation will remain intact. The same provision is virtually made to have all the Union Conferences represented all the time. When the President of the Union Conference is called away to another field, then the board selects a successor, and that man goes on to the General Conference Committee; just the same as it is proposed to do with the medical representatives.

J. H. Morrison asked for a rereading of the last recommendation; his request was complied with by A. G. Daniells.

R. C. Porter asked for the previous recommendation to be reread.

A. G. Daniells (again reading): "That

in choosing this committee, the presidents of the Union Conferences be elected as members." I will explain the way I understand it will be done. In our Union Conference in Australasia, when the Nominating Committee brings in its reports, it reads something as follows: "That the members of the committee be the presidents of State Conferences." Then it names the remainder of the committee. So when this Nominating Committee for the General Conference shall bring in a report, it will recommend the presidents of the Union Conferences, the six members of the Medical Missionary Association, and then name the remainder. Do you get the idea? And when the vote is taken, they are elected.

C. W. Flaiz: I do not understand just how this is to work. Suppose that after the Conference adjourns, these various members of the Conference Committee depart to various parts of the field. For instance, the Union Conference presidents go to their fields, and scatter out over the world; the Medical Missionary Board send their representatives off to various parts of the world; then it becomes necessary that the committee meet together to confer with reference to matters pertaining to General Conference work. They are called together, but it is not possible for all of them to respond. Perhaps the Australasian Union Conference can not send their delegate or their representative, and these evangelistic laborers, who may be scattered in various parts of the world, can not come. Then there are portions of the Medical Missionary Board that can not be there. We understand that the Medical Missionary Board can select men to fill their vacancies by supplying the full number of six, while the rest of the members of the committee are not supplied. Is that the idea?

A. G. Daniells: I do not understand that this makes provision for the Medical Missionary Board to appoint six men to come to act upon a committee meeting. That is not the idea. The Medical Missionary Board will only appoint a successor to a man who can not reasonably be a member of the General Conference Committee.

W. C. White: I think we can understand this by considering that there is no vacancy on a committee to be supplied until the man has resigned his position. When a man goes to a field in the United States, or out of the United

States, or takes up a line of work which disqualifies him to be an efficient member, he is expected to resign, whether he be a medical missionary member, or whether he be a general member; and when he resigns, and leaves a vacancy on the committee, that vacancy must be supplied. When the vacancy is supplied, the new member occupies just the same position as the old member did. If a committee meeting is called, he attends, if he is there to act; if he does not attend, there is no provision made for alternates for any class of members, since they are all on the same footing.

R. O. Porter: I will say that the recommendation about the Medical Missionary Board was special, and the more explanation was given about it because it had not been previously recognized; and therefore this was suggested, which otherwise would come only in the constitution; but this explanation was given because this was special. That makes it clear to my mind, and perhaps it may help others.

R. A. Underwood: It seems to me, with this explanation, if it just simply said in any single term, then the Medical Missionary Association should have the same right to supply its vacancies that the General Conference has, and there would be no discussion about it at all.

A. G. Daniells: That is the aim.

R. R. Kennedy: It does seem to me that it is not necessary to discuss the matter at all, since the General Conference Committee can supply a vacancy, and will. The only point with the Medical Association is this: They understand their business, and of course they can supply the vacancies on their part of the committee more intelligently than can the general body.

The Chair: We will have the next recommendation read.

"10. That the General Conference Committee be empowered to organize itself, and to appoint all necessary agents and committees for the conduct of its work."

A. G. Daniells: "To organize itself." This, you all understand, means that this Committee will have power to appoint its officers—its chairman, its secretary, its treasurer, and other necessary secretaries and committees, to do the departmental work. This General Conference Committee can select its Sabbath-school secretary, religious liberty secretary, the field secretaries, and

whatever subcommittees it may think best to give special attention to lines of work.

H. C. Basney: Would it not be taking the power to elect the president of the General Conference out of the hands of these delegates, if this committee can elect its own chairman? If this is the way it is to be done, it appears to me as though more power will be concentrated in this committee than ever before.

S. B. Whitney: I rise to a question of privilege.

The Chair: State it.

S. B. Whitney: We have been exhorted with reference to the preciousness of our time; that each of us should be quick to hear, but slow to speak. I appreciate the interest of these brethren in these questions; but, brethren, we shall save time and labor for ourselves, if we think a little more before we speak! [Delegates: Amen! Amen!]

The Chair: The slips have been printed; and will be distributed immediately after adjournment.

Voted to adjourn. Benediction by Elder R. M. Kilgore.

G. A. IRWIN, *Chairman*.

L. A. HOOPES, *Secretary*.

MICHIGAN SANITARIUM BENEVOLENT ASSOCIATION.

Second Meeting, April 10, 3 P. M.

DR. PAULSON: Recently I have been thinking more in reference to the cleansing of the heavenly sanctuary and the cleansing of the earthly sanctuary. This truth is particularly beautiful to me. We have been urged to study the sanctuary question, and I have been trying to study it some. You know it says, "Unto twenty-three hundred days, then shall the sanctuary be cleansed." Christ is not only a minister of the sanctuary, but also of the true tabernacle, which God pitched and not man. He is ministering not only the heavenly sanctuary, but also is ministering in everyone of these earthly sanctuaries—the soul temples. 1 Cor. 6:19.

It is not a mere coincidence that when the light flashed to this people with reference to the cleansing of the heavenly sanctuary that at the same time corresponding light was flashing upon us as to how to co-operate in securing the cleansing of the earthly temple. It is not a mere coincidence, but was in the hand of God that a people should be

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GENERAL CONFERENCE BULLETIN

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BATTLE CREEK, MICH., FIRST QUARTER, 1901.

GENERAL CONFERENCE PROCEEDINGS.

Eleventh Meeting April 11, 5:30 A. M.

THE delegates of the General Conference met in the Review and Herald chapel at the early morning hour. After an earnest season of prayer, Elders J. N. Loughborough and S. N. Haskell made some remarks giving a brief review of the work of organization, and the various independent organizations in the denominations.

Before the meeting closed, the chairman introduced the matter of appointing a nominating committee, when it was voted that the delegates of the several General Conference districts, and the representatives of the Foreign Mission field, meet and nominate men who would represent those districts respectively, as a nominating committee.

Meeting adjourned.

G. A. IRWIN, *Chairman*.

L. A. HOOPES, *Secretary*.

Twelfth Meeting, April 11, 10:30 A. M.

ELDER A. G. DANIELLS in the chair.
Elder O. A. Olsen led in prayer.

The Chair: The printed leaflets containing the further report of the Committee on Organization were circulated yesterday just before the close of that meeting. The recommendations are the order of business for this morning. What is the will of the delegates regarding these? The motion before the house is on the adoption of the report.

The reading of Recommendation No. 5 was called for.

The Secretary (reading Recommendation 5): "That the General Conference Committee be composed of representative men connected with the various lines of work in different parts of the world."

Tacit consent was given to this.

The Chair: The Secretary will read Recommendation No. 6.

The Secretary (reading Recommendation 6): "That the General Conference Committee as thus constituted should take the place of all the present boards and committees, except in the case of essential legal corporations."

W. W. Prescott: One word was left out of the printed slip which was in the original draft. The phrase, "take the place of all the present 'general' boards and committees," was in the original draft.

W. C. White: I would say in behalf of the committee that this should be included in the recommendation.

The Chair: It stands as it was read yesterday.

E. E. Miles: There is also a word inserted on the printed slip—the word "should."

The Chair: You move that the word "should" be stricken out?

E. E. Miles: I move that the word "should" be stricken out.

The Chair: The committee assent to this, so the word "should" may be stricken out.

The reading of the next recommendation was called for.

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

A. L. Miller: I would like to ask how nineteen members can be chosen by the General Conference when Section 8 provides that the presidents of Union Conferences are to be members of that committee.

W. W. Prescott: That is a point which has been raised to me in private, and is perhaps in the minds of quite a number of the delegates. I would like to call attention to the difference between making a man an *ex-officio* member of a board, and electing him on the board. I understand that when the Nominating Committee brings in its report, it will nominate nineteen members, but eight of those nominations will be by office and not by name.

R. F. Andrews: I would like to know why these six are to be chosen by the Medical Missionary Association. I would favor the dropping out of that line, and inserting in its stead, "That the General Conference Committee consist of twenty-five members, all of whom shall be selected by the General Conference delegates." I will state that the reason for making this request is simply from the fact that was stated to us yesterday. Is it not true that we shall have fully twenty-five men interested in the medical missionary work? and if so, why

put these six in the committee? and instead of getting out of the rut, keep in the rut?

W. W. Prescott: If this Conference were properly constituted, so that the various lines of work could be proportionately represented in this body, this recommendation would not be made, as it would be unnecessary. Until the Conference is properly constituted this will be a temporary provision to bridge over a present difficulty.

In order to have a proper representation, we have two bodies,—the General Conference and the Medical Missionary Association, in order to get one Conference.

W. C. White: I think the position is obvious. We have had presented before us for years the duty of our entering unselfishly into this work, and we have been slow to do it. Now the question is, Can we not, by some resolution, do away with all our prejudices and lack of information regarding this line of work, which we ought to have gained through several years of co-operation. I do not think the resolution will do it. I think you will all agree with me in the opinion that the only thing which will do it is that mentioned in one of the Testimonies regarding this conflict of interests, which says that the controversy would never end until our brethren in the field unite in the work, and carry forward these two lines of work together. Until then there will be no hope of the controversy at headquarters being settled. Now, brethren, let the two years before us mark that union in the field which will make it possible for a perfect union at headquarters. Meanwhile let us give the medical men the opportunity which this provides for, to enter into our councils, and so help us to understand that line of work which we have neglected.

R. F. Andrews: I wish to say just a word further, lest some might get the idea that I do not stand rightly related to this work. In my heart I feel the closest sympathy with the medical missionary work. I love it, and I believe God is in it. It has been a blessing to me and to my family, and I feel as if I would be an unthankful man were I not to express my love for it. So the reason I have asked this question is not because I am hostile to the Medical Missionary Association or its work; but it seems to me we are not living up to the principles that we have acknowledged to be right, and that were stated before us

yesterday. If this is only a temporary arrangement, made to bridge over a difficulty, there is nobody in this world who would be more willing to accept it than I.

H. W. Cottrell: There is another thought included in this recommendation that is not clear to my mind. It is the one suggesting that five of these members be chosen with special reference to their ability to foster and develop the true evangelical spirit in all departments of the work. I fail to see why this special reference to five is necessary. I think twenty-five members should be selected for the General Conference Committee, each one being possessed of that qualification.

Watson Ziegler: I believe that the recommendation will not add to any of us a single qualification; but I do believe that a thorough consecration, and a study of these principles, will make us what we should be, and that alone will do it.

F. M. Wilcox: The medical missionary work is not upon a different basis than other lines of work? It is scientific in its character. The delegates in this Conference are not all acquainted with the general lines of work represented. All are more or less acquainted with the canvassing work. All are more or less acquainted with the religious liberty work. When we go out into the field, we have to represent those principles. But when it comes to the medical missionary work, that is on a different basis. It represents principles that we are not so fully acquainted with, principles on which we have stood in opposition,—I myself included. So it seems to me that the medical missionary work is upon a different basis from other lines of work.

I can readily see, when it comes to the choice of the six men to represent the medical missionary work, that the Medical Missionary Association, which is acquainted with all its men, could much more easily select men for that place on the Conference Committee than could this Conference, who are not acquainted with the men, and who, to a large extent, are not acquainted with the principles.

S. H. Lane: In the selection of so large a committee, representing so many varied interests, it is somewhat difficult to arrange everything as perhaps we would like to have it arranged. In regard to those who would specially look after the spiritual welfare, I am

sure we would all be glad to see it arranged a little differently. It is a fact that there are men of long experience among us,—men whose godliness no one for a moment would think of challenging. But these men are not so much interested in business affairs. We can not for a moment think they should be left off the committee; neither should all business men be put on the committee; because it is very dangerous simply to deal with business and business alone, disconnected from religion. Indeed, I believe we all should be deeply religious before we are financial, and I trust the time will come when all our business will be spiritual in every sense of the term.

W. T. Knox: In the explanation of Section I, as it was introduced incidentally, it was stated that the Committee on Nominations would bring before the General Conference the names, or rather, the offices, of the presidents of the Union Conferences; and that this body would have the privilege of expressing themselves upon these eight, the same as upon all the other members who compose the committee. I raise the question, Will that same rule, or privilege, obtain regarding the six members who are proposed to be chosen by the Medical Missionary Association?

W. W. Prescott: If we could keep in mind the thought that if this Conference was properly constituted, it would pass upon all of them. The presidents of the Union Conferences are chosen by delegates, who are here. They constitute this Conference. The Medical Missionary Association is not properly represented here. That is what makes the difference.

Mrs. E. G. White: I have been given light all along the way in regard to the workings of the cause, and last night some things in regard to the medical missionary work were brought more especially before me.

When health reform was first brought to our notice, about thirty-five years ago, the light presented to me was contained in this scripture, "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in

Zion, to give them beauty for ashes, the oil of joy for mourning, the garments of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified. And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations."

In the light given me so long ago, I was shown that our own people, those who claimed to believe the present truth, should do this work. How were they to do it? In accordance with the directions Christ gave his twelve disciples, when he called them together, and sent them forth to preach the gospel. "When he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness, and all manner of disease. . . . These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give."

In the light given me so long ago, I was shown that intemperance would prevail in the world to an alarming extent, and that everyone of the people of God must take an elevated stand in regard to reformation in habits and practices. At that time I was eating meat two or three times a day, and I was fainting away two or three times a day. The Lord presented a general plan before me. I was shown that God would give to his commandment-keeping people a reform diet, and that as they received this, their disease and suffering would be greatly lessened. I was shown that this work would progress.

Then, in after years, the light was given that we should have a sanitarium, a health institution, which was to be established right among us. This was the means God was to use in bringing his people to a right understanding in regard to health reform. It was also to be the means by which we were to gain access to those not of our faith. We were to have an institution where the sick could be relieved of suffering, and that without drug medication. God declared that he himself would go before his people in this work.

Well, the work has been steadily increasing. The way was opened for our churches to take hold of it. I proclaimed health reform everywhere I went. At our camp meetings I spoke on Sunday afternoons, and I proclaimed the message of temperance in eating, drinking, and dressing. This was the message I bore for years before I left for Australia.

But there were those who did not come up to the light God had given. There were those in attendance at our camp meetings who ate and drank improperly. Their diet was not in harmony with the light God had given, and it was impossible for them to appreciate the truth in its sacred, holy bearing.

So the light has been gradually coming in. Over and over again instruction was given that our health institutions were to reach all classes of people. The gospel of Jesus Christ includes the work of helping the sick. When I heard that Dr. Kellogg had taken up the medical missionary work, I encouraged him with heart and soul, because I knew that only by this work can the prejudice which exists in the world against our faith be broken down.

In Australia we have tried to do all we could in this line. We located in Cooranbong, and there, where the people have to send twenty-five miles for a doctor, and pay him twenty-five dollars a visit, we helped the sick and suffering all we could. Seeing that we understood something of disease, the people brought their sick to us, and we cared for them. Thus we entirely broke down the prejudice in that place.

Here is Battle Creek, with a large church, the members of which are called upon, in the name of the Lord, to go out into the field and help their fellow beings, to bring joy to those in sorrow, to heal the sick, to show men and women that they are destroying themselves.

Medical missionary work is the pioneer work. It is to be connected with the gospel ministry. It is the gospel in practice, the gospel practically carried out. I have been made so sorry to see that our people have not taken hold of this work as they should. They have not gone out into the places round about to see what they could do to help the suffering. Dr. Kellogg has been carrying too heavy a load, and our own people have been standing by, warring against him. His work has been made heavier and harder because of the lack of sympathy shown by those who ought to have

seen the importance of the work he was doing.

Cautions were given Dr. Kellogg, showing him that his work was to reach the higher classes by maintaining the very highest standard in the Sanitarium. This is the only way in which the higher classes can be reached; and I felt that our people ought to feel highly honored because God had placed among us an instrumentality that could reach the higher classes. I saw that these would come to the Sanitarium, and would receive help from the treatment. They would see and be charmed by the spirit pervading the institution. They would feel full of peace and rest as prayer was offered at their bedside.

This is the work which is to interest the world, which is to break down prejudice, and force itself upon the attention of the world.

I encouraged Dr. Kellogg all I could, and cautioned him when I saw that he was bearing too heavy a load; for what would the work do were he to drop out? As he labored with all his skill in the most difficult cases in the institution, the responsibility upon him was heavy enough. He did not need any of your discouragement. The responsibility of the lives in his hands was enough. As he prayed about his work, and then took up the most difficult cases, where if the knife had slipped one hair's breadth, it would have cost a life, God stood by his side, and an angel's hand was upon his hand, guiding it through the operation.

All human beings are of value in the sight of God, because they were purchased by the blood of his only begotten Son. He wants everyone to stand in close connection with him. The medical missionary work is doing this, and it should have the support of everyone of you.

When the Sanitarium Hospital was to be built, there was so much opposition to this move that in duty bound I had to stand before the people, and say, "From the light that has been given me, this building should be erected." Soon after the building was finished, I came to Battle Creek, and Dr. Kellogg said, "You shall be the first to occupy it." He gave us rooms there, and we thought we should occupy them for the winter. But the sick came till room after room was occupied. I saw the situation, and I said, "I can not stay here any longer; for those who wish to be relieved of their suffering are crowd-

ing in, and the rooms I have will be needed. The doctor begged me to stay, but I told him that I could not. I hired a house. And it was not long before the hospital was full of patients.

Thus the work has moved on. And I have seen that all heaven is interested in the work of relieving suffering humanity. Satan is exerting all his powers to obtain control over the souls and bodies of men. He is trying to bind them to the wheels of his chariot. My heart is made sad as I look at our churches, which ought to be connected in heart and soul and practice with the medical missionary work.

In Australia we have been wrestling to get a sanitarium established, and a building is now in process of erection, though not yet completed. The sanitarium work was started in a private dwelling-house, and the one in charge of it devoted part of his time to Conference work and part of his time to medical work. He was afraid that it would not be possible to pay the rent of the house which had been hired; so in order to help, I rented one room, and Brother Baker rented two. But these rooms were soon needed for patients, and the work has grown so that at the present time several houses are rented for the sanitarium patients and nurses.

Through this work many souls have accepted the truth. A minister from Tasmania, a wealthy and educated man, came to the Sanitarium for treatment, and while there, became interested in the truth. He soon began keeping the Sabbath, and he at once began to help the work with his means.

Whole families have commenced keeping the Sabbath through some of the members coming to the Sanitarium for treatment. But I need not say more about this; for you know it. You are not ignorant of it.

I wish to tell you that soon there will be no work done in ministerial lines but medical missionary work. The work of a minister is to minister. Our ministers are to work on the gospel plan of ministering. It has been presented to me that all through America there are barren fields. As I traveled through the South on my way to the Conference, I saw city after city that was unworked. What is the matter? The ministers are hovering over churches, which know the truth, while thousands are perishing out of Christ. If the proper instruction were given, if the proper methods were followed, every church member would

do his work as a member of the body. He would do Christian missionary work. But the churches are dying, and they want a minister to preach to them. They should be taught to bring a faithful tithe to God, that he may strengthen and bless them. They should be brought into working order, that the breath of God may come to them. They should be taught that unless they can stand alone, without a minister, they need to be converted anew, and baptized anew. They need to be born again.

The barren fields in America have been presented to me. In every city in Michigan there should be a monument erected for God. You have been long in the truth. Had you carried the work forward in the lines in which God intended you to, had you done medical missionary work, trying to heal soul and body, you would have seen hundreds and thousands coming into the truth. But this will not be seen while you crowd into Battle Creek, leaving unworked the places which should have the truth. The Lord has said to his people, "Get out of Battle Creek. Work for souls ready to perish," and they should get out of Battle Creek. Go to places where the people have not heard the truth, and live before them the gospel of Jesus Christ. Do among them practical missionary work. Thus many souls will be brought to a knowledge of the truth.

You will never be ministers after the gospel order till you show a decided interest in medical missionary work, the gospel of healing and blessing and strengthening. Come up to the help of the Lord, to the help of the Lord against the mighty powers of darkness, that it be not said of you, "Curse ye Meroz, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord."

I was troubled before leaving California. I did not want to come to Battle Creek. I was afraid the burdens I would have to bear would cost my life. I knew that every church in Michigan needs the sanctification of the Spirit of God. I knew that the ministers laboring with those who know the truth, tending them like sick sheep, should be out in the field, planting the standard of truth in new places, bringing the sick to their houses, and clothing the naked. Christ says that his righteousness will go before those who do this work, and that the glory of God will be their reward. But this work is not done by our

churches, and the ministers are preaching to those who know the truth, when there are thousands who know nothing of the third angel's message.

I said that I could not go to Battle Creek. The weather was too severe for me to make the journey. The Conference was appointed to be held in Oakland. But night after night I was speaking to a congregation like the one now before me. Then I would wake up and pray, saying, "Lord, what does this mean?" I thought that I could not go to Battle Creek; but when I found that my mind was there, and that in the night season I was working there, I said, "I think I will have to go to Battle Creek, notwithstanding the fact that the Conference has been appointed to be held in Oakland."

Then came the difficulty of where I would stay while in Battle Creek. No matter with whom I should stay, it would be said, "Some one has been talking with Sister White, telling her about the state of the church. This is why she talks as she does."

Dr. Kellogg has kindly invited me to make his house my home, but I had decided that I could not do this. One Friday night at our season of prayer, while I was asking the Lord to guide me and show me what to do, the Spirit of God came in, and a holy, solemn awe fell upon us. A voice said to me, "Respect the courtesy of Dr. Kellogg. I have appointed him as my physician, and I will be his helper if he will trust wholly in me. You can encourage him." With the voice there came a fragrance as of beautiful flowers; and though none of the family saw what I saw, or heard what I heard, yet they felt the influence of the Spirit, and were weeping and praising God.

Then, of course, I accepted Dr. Kellogg's invitation. It is because of the direction of the Lord that I am staying there. There I can find retirement. I thank the Lord that I am there.

It is because of the directions I have received from the Lord that I have the courage to stand among you and speak as I do, notwithstanding the way in which you may look at the medical missionary work. I wish to say that the medical missionary work is God's work. The Lord wants every one of his ministers to come into line. Take hold of the medical missionary work, and it will give you access to the people. Their hearts will be touched as you minister to their necessities. As you relieve

their sufferings, you will find opportunity to speak to them of the love of Jesus.

I am ready to say to you to-day that I am in harmony with the resolution. Many who have been more or less out of line since the Minneapolis meeting will be brought into line. God will help those who love the truth, who give themselves, heart and mind and strength, to him. God will work mightily with his ministers when their hearts are filled with love for the poor lost sheep of the house of Israel. Hunt up the backsliders, those who once knew what religion was, and give them the message of mercy. The story of Christ's love will touch a chord in their hearts. Christ draws human beings to himself with the chord which God has let down from heaven to save the race. The love of Christ can be measured only when this cord is measured.

God wants every soul to be imbued with the Holy Spirit. He wants those who have felt it their duty to circulate disparaging reports about Dr. Kellogg and the medical missionary work to be converted. Take hold of the gospel ministry as it really is.

I am fully in favor of this resolution, because I know that medical missionary work is the gospel, in practice, and, as the Lord has declared, is never, never to be separated from the gospel ministry. If the workers in California and Michigan, the two great centers of our work, would become converted and stand before the Lord as little children, the salvation of God would be revealed. What we need is to seek earnestly for kindness and humility. Our hearts need to be cleansed from all that has led to separation, to the speaking of words which would not have been spoken if men had sincerely tried to see what the medical missionary work is really doing.

Medical missionary work, ministering to the sick and suffering, can not be separated from the gospel. God help those whose attention has been aroused on this subject to have the mind of Christ, the sympathy of Christ. God help you to remember that Christ was a worker, that he went from place to place healing the sick. If we were as closely connected with Christ as were his disciples, God could work through us to heal many who are suffering.

The Lord bless his people, and enable them to come to a right understanding of his will.

The Chair: Are there any further remarks or questions?

The question was called.

The Chair: It is now time to close. Do you wish to pass this recommendation?

R. F. Andrews: We wish to pass from this and take the next number up if we do not adjourn.

The Chair: The Secretary will read the next number unless you wish to adjourn.

Before adjournment the Chair stated that in the early morning meeting the delegates formulated a plan whereby a nominating committee would be appointed. That was for each district and the representatives of the foreign fields to name one man to represent their respective fields. The several districts were requested to hand the names in to the Secretary. The names of the members of the nominating committee are as follows: District 1, G. B. Thompson; 2, N. W. Allee; 3, Wm. Covert; 4, J. H. Morrison; 5, J. M. Rees; 6, G. W. Reaser; 7, W. D. Salisbury; 8, E. J. Waggoner; foreign mission field, W. A. Spicer.

S. H. Lane: I move that we adjourn until 3 o'clock this afternoon.

A. J. Breed: I second the motion.

The benediction was pronounced by Elder S. N. Haskell.

A. G. DANIELLS, *President*.

L. A. HOOPER, *Secretary*.

Thirteenth Meeting, Thursday, April 11, 3 P. M.

ELDER A. G. DANIELLS in the chair.
Prayer by Elder M. C. Wilcox.

The Chair: This morning we finished the consideration of Recommendation No. 7. What is your pleasure?

G. B. Thompson: There was a question asked on Recommendation 7 that I would like to hear answered, in reference to why there were five members appointed on an evangelistic work. Why is that not a part of the work of all the twenty-five members? There may be some reason in the mind of the committee why this is put in; I would like to hear what it is.

W. C. White: For many years we have endeavored to choose men to be members of the General Conference Committee who should do apostolic work, the work represented by the elder; and then after choosing them for this work, we have placed upon them the business, and kept them doing the deacon's work. I understand the

principle involved in suggesting that these men give themselves especially to this work as the same principle that is recognized in the local church in selecting certain men to be elders, and others to be deacons. You may think the proportion is not sufficient. It is better for us, in our efforts at reform, to take a step, and then next year take another step, than to make a big jump this year, only to move backward. It seems to me that the reason for this move appears very evident. It appears to the promoters that it will greatly strengthen the cause by setting apart five of the older and more experienced teachers, who have gained an experience in all branches of the work, who will be valuable counselors on the committee, and who will help the younger men to do their work in an evangelistic spirit, and on evangelistic lines. It would be understood that these men would be relieved from the everyday grind of business, finances, planning, and other lines of business, which must, under our present system, come before the committee.

The Chair: Are there any further remarks?

The question was called.

The Chair: The question is called. The Secretary will read Recommendation No. 8.

The Secretary (reading recommendation 8): "That, in choosing this General Conference Committee, the presidents of the Union Conferences be elected as members."

The question was called for.

The Chair: The question is called for. We will pass to No. 9.

The Secretary (Reading Recommendation 9): "That the Medical Missionary Board be authorized to fill any vacancy which may occur in the representation from the Medical Missionary Association."

The question was called.

The Chair: The question is called.

The Secretary (Reading Recommendation 10): "That the General Conference Committee be empowered to organize itself, and to appoint all necessary agents and committees for the conduct of its work."

C. P. Bollman: I would like to ask, Does that take the election of the president of the General Conference out of the hands of the Conference, and lodge it with the committee? and if so, why?

W. C. White: It seems to be the mind of this Conference that responsi-

bility shall not be centralized and fixed upon a few individuals for a long period. Times change; the necessities of the cause call for men to change the character of their work, and their place of operation. It seems to be for the advantage of the work to allow this committee, which will be a thoroughly representative one, to choose its chairman, its secretaries, its treasurers, its committees, and agents; then if the necessities of the cause demand that any of these officers shall change their work they are in a position to resign, when their comrades on the committee may fill their places. It is quite possible that a sentiment will be created, or a sentiment that already exists may manifest itself, that no one should be chairman of this committee for a period of more than twelve months at a time.

C. N. Sanders: I would like to ask a question in regard to Resolutions 6 and 10. We were talking yesterday regarding the Foreign Mission Board. Recommendation 6 suggests that the General Conference Committee, as thus constituted, will take the place of all the present general boards and committees, except in the case of the essential legal corporations. In Section 10 it says that the General Conference Committee will be empowered to organize itself, and to appoint all necessary agents and committees for the conduct of its work. This being passed, does it then rest with this committee of twenty-five to state whether or no the Foreign Mission Board is essential?

The Chair: I think not.

W. C. White: It is understood that all existing agencies created by this Conference, which are not definitely removed by these resolutions, will continue to be regarded; as, the General Conference Association, the Foreign Mission Board, and the Medical Missionary Association; unless, for some good reason, presented by this assembly, and adopted by this assembly, changes are to be made. If there are changes to be made, they will be brought forward in a definite, clear form, for your consideration.

The Chair: I may be permitted to make a remark on this. It seems to me that before passing upon it, every mind ought to be satisfied and clear about it. There seems to be a good deal of apprehension as to what is going to be done. As far as the Committee on Organization is concerned, as I have stated be-

fore, the matter has only been referred to, just briefly mentioned. The committee expects to give the question thorough consideration. The president of the Foreign Mission Board is a member of the Committee on Reorganization, and he will undoubtedly be asked to make a statement, and full information will be called for by the committee; and giving the question thorough consideration and study, the committee will report to the delegates their decision; that is, provided they think best to have the Foreign Mission Board merged into the General Conference Committee. All the facts that they have will be laid before the delegates here, and it will be for you to say whether the Foreign Mission Board shall cease to exist as a separate board, and whether this general board shall be the Foreign Mission Board.

J. W. Westphal: Elder White says that the committee would appoint secretary, treasurer, etc. It is not usually the case for a committee like that to have a treasurer. I want to know what is meant by the statement that the committee appoint a treasurer. Does it mean that the committee appoint the General Conference Treasurer?

W. C. White: The question was whether the treasurer referred to was to be the Treasurer of the General Conference. I will illustrate this rather than explain it. We have several associations connected with our work. Those associations have officers, and those officers are, in most cases, selected by the board. The membership chooses a board of management, and the board organizes itself. That method has been found to work well with reference to these associations. There is no perplexity over the question of responsibility of the treasurer elected by the board of trustees of an association. He is the treasurer of the association, although chosen by the board of directors. This treasurer would stand in a similar position.

E. E. Miles: This is a recommendation of the General Conference Committee to itself. How far are such recommendations binding?

W. C. White: This recommendation comes from your Committee on Organization. It is a recommendation from the committee to the Conference. If the Conference adopts it, it stands like any other recommendation adopted. It will be our guide until the next session. If the Con-

ference adopts these recommendations regarding organization, and proceeds at once to forward other lines of business, so that we may have an early election, before we close, we shall be able to formulate, from this plan, and from our experience, the matter into a constitution, or rules of government for you to act upon before the Conference closes.

E. E. Miles: I would like to see some qualifying expression inserted, in which we may read that "In choosing this General Conference Committee, the presidents of Union Conferences, so far as consistent, be elected as members." That would give some discretion in the matter; but as it stands now, we would either have to set aside the recommendation, or they would go in anyhow, by virtue of their offices.

C. W. Flaiz: I note that there is no recommendation for filling vacancies occurring on the General Conference Committee aside from Section 9, and I would like to insert this: "That the General Conference Committee be empowered to fill all vacancies occurring on the committee."

O. A. Olsen: That provision is already on the constitution, and has been acted upon.

C. W. Flaiz: It appears to me that if we are abandoning the constitution we have been working under, we shall be obliged to have something else to take its place.

G. A. Irwin: I do not understand this is abandoning the constitution. If this is adopted, the Committee on Organization will bring in a recommendation to change the constitution in harmony with what we adopt; and as the brother stated, the constitution itself, at the present time, provides for filling vacancies that may occur on the committee; so it would not be necessary to change that part of the constitution to conform to this.

W. W. Prescott: There is evidently something in the matter that was raised by Brother Miles with reference to this matter of *ex-officio* members, and it is a principle to which I feel opposed. I do not see that it would do any harm, and if there is any feeling in the mind of the delegation that it would rather be left free without that being adopted as a sort of iron-clad rule, I would say, Drop it out. It is not essential.

R. A. Underwood: I can vote for this as a temporary means to rectify some evil; but I would like to see it tried a

while before we make it constitutional.

S. H. Lane: The point of electing presidents of Union Conferences, on the General Conference Committee, because of their offices, was under consideration in the committee. I think it is not right to elect a man to one office because he holds another. I believe that when a man is elected to an office, it should be because he has some merit which will help the office. I am very much in favor of the amendment, i. e., placing after the words "Union Conference," "as far as consistent."

W. C. White: The committee does not object.

The Chair: Please state the exact wording suggested.

E. E. Miles: That after the words "Union Conferences," there be inserted the words, "as far as consistent." Perhaps a better wording might be suggested.

M. O. Wilcox: Will not these presidents of Union Conferences be chosen with direct reference to this?

The Chair: It seems to me that the recommendation is now in such a shape as to please everybody. The Secretary will please read the recommendation.

The Secretary (reading recommendation 8): "That in choosing this General Conference Committee, the presidents of the Union Conferences, as far as consistent, be elected as members."

R. A. Underwood: In case of a Union Conference president dropping out before some general election of General Conference officers, who would act on his case?

W. C. White: No one would act on his case. The delegates have voted that the person who stands as president of the Union Conference is a member of the general committee.

The Chair: The question is called. All in favor of this recommendation raise the right hand. It is carried.

G. A. Irwin: I would like to call up Recommendation 5, with reference to the Committee on Finance (page 170 of the BULLETIN), which was referred at the request of one member for further consideration.

The Secretary (reading): "We recommend that all who especially labor in word and doctrine in our colleges and academies in training workers for the field be supported from the tithe."

W. W. Prescott: Would it not be a matter of interest to know how far this is already being done? I think the

plan has already been carried out, at least to some extent.

J. W. Watt: Would they be supported by the district tithe, or the donation of tithe from the various States, as is now done?

The Chair: We will ask Professor Magan to explain with reference to the recommendation.

P. T. Magan: The intent of the recommendation was this: In some of our Conferences and in some of our schools, this plan has been carried out. In other places it has not been carried out. There are some States in different districts that take no part in this movement or work whatsoever, and the whole burden is left on the other States. Besides that, there are a number of our schools which are doing quite an amount of general work. For instance, in some of our schools, people have spent the most of their time looking after the church-school work in their districts. Yet the salaries of these workers, and even their traveling expenses, have been paid out of the regular school funds. As I understand it, in most places there has been a willingness to pay a Bible teacher in the school; that is, to pay the one who actually taught in Bible schools.

C. McReynolds: I would like to have an explanation of the words, "those who labor in word and doctrine." Are we to understand that this includes all who engage in Bible teaching in our schools?

P. T. Magan: There was no disposition upon the part of the committee to legislate in an arbitrary manner upon this matter, or to bring in through this resolution the idea that every teacher in a school should be supported from the tithe, even though every teacher might be doing some Bible work in connection with other work.

G. A. Irwin: Would not the word "especially" in this recommendation answer Brother McReynold's question? It reads: "Those who especially labor in word and doctrine." Would not this word indicate the ones who were to be paid?

W. C. White: If we consider the spirit of this recommendation, we shall find that it is consistent, and the spirit of it goes beyond our schools. It enters our sanitariums and printing houses. The Review and Herald established here calls workers from all parts of the field, and brings in a large tithe into this church. The fact is recognized, and a

large part of the tithes of this church goes directly to the General Conference.

W. J. Stone: Do we understand that these teachers are to be paid from the Union Conference treasuries? or that the different State Conferences are to contribute to this tithe?

The Chair: Are you prepared to vote on this recommendation?

The question was called, and the recommendation was carried.

The Chair: What is the next business? Is the Committee on Education ready to report?

The Committee on Education submitted a partial report, which was considered for a short time, but action was deferred until it might be placed before the delegates in printed form.

REPORT OF THE COMMITTEE ON EDUCATION—CONCERNING CHURCH SCHOOLS.

The Committee on Education would respectfully submit to the General Conference the following suggestions concerning church schools.

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

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

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

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

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

C. C. LEWIS, *Chairman.*

C. W. IRWIN, *Secretary.*

A. O. Wilson: We have been exhorted a great deal about taking our children from the public schools, and that they ought to be taught under Christian influences; but there has been no provision in the past for our children to be

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GENERAL CONFERENCE BULLETIN

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BATTLE CREEK, MICH., FIRST QUARTER, 1901.

SABBATH SERVICES.

As Sabbath, April 13, drew on, many visitors from surrounding towns put in an appearance at the Conference. It was necessary to hold five meetings Sabbath morning for the accommodation of the crowd. Elder A. T. Jones occupied the Tabernacle desk, and gave a very timely discourse on the necessity of Abraham's children following in the steps of their father; namely, to get out from their country, and kindred, into a country which the Lord would show them.

Elder Haskell spoke in the Review Office chapel, giving an interesting view of the providence of God, which has attended his people from the beginning.

Elder Waggoner gave an instructive discourse in the College chapel on the power of Christ's life, by which the Christian lives and overcomes.

Elder Sheafe conducted service in the Sanitarium chapel, presenting a very entertaining view of the life of Esther, and the history of the Jews of that time.

A German service was held in the College library, conducted by Elder Schubert. This was said by the Germans present, to be an uplifting presentation of the word of power.

In the afternoon the Tabernacle was well filled to listen to a symposium on the needs of mission fields. The fifteen-minute addresses of that occasion will appear later in the BULLETIN.

A VERY PLEASANT OCCASION.

THE entire General Conference delegation, many of them accompanied by their wives, were entertained at dinner, by invitation of Dr. J. H. Kellogg, Sunday, April 14, at the Sanitarium. Fully three hundred persons sat down to a dinner of the most toothsome delicacies, consisting of grains and vegetables exquisitely served, followed by delicious fruits and assorted nuts. Everybody seemed to engage in the task before him, as if he enjoyed it. And why should it not be so? It was a dinner fit for any potentate of earth. One remarked that he did not see why anyone, with such food in abundance, should desire to gorge himself with the flesh of a dead animal. All in hearing agreed that such a menu was far preferable to the old system of meat diet. It was indeed a pleasant occasion, and one to which many will doubtless look back to as an excellent demonstration of what a proper diet should consist.

* * *

"Of all responsibilities resting on man,
fellowship with Christ is the weightiest
trust and the greatest honor."

* * *

THE gate of human opportunity is turning on its hinges, and the light is breaking through its chinks; possibilities are opening, and human nature is pushing forward toward them.—*Emerson.*

GENERAL CONFERENCE PROCEEDINGS.

Sixteenth Meeting, April 12, 3 P. M.

ELDER G. A. IRWIN in the chair. After the opening hymn, No. 628, Elder W. T. Knox offered prayer.

The Chair: When the Conference adjourned this morning, the Committee on Organization had just read the report that was submitted in printed form and was passed out. Now, we have a report from the Committee on Education printed in the BULLETIN; and if we took things in regular order, it would have precedence over this. But as some members will be absent to-morrow, and expect to leave before the Conference meeting closes this afternoon, it was requested that we take up the matter that was presented to us just at the close of the forenoon meeting. What is your pleasure regarding this?

W. T. Knox: I move that the recommendations submitted this morning be made the order of business this afternoon.

Delegate: I second the motion.

The question was called and carried.

The Chair: What is your pleasure in regard to the recommendations?

E. E. Miles: I move the adoption of the recommendations.

A. G. Daniels: I second the motion.

The Chair: It has been moved and seconded that the recommendations be adopted. The question is now open for remarks.

A. G. Daniels: Read the recommendations, please.

The Chair: The Secretary will read the recommendations.

Secretary: You will notice on the little slip, that they are numbered, "1," "2," and "3." They should be "11," "12," and "13." [Reading]:—

"11. That the General Conference Committee of twenty-five, as soon as elected, nominate the members to con-

stitute the corporate membership of the Foreign Mission Board. Said members to be elected by the Conference."

Delegate: Is that all of the recommendations?

The Chair: I think the whole thing is connected, and should perhaps be considered together. They are really one. The Secretary will read.

Secretary [reading]: Recommendations 12 and 13 in connection:—

"12. That the administration of the foreign mission work be under the supervision of the General Conference Executive Committee.

"13. That it be left to the General Conference Committee to decide how long the corporate life of the Foreign Mission Board be continued."

The Chair: It is open for remarks.

I. H. Evans: I have been asked by the committee to offer a word of explanation to this, so that all suspicions may be allayed, and we may all look at it as it is. It is evident, as we read these recommendations, that the desire of the committee is to change the administration of the foreign mission work, from a separate and distinct board, to the supervision of the General Conference Committee. This may be liable to arouse our fears and suspicions, unless we have confidence: so we will consider just the bearings and relations of this.

We anticipate having a large committee, who will have general supervision of all our work everywhere. The design is to group under the management of this larger committee the various departments of our work.

This committee of twenty-five will have a general supervision of the work everywhere throughout the world. But it would have no specific work, no locality to operate in, unless the Foreign Mission Board should give it its territory. We have organized all the territory in the United States and Canada; we have already organized the work in Australasia; we have also organized the Union Conference on the European field.

If the Foreign Mission Board holds all unorganized territory, and we have Union Conferences in all organized territory, what has our large committee of twenty-five to do for territory? You see they really would be without a specific field.

Then, besides, if we group all other branches of the work under the management and direction of this large committee, it would be rather lonesome business for the Foreign Mission Board

to stand all alone and endeavor to operate. The General Conference Committee would have supervision of all other lines, while this one board would be trying to secure funds in organized territory, and would perhaps never have the hearty co-operation of this general committee, as it would have if the work were directly under their supervision.

Having studied the situation from all standpoints, your Committee on Reorganization thought it advisable to recommend that the foreign mission work become a department of the General Conference Committee. They would then organize it as they thought best, making it a department of the General Conference work, appointing one or more secretaries, as to them seemed best, appointing from this number as many of the committee as they thought advisable, to advise and counsel and study this work in connection with their department secretaries; and yet the whole work, in all its various phases and every advance move, would come under the general committee of twenty-five for advice and counsel.

I think as long as we have started out on this plan of placing the whole work on this large committee, it would hardly be proper that the Foreign Mission Board should endeavor to operate independently; not independently without sympathy, but I mean to give it a continued existence. The Foreign Mission Board is what is known as a "membership corporation." The General Conference elects its members. That membership forms a constituency, and the members become electors. These members, or electors, elect a board. That board is an operating, or managing, board, and in the constitution the members are called trustees. The reason why this resolution was framed to ask that the committee of twenty-five name the membership of this board, was that there might not be any friction engendered, by getting on men who would be independent, and desire to continue their work as an operating board. I think you can see the wisdom of that provision. It would be folly for us to say that the General Conference Committee is to have the management of the foreign mission work, and then go to work and elect a board who would make it hard for them to operate. The board would be a legal body, and they would legally have the power to do what they pleased. It was therefore thought best

that as soon as the General Conference Committee were elected, they should nominate nine men (I suppose they will generally be of their own number), who shall constitute the membership of the board. Then these nine members in conjunction with the other members of the Conference Committee, will elect themselves as the board, and become the legal holders of the property. The only reason why we continue the corporate feature of the board is that we have property, and must be responsible for it until the responsibility can be shifted to the General Conference Association, or some other disposition is made of it.

J. H. Morrison: Do we understand that you are compelled to stay inside of the limits of your own number, twenty-five?

I. H. Evans: No, we are not compelled to, but we thought it would be the safest and wisest thing to do.

F. M. Wilcox: Several years ago it was found necessary to organize several legal organizations outside of the General Conference Association to hold denominational property, because the General Conference Association had in possession as much property as its charter would permit it to carry. What would be done with the property now held by the Foreign Mission Board, in case the legal corporation died? Would it revert again to the General Conference Association? If so, is the General Conference Association in a position to carry it?

I. H. Evans: So far as the Foreign Mission Board charter is concerned, they are in a good condition to hold it. Whether it would be wise for them to do that or not, is left for this committee to consider. I think probably we will find that the future management will prefer to delegate to the Union Conferences and foreign mission fields the supervision of all property in their territory, as soon as they become organized so that they can hold it, and in that way they will place the responsibility of the management of these institutions upon those who are in the field and on the ground, which will be a much wiser policy than to try to hold them by a corporation many thousands of miles away.

W. H. Thurston: At what time does the membership of this corporate board expire?

I. H. Evans: The constitution provides that we elect these members at each session of our General Conference.

G. B. Thompson: With your knowledge of the foreign field, do you believe this is for the best interests of the foreign work?

I. H. Evans: I do not see how we can continue our work successfully under any other régime than this. When we start out on a system, we generally have to follow it. We have now a great committee that is to superintend the work, and we have specified that they shall have supervision in all parts of the field, and there is no reason why they can not carry the work, so far as I know, as well as a specific board.

J. W. Westphal: A few years ago the General Conference had a deficit of several thousand dollars each year; and during the past two years it has been about fifteen thousand dollars. When we organize Union Conferences, it naturally seems as if that would increase expenses in all parts of the field. A few days ago we voted that our Conferences pay a second tithe. At the time, at least, I received the impression that that second tithe was to go to support the work in foreign fields. With the Foreign Mission Board in existence, it would go into their hands, but with the blotting out of that board and the foreign work given into the hands of this proposed Committee, the means would go into the hands of the General Conference Committee. Does this mean that the second tithe is to be employed in the home field in making up these deficits, and thus our efforts to extend the work in the foreign fields prove of no avail? This question comes to my mind. I would like to understand it.

W. W. Prescott: As I understand the whole drift and sentiment of this Conference, it is that we shall recognize that the only thing this body exists for is to give this message to all the world just as quickly as possible, and that therefore we can not tolerate the idea of treading around in this same ring, and spending our means within a limited circle, but that we are expecting to break, and are now breaking these bands, in the idea that there is only one field, and that field is the world. If that idea is held and acted upon, as it must be, it will wipe out this question as to whether we are going to hold any of the money in the home field. We are going to have just *one field*, and have our eyes especially on destitute and barren fields, which are to have the preference. Instead of narrowing down in

any way the work of extending this message to all the world, this whole idea is to organize in reference to one thing, and that is to do mission work in all fields. Therefore if we are to word it in any way, it seems to me instead of saying that we are going to absorb the Foreign Mission Board into the home field, it is that we are just turning the whole home field into one mission field, so that this work may be prosecuted with vigor in every part of the world.

C. P. Bollman: This may be the very best plan that could possibly be adopted, but there are certain limitations placed upon human beings by their very nature. It seems to me that we have run up against one of them. Until four years ago, it was supposed that the foreign mission work was not getting its due proportion of the funds. This was simply because the General Conference Committee knew more about the work that lay right close to them than they did about work off in distant fields, and so put more money into home work than was its proportional part. The brethren said that in order to obviate that difficulty, and give more funds to the foreign mission work, we must have a board that would be interested in far-away fields, so that the funds might go to their proper destiny. We are now creating a great committee, the greater number of whom will be in the home field, the United States. They will be presidents of Union Conferences; they are situated here, and will be interested in the work that is right close to them. Seeing the necessities of that, more funds will probably be devoted to the things that come under the eyes of those men than will go into the needy fields. The theory is all right, but I fear it will not work out in practice.

M. C. Wilcox: I would like to ask a question, because I am sure it will help to rectify the wrong impression that is in the mind of the last speaker. The idea was conveyed that the majority of the proposed new committee will be in the home field, and therefore will not have the time to give the thought that ought to be given to foreign mission work. How many of the Foreign Mission Board now existing gave their whole attention to foreign mission work? and how many of them were wholly engaged in working for the field which really demanded all their energies? I think the information will help us materially in this respect.

The Chair: I think there were only

three of the nine who devoted their entire time to the foreign work.

A. G. Daniels: May I supplement that question with another: How many of the Foreign Mission Board were located in foreign fields, or spent any considerable time working in what we call foreign fields outside of the United States?

The Chair: I think only one of them.

O. A. Olsen: There seems to be a misapprehension in some measure with reference to this. It was stated by one speaker that the reason for the change four years ago was that so few had been sent abroad, and so much attention had been given to the home field. The facts are these. If you look up the records, you will find that more were sent abroad the years before than the records show since that time. During the years 1895-97, quite a large number, one hundred and forty, if I remember correctly, were sent abroad to foreign missions.

The Chair: One hundred and fifty-three.

O. A. Olsen: The facts do not show that they were doing less than they have since done. If you look up the records, and find when there was the greatest activity in entering new fields, you will learn that it was before this change came in. As has been referred to, we have been much stirred by the earnest appeals with reference to the foreign missionary work, as we call it, in this Conference. The fact is that each Seventh-day Adventist has but one field [Cries of "Amen!"], and that field is the world. Our business is to send the truth where it has not yet been proclaimed, and to send workers where they have not yet set their feet. With a united effort on the part of those who represent the various branches of the work the greatest success can be attained; and this is the purpose and burden of the Conference, and the committee that has this matter under consideration.

W. W. Prescott: Four years ago we were dividing up the responsibilities; now we are centralizing responsibilities. Four years ago we divided the responsibilities in such a way as to disintegrate the work. Now we are trying to divide the responsibilities in such a way as to unite the work.

J. W. Westphal: My question has not yet been answered to my mind. It was said that during the last four years there had not been so many missionaries

sent out as in the previous years. I think this is true, but there is something in this fact that I wish to call attention to. I believe that during the last four years the Foreign Mission Board had to pay the indebtedness that was incurred before, and because of that it was unable to do as much as it would otherwise have done. The General Conference has recommended the States to pay a certain tithe, yet during the last two years it has run behind \$15,200. With the organization of these districts there may be more expense attached to the work in the home fields. Does this mean that this extra tithe which has been voted shall now be taken to pay the General Conference debts, and in that way the work again be hindered, as it seems to me it has been before?

G. A. Irwin: The reason the tithe of the General Conference has run behind is because of returned foreign missionaries. The present mode of operation requires the co-operation of the State Conferences, the General Conference, and the Foreign Mission Board. When calls are made for individuals to go to foreign fields, they are usually taken out of some State Conference. When any of these return to the United States, the Foreign Mission Board has no territory distinctively its own in the United States. The State Conference from which the laborer was called in the first place, has filled the place of that individual, and thinks it has about all the laborers it can carry. Consequently when a person returns from a foreign field, the General Conference has to assign him to some place of labor. Thus this organization has taken on more laborers than its tithes would warrant. I can see that this would be averted in the proposed plan, because the General Conference will be operating all over the world, and when a person returns from a distant field, he is simply returning to the board that sent him out.

F. M. Wilcox: These were the difficulties four years ago; I do not know how it is now. The Foreign Mission Board had to work through the General Conference Association. This committee, in turn, had to go to the General Conference Committee, and then work through the Medical Missionary Board, in order to get a physician or a nurse to fill a place in a foreign field. The Foreign Mission Board had really to work through these three organizations in order to do its work. It complicated things greatly, and added to the ex-

pense, and caused delay, I can readily see that when the committee of twenty-five is organized, it will be able to handle the work in foreign fields much better than it has ever been handled before, and it seems to me they will be brought into closer and more direct touch with the foreign work than any previous board has ever been able to be. I believe, too, that they will be in a position to carry forward the work with less expense and less friction than any committee which has ever had charge of the work in the past.

The Chair: The question is called for. The motion is on all three of these that have been discussed here. The motion was to adopt the recommendation.

C. W. Flaiz: If this recommendation is passed, will the medical missionary work, the tract society, etc., all be emerged together in the General Conference Committee, and be under the direction of the General Conference Committee, and the whole be taken out of the hands of the people, and placed in the hands of the General Conference Committee, and they elect all the officers?

A. G. Daniells: The plan of organization of the General Conference is simply an enlargement of the plan for the organization of State Conferences and the Union Conference. We ought to simplify our machinery for transacting our business. It seems to many that we have multiplied organizations and boards and institutions until the talent of this denomination is to a large extent withdrawn from the field, and placed over the machinery to keep it running. Multiplying boards of two or three or four men to run the particular lines of work does not necessarily or naturally increase the efficiency of our management. The desire of the committee has been to have as few wheels in the machinery as possible. We must have as many laborers of this denomination in the field in personal contact with the masses, preaching the gospel to them, as we possibly can. In Australasia we cut out the State and Union Sabbath-school associations, tract society organizations, and religious liberty associations, so that we have but one organization, and that is the Conference. The Conference did not do away with the work of those different lines, but appointed secretaries to look after those lines of work and to report their work to the State Conference Committee and to the Conference at its annual meeting. That plan has worked splendidly, and given good sat-

isfaction. One board has been able to do the work in all those lines, by the aid of committees and secretaries, that three or four boards had done before.

Heretofore there have been three boards,—the General Conference Committee, the Foreign Mission Board, and the Medical Mission Board,—all working on missionary lines. It seemed to observers that this was unfortunate. It appeared that instead of having three boards in the territory going here and there for workers and money to do nearly the same work, there should be but one general board. If it should be the General Conference Committee, let them take the field, and have a free hand. I hope the time will come when the Medical Missionary Association, operating on missionary lines, will drop into this, and let the one board do for the entire field. I believe the day is near when only one grand, evangelical missionary board will occupy the field.

When we formed our Union Conference, we carried the same plan into that, but simply expanded it, making the same organization cover all Australasia. The Union Conference Committee selected its Sabbath-school secretary, its missionary secretary, and its religious liberty secretaries. And, further, it appointed its medical missionary secretary and superintendent, so that we have but the one organization in Australasia. One board with the aid of these secretaries, carries on the entire work. And I want to tell you that after our experiences, we would not go back and multiply boards to do that gospel work under any consideration. We had instruction from Sister White all the way along, at every step we took, to form that simple organization that made us believe that we were on right lines, and the experience that we have had has fully justified our confidence in the source of instruction that came to us. Your committee during this meeting have sought counsel, and have endeavored to follow instruction, and we have tried to step from the Union Conference to the General Conference, and expand the plan. We endeavored to step up from the Union Conference to the General Conference, or the World's Conference.

We talk about the General Conference, but we have never had a General Conference. We have had a North American General Conference, or a North American Union Conference, but we have not had a world's General Con-

ference. In this new arrangement, it appears to me that we have the broadest, the most efficient, and the most workable General Conference Committee that this denomination has ever had. Somebody spoke about this Conference being here in America and being wrapped up in the affairs of America. If Union Conferences are organized, a thousand details will be taken from the General Conference Committee, and placed in the hands of the local men, where they belong. They do not belong to the General Conference. I trust that the day is past when the General Conference will have its eyes centered upon the affairs of the United States. The day has come for the General Conference Committee to turn its eyes outward, and look at the great, wide world, and to study it, plan for it, and work for its evangelization.

I would not for one single minute, Brother Westphal, ever favor the idea that the second tithe of which you spoke should be swallowed up in the affairs of America. No! No! Why, my friends, unless God helps us break up this condition and work as we never have before, it will take a millennium to carry this message to the world. We have not begun yet with the greater nations of the world.

My idea is that the General Conference Committee should leave the details of the affairs of America in the hands of the Union Conferences. They should only deal with the questions that are general and that refer to the whole world. Of course America is a part of it, a little bit of it, and must have a little attention from this General Conference, but the world must have the attention of this Conference Committee. And so it seems to me that this Committee of twenty-five, representing all the districts or the Union Conferences of the world, the medical missionary work, the publishing and educational interests that cover all the lines of this denomination that are being carried on to-day, should be permitted to appoint its secretaries. It might not be best for the secretary that this Conference would elect here to-day should hold the office for two or four years. The Conference Committee may see best to change its secretaries and the treasurer as well, and so it seemed that it would be best for so large a representative board, taking in the interests of the world, to do what the Union Conference is permitted to do—make these line of work departments, select

the secretaries, and then work to the very best possible advantage. With this arrangement there will be no friction, and no one will be hampered. The General Conference Committee should throw its whole weight into this matter, to get hold of men and money, as never before, to send abroad to nations that are in darkness.

I have no confidence in plans that leave the main decisions regarding the work in distant lands with a board in this country, the members of whom have never been on the ground. These men can not gather in an upper room here in Battle Creek, and intelligently plan the affairs of people in distant fields. It is not natural; it is not sensible. It must not be done.

That is the way I feel regarding this question, and if I thought there was anything wrong in these recommendations that would hurt the foreign fields, I would smite it as hard as possible. For I tell you, brethren, these foreign fields must have our attention, or the curse of God will be upon us. And it is upon us; for God has told us that the prosperity of our work at home will be in proportion to the degree with which we prosecute the work abroad. Our policy abroad has been feeble; it has been weak; it has not been in harmony with the great profession we have made. And we are having that reflex influence all through the United States. Who can not see it? We are in some respects a weaker people than we were fifteen years ago. What is the reason? One reason is because of our weak, inefficient policy regarding the distant, neglected lands. I hope the term "foreign lands" will be dropped. It does not belong to us as a people: The field is the world. I hope we will drop out of our vocabulary the word "foreign" when we talk about missions. It is missionary work. God occupies the center. All places are equally distant to him,—ah all places are equally near to him!

I suppose that there will be men on this committee who will be in foreign fields. I believe that our general men who attempt to deal with the affairs in foreign fields ought to visit those fields, and spend a reasonable portion of their time in them. The General Conference Committee should send a man to South America as a representative, authorizing him to meet all the workers, study the needs of the field, outline a policy, and agree on it with those workers. Then the Committee should stand by the

decisions come to, and furnish both men and means required in the field. The same ought to be done for the West Indies, South Africa, and Japan. I do not believe that we should trot the globe, simply to run about and spend a few weeks in a country. We should select the best men we can get—men full of the Holy Ghost and good sense. These should go to these distant fields and join the workers in studying the situation on the ground, and outlining the plans to be followed; and the General Conference Committee ought to stand by the decisions that are made.

The question was called at this point.

The Chair: The question is called. As many as favor the adoption of the report will say, Aye; opposed, No.

Carried.

The Chair: I understand that the matter on the larger slip is simply suggestive, and all it will need is a little explanation by the committee that presented it, because yesterday you voted that the General Conference Committee be empowered to organize itself, and to appoint all necessary agents and committees for the conduct of the work. This is simply suggestive as to how this may be done. These suggestions do not require any action of the Conference, as I understand it, but a little explanation.

W. W. Prescott: It seems to me that very little explanation is required after what has been stated in a general way, as these matters have been before us; and I merely wish to say, unless there be some special question, that the Committee on Organization thought it might be of general interest to the delegation to receive information upon this matter, so that they may fully understand the general drift and purpose of the plan. Therefore, while it is not within the province of the Committee on Organization to direct this large Executive Committee as to what it shall do, they did make these suggestions, in order that the Executive Committee might understand the general purpose of this whole plan. In order that the delegation might have the same information, they thought it desirable to have these suggestions printed in the BULLETIN, and given into the hands of the delegates. I hardly think anything further is necessary to be said, unless there are some questions. The committee did not ask this body to act upon these suggestions, as they did not wish directly to instruct the Conference Com-

about ten or twelve months, and help Brother Block, to put him into the work, so that he can leave him afterward, and the work will go on. This thing of sending a man without any experience away up into a new field, and then letting him get along as best he can, without somebody to guide in the way, looks to me to be altogether out of place. I think that the old-fashioned way we had twenty-five years ago of yoking a young man up with a couple of old, stanch preachers, for about two years, until he gets well broken into the harness, and then leaving him to go on with the work himself, is best.

A Delegate: Several of us would like to know where Henry Block is.

H. Shultz: In Alberta, right close to the Rocky Mountains, where the Rockies and the Cascades come together, up in British America, what is known as Northwest Territory. It is right east of British Columbia.

W. A. Spicer: Could not that be inserted here, so that people living outside would know what the recommendation means?—"Brother Henry Block, of Alberta, Northwest Territory?"

The Chair: Very well. Further remarks on this? The next.

The Secretary [reading]: "8. That Elder I. N. Williams, of the Quebec Conference, labor in the Pennsylvania Conference."

The question was called, and Recommendation 9 was read, as follows:—

"9. That Elder S. A. Farnsworth, of the New England Conference, take the presidency of the Quebec Conference, to be made vacant by the change of Elder Williams."

The question was called, and the next recommendation was read:—

"10. That Elder A. E. Place take the presidency of the New England Conference, to be made vacant by the change of Elder Farnsworth."

Recommendation 11 was next read:—

"11. That William Wendland, of Minnesota, labor in Manitoba, in the German work, connecting with Elder H. J. Dirksen."

J. J. Graf: There is here a principle that Brother Shultz brought out with reference to the young laborers, that applies in this case. For that reason I would like to know if Brother Dirksen expects to take this laborer along with him and work, in connection with a few young laborers.

H. Shultz: No, sir; that is not expected. Manitoba borders on North

Dakota, right north of Minnesota and North Dakota. Alberta is eleven hundred miles northwest of Manitoba, and they are far apart. The expectation is that as Brother Wendland goes up to Manitoba in that large German field, Elder Dirksen being in there, they are to labor together for a little while, and after he has him broken in, then Elder Dirksen will take his departure. Brother Dirksen is an old minister, of long experience, and has vigor and vim, and I would like to yoke him up with this young man.

The next recommendation was here read, as follows:—

"12. That John Isaac, of the Dakota, Conference, labor in Wisconsin, in the German Work."

The question being called, Recommendation 13 was then read:—

"13. That Elder J. W. Boynton, of Nebraska, labor in Alberta, Northwest Territory."

The Chair: We are now ready for the adoption of this report. All in favor of the adoption of these recommendations as now considered, manifest it by saying Aye; those opposed, No. It is unanimous. What is the further pleasure of the Conference?

I. H. Evans: The Committee on Distribution of Laborers has a partial report.

The Chair: The Committee on the Distribution of Laborers has a further partial report to present. Brother Knox will come forward.

W. T. Knox [reading]: "The Committee on the Distribution of Laborers suggests the following additional recommendations:—

"14. That J. T. Boettcher be invited to make Germany his field of labor.

"15. That A. J. Miller and wife be invited to go to Germany, and engage in medical missionary work.

"16. That N. Z. Town be invited to take the superintendency of the Argentine Mission Field.

"17. That John Maas and wife be invited to go to Argentine, and engage in school work.

"18. That Miss Clara Richards be invited to go to Argentine, and engage in medical missionary work.

"19. That Jacob Wibbens be invited to make Holland his field of labor, under pay of the Colorado Conference."

The Chair: This report will be printed in the BULLETIN, and be on hand tomorrow. Are there other committees prepared to report?

Geo. B. Thompson: The Committee on Nominations has a partial report. The Secretary is Elder Spicer.

The Chair: We will hear the report.

W. A. Spicer: The Committee on Nominations, considering the nominees for the General Conference Committee, presents a partial report. First, I will read, as incidentally connected with this, the nominees elected the other day by the Medical Missionary and Benevolent Association. Six of the general committee, you will remember, were to be selected by that association,—J. H. Kellogg, David Paulson, W. W. Prescott, H. F. Rand, J. C. Ottosen, A. J. Read,—leaving nineteen to be selected by this body. Of that nineteen eight are possibly to be the presidents of the Union Conferences in America, and two Union Conferences abroad. But as that selection was subject to the approval of this body, we are not this morning prepared to report on those eight, as we have not yet received the complete report of the districts.

The additional names selected by this Committee on Nominations are as follows: S. N. Haskell, J. N. Loughborough, A. G. Daniells, A. T. Jones, E. J. Waggoner, I. H. Evans, W. C. White, S. H. Lane, D. H. Kress, E. A. Sutherland, Frederick Griggs. This makes the eleven members of the General Conference Committee who, together with the six members nominated by the Medical Missionary Association and the eight presidents of Union Conferences, will form the entire committee of twenty-five.

Concerning the name of D. H. Kress, I will state (as those who were present the other morning will remember), that the Committee on Nominations had put forward the name of W. W. Prescott, and he had been accepted as a nominee from our committee; but the Medical Board put his name on their nominations, so as an answer to that, we have put Dr. Kress upon our nominations.

For the General Conference Association Committee of twenty-one, to be nominated by this house, the Nominating Committee suggests the following:—

The first six members to be the presidents of the American District Union Conferences: the remaining fifteen members to be I. H. Evans, C. H. Jones, J. Sutherland, W. A. Wilcox, S. H. Lane, P. T. Magan, C. M. Christiansen, J. D. Gowell, C. W. Flaiz, G. B. Thompson, J. M. Rees, C. D. Rhodes, Wm. Covert, W. J. Stone, and J. S. Comins.

[Large sheets of paper with the names of the nominees written thereon were placed before the delegates for study.]

The Committee on Nominations did have a report on local school boards, but since consulting with the members since this morning's discussion on the resolutions presented by the Educational Committee, we have decided not to report on the school boards until we give those interested an opportunity to make any changes they desire.

The Nominating Committee recommends to the Conference that the selection of transportation agents be referred to the General Conference Committee.

G. B. THOMPSON, *Chairman*.

W. A. SPICER, *Secretary*.

The Chair: What is the pleasure of the Conference with reference to this partial report?

G. G. Rupert: I move that we adopt this partial report.

C. A. Beeson: I second the motion.

The Chair: It is moved and seconded that we adopt this partial report. The first part of the report read was the names of those who were brought in by the Medical Missionary Association, and which becomes a part of this report. Of course these names having been accepted by that association, we accept them.

[The names of each one of the eleven nominees for the General Conference Committee were read by the chairman and the question called on each, without any remarks.]

The Chair: Shall we now vote upon this part of the report? The question is called for. All in favor of the adoption of this part of the report, manifest it by the uplifted hand. Opposed by the same sign. It is carried unanimously.

We now have before us the names of the members of the General Conference Association. First come the six presidents of the six American District Union Conferences, whose names are not given. Then come the fifteen other names. [The name of each one was read, and the question called, without remarks.] All in favor of the adoption of this report as submitted, please manifest it by saying, Aye. Opposed, No. It is carried unanimously.

The Nominating Committee request that they be released from selecting names of persons to act as the Transportation Committee, but that this be done by the General Conference Committee.

The request was granted by a vote of the Conference.

The Chair: What is your further pleasure?

Allen Moon: The Committee on Religious Liberty has a partial report. Brother Bollman is the secretary, and is ready to present their report to us.

C. P. Bollman [reading]: "Your committee appointed to consider the interests of the religious liberty work, would respectfully submit the following recommendations:—

"1. That in harmony with the plan of reorganization adopted by the General Conference, the International Religious Liberty Association place its work, property, funds, and obligations in the hands of the General Conference as soon as that body shall be prepared to assume these responsibilities.

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

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

ALLEN MOON, *Chairman*.

C. P. BOLLMAN, *Secretary*.

Wm. Woodford: I move that we accept this report.

C. M. Christiansen: I second the motion.

M. C. Wilcox: I move that this report be made the special order for the hour that shall be given to the Religious Liberty Association by the Committee on Arrangements.

Wm. Woodford: I second the motion.

The motion was put, and carried.

The names of the Committee on Licenses and Credentials provided for in the College Chapel at 5:30 A. M. are: G. A. Irwin, O. A. Olsen, H. Shultz, L. Johnson, I. H. Evans, M. C. Wilcox, R. A. Underwood.

Voted to adjourn.

Benediction by Elder R. M. Kilgore.

O. A. OLSEN, *Chairman*.

L. A. HOOPES, *Secretary*.

"LEARN as if you were to live forever; live as if you were to die to-morrow."

FINANCIAL STATEMENT

Of the General Conference Association for
Year Ending Dec. 31, 1900.

RESOURCES.

Real and Personal Estate.....	\$287,725.85	
Bills Receivable.....	76,718.27	
Gen. Conf. Office Fixtures.....	2,069.28	
General Conference.....	13,112.34	
Review and Herald (bank).....	1,306.71	
Int. Tract Society Ltd.....	70.31	
Central European Mission.....	15.07	
Echo Publishing Co.....	3,072.98	
Australian Tract Society.....	1,881.89	
New Zealand Tract Soc.....	4,399.23	
Battle Cr'k Text Mfg. Co.....	6,047.35	
Huntsville School.....	10,965.16	
General Conf. Pub. Co.....	10,857.20	
General Conf. Library.....	518.38	
General Conf. Building.....	724.50	
Gen. Conf. Ass'n Library.....	30.75	
Christiania Pub. House.....	8,479.05	
Texas School.....	5,347.44	
Denmark School.....	3,217.05	
Walla Walla School.....	33,753.51	
Milton Academy.....	7,900.55	
Union College.....	10,483.55	
Grayville Academy.....	2,139.58	
Michigan Conference.....	168.44	
Battle Creek Church.....	207.28	
Accounts Receivable.....	1,748.50	\$492,600.05
Cash in hand.....	50.97	

LIABILITIES.

Bills Payable.....	\$198,002.43	
South African Conference.....	487.17	
Australasian Union Conf.....	40.25	
Pac. Pr's Pub. Co. Oakl'd.....	842.58	
Foreign Mission Board.....	2,971.81	
Claremont Sanitarium.....	216.64	
General Conf. Bulletin.....	263.28	
Accounts Payable.....	907.19	
Individual Depositors.....	4,971.66	
Stock, or Present Worth.....	\$284,097.55	\$492,600.05

S. H. LANE, *President*.

L. A. HOOPES, *Secretary*.

MICHIGAN SANITARIUM AND BENEVOLENT ASSOCIATION.

Fourth Meeting, April 16, 3 P. M.

DR. J. H. KELLOGG in the chair.

Prayer by Elder C. Santee.

The Chair: This is a meeting of the Michigan Sanitarium and Benevolent Association. The principal business before us this afternoon is to consider some of the interests of this branch of the work that have not yet been fully considered. One matter of importance is the situation of our employees. I presume it is known to the members of this association that the employees of the Sanitarium and the students of the training school for nurses have no home in which to live. They are tucked away in corners all about the town. I presume if many of the parents who are sending their young people here for

REPORT OF COMMITTEE ON CAN- VASSING AND COLPOR- TEUR WORK.

1. We recommend that each Conference employ a State Canvassing Agent.
2. We recommend that the importance and advantages of resident canvassing be prominently brought and continually kept before our churches.
3. We recommend that each church encourage one or more of its number to engage in canvassing for our large books, under the direction of the State Agent.
4. We recommend that these agents furnish their churches with the names and addresses of their subscribers, and that their churches follow up the work by correspondence, periodicals, and tracts.
5. We recommend that the *Signs of the Times* and *Good Health* be used in pioneer city missionary work in this country.
6. We recommend that *Present Truth*, *Bible Echo* and *Herald of Health* be used in pioneer city missionary work in their respective territories.
7. We recommend that equal attention be given our health and denominational literature.
8. We commend the practice of our churches, academies, State and church schools giving practical instruction in evangelistic canvassing.
6. We recommend that so far as consistent, canvassers' institutes be held in every State.
10. We recommend that more time be given to the consideration of the canvassing work before the general assemblies at our camp-meetings.

C. H. JONES, *Chairman*.

S. N. CURTISS, *Secretary*.

RECOMMENDATIONS ACCEPTED BY THE GERMAN BRETHREN.

1. *Resolved*, That the German brethren recommend that all our laborers and brethren do all in their power to circulate the German "Object Lessons" among the German people.
2. Since we acknowledge that the *Hausfreund* occupies an important place in the proclamation of the third angel's message among the Germans of different countries, and that many souls have already been brought to the knowledge of the truth through it; be it—
Resolved (1), That we recommend those

whom the Lord has given talents in this direction contribute original articles, such as are fitting and timely for our own members, and also suitable for a missionary paper.

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

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

Resolved, That we, acknowledging the importance of the circulation of our literature, recommend: (1) That all brethren and sisters as far as possible supply themselves with our books, tracts, and pamphlets, and become familiar with the contents of the same; (2) That we urge all our ministers and Bible workers to set a good example before the members of our churches in the diligent circulation of our books, etc., as well as taking subscriptions for our German paper; (3) That all our laborers and church-members keep an eye on devoted suitable persons of both sexes for the purpose of encouraging them to enter the canvassing field; (4) That our church-members not only pray for them, but also assist them financially when necessary.

THE WONDROUS GIFT.

ENRICHED by God through grace alone,
What boundless wealth is given;
By grace his love in Christ is shown,
To make us heirs of heaven.

Through grace enriched by knowledge
all,

In utterance complete,
We all may now upon him call,
And worship at his feet.

By grace alone are ye now saved,
Not works that we have done;
It comes to all by sin enslaved,
Its power do not shun.

By grace shall Christ abide in thee,
To keep thee from all sin;
By grace thine eyes be made to see
God's glory shine within.

By grace he'll take the hopeless soul
Held fast by Satan's chains;
By grace he'll make the vilest whole,
And cleanse all guilty stains.

What grace! how wondrous is the gift,
What tongue its fullness tell?
In praise to him thine heart now lift,
Thy voice the chorus swell.

C. H. KESLAKE.

THE GENERAL CONFERENCE CONSTITUTION.

THE following amended form of the General Conference Constitution is printed here to give opportunity for its consideration before it is brought up for action.

CONSTITUTION.

ARTICLE 1. NAMES.

This organization shall be known as the General Conference of Seventh-day Adventists.

ARTICLE 2. OBJECT.

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

ARTICLE 3. MEMBERSHIP.

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

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

SEC. 3. Each Union Conference shall be entitled to one delegate without regard to numbers, an additional delegate for each local Conference embraced in its territory, and an additional delegate for each one thousand of its membership. Each local Conference not included in the territory of any Union Conference shall be entitled to one dele-

gate, without regard to numbers; and one additional delegate for each one thousand members.

ARTICLE 4. EXECUTIVE COMMITTEE.

SECTION 1. The Executive Committee of this Conference shall be twenty-five in number, and shall have power to organize itself by choosing a chairman, secretary, treasurer, and auditor, whose duties shall be such as usually pertain to their respective offices. It shall also have the power to appoint all necessary agents and committees for the conduct of its work.

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

ARTICLE 5. SESSIONS.

SECTION 1. This Conference shall hold a regular session once in two years, reckoning from 1889, at such time and place as the Executive Committee shall designate by a notice published in the *Advent Review and Sabbath Herald*, at least eight weeks before the date of the session.

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

ARTICLE 6. TRUSTEES, COMMITTEES, AND AGENTS.

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

ARTICLE 7. BY-LAWS.

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

ARTICLE 8. AMENDMENTS.

This Constitution may be amended by a three-fourths vote of the voters present at any session, provided that, if it is proposed to amend the Constitution at a special session, notice, of such purpose

shall be given in the call for such special session.

BY-LAWS.

ARTICLE 1.

SECTION 1. At each session of the Conference the Executive Committee shall nominate for election the presiding officers for the session.

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

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

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

SEC. 5. The Conference shall elect at its regular sessions twenty-one trustees for the General Conference Association of Seventh-day Adventists, a corporation of the city of Battle Creek, Michigan, existing under the laws of the State of Michigan.

SEC. 6. The biennial session of the General Conference shall be held during the summer season, at such time as in the judgment of the Executive Committee will interfere the least with the general work in the field.

LIFE is a service—the only question is, Whom will we serve?—*F. W. Faber.*

THE life of the soul depends upon habitual communion with God."

"WORK only for the glory of God and the good of man."

"A CHRISTIAN is a representative of Christ."

GENERAL CONFERENCE PROCEEDINGS.

Twenty-fifth Meeting, April 18,

3 P. M.

ALLEN MOON in the chair. Prayer by Elder I. D. Van Horn.

The Chair: The time this afternoon will be devoted to the consideration of what is known among us as the religious liberty work. I have not prepared an address to deliver at this time; but perhaps I may be permitted a few thoughts in introducing the work of the afternoon.

We have been told a great many times the last few years that we are living in the last days, and are near the end. If we are close students of the word of God, we can arrive at no other conclusion. We are told very emphatically through the Spirit of prophecy that the educational work must be done, that we shall not stand clear before God if we permit the world to come up to this momentous time unwarned, and also that we can not stand clear before God as his servants, if we leave anything undone to preserve liberty of conscience.

Several years ago this association was organized. Many of our people know of this work simply by the name, Religious Liberty Association. The Secretary's report will give us an outline of the work of the association. If we are living in the last days, we are nearing the time when God will send deliverance to his people. God will have a people to stand upon the sea of glass, and sing the song of deliverance. That song is victory over the beast and his image, and over his mark, and over the number of his name. Those who sing that song must have been in conflict with those powers. Then we have that statement in the thirteenth chapter of Revelation that, every one whose names are not written in the Lamb's book of life shall at that time worship the beast and his image. That is an awfully solemn thing, but God will send deliverance to his people.

There was a time in the history of the world that resembled this time, and that was when God's people were in bondage in Egypt. The time had nearly come for God to deliver his people. He had separated Moses from the court of Egypt by a train of circumstances, and brought him out where he had communion with God. While in this place, he received a sense of the greatness of God's kingdom as compared with the kingdoms of

per for the blind. I have a letter on my desk which I have thought of putting in the *Review*, but I have been so busy, I have not done so. If there is one work above another that ought to be supported, it seems to me that this blind work ought to have our indorsement and our means.

C. M. Gardner: I would like to state to this Conference that the California Conference has been furnishing a blind institute in Oakland with two copies of the paper for some time. In company with the secretary of the California Conference, we visited the institution some time ago, to inquire as to how the paper was received. The superintendent called the parties that had charge of this part of the work, and had them make statements before us concerning the matter. They expressed their satisfaction with the paper, stating that it was very neatly edited, and it gave us pleasure to hear them request that the paper should be continued to them.

The Chair: How many here favor the putting of the paper into the libraries? All who favor this please raise the hands. [A number of hands were raised.] That is right; we do not need to call for a contrary vote.

Delegate: What is the present circulation?

A. O. Wilson: We are sending out about two hundred copies a month.

C. Santee: In every city of any size, we find blind people on the street-corners, playing a little organ, or holding a little box with shoe strings in it, or something of that kind. I believe if our brethren will put this paper into the hands of these people, we can not undertake a work that will be more blessed of God.

L. A. Hoopes: I feel as if I would like to say just a word about this blind paper. I have been connected with it from its beginning in this place. Many of our blind people know nothing about the truth, and institutions for the blind are not favorable altogether to a sectarian or denominational literature; hence we have to edit our paper very carefully! In order to reach these people with some of the more specific points of our faith, it is necessary to get out tracts that treat practically upon these topics. We have endeavored to arrange matters in the office so that these can be published at a very nominal sum, but it will be necessary for us to have a reserve fund of some kind. We would be glad if our tract societies

or mission depositories in our Conferences, as you may term them, would take it upon themselves to keep a supply of these tracts in their depositories, so that the blind people in these Conferences may have access to this literature.

I believe it is a worthy enterprise. The letters that we have received in reply to the literature that has been sent out, have been most encouraging. In fact, there are some people who have embraced the truth as a result of the effort that has been put forth. I feel very glad for the step taken to help forward this enterprise in getting out the papers. But let us do more. I wish you could see the average literature that blind people have to read in point-print. You may be surprised to learn that the large bulk of it—more than ninety per cent—is of a fictional character, not calculated to feed the mind. If they will read that kind of literature, why may they not read something that will be food to the soul?

W. J. Wilson: Of course I am interested in the blind work. While talking with a professor in a blind school, he said if we could publish a small concordance, it would be the best of anything we could do for the blind; for they had nothing to study the Bible with. I speak of this point here before you, so you can think of it.

H. R. Johnson: I would suggest that the delegates go into the *Christian Record* room, and learn the alphabet, so that they can teach the blind in their home Conference how to read.

J. B. Blosser: Would it not be well for the different Conferences to be notified where the different institutions for the blind in their State are located?

W. W. Prescott: Mr. Chairman: I move that we do now adjourn this meeting, and that it be the sense of the brethren that the Committee on Order of Exercises make their plan, and plan our work to-morrow, on the basis the Chair has outlined.

W. C. White: I second the motion to adjourn.

The Chair: It is moved and seconded that we adjourn, and it is requested that some program be brought in for this evening, that will help us to spend the day as we ought to to-morrow. We ought to put in the day to-morrow, as far as we can, in spiritual work.

F. D. Starr: The Canadian field was very kindly granted an opportunity yesterday morning to present their field,

but the Province of Quebec has not had a chance for any consideration, and I expected that Brother Bourdeau would have some opportunity, before the Conference closed, to present the French work in Quebec.

A. G. Haughey. If the Committee on Distribution of Laborers is ready to make a further partial report, it might help the Conference to take some action to have it presented to-night. Most of our laborers are here, and we want to hold a little session, to plan our State work, and a number of the laborers, I think, are under consideration for other fields, and we would like to hear the report of its direction, of the Committee on Distribution of Laborers.

The Chair: Is the Committee on Distribution of Laborers prepared to make any further report?

I. H. Evans: A sub-committee has just a partial report concerning the Southern field. It has not yet met with the whole committee, but I think there will be no objection to its being presented here.

The chair called for the report.

N. W. Allee [reading]: "105. That we grant the request of the Oklahoma delegation that G. G. Rupert of the Kansas Conference be invited to take the presidency of the Oklahoma Conference.

"106. That Bryon Hagle, of Michigan, be invited to labor in Tennessee River Conference, under pay of the Michigan Conference for one year.

"107. That H. E. Osborne, of Chicago, be invited to make New England Conference his field of labor.

"108. That Allen Moon, of Chicago, be invited to make the Kansas Conference his field of labor.

"109. That L. T. Nicola, of New York City, be invited to make the New York Conference his field of labor."

No other reports being presented, adjournment was voted.

Benediction was pronounced by A. T. Jones.

A. G. DANIELLS, *Chairman*.
L. A. HOOPES, *Secretary*.

Thirtieth Meeting, April 23, 11 A. M.

G. A. IRWIN in the chair. Prayer by J. N. Loughborough.

The Chair: The first matter of unfinished business will be the consideration of the Constitution that was presented. You will find it on pages 378 and 379 of the BULLETIN. I understand that

a motion is pending to adopt the Constitution. Do you wish to have it read again? or shall we take it up item by item? Have you studied it sufficiently, and are you well enough satisfied simply to pass it? What is the pleasure of the Conference?

W. W. Prescott: I move that the Constitution as printed here be adopted as a whole.

O. A. Olsen: I second the motion.

The Chair: It has been moved and seconded that the Constitution as printed on pages 378 and 379 of the BULLETIN be adopted as a whole. Are there any remarks? The question is called on the adoption of the Constitution. As many as favor it will say, Aye. Any opposed will say, No. It is carried unanimously.

The next business will be to act upon the report of the Committee on Distribution of Laborers. I do not think that is in the BULLETIN. We are so near the close of the Conference that we can not wait for that; we will simply have to act upon it as the Secretary may read. The Secretary will read the report.

Here the Secretary read the partial report of the Committee on Distribution of Laborers, including recommendations Nos. 105 to 109 inclusive.

The Chair: You have heard the reading of the report; what is your pleasure?

It was moved and seconded that the report be adopted.

The Secretary read Nos. 105, 106, and 107.

J. O. Corliss: I move, Mr. Chairman, that No. 107 be referred to the Committee on Religious Liberty Work, with the General Conference Committee.

A. T. Jones: I second the motion.

The Chair: It has been moved and seconded that the case of H. E. Osborne be referred to the Committee on Religious Liberty Work with the General Conference Committee for further consideration. Are you ready for the question? As many as favor this will say, Aye. Opposed, No. It is carried.

The Secretary read No. 108.

J. O. Corliss: I move, Mr. Chairman, that this case also be referred as was the other.

A. T. Jones: I second the motion.

The Chair: You have heard the motion. It has been moved and seconded that the case of Brother Moon be referred to the General Conference Committee for further action and consideration. All favoring this will say, Aye. Any opposed, No. It is carried.

No. 109 was read by the Secretary, and the question called on it.

The Chair: The motion was to adopt the report. The motion is on the adoption of the report, as amended, by referring the two names. All in favor will say, Aye; opposed, No. The recommendations are adopted.

I would like to ask if the Committee on Distribution of Labor has any further report to make this morning.

W. W. Prescott: Are there not some deferred items that should be called up?

W. C. White: I wish to call up Nos. 71, 72, and 73, on page 390 of the BULLETIN.

The Chair: The member wishes to call up Nos. 71, 72, and 73, found on page 390. It seems that they were deferred for future action. What is your pleasure in regard to them?

W. C. White: Nos. 71, 72, and 73 and very comprehensive, and they touch our publishing houses in so many places that there were several requests for action to be deferred. Meetings have been held with the representatives of the publishing houses, and with the representatives of the fields to which these workers are called, and with the workers themselves; and all objections to proceeding with the action have been withdrawn. If time would permit, I would greatly enjoy speaking of what I hope for the advancement of the work as the result of the changes in the fields of labor contemplated in these resolutions. You will see that this means the placing of an experienced business man who has been acquainted with our publishing work and other institutions for many years, in charge of the work at London, which is one of the most important points in the world. It also contemplates the calling of Brother Evans, who has become familiar with the wants of the mission field, and who is a natural organizer, to a part in the business management of the Review and Herald; and it calls Brother E. R. Palmer, who has been a very successful organizer of the book work, from Australia to England. It is our expectation that with Brother Sisley in charge of the office, and Brother Palmer in charge of the field, our book work in England may take a steady and a rapid advancement.

The Chair: The question is called on No. 71. All in favor of the adoption of No. 71 will say, Aye. Opposed, No. It is carried.

The question is called on No. 72. All

in favor of adopting No. 72 will say, Aye. Opposed, No. It is adopted.

No. 73 was included in the ones that were called up. The question is called on No. 73. All in favor of adopting No. 73 will say, Aye. Opposed, No. It is carried.

The Secretary tells me that there are some others that have referred back, as recorded on page 356.

O. A. Olsen: I take the opportunity of making this statement, that when this proposed constitution for the European Conference was further considered, we decided to drop out the word "Union" in the first article, calling it the General European Conference.

The Chair: On page 390, 3d column, under "Article 1," simply erase the word "Union."

W. C. White: I overlooked an amendment that was proposed in the Committee with reference to Recommendation 73. It was to insert the words: "and Echo Publishing Company" after "the Australasian Union Conference," recognizing our obligation to consult with the party who is at the present time employing Brother Palmer. If there is no objection to the insertion of these words, we will ask that they be written into the recommendation.

The Chair: That is, after the word "Conference," put in "and Echo Publishing Company."

W. C. White: So it will be that he goes to England as soon as the work in behalf of the Avondale school is started in Australia and the Australasian Union Conference and Echo Publishing Company feel clear to let him go.

The Chair: Turn to page 356, No. 41. Delegate: Nos. 75, 80, and 81, on this same page were deferred.

The Chair: That is correct. Nos. 75, 80, and 91 were also held back for further consideration. What is your pleasure in regard to these?

Delegate: I move their adoption.

The Chair: Is everything all clear? I know nothing about why they were deferred. Now what is your pleasure in regard to these? No. 75.

Delegate: I would like to have it read.

The Chair: The Secretary will read 75, please.

The Secretary [reading]: "75. That W. D. McLay, of Illinois, be invited to make Kansas his field of labor."

The question was called, and carried.

The Chair: The next will be No. 80.

Exhibit 6

*Seventh-day Adventists accept
the Bible as their only creed
and hold certain fundamental
beliefs to be the teaching of the
Holy Scriptures.*

28

Fundamental *Beliefs*



2015 EDITION

REG 000159

Growing in Christ ¶11

By His death on the cross Jesus triumphed over the forces of evil. He who subjugated the demonic spirits during His earthly ministry has broken their power and made certain their ultimate doom. Jesus' victory gives us victory over the evil forces that still seek to control us, as we walk with Him in peace, joy, and assurance of His love. Now the Holy Spirit dwells within us and empowers us. Continually committed to Jesus as our Saviour and Lord, we are set free from the burden of our past deeds. No longer do we live in the darkness, fear of evil powers, ignorance, and meaninglessness of our former way of life. In this new freedom in Jesus, we are called to grow into the likeness of His character, communing with Him daily in prayer, feeding on His Word, meditating on it and on His providence, singing His praises, gathering together for worship, and participating in the mission of the Church. We are also called to follow Christ's example by compassionately ministering to the physical, mental, social, emotional, and spiritual needs of humanity. As we give ourselves in loving service to those around us and in witnessing to His salvation, His constant presence with us through the Spirit transforms every moment and every task into a spiritual experience. (1 Chron. 29:11; Ps. 1:1, 2; 23:4; 77:11, 12; Matt. 20:25-28; 25:31-46; Luke 10:17-20; John 20:21; Rom. 8:38, 39; 2 Cor. 3:17, 18; Gal. 5:22-25; Eph. 5:19, 20; 6:12-18; Phil. 3:7-14; Col. 1:13, 14; 2:6, 14, 15; 1 Thess. 5:16-18, 23; Heb. 10:25; James 1:27; 2 Peter 2:9; 3:18; 1 John 4:4.)

The Church ¶12

The church is the community of believers who confess Jesus Christ as Lord and Saviour. In continuity with the people of God in Old Testament times, we are called out from the world; and we join together for worship, for fellowship, for instruction in the Word, for the celebration of the Lord's Supper, for service to humanity, and for the worldwide proclamation of the gospel. The church derives its authority from Christ, who is the incarnate Word revealed in the Scriptures. The church is God's family; adopted by Him as children, its members live on the basis of the new covenant. The church is the body of Christ, a community of faith of which Christ Himself is the Head. The church is the bride for whom Christ died that He might sanctify and cleanse her. At His return in triumph, He will present her to Himself a glorious church, the faithful of all the ages, the purchase of His blood, not having spot or wrinkle, but holy and without blemish. (Gen. 12:1-3; Exod. 19:3-7; Matt. 16:13-20; 18:18; 28:19, 20; Acts 2:38-42; 7:38; 1 Cor. 1:2; Eph. 1:22, 23; 2:19-22; 3:8-11; 5:23-27; Col. 1:17, 18; 1 Peter 2:9.)

The Remnant and Its Mission ¶13

The universal church is composed of all who truly believe in Christ, but in the last days, a time of widespread apostasy, a remnant has been called out to keep the commandments of God and the faith of Jesus. This remnant announces the arrival of the judgment hour, proclaims salvation through Christ, and heralds the approach of His second advent. This proclamation is symbolized by the three angels of Revelation 14; it coincides with the work of judgment in heaven and results in a work of repentance and reform on earth. Every believer is called to have a personal part in this worldwide witness. (Dan. 7:9-14; Isa. 1:9; 11:11; Jer. 23:3; Mic. 2:12; 2 Cor. 5:10; 1 Peter 1:16-19; 4:17; 2 Peter 3:10-14; Jude 3, 14; Rev. 12:17; 14:6-12; 18:1-4.)



Unity in the Body of Christ ¶14

The church is one body with many members, called from every nation, kindred, tongue, and people. In Christ we are a new creation; distinctions of race, culture, learning, and nationality, and differences between high and low, rich and poor, male and female, must not be divisive among us. We are all equal in Christ, who by one Spirit has bonded us into one fellowship with Him and with one another; we are to serve and be served without partiality or reservation. Through the revelation of Jesus Christ in the Scriptures we share the same faith and hope, and reach out in one witness to all. This unity has its source in the oneness of the triune God, who has adopted us as His children. (Ps. 133:1; Matt. 28:19, 20; John 17:20-23; Acts 17:26, 27; Rom. 12:4, 5; 1 Cor. 12:12-14; 2 Cor. 5:16, 17; Gal. 3:27-29; Eph. 2:13-16; 4:3-6, 11-16; Col. 3:10-15.)

Baptism ¶15

By baptism we confess our faith in the death and resurrection of Jesus Christ, and testify of our death to sin and of our purpose to walk in newness of life. Thus we acknowledge Christ as Lord and Saviour, become His people, and are received as members by His church. Baptism is a symbol of our union with Christ, the forgiveness of our sins, and our reception of the Holy Spirit. It is by immersion in water and is contingent on an affirmation of faith in Jesus and evidence of repentance of sin. It follows instruction in the Holy Scriptures and acceptance of their teachings. (Matt. 28:19, 20; Acts 2:38; 16:30-33; 22:16; Rom. 6:1-6; Gal. 3:27; Col. 2:12, 13.)

The Lord's Supper ¶16

The Lord's Supper is a participation in the emblems of the body and blood of Jesus as an expression of faith in Him, our Lord and Saviour. In this experience of communion Christ is present to meet and strengthen His people. As we partake, we joyfully proclaim the Lord's death until He comes again. Preparation for the Supper includes self-examination, repentance, and confession. The Master ordained the service of foot-washing to signify renewed cleansing, to express a willingness to serve one another in Christlike humility, and to unite our hearts in love. The communion service is open to all believing Christians. (Matt. 26:17-30; John 6:48-63; 13:1-17; 1 Cor. 10:16, 17; 11:23-30; Rev. 3:20.)