

Filed MAR 27 1903

THIRTY-FIFTH SESSION
of the

GENERAL CONFERENCE OF SEVENTH-DAY ADVENTISTS

held at the S. D. A. Church, Oakland, Calif.

FIRST MEETING.

March 27, 1903, at 2:30 P. M.

Eld. A. G. Daniells in the Chair.

Elders G. A. Irwin, J. N. Loughborough, and H. W. Cottrell
on the stand.

Opening song, No. 97 from "Hymns and Tunes."

J. N. Loughborough. In the fifteenth chapter of Romans and the 4th verse, we are told that the things which were written aforetime were written for our admonition, so I will read for our lesson, the 20th chapter of 2 Chron. showing the circumstances under which the people back there saw their need of God. (2 Chron. 20:1-25 inclusive read.)

Prayer by G. A. Irwin: Gracious God, our merciful heavenly Father, we thank thee that under circumstances of so much mercy, we are permitted to assemble once more in the capacity of a General Conference. We have come up to this place from the various parts of this great country. There are some here from other lands, and we are glad, our Father, today as we look into the faces of these dear brethren once more that there is no visible mark of thy displeasure upon them. We are here before thee, Lord, once more to worship thee, and we ask, our Father that we may sense thy goodness in thus sparing our lives and in the enjoyment of so many precious blessings that thou hast given us. We feel, dear Lord, to let our hearts go out to God today in thanksgiving for all the way that thou hast helped us led us.

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While we can see mistakes as we look back over the past two years, that we have done those things that have displeased the Spirit of God in various instances, yet, thou hast not forsaken us; thou art still our God; thou art our Father, and thou art still inviting us to come to thee, and we would come to thee, our Father, now, today, with full purpose of heart. We would come yielding ourselves as individuals anew into the loving hands of our heavenly father. We would come today surrendering ourselves anew and afresh, yielding up every will and way of our own, so that the Lord can take us and use us as he will. And now, our Father, we are gathered here to deliberate in regard to thy precious cause in the earth, and we know, Dear Lord, that we are not sufficient for the duties that will devolve upon us, for the great responsibilities of this hour; but, our Father, we are glad that we do not have to undertake this work in our own strength; that it is our blessed privilege to look away to the One who is infinite in wisdom and who is mighty in council, and so, Lord, right in the beginning of this Conference, we would invoke thy divine blessing upon the delegates composing this body. We would ask, our heavenly Father, that the lessons that we have listened to may be impressed upon our every heart. We are here, Father, before thee, and we turn to thee. We know that we are not sufficient for the work that lies before us unless the Lord shall take the lead of our minds, unless the Lord shall take charge of every mind, unless our being is fully surrendered to thee, we will make mistakes, and mar the precious cause of God in our hands; but our Father, while we have sinned and come short of thy glory, while thou hast been called to reprove us for our wrong principles and for many things that have displeased and grieved thy Holy Spirit, yet, dear Father, we are so glad today, that thou art still inviting us to come unto thee, and that if we will yield ourselves, if we will put away from us the wrong things that have been grievous to thy Spirit and have turned the face of our

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heavenly Father away from us in a measure, then thy face will shine upon us; thy countenance upon us reconciled, and O Father in heaven, help in the beginning of this Conference to make that sort of confession, to have that spirit of humility of heart, that spirit of humbling ourselves before thee---may it take possession of every one of us, so that the Lord can come in and have his own rightful place in our midst; and, dear Father, impress the thought upon our minds that was so vivid in the lesson, that we are to believe the Lord, our God, and that we may be established to believe his prophets that we may prosper. Father in heaven, we know that we have not always done this; we know that thou hast spoken to us times without number through the spirit of prophecy; thou hast made plain the path of duty before us, but we have held to our own opinions; we have allowed ourselves to be controlled by our own minds and judgments, and as a result, disaster has come to portions of thy work; but, O, our Father, is not this the time when we shall be willing to yield up all our own ideas and opinions when they conflict with the mind of God, and take just what he says, and be led and guided by that?

And now, our Father, we pray thy blessing upon the deliberations of this Conference. As we shall gather together from time to time, to let the Spirit of God be the leader and teacher in our midst. We pray, Our Father, that while we have a visible leader that the great Head of the Church may take his rightful place in this Conference, and may the pillar of cloud by day and the pillar of fire by night overshadow this place so that no insinuations of evil one may come in; and may we so relate ourselves to thee and to one another by the confession of every known sin and by putting it away from us so that when this Conference is over and the pillar of cloud shall rise to go in different directions, O may there be such a band of consecrated men and women that follow the

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leadings of the Spirit of God as it is in the cloud that thy work may be quickly finished in the earth. Now, our Father, bless him who shall preside over this meeting. O Lord especially we will ask that thou wilt remember thy servant, Brother Daniells, to put underneath him the everlasting arms. Strengthen him physically for the work that devolves upon him, and strengthen him spiritually; may his mind be clear and quick to discern the leadings of the Spirit of God, and we pray, our Father, that thou wilt bless those who are associated with him in office, and have been during the past session of the Conference.

And we would ask, dear Father, that thou wilt bless these delegates, each one of them. They have come from the various fields of the United States, and they come to represent ~~the~~ the various interests of the fields in ~~the~~ which they are laboring; and O our Father, may all localism be laid aside; may the boundary lines be obliterated, and while we are here, O Father, may we lift up our eyes and see the field white unto the harvest, and realize as we have never done before the breadth and the length of the message thou hast given us--that it embraces the world, and that souls are perishing outside of Christ. O forbid, our Father, that we should spend the precious hours of this Conference over trivial matters, but may we consider the message in all its length and breadth, and may there be such a turning to our first love that angels of God will rejoice because of this Conference.

Now, our Father, we will not multiply words; thou knowest our great need; but we ask once more, dear Lord, that at this time, thou wilt baptise us with thy Holy Spirit. Let the Teacher of righteousness be our leader and our guide during these meetings, and every one who shall stand to proclaim thy truth from the sacred desk, or who shall stand up to lead out in the study of thy Word, O Father in heaven, may they have so been taught of thee that they will bring a live, freshened

message to us, and may this be the time that the people will return to their first love, that they may have such a baptism of thy Holy Spirit that they may go forth from this meeting terrible as an army with banners.

Now, O Lord, we leave us in thy hands, believing that because we have invoked thy blessing upon us, believing that because we have yielded ourselves to thee, that thou wilt hear our petition, that thou wilt lead us; that thou wilt save us from mistakes, and finally, when the Church militant becomes the Church triumphant, when the work of God is finished in the earth, gather each one of us safely home to praise thee world without end, Amen.

No. 1169 of Hymns and Tunes sung.

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A.G.Daniells: Before calling the list of the delegates, or entering upon any business that may lead into various explanations, we will give Brother Knox an opportunity to say a few words to the delegates and visitors who have come to the Coast and to this city.

W.T.Knox: In behalf of the Pacific Union Conference, the California Conference, and the Oakland church, I am very much pleased this afternoon to welcome the delegates and the visitors to this Conference. I welcome them to the Coast, to California, to this city, to the Oakland church, and to our homes.

It has been a long time since California, or any other part of the Pacific Coast, has enjoyed such a privilege as this. Some fifteen or sixteen years ago,---in 1887,---a like occasion occurred, when the General Conference convened in this same place. We do, I assure you, esteem it a privilege to ~~assume~~ ^{assume} the responsibility of providing for this most important meeting; for while we recognize that connected with such a gathering there are manifold responsibilities, we recognize, ~~through~~ ^{also,} that there are abundant blessings. We anticipate that much of the blessing of God will attend this General Conference meeting, and we are glad to be able to share these ~~same~~ blessings with you in our homes.

The one thing that we regret is that we have not been able to give better evidence of our appreciation of your presence with us. We have put forth every endeavor possible to make your stay with us pleasant---to make you feel that you are indeed at home. I know that I express the minds of all the

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brethren and sisters of the Oakland church, when I say that they desire you to feel that their homes are your homes.

So far as possible,

Arrangements have been made to provide every delegate with lodging and breakfast in the homes of our people. A dining-tent has been pitched opposite the church. In this a Vegetarian Café will be conducted, under the supervision of Brother E.G. Fulton, of the San Francisco Vegetarian Café. I have no hesitancy in assuring you that the service will be first-class in every respect.

Again we welcome you to this land of sunshine and flowers; and while we can not promise you all the sunshine that Fame has given to California, we feel safe in assuring you of the sunshine of God's presence.

C.H. Jones: In behalf of the Pacific Press Publishing Company, we welcome these delegates and visitors to California and to Oakland. The Pacific Press Publishing Company, ~~known~~ in the East more familiarly known as the Signs of the Times Office, is located on the corner of Twelfth and Castro Sts. We desire that you shall visit the building, and familiarize yourselves with the various departments. Visitors are welcome at any time. Guides will be placed at your service. Those who visit the institution Thursday afternoons and Fridays may see the Signs being printed. We wish you to feel at home with us, not only in the Office, but in the church and in our homes. We extend to you a hearty welcome.

The Chair: We will now have read the list of delegates, as reported to the General Conference Secretary by the secretaries of the Union Conferences. Those who have not yet handed in their credentials, may do so at the close of this meeting.

Elder Daniels : I ought to say that I have a telegram from Bro. Hoopes sent from Arizona, saying that they were 12 hours late at that point, and they hoped to get in here this evening--30 of them.

Roll Call continued.

Eld. Daniels : Are there any delegates here whose names have not been called ? Let us see your hands ? Prof. Prescott is one. Anyone else ? Now is the time to make it known, as far as this meeting is concerned.

Since our last meeting, the General Conference, we have made quite radical changes in our organization. We have organized 12 Union Conferences and 23 local Conferences. The most of these Local Conferences are within the territory of the Union Conferences. 4 of them are not. The River Plate, Brazilian, Jamaican and East Caribbean Conferences are outside of any Union. Now what shall we do ? We have 13 Union Conferences and only one has been, in a formal manner, made a member of the General Conference--that is, the Australasian Union that was formed five years ago, and was admitted as a Union Conference. If I remember rightly, no Conference was admitted as a union at the last session. Some began their organization, submitted constitutions, but none applied to the Conference for admission as Unions. The Conference Committee has given the matter a little study this week, and while there may be a little difference of opinion amongst us as to

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whether these Conferences into which the whole field has been divided, broken up whether they should be admitted or not, yet there is a general sentiment, as far as I can learn, that these Conferences ought to be admitted, or some record should be made of the fact that they constitute the General Conference of Seventh day Adventists. Now there are some technical points; for instance, the Canadian Union Conference has been formed and new territory taken into that Conference,-

new Conferences rather. What was the Northwestern Union Conference, has been divided during the time into 2 Conferences, known as the Northwestern and the Central. Now in order to leave the matter perfectly plain, for future time, and to give assurance to delegates and to the Conference, it seems to me that it would be just as well if we were to take action here regarding each Conference.--the territory that it embraces. And this would leave an undoubted and indisputable record for all days to come. Now, Part of these Conferences are in the United States and part of them are in Europe. One is in Africa. The map before you etc.

Attention was called to the territory comprising the following Unions :- The Atlantic Union embraces the Atlantic, Chesapeake, Maine, New England, New York, Pennsylvania, Vermont, Virginia and West Virginia Conference. Then we have the Canadian Union, in which there are the Conferences known as the Maritime Provinces, Newfoundland, Ontario and Quebec Conferences. Then there is comprised in the Southern Union, the Alabama, North and South Carolina, Cumberland,

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Florida, Georgia, Louisiana, Mississippi and Tennessee River. The Lake Union has in it the Illinois, Indiana, Michigan, Ohio, and Wisconsin Conferences; and in the Northwestern Union are the Dakotas, Iowa, Manitoba, Minnesota and Nebraska Conferences. The Southwestern Union comprises the Arkansas, Colorado, Kansas, Missouri, Oklahoma, and Texas Conferences. And in the Pacific Union Conference there are the Alaska, Arizona, Hawaii, Montana, Northern California which includes Nevada, the North Pacific, Southern California, Upper Columbia, and Utah Conferences.

Now, as I have said, these Conferences have all been formed, organized, since we last met. We have nothing on our records to show what these are, nor to make it clear and plain that they constitute the territory of the, that is, parts of the General Conference. What is your pleasure with reference to dealing with these organizations?

R.A.Underwood: I would move, Mr. Chairman that we simply recognize certain conferences which formerly composed a part of the General Conference as members of the Union Conferences.

W.W.Prescott: I second the motion.

The Chairman: It is moved and seconded that we, by vote, recognize these various Unionsthat have been organized and named, and that outline their definite territory as the various parts of the General Conference.

R.A.Underwood: My motion was designed to cover all the territory that formerly had been received into the general Conference. Any new territory would be acted upon separately.

The Chairman: Brother Conradi, will you make a statement with reference to the Enrupean field?

L.R.Conradi: Since our last General Conference we have organized three Union Conferences in Europe: the Scandinavian field, with 12,000,000 of people and about 2,000 Sabbath-keepers; they have three Conferences, the oldest Conferences in Europe, and as mission fields, they have Iceland, and Finland. In the British Union Conference there are over 1,000 Sabbath-keepers, and two organized Conferences, the North England and the South England; and three mission fields, Scotland, Ireland, and Wales. The Third Union Conference is the German Union Conference. This includes the old German Conference and the Russian mission field. At the present time the General Union Conference has six organized Conferences and six mission fields. Besides the three organized Union Conferences we have a Union Mission field, the French-Latin mission field, taking in the old Central European Conference, which simply refers to the French-Switzerland. And then as separate mission fields we have France, Italy, and now a beginning has to be made in Spain and Portugal. Then there is the Oriental mission field, taking in Egypt, Turkey, and Palestine, which have

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not as yet been fully organized. These fields together form the European General Conference, which was organized last summer a year ago.

The Chairman: We have just received word that a South African Union Conference has been organized. That is composed of two organized Conferences, the Cape Colony Conference, and the Natal-Transvaal Conference; and also the mission fields of Matabeleland and Basutoland; and then the Mission Board has voted to place Nyassaland under the general supervision of the South African Union Conference, so that it really embraces the territory running along north of British Central Africa, and along north of the Zambesi, taking in Barotseland, then South to the Cape. That has been fully organized. Are there any questions you wish to ask or any statements to be made?

E.R.Palmer: Is this motion designed to take in the European General Conference as a whole, including its Union mission fields, or is it designed to take in simply the organized Union Conference, three in number, of Europe?

The Chairman: I understand it would take in the three organized Union Conferences.

E.W. Webster: Does it intend to take in the Union Conferences organized since the last General Conference, or those that formed their constitutions at that time?

The Chairman: All that have been organized, Brother Webster, the twelve. There are thirteen, twelve of which have been organized since the Conference.

E.W.Webster: Does this motion include a request from them, or is it understood that this is a request from them to unite with the General Conference?

R.A.Underwood: The intention of the mover of the motion was to simply take in the Union Conferences that formerly composed a part of the General Conference, had been received into the General Conference, as

State Conference or Conference fields. If there are other Union Conference outside of the territory formerly belonging to the General Conference having been received, would come by request, I should think, naturally.

The Chairman: There are none such.

S.H.Lane: I understand the mover to present before us a simple recognition, and if that is true, I do not know that it is necessary to have a request, is it? We simply recognize the work that has been done, as a part of the work which we recognize, and are glad has been accomplished.

The question was called.

The Chairman: I will say that, in my opinion, we should place in our records, printed records, the name of each Union Conference, with all the territory that it embraces, print the whole thing entire in the minutes of our meeting, so that we will never have any doubt or question about where we stand. Those who are in favor of this motion will please manifest it by raising the hand. Contrary by the same sign. It is carried unanimously.

The Chairman: Now we have three local Conferences that have never been admitted to the General Conference. The River Plate and the Brazilian Conferences of South America, and the Jamaican and East Caribbean Conferences in the West Indies. I am not aware whether the Secretary has received applications from the River Plate and Brazilian Conferences for admission.

The Secretary: We have not. We have only received application from the South African Union Conference.

The Chairman: I am sure from the correspondence we have had that it is their desire to unite with the Conference. I know Brother Spicer can speak for those in the West Indies. Now what shall we do with these Conferences?

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W.C.White: Let the Mission Board Secretary make application for the whole lot.

The Chairman: They were mission fields before they were organized. They have done a noble work in the last two years in putting their work into organized form, and to make it self-supporting, self-governing, self-propagating. And while there might be a little technical point about their own personal application, yet I believe they would experience a sense of disappointment if the record should go back to them of this Conference, and they not be admitted. It is probably an oversight, or a lack of experience that has not brought to us written requests from them. Brother Spicer, be free to say what you feel about the matter.

W.A.Spicer: I shall say simply in behalf of the River Plate and Brazilian Conference, that unquestionably they are a part of us, and would desire to have their name entered in the list as belonging to the family of the General Conference. So I speak also of the East Caribbean and Jamaica Conference. I have just visited the West Indian field, so that I bring personally the request from the two new Conferences there for admission into the General Conference.

To mention it briefly only, I will say that in Jamaica I found nearly 1200 Sabbath-keepers with about seventeen organized churches, and quite a number of companies almost ready for organization. All heartily favored the idea of banding together as a Conference, and while still they will require some support from the Mission Board funds, they all agree ~~that~~ ^{that} the Conference form of organization will help to develop their own resources and workers, so that as soon as possible, as they desire, they may be self-supporting, and join us in pushing the work on to other regions beyond. So in the East Caribbean Conference also. In that we united three mission fields, the Lesser Antilles, Trinidad, and the field of the Guianas, British Guiana particularly being worked; so that instead of having three sets of officers and three depositories,

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they will now manage the entire division by one set of officers and one depository, and they will all heartily unite together as a Conference, expecting that they will be able to do more work with less funds and less workers than ever in the past.

I will say this of the brethren and sisters in the West Indies, although the most of them are simple people, and hard-working people, they love the Lord, and they love the third angel's message. Most of them are black in color, but I find in meeting with them that their hearts ~~are~~ thrill with the same thrill of joy as we talk about finishing this work that our hearts feel in this land.

And personally, I feel that I would as soon stand with them on the march toward the kingdom of God as with any people on the earth, if they love the third angel's message. (Voices: Amen).

W.H.Thurston. I might say that two years ago, before leaving South America, we had this same question under advisement, of organizing the River Platte, and the Brazilian Conferences, and it was the mind of the brethren at that time that when that was done they would become a part of the General Conference.

S.H.Lane. I move that these four Conference, Jamaican, East Caribbean, River Platte, and Brazilian Conferences be admitted as members of this General Conference.

G.G.Rupert: I Second the motion.

The Chair. Are there any remarks? The question is called for. You have heard the motion. All in favor of it please say, Aye. All contrary, No. CARRIED. Thank you for a hearty vote.

As far as I know that completes all the admissions that it will be necessary to make at this time. As I said, twenty-three new conferences have been organized during the two years, but these have been taken into the various union conferences, and now all these unions are fully recognized as a part of the General Conference.

E.W.Webster. There is a question that I do not quite understand and that is as to the relation of the European General Conference to this General Conference.

The Chair. The European General Conference is composed of the three Union Conferences and the two union mission fields. Its territory is twice as great as the territory of the United States, including Alaska. Its population reaches the large number of five hundred millions, one-third of the population of the world. That is six times the population of the United States. Now it is called the European General Con-

ference. I do not know as I can tell exactly the relationship of that to this, and distinguish, discriminate between the Union Conferences, and what is called the General Conference. You might simplify the question a little by calling it the European ~~Union~~ Union Conference.

A.T.Jones. That would be doubling up Union Conferences, wouldn't it?

The Chair. Brother Jones asks if that would not be doubling up the Union Conferences.

W.C.White. Isn't it the European section of the General Conference?

E.R.Palmer. Is it not an arrangement purely for local convenience and counsel in the administration of the work there? Would not that do until we reconsider the matter and perhaps make, before the close of the Conference, a more definite statement as to the relationship of the Union Conference there to the General Conference? I understand that arrangement has not been provided for in any definite way, but just simply a convenience in administration.

A.T.Jones. Is not the European General Conference composed of the Union Conferences of Europe? Then it is properly a General Conference---European. And that requires, if we are going to have things symmetrical, that there be an American General Conference, composed of the Union Conferences of America, and not have America the General Conference as the whole thing, but have it American General Conference, and then have the world the General Conference as such, and let it be a General Conference. Then America can conduct her General Conference affairs without reference to Europe, and Europe can conduct hers without depending on anything from America, and America will not be the whole thing~~s~~ so much, and I think it would be a good deal better.

W.C.White. Is this the place for suggestions about organization?

The Chair. If they are not too much at length.

W.C.White. I would suggest that rather than have so many General Conferences, we consider the propriety of having a European Section and an American Section with a vice president who shall have certain responsibilities, and then there be but one General Conference with its president, and that be a world Conference.

A.T.Jones. That is what I mean. I accept it.

The Chair. That is right. We have ~~not~~ a committee appointed at least suggested, rather to make some recommendations, and perhaps the Conference will deal with this before we get through.

The following recommendations were made and adopted:

That the time from Friday evening to Sunday evening be devoted to a presentation of the subjects of the message, the field, and the finishing of this work committed to us.

That the evening meetings begin at 7:30 o'clock.

That the sessions of the Conference be as follows:

8 to 9 A. M. Social worship or instruction.

9:30 to 11:30 A. M. and 3 to 5 P. M. Conference business.

That Brethren Daniells, Irwin, Cottrell, Knox, and G. I. Butler act as chairmen during these sessions of the Conference.

The Chair: That action is based on the second section of this same Article: "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."

J.E.Jayne: I move its adoption.

S.N.Curtiss: I second the motion.

The motion was put, and carried.

The Secretary [reading]: "That presidents of Union Conferences be requestd to present written reports to the Conference; and ~~also~~ that such reports should also be presented by the General Conference Departments."

The Chair: This is simply to make clear ~~that~~ what is expected of the officers of the various Conferences. I do not know that this recommendation needs to be acted upon by the Conference. Please read the next item.

The Secretary: This recommendation was made at a meeting held the 23d: [Reading] "That Brethren W.T.Knox, G.A.Irwin, L.R.Conradi, and H.W.Cottrell act as a Committee on the Daily Program of the Conference.

The question being called, the recommendation was carried.

The Chair: These are the little features of arrangement, so far as we have passed them. Shall we now proceed to elect twenty-five men to form the Advisory Council? You have voted that no one shall nominate more than one candidate. It is hardly necessary for me to say that, ~~it would be well, to~~

in selecting these men, it would be well carefully to study the whole field to be represented, and endeavor to have a fair representation from the entire field for this Council. Of course the presidents of the Union Conferences will represent their respective fields; but they should have ~~with them~~ associated with them other men from those fields with whom to counsel and work. Although we can not have all fields represented alike, ~~because~~ because some fields are not represented by delegates, nevertheless we can have a fairly ~~representative~~ representative Advisory Council, if we exercise care. ^{in nominating members of this Council,} Professor Prescott suggested that ^A the delegates should bear in mind those who have not yet arrived.

Upon Elder W.C.White's suggestion that it might be well for the Chairman to enumerate some of the departments that should be remembered in making up this ~~Advisory Council~~ Advisory Council, Elder Daniells stated that ~~in~~ in the Union and State Conferences where such a Committee has been chosen, the different sections of the field have been remembered; ^{so far as possible} also the principal branches of the work of the Conference,---the evangelical, medical, educational, and publishing.

L.R.Conradi: Elder E.J.Waggoner, the vice-president of the British Union Conference, will be present as a delegate to represent his field. In the absence of the president of this Union Conference, would it not be well to recognize Elder Waggoner as a member of this Advisory Council, by virtue of his office?

The Chair: I should think that would be perfectly admissable.

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The Chair: I should think that would be perfectly admissable.

W.C.White: In the absence of Elder G.I.Butler, that would admit Elder R.M.Kilgore, vice-president of the Southern Union Conference.

Moved by J.E.Jayne, seconded, and carried, That those Union Conferences whose presidents are absent, be represented on the Advisory Committee by the vice-presidents of these Conferences; and that these vice-presidents shall not be included in the twenty-five additional names nominated from the floor.

The following-named ~~persons~~ delegates were nominated, ~~and upon motion, selected~~ as members of the Advisory Council: ---

J.W.Collie, W.A.Mc Cutchen, H.Shultz, W.J.Stone, A.T.Jones, H.H.Burkholder, N.P.Nelson [Nebr.], R.A.Underwood, Wm. Covert, N.W.Allee, A.G.Haughey, A.J.Breed, C.H.Jones, E.H.Gates, W.W.Prescott, F.T.Magan, W.R.Simmons, J.D.Gowell, David Paulson, C.Santee, G.B.Thompson, Lewis Johnson, J.H.Kellogg, G.F.Haffner, M.E.Cady.

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G.G.RUFORD : Who will act as chairman to call this Committee ?

Chairman : The Committee can either elect one, or you can elect one when we have completed the election. I would like to know if these are properly distributed. We have 7 persons from our Lake Union Conference, and it looked to me like a pretty heavy dose, as we were going along.

A Voice : Mr. Chairman, how is the Central Union represented ? Most of those delegates are belated on the road. I dont recognize any central Union names.

Chair : Lewis Johnson and N.P.Nelson. Two.

A Voice : Mr Chairman, Is the proper number made up, 25 ?

Chair : Yes sir.

M.C.Wilcox : I see that our General Conference work is well represented, while our institutional work is but little represented by real practical men: Forinstance, so far as I could recognize, I think there was but one practical man in printing work in the whole Committee--Bro. Salisbury, from Australia, it seems to me, ought to be connected with ~~the~~^a Committee of that kind, and some of these other ~~xxx~~ institutions that have so much to do with our workought to have more representation on it, and our institutions ought to have representation.

Chair : Is there anyone propose to resign in favor of somebody else ?

Elder Gowl : I am willing to resign.

Another from Lake Union Conference : I am also willing.

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Chair : Two of our Lake Union men are willing to step out of this and let somebody else come in.

A Voice : May I ask if this is a part of the Constitution limiting this Committee to 25 ?

Chair : No sir.

Voice : Mght it be enlarged ?

Chair : Yes sir.

Voice : It seems to me that ~~it~~ ^{not} it does ^{cc} represent the interests of the work, enough to satisfy the demands.

Prof. Prescott : Mr Chairman, is it clearly understood what the real province of this Committee is ? I dont know whether the Conference really understood the main purpose of this Committee. If I understand the matter, the real main purpose of this Committee is simply to ~~write~~ nominate the standing Committees of the Conference; and that when that duty is discharged, there will be very little ^{left} for this committee to consider. I dont know whether it was clear to the Conference that that was it, or whether they supposed it was a general advisory committee to bring business before the Conference. I dont understand that ~~it~~ ^{is} its province at all; and that when it appoints a standing committee it only remains to have be an advisory committee to be consulted if any committee desires any specialcounsel in their work.

A Voice : That being the case, the insitational representation would be an important factor in this committe it seems to me. If it

is for the purpose of bringing in the standing committees and that is its main purpose, it seems to me that more importance would be attached in the organization of this Committee, to bringing in a good representation of all the interests than a general representation of the field in the Conferences. It seems to me that would be a point more important than the other.

Chair : It is moved and seconded that Bro. W.D.Salisbury be nominated in the place of Eld. Gowl, who has signified his desire to give place. Any questions ? ^{If not,} ~~Now~~ we will let that stand.

P.T.Magan : I would like to inquire if Prof. Prescott's idea is the idea of the Committee ? I understood from your remarks that this was to be a general committee which we had several years ago to arrange business, rather than simply a nominating committee.

Eld. W.C.White : I hope most sincerely that Pro. Prescott's statements will be the view accepted by the Conference, and by the Committee. We dont want a little General Conference inside of a big General Conference. (Amen). And if this Committee is to assume an executive work, why then we need to study again its membership from a different standpoint. Thus far, I have been studying it with a view to the selection of men who know other men, and are good wise men that could select the Committees, and when these Committees are appointed and set at their work, then the work of this Committee is principally done. Only some extraordinary matter should lead to its being called together.

But this Committee to sit to receive the representations of the

other Committers, be an obstruction to the work of the Conference and an offence.

Prof. Prescott : This recommendation was made by the Committee in harmony with Section 2 of Article 1, of the By-laws. --- "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." It was in harmony with the provision that the executive committee recommended the 25 persons to chosen from the floor of the Conference, ^{to act with} ~~and that~~ the President of the Union Conference, as the committee.

CHAIR : It was quite thoroly discussed in the committee that this advisory committee was not appointed as a sort of Upper House to sift the business and to doctor matters at all. ~~ix xxxxx~~ nor to be a little Conference inside a big one, as Bro. White says.---

Eld. A.T.Jones : Nor an off one on the side.

Chair : Nor an off one on the side, as Bro. Jones puts it. But it was to provide for the appointment of all the necessary committees. And then, if there were any extraordinary matters that needed to be referred to a council, for advice, and for help, something special, why to have someone to go to. That's the idea.

A Voice : Another thing I dont understand: Is it that this Committee is to confine itself to the appointment of other Com-

mittees ?

A Voice : May we have the recommendation read again ?

(This was done).

Prof. Magan : It seems to me that the words "of council" ought to be stricken out. That would be the main and chief business of this Committee. It seems to me that the idea of the clause of the recommendation is the proper one,--that it is simply a nominating committee, and only called into action otherwise; in an extraordinary case. I move that this be done.

CHAIR : The motion is seconded. Those who favor that the words be struck out please say "aye"

aye

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C.P.Bollman: I move that Elder A.T.Jones act as temporary chairman to call the committee together.

S.H.Lane: I second the motion.

The motion was voted and carried.

G.A.Irwin: I would like to move that A.T.Robinson and Dr. M.G.Kellogg be admitted as delegates to this Conference. They come from the Australasian Union Conference. The delegates were chosen for that Conference before it was known that these brethren would return to the States. They have come to the States to remain, but as you may know, they are among our earliest missionaries that have gone out into the field. I think it has been twelve or thirteen years since Brother Robinson left the United States. Dr. Kellogg has been gone about ten years. Brother Robinson has been in England and South Africa, and two or three years in Australia. Dr. Kellogg has served in the islands and in Australia. They have been deprived of the privileges of the General Conference ever since they left the field. I would like to move, without establishing any precedent that would be any trouble, that these brethren be admitted to a seat in the Conference as delegates.

J.D.Gowell: I second the motion.

The Chairman: Australasia is entitled to this by its membership.

The motion was voted upon and carried.

E.R.Palmer: Since there are only two representatives from Europe, and those ex-officio representatives, I would suggest that Brother A.D.Gilbert be invited to act as a representative from Great Britain. He has arrived. Is from that territory.

The Chairman: He is one of the laborers of the British Union Conference, devoting his time especially to the sale of PRESENT TRUTH, 20,000 copies of which are sold every week by the 1000 Sabbath-

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keepers in Great Britain. He has just arrived, and it is moved that Brother Gilbert be admitted as a delegate.

The motion was seconded by several, and prevailed.

I.J.Hankins: Geo. W. Webb is here from Cape Town. He is one of the early Sabbathkeepers in South Africa. I move that he be a delegate to represent that field.

M.C.Wilcox: May not these brethren be elected as delegates at large? It does not seem to me that we as delegates here have a right to elect a man to represent any field. If we would apply this to our own selves individually, we would see the utter inconsistency of it. I have no objection to these brethren. It seems to me they ought to be in our councils; but they ought to be elected as delegates at large, and not as delegates representing any field which has not sent them.

The Chairman: The British Conference did send Brother Gilbert here. They sent him here to help us.

M.C.Wilcox: But not to represent that field.

~~Brother~~ D.E.Lindsay: Does not our constitution make provision for the election of delegates?

The chairman: There is a motion before us that Brother Geo. Webb of South Africa be admitted as a delegate for that field. What will you do with this motion?

P.F.Bicknell: I seconded that motion rather with the thought of his being a delegate at large. I am somewhat acquainted with the temper of the people there. I would not want to attempt to force anything upon them.

S.H.Lane: We have usually had a committee to which all these cases have been referred. I think that none of us have a disposition to keep any one out, and yet I think there is a proper way to bring all these things in, and give more satisfaction in the end.

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38-40

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W.M. Healey: I move that the Chair appoint a committee of five on delegation.

The Chairman: This Committee of twenty-five, with the Presidents of the Union Conferences is to appoint the standing committees; that would be their work.

W.M.Healey: That would be all right; but we need the work done right now. They are not on time. It seems to me we are still at liberty if we see the need of work being done to do that work. We need a committee to refer all such cases, to save our time.

It was voted that the following-named persons be a committee to furnish reports for the press: W.M.Healey, J.W.Collie, and G.B. Thompson.

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Moved, seconded, and CARRIED, that the meeting be adjourned to
the call of the Chair.

Sermon by W. W. Prescott, Friday Evening, March 27,
1903, at 7:30.

"One calleth unto me, Watchman, what hour of the night?"

"What hour of the night?" "And I saw another angel flying in the midst of heaven, and he said with a great voice, Fear God and give glory to him for the hour of his judgment is come. And I looked and behold a white cloud, and upon the cloud one sat like unto the Son of Man, having on his head a golden crown, and in his hand a sharp sickle."

Our present position in prophetic history, and the call to this people to finish in this generation the work of preparing the way for the coming King---that is our theme. When the voice sounds to the watchman, "Watchman, what hour of the night?" it is time for him to take up the words himself for this hour, and say, The hour of his judgment is come. (Voices: Amen.) And every teaching of God's truth, and every plan for the advancement of his work, every thought entertained concerning our relationship to his work at this time should be inspired by that one thought, The hour of his judgment is come; and the next event for which we may look is the coming King.

In the olden time, the watchmen had neither watch nor clock to mark the passing of the time, and the watchmen upon the walls of a city became accustomed to watching the face of the sky, and by observing the rising and the setting of those constellations which come above the horizon and pass below it, and by watching the location of those constellations which always remained above the horizon, the watchmen were able to tell with distinctness the hour of the night, and when one called unto him and said, Watchman, what

hour of the night, he could give a distinct answer. It was not by use of the telescope to examine particularly some planet or star, it was because of the general situation, it was because his eye had took a sweep of the whole sky, and putting all together, he could determine the hour of the night.

It is some times valuable for us to study in detail specific portions of prophecy; but I want to invite you with me to take one of those sweeping views that shall note the fulfillment of prophecy-- prophecy of that which gives a general view of our present situation. The prophecies may be naturally divided into four classes; prophecies which deal with definite time; prophecies which deal with national life---the rise and the fall of kingdoms; prophecies which deal with the condition of the church; and the prophecies which deal with the ~~national life~~ general conditions in the world. Let us think of these prophecies. We can do little more than just to think and to glance at them.

Prophecies of definite time. The first prophecy of definite time after the flood was when the Lord spoke these words to Abraham and said, "Know of a surety that thy seed shall be a stranger in a land not theirs, and shall serve them, and they shall afflict them 400 years;" and this prophecy expiring in 1491 B.C. found God's people in that bondage, and with an high hand, and with an outstretched arm, and with wondrous working, God brought out his people, so that in the self-same year the hosts of the Lord went out of Egypt and that time prophecy was fulfilled, and then when they had passed through the Red Sea by the miraculous opening of the Sea on the part of God, their leader, they sang that song of Moses on the other shore; and so far as any definite prophecy was concerned they were ready to go into the land and possess it, hold it. And centuries

passed by, and because of the failure to follow out God's purpose fully the time was still delayed, and the next time prophecy we find spoken through the prophet Jeremiah, when God told them that he would bring Nebuchadnezzar, and that they should serve the king of Babylon seventy years; and down into Babylon they went ~~saxxian~~ according to the prophecy; and for three score and ten years, they were captive people in Babylon. At the close of that period, B.C. 536, God stirred up the heart of Cyrus, king of Persia, the way was opened for them to return to their land. Those that were so minded came back, and under the guidance of God and the leadership of the priests they built again the wall of Jerusalem, and established themselves again in the Holy City; the worship was restored, and God's people were again in their place with God.

It was during that seventy years of captivity that God gave definite prophetic periods to the prophet Daniel, and we read those words saying, "Know therefore, and understand that from the going forth of the commandment to restore and rebuild Jerusalem unto the Messiah, the Prince, shall be seven weeks, and three score and two weeks,--sixty-nine weeks, 483 days, 483 years from the going forth of the commandment to restore and rebuild Jerusalem, B. C. 457, unto the revelation of the Anointed One, the Messiah, A. D. 27; and at that very time the Messiah was manifested, he was baptised of John the Baptist, the Holy Spirit descended in the form of a dove and rested upon him; the Spirit of the Lord was upon him because he was anointed to preach the gospel--the prophecy was fulfilled. Seventy weeks were determined upon God's peculiar people; seventy weeks were cut off in a special manner as devoted to them; seventy weeks, 490 years, beginning from the same period, expired in A.D.34; and then they went everywhere preaching the word; and they did what they were forbidden before to do; they preached in all the villages of

the Samaritans---the seventy weeks, the 490 years were fulfilled.

In the same way, the time times and dividing of time, the thousand two hundred and three score days, the forty and two months, the time times and dividing of time given to Daniel the prophet, dating from the time of the supremacy of the papacy over the kingdoms, marked in A.D. 538 by the uprooting of the three horns by which this power was to be established. 1260 years from A.D. 538 brings us to A.D. 1798, the beginning of the end, the beginning of the day of preparation.

In the same way the thousand two hundred and ninety years closed with the same period. The two thousand three hundred days, or years of Daniel's prophecy reaching to the time when the sanctuary was to be cleansed, beginning at the same point, 457 B.C., brings us down to A. D. 1844, the last date of prophetic time, the close of the longest prophetic period, the time beyond which no prophecy reaches, and we have reached the end of the definite periods of prophetic time as set forth in the Scripture.

There is one other intervening period mentioned as a part of time, and that is the fifth trumpet, ~~the~~ and the hour, the day, the month, and the year, or 391 years and fifteen days; the sixth trumpet beginning with the 27th day of July 1299 when Othman, leading his forces, invaded the territory of Nicomedia and began that final course of attack which resulted in the overthrow of the Eastern Empire of Rome. These two periods reach to Aug. 11, 1840, marked by the loss of the supremacy on the part of that power which is the subject of the prophecy. Aug. 11, 1840, the tenth day of the seventh month, the 22nd day of October 1844,---landmarks in Advent history!
(Voices: Amen!)

Now we have passed all those days and dates, and they closed in

our generation,---Prophecies that mark national life; that mark the rise and fall of kingdoms. It was when Daniel was in Babylon that God gave to him the interpretation of that dream which Nebuchadnezzar had and lost, and he set before him the meaning of that image which he saw in the night vision, that image whose form was terrible, and told him substantially that he as king of Babylon was the head of gold, that after him should arise another kingdom inferior to him, and then a third kingdom of brass that would bear rule over all the earth; then the fourth kingdom strong as iron,---Babylon, Medo-Peria, Grecia, Rome. And then he calls attention to the fact that the fourth kingdom would be divided, and then he said: "In the days of these kings shall the God of heaven set up a kingdom which shall not be destroyed. It shall not be left to other people; but it shall break in pieces and consume all these, and it shall stand forever. And in that general sweep of history, the time was cast down through all these periods of prophetic time, and down to our own generation.

Now concerning another thing with reference to the prophecies concerning the fifth and the sixth trumpets. While it is true that the first four trumpets mark the downfall of the Western Empire of Rome, it is also true that the other mark the setting up of ten kingdoms that remained, and out of these ten kingdoms have come the nations of today, which dominate the history of today.

The fifth and the sixth trumpets, it is true, mark the downfall of the Eastern Empire of Rome; but they also mark the setting up of a power which has continued with us until this day,---a power which for generation after generation, and family after family, has held successfully in the same dynasty a sway over that territory ~~embraced~~ embraced in what we speak of as the King of the North. And while the first four trumpets marked the setting up of those nations, it also marked the rise and establishment of that apostasy from genuine Christianity which has been the great enemy of the setting up of the kingdom of God in the earth for these centuries.

And the fifth and the sixth trumpets not only marked ^{that} the setting up of a power which has continued with us, but it also marked the establishment of that other apostasy which has remained in the earth until to-day,---that power first established in the Western Empire of Rome, whose motto is, "There is but one God, and the Pope is his prophet;" and the establishment ~~and~~ in the Eastern Empire of the power whose motto is, "There is but one God, and Mohammed is his prophet."

To both of these apostasies from the ~~religion established by Jesus Christ~~ religion established by Jesus Christ, there must be a preaching of the gospel which says, "There is but one God, and Jesus Christ is His Prophet."

Prophecies which mark the condition of the church and its relation to the world: Follow those prophecies in the second and third chapters of the book of Revelation, beginning with that pure church, as established by Christ, soon losing its

first love; falling under the "ten days," or ten years, of persecution; passing into that time of apostasy when the papacy began to rise through the persecutions and trials of the dark ages; emerging into the light of the Reformation of the sixteenth century; going back into the shadows of the papacy until our very time and our own generation, when that message goes to the church, that Laodicean message, that they are poor, and wretched, and miserable, and blind, and naked, and know it not; and that counsel comes with redoubled force: "Be zealous therefore, and repent. Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me. To him that overcometh will I grant to ~~him~~ sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne." A church facing a seat upon God's throne, and yet unprepared, because lukewarm, lacking the preparation, and knowing it not; a church to whom a mighty message must come, awaking them out of sleep, arousing them out of lethargy, and calling upon them to repent; for the kingdom of ~~heaven~~ ^{God} is at hand.

Prophecies that deal with the relation of the church to the world; and the six seals come before us, with the white horse, the red horse, the black horse, and the pale horse,---the experiences of the church in its relation to the world,---until we are brought down to the sixth seal, making the close of all those experiences introduced by that earthquake of 1755, and reaching down to the time when the heavens are rolled back as a scroll, and every ^{mountain and} island ~~is~~ flees out of its place, and the rich and the poor, the bond and the free, call upon

the rocks and the mountains to hide them from the face and from the wrath of the Lamb; for the time of His wrath has come, and who shall be able to stand? And at that time there must be a message that shall go forth and say, "Fear God, and give glory to Him; for the hour of His judgment is come;" and every act of man, every thought and intent of the heart, must be brought out to view and judged in the light of the Judgment, in preparing the way for the coming King.

Prophecies that deal with the general condition of the church and the world; prophecies which say that in the last days perilous times shall come; men shall be lovers of their own selves; that say---the Spirit speaketh expressly that in the last days, the latter days, some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils.

Prophecies that say, As it was in the days of Noah, ^{also} so shall it be in the days of the coming of the Son of Man; they bought, they sold, they planted, they builded, and knew not the day until Noah entered into the ark. Prophecies that say, As it was in the days of Lot, so shall it be in the days of the coming of the Son of man---the ordinary affairs of life going on, and absorbing the whole attention of the people,--- things good in themselves and in their place, ~~being~~ being out of their place, and demanding the whole attention of the people, while the solemn, time and solemn hour, according to the prophecies of God's word, are not heeded by the people. And in that time there must be a special message ~~which~~ that shall go forth, that shall make it evident where in the world's history we are.

Prophecies that say, In the last days there shall come
 "scoffers, walking after their own lusts, and saying, Where is
 the promise of His coming? for since the fathers fell asleep,
 all things continue as they were from the beginning of
 the creation."

Prophecies that say that in this last generation
 there shall be those who have professed to be servants of God,
 professed believers of His truth, who shall begin to say in
 their hearts, My Lord delayeth His coming.

Prophecies that say that the rich shall heap up
 treasures; that the cries of the poor cometh up into the ears
 of the Lord of Sabaoth.

Prophecies that speak of oppression. Prophecies
 that speak of violence in the land. Prophecies that speak
 of bands banded against bands. All these prophecies of
 general condition; all one needs to do to know where we are
 in this present prophetic history, is to let his eyes sweep
 over the horizon, and take in the situation. (Congregation:
 Amen.)

Now, dear brethren and sisters, these are not
 cunningly devised fables. I have just put this in review
 before your eyes, not because you do not know it, but that you
 may be reminded anew, and that we may have before our minds ~~now~~
 at this hour a complete picture, as it were, of these prophe-
 cies, and that it may be impressed anew upon our minds and hearts
 that this is the last generation! (Congregation: Amen!)

One special prophecy which I wish to emphasize, is the
 prophecy that was in the reading of the scripture, the oath
 of the angel who stood with hand uplifted, and one foot upon the

earth, and one foot upon the sea, and sware by Him that liveth ~~a~~ forever and ever, that there shall be delay no longer. "But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as He hath declared to His servants the prophets."

Two years ago, when this General Conference opened its sessions, that message came to us with great distinctness, and with a power witnessed of God: "There shall be delay no longer." And there was a response to that message; there was a stirring of the hearts; there went forth from that an inspiration which has been with us during these two years; and over and over again, as we rehearsed the prophecies; as we noted the time where we stand, we have said within our hearts and we have said to the people, The hour is come; there shall be delay no longer. And the people's hearts have been made glad, when they have heard that word; and the people's hearts have responded to that idea, and there has been a revival of the advent faith, a revival of the advent hope in the hearts of many where the hope was almost dead and where the faith seemed to be flickering.

Now you have compassed another two years. Now I invite this Conference to listen to the remainder of that prophecy, and put the two together, and make them one, as the cry of this message: "There shall be delay no longer: but in the days of the voice of the seventh angel, when he is about to sound, the mystery of God shall be FINISHED." [Congregation: Amen! Amen!]

And I invite this Conference to face very clearly and

very distinctly the issue that ~~presses~~ presses itself upon us at this time. I mean like this: These prophecies all emphasize to us that this is the last generation; but how long shall this generation continue? Shall those who are mere children now, shall they take up the cry, and they expect to come upon the stage of action, and they say, "In this generation;" and their children come on, and say, "In this generation"? Where shall we draw the line that shall mark any sort of a ~~limit~~ limit to this thing? Well, let us see.

When our Saviour gave His prophecy, in the course of which He used this expression, "This generation shall not pass away, till all these things be accomplished," He told them very definitely of the overthrow that was to come upon their nation and their city; and He marked their experiences that were to follow immediately after His crucifixion; and He told them of a turning away; He told them that after they had rejected ~~Him~~ Him, false messiahs would come in their very day; and then He closed His statement to them concerning the limit of their own national existence, when He said, "This gospel of the kingdom shall be preached in all the world for a witness to all nations, and then shall the end come." And the end that was to come then was the end of their national life, the end of their existence as a separate people. The prophecy was definitely fulfilled; the false Christs came forward when the true Christ had been rejected, and claimed that they were Christs. There was a turning aside from the message that had been given; and, on the other hand, there was the complete, definite fulfilment of that prophecy of our Lord, that that

very gospel, that very gospel whose ~~mass~~ basis was a Messiah crucified, risen, ascended into heaven, the High Priest in the heavenly sanctuary,---that definite gospel was preached in all the world for a witness in that time, that generation, in which it was uttered.

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That generation in which it was uttered witnessed its fulfilment. Those who lived and were the active leaders at the time when Christ was crucified; those who were ~~the~~ leaders at the time when John the Baptist gave his message, and who turned from it, who raised the cry, "Crucify Him, crucify Him", and led the way-- their children came upon the stage of action, heard the gospel message of that Messiah, and were given their opportunity to accept or reject it from an intelligent hearing of that gospel message, and then the end came. But the end came before those who were strong in middle life crucified the Messiah; before they passed off the stage of action, the generation witnessed the fulfilment of that prophecy, and Jerusalem was in ruins.

Now, all that was a true picture, and a typical picture. All that had its ~~own~~ definite fulfilment in relation to Jerusalem. It had also, it has also its definite fulfilment over again. And this generation is as it were, the second edition of the first generation. And the prophecy of that generation belongs to the prophecy of this generation. As those in middle life and strong ~~rejected~~ rejected the message from God, crucified the Messiah, their sons and daughters came to middle life, years of responsibility, given an opportunity to accept or reject, and then ~~they~~ along with that the gospel of the kingdom, preached in all the world for a testimony, and that generation saw the end. Just so, in this time of ours. Those who heard the message when it was first preached, d

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calling upon them to fear God and give Him glory, because the hour of His judgment was come--those who were told of the coming of the Lord, near at hand, and who treated the message and the messengers just as the people of God anciently treated John the Baptist and his message, and who just as really crucified those messengers in that time, in the same spirit also as did the professed people of God in that first generation crucified the Messiah and rejected the message --their children have lived to come upon the stage of action as the responsible children that is the responsible workers in this day, and they are given the opportunity to hear this 3-fold message again, and to decide intelligently whether they will accept it or whether they will crucify it. But before that generation passes off the stage of action, which both preached and heard that first preaching of the message, before that generation passes off the stage of action, the gospel of the kingdom, the gospel of the judgment hour, the gospel of the soon-coming of the son of Man, will be preached in all the world for a witness unto all nations, and the end will come. (Amen).

Now, see where we stand. Now I appeal to these men with gray hairs, who have known this message from its beginning, and who are becoming few among us, who at times perhaps, have almost wavered in their hope that they should see the end of this thing. I ask, how much longer can we of middle life so conduct this work as to delay, and delay and delay and yet bring the end in this

generation ? I ask you to face it, not as a theory to teach, but as a fact which you and I ought to face this very first meeting of this Conference. And I want everyone to examine himself, whether he is in the faith. And to know whether he has, at this hour, that courage which is born of a faith in God's divine Word in prophecies fulfilled for all these centuries, who will be willing to take his stand anew upon this definite platform, that this generation shall see the end ? I say we do not face any theory about this matter. I say it is a ~~xxxxxxxxxx~~ terrible, in one sense a terrible, situation that faces us. And I ask you to face it. I ask you not to dodge it one hair. I ask you to look at the facts of the prophecies, I ask you to look at the whole situation, set forth in God's word, then I ask you ~~xxx~~ to reckon up with ~~God~~ me, that for ten, and twenty, and thirty, and forty and fifty, and sixty years, and more, this work has been going on, and where do we stand in this generation ? And I want to say to everyone who faces that truth, with confidence in God's word, has got to say to himself, 'Xristis the last hour'.

I don't see how any true Advent believer can face this situation without being most deeply impressed with the call that is in the very situation itself. Now the call that is in the situation certainly emphasizes two things. First, all the hindrances must be removed; all bands must be broken, this Message must go free. Second, that no human power or human wisdom is sufficient to grapple with the situation now, and that there must for this

service come upon the servants of God in this generation what came upon the servants of God in that first generation, that they might do the work in their day, and that is the fulness of the Holy Spirit. Two things are emphasized by the very situation itself that we face. First: ~~all~~ hindrances must be removed; bands must be broken; this message must go free; and second, there must come upon those who hope to see the end before this generation passes from the stage of action, the endowment of the power of the Holy Spirit.

Now, it is utterly useless for us to repeat phrases; to reiterate sermons; to speak again those same words as we have spoken them over and over again. There must be the dawning of a new day in this Message. There must be a new experience. There must be a vitalizing power of the Spirit of God, upon the servants of God, or it is hopeless. Now what is the responsibility that in view of this rests upon those who profess to be the servants of God, called to do God's work in this generation? If anything ought to bring us down before God that we may be endued with power from on high, it is the very situation that faces us this very night. Now I am not conjuring up things for a scare. I am ~~not~~ speaking words of truth and soberness. But I want this Conference to be willing like men of God to face that situation and know what it means to each one individually.

Now further. I must tell you that to-day there are being urged upon this people interpretations, of this Message, that

will throw it beyonds the limits of this generation. (That's so) I want to tell you that there are plans, methods, of operation, policies, being urged upon this people, now, that, if accepted throw it beyond any possibility in this generation. *(Yes)*.

And I say, to everyone that we stand now facing a situation where we have got to do one of two things : we have got to take our stand in such a clear and definite manner upon a definite message to be finished in this generation, or we have got to back off from the ground we have been attempting to occupy for these years.

(Amen). Now it is too far in the day now, to occupy any longer an inconsistent position, concerning this Message and its work.

(Amen). And I urgently ask this General Conference to face this matter in all its deliberations, in all its plans, in everything which is brought before it, I ask them to keep in mind this one idea--the hour of His judgment is come. This is the last generation, and this is the last end of the last generation. Anything that tends

to delay longer, anything that tends to confuse the mind anything that tends to wreck faith in this message, anything that will interfere with a clear-cut definite work in a clear way, must be set aside at this Conference.

Now I wish to say to you that this is our only hope, and I plead for it, not in order to deliver a sermon, but in order to deliver my soul.

There is a scene that is often acted in the Senate of the United States. When the closing day of the session comes, and the clock begins to turn up toward twelve o'clock, one watching ~~them~~ could see the ancient door-keeper of the Senate, noting how the business is progressing, noting whether important measures that must be passed before that Senate adjourns have been passed, and he sees that the hands of the clock are getting up toward twelve; you see that man go and turn back the hands, and they will go on with their business, and he will watch again to see if important measures that must be passed before the Senate adjourns at twelve o'clock have been passed; if not, he will go again and turn back the hands, and it never gets to be twelve o'clock in the Senate until they have passed those measures.

Now I want to say to this General Conference that time and again have policies come in, have interpretations come in, have methods come in, that has made it necessary for somebody to go, or the very bringing them in does it, ---turns back the hands of the clock, and we are to-day living on that fictitious time, just as in the Senate: it is past twelve o'clock, but the clock does not say it. They have turned back the hands. They are living and acting on fictitious time. The clock of this message ought to have struck twelve years ago, and might have stuck twelve years ago, if methods had not been allowed to come in, interpretations adopted, policies followed, that set the hands back, and I want to tell you that to-day we are facing a choice between interpretations, methods, plans, policies, that shall finish this important work, and let the clock

strike twelve, or that shall put it back again. And I say, Let no man interfere with the clock again. Let no methods or plans or principles or interpretations again be fastened upon this message that shall prolong our fictitious time. Let the clock strike, and let the end come.

But before the end comes, this gospel of the kingdom must be preached in all the world for a witness. It is not simply negative; it is not simply to keep free from something that hinders; it is to lay hold of something that helps, forgetting the things that are behind, and pressing forward, and it is in the very light of those facts that I urge this Conference to keep in mind the time, the hour, the situation, that we face.

There is only one message to be given in this generation. There are not several messages; there is only one complete whole, which includes all the parts of this message. There are no separate parts, each one equal to the other. That one message is the message that will prepare a people, body, soul, and spirit, for the coming King. A message that will gather out a people, and prepare a people completely, that they shall be ready for the coming of the Lord, and that work prepares the way for his coming. Now that is the message. And it is all summed up in this. It is not necessary to carve it off and dissect it, and label it. There is one living message when it is not dissected, and that message finds its keynote that shall sound through every part of it, the coming of the Lord draweth nigh. The day of the Lord is near, it is near, and hasteth greatly; prepare to meet thy God. And that is the message which the watchmen are to take up, with one voice, with one voice, so that going out from this Conference, scattering to all parts of the world, there will yet be heard in every land, and in every nation,

one voice sounding, one voice rising higher and higher, one voice speaking louder and louder, one voice thrilling the hearts of the people who hear it, one voice bringing conviction upon heart, the coming of the Lord is near; the hour of his judgment is come; prepare to meet thy God. That is the inspiration that ought to take hold upon this people at this time, and this Conference should make the turning point ; this Conference should mark in a special way a stepping forward, a movement, a definite thing, that shall show to fifty or sixty thousand Advent believers in this country, and to the thousands in other countries that this advent message still lives with power in the hearts of believers, and that there is a solid platform upon which there are those willing to take their stand, and call to others, and raise the cry, that they too shall join us, and not get down off the platform to look to see if it is the true platform.

Thus the eyes from all parts of the world are turned toward this Conference, and thousands of hearts are waiting to see how this Conference faces this very problem that I have put before you. (Voices: True.)

Let us be hopeful and of good cheer. In all this that I have said, there is nothing that need discourage the faith of the believer in God. The time is late, but little remains, but our God is able to do exceedingly abundantly above all that we ask or think, and only waits for human instrumentalities, and only waits for human channels through which he may pour the abundant tide of his power, that his work may be out short in righteousness.

O Watchman on the mountain height, proclaim the coming day
When all the spires of golden fires point upward far away.
O Watchman, bid the sleeping church awake, arise, and pray;
The heavenly Bridegroom soon will come, and now is on his way.

Coming, yes, he's coming, the Dayspring from on high;

Coming, yes, he's coming, the hour is drawing nigh;

Coming, yes, he's coming, let all the ransomed sing;

The hills are bright with holy light; All hail the coming King!