

REVIEW AND HERALD EXTRA.

# DAILY BULLETIN

— OF THE —

## GENERAL CONFERENCE.

VOL. 5.

BATTLE CREEK, MICH., WEDNESDAY, FEB. 22, 1893.

No. 14.

### GENERAL CONFERENCE PROCEEDINGS.

#### FOURTH MEETING.

THE General Conference convened again Tuesday, February 21, at 10 o'clock A. M. Opening prayer was offered by Elder J. G. Matteson.

Brother Allen Moon having arrived from Washington, D. C., presented his credentials and took his seat in the General Conference.

After reading the minutes of the last meeting, the following memorial to the General Conference from the officers of the church at College View, Neb., was read:—

COLLEGE VIEW, NEB., Feb. 10, 1893.

*To the General Conference of Seventh-day Adventists in Conference Assembled: Greeting.*

BELOVEN BRETHREN: We, the officers of the College View Church, desire to call your attention to the need of a church building at this place, and would set forth the following facts concerning our circumstances:—

1. Our population outside the College Homes is nearly 800. Including the Homes it is about 1,200

2. Our place of meeting is in the gymnasium of the College and there are many reasons why this place is unsuitable. We mention but two or three. (a) It is difficult of ventilation. (b) It is detrimental to the interests of the College to have the doors open at various times during the week for public meetings. (c) The room is scarcely large enough for the church alone, even at the present time.

3. When our leading ministers are here and it is desirable for the church and students to meet together, the only possible place is the College chapel; and then only by packing the aisles and halls with chairs from the recitation rooms, and by making a temporary platform in the chapel doorway for the speaker, can the people be accommodated.

4. There is little doubt that still greater accommodations will be demanded as the work increases.

5. The church would be able and willing to erect a building suitable for its own work. Indeed pledges for this purpose were secured to the amount of some \$5,000, over a year ago. The welfare of the students and the demands of general meetings must also be considered. Nor do we think it wise to provide simply for our immediate needs. It seems to us that a building with a seating capacity of at least 2,000 is urgently needed, and should be erected if possible the coming summer. In view of the foregoing facts we would respectfully request you to take the matter under advisement, and formulate plans for meeting the wants of the cause in this place, feeling sure that whatever it may be thought best to do the College View Church may be relied upon to perform its full share.

We are sincerely, Your brethren in Christ.

W. B. WHITE,  
E. L. STEWART,  
C. C. LEWIS,  
NOAH HODGES.

*Elders.*

J. D. MORTON,  
JOSIAH WILBUR,  
Z. NICOLA,  
O. SOUCEY,  
LARS NIELSON,  
E. J. HARVEY,

*Deacons.*

J. SUTHERLAND, *Clerk.*

The resolution in regard to patronizing our publishing houses, introduced at the third meeting (see BULLETIN p. 320) was next considered, and after some discussion was passed, the wording of the first line of the resolution being changed to read as follows:—

*Resolved,* That we request our Tract Societies to give their moral support to the publishing institutions, etc.

Brother G. Holbrook, attorney on the Walla Walla school enterprise, gave a financial report of the college recently built at Walla Walla, Wash., as follows:—

FINANCIAL REPORT OF THE WALLA WALLA SCHOOL  
ENTERPRISE.

ASSETS.	
Cost of building material.....	\$18,390 83
“ labor.....	15,387 78
“ steam fixtures.....	3,176 35
“ lathing.....	349 05
“ electric wire and bells.....	744 00
“ expense and interest.....	953 05
	\$39,001 06
Personal property, library, tools, fixtures, etc.....	3,957 42
Real estate.....	13,000 00
Bills receivable.....	35,880 22
Due from North Pacific Conference.....	\$761 85
“ Upper Columbia Conference.....	3,153 96
“ Walla Walla citizens.....	1,250 00
	\$ 5,165 81
Sundry accounts.....	1,571 27
Development of spring.....	300 00
Cash on hand.....	200 00
	\$99,075 78
LIABILITIES.	
Bills payable Gen. Conf. Association.....	\$27,984 65
“ other parties.....	11,691 44
“ mortgage.....	5,500 00
	45,176 09
Sundry accounts.....	1,203 63
	46,379 72
Present worth.....	52,696 06
	\$99,075 78
Present worth.....	\$52,696 06
Cost of buildings till date.....	\$39,001 06
Personal property, etc.....	3,957 42
Development of spring.....	300 00
	43,258 48
Surplus.....	\$9,437 58

Brother Holbrook expressed it as his opinion that an addition to the college would doubtless be needed soon, and that he had received an estimate from Brother W. C. Sisley for an addition for dormitory use, 36x39 feet, four stories high, containing twenty-four rooms. This it is estimated can be built at a cost of \$6000, including necessary heating apparatus, but not the furnishing of the basement. With this addition the entire building would accommodate fifty-six girls, 104 boys, and about twenty students in the attic, or 180 in all.

Following this W. A. Spicer, the Foreign Mission Secretary, gave the following report:—

REPORT OF FOREIGN MISSION SECRETARY.

As the foreign fields are so well represented at this General Conference, and the progress and needs of the various fields have been placed before the

delegates during the Institute, and will be further touched upon by those who can speak from personal connection with the work, it will not be expected of the Foreign Mission Secretary to enter into any amount of detail in his report. I will therefore briefly review the general field as viewed from the standpoint of the home office, giving some facts and figures which will indicate the present situation of the work in foreign fields.

At the last General Conference, the membership in foreign fields was 2,680. This year we have a membership of 3,521, an increase during the two years of 841. The number of churches has increased from 86 to 108. As the statistics of these fields will be given in detail in the report of the Recording Secretary, I will only say that there has been an actual increase in the membership in each foreign field during the past year, with the exception of Australia, whose membership is reported the same as last year; and Central Europe and Denmark, in each of which fields there is a slight decrease in the membership. This decrease may be due to the fact that the accessions during the year have not been sufficient to equal the loss occasioned by the removal of numbers of our brethren to this country during the year. The largest gain has been in Germany, the number increasing from 111 to 195. The next largest gain is in Russia, where the numbers have increased from 383 to 451, and this notwithstanding the large exodus of our Russian brethren to America, as many as thirty having left one church alone to come to this country.

The tithe receipts in foreign fields at the last General Conference were \$19,417; this year the amount of tithe reported is \$52,710. This great increase, however, is due to the accession of means to the friends of the cause in South Africa, which has swelled the tithe receipt for that one field from \$3,043 last year, to \$34,077 this year. Not counting in this extra amount, the total tithe receipts in foreign fields will fall a few hundred dollars short of last year. There has been a decrease in the amount of tithes in Australia, Central Europe, Denmark, Norway, and Sweden. In the matter of tithes, Germany again shows the greatest increase, the British and Russian missions following next in succession.

These statistics are from the regular reports for the year ending June 30. Were it possible to bring the figures down to the present date with accuracy, a better showing would be made, as in nearly every field the past six or seven months have been better than any previous months. Greater success has attended the labors of the workers, and more individuals have embraced the truth as the result of meetings held and publications distributed. In fact, the

church membership does not necessarily represent the growth in these fields during any one year. Australia gives the same figures for church membership as last year, and yet throughout the past twelve months as never before in Australia, scattered companies and isolated individuals have been springing up in the wake of the canvasser and colporter. A tent effort in N. S. W. has resulted in raising up a church numbering fifty members, and a church building has been dedicated. In various fields the canvasser is pioneering the way so far in advance of the ministerial laborer, that many are embracing the truth and entering the ranks, who have not yet been organized into churches, who do not therefore appear in our statistics this year.

Since the close of the year, New Zealand has had more than thirty accessions to the ranks of Sabbath-keepers; and in a letter just received Elder Israel says that a forty foot tent is to be used among the Scandinavians of N. Z., ten of whom have already accepted the truth through the labors of Brother Anderson, formerly with the "Pitcairn." A tent meeting is now under way in the town of Hastings, and plans are laid for a camp-meeting to commence March 26 at the same place; the first meeting of this kind ever attempted by any denomination in Australasia.

As showing that the leaven of truth is working in Australasia, I will refer to the fact that Mr. Stock, the Secretary of the Church of England Missionary Society, has recently been visiting New Zealand and Australia, and in his report to the organ of the society in London, he expresses his surprise at finding a church of Seventh-day Adventists in about every town he visited. He doubtless greatly exaggerated our numbers, however, as I notice from his report that he seems to have visited in New Zealand only those towns where we have churches.

Those who have followed the reports which have appeared during recent months in our papers, especially during the week of prayer, know that throughout the European fields these months have been especially fruitful. A new power has attended the preaching of the word, and the people have seemed to be more ready to obey. We may confidently expect the reports for the year ending June 30, next, to show a larger increase in our foreign membership than in previous years.

The number of organized conferences in foreign lands stands the same as at the last General Conference in the annual report — or six with the addition of three new mission fields, South America, Central America, and the West Indies, making eight mission fields in all. Since June 30, however, South Africa has joined the ranks of conferences, and the develop-

ment of the work in that field has already been presented to this body.

During this General Conference term new fields have been entered as follows: Polynesia, Central America, South America, Finland, and Turkey; and to these we may add the Balkan States, as one of our Russian churches has moved across into Roumania. During this time also, there have been added to the list of languages in which praise is ascending to God for the third angel's message, the Tahitian, Armenian-Turkish, Greek-Turkish, Finnish, the Lapp language, and the Chinese, in most of which publications have been prepared. Work is in progress also on publications in the Spanish, Polish, Hungarian, and the Bohemian.

Of the new fields, Polynesia was just being opened up at the time of our last Conference. The results of the two years' work in the South Pacific have been touched upon by others. I will simply say that the membership of 110 reported in the Polynesian mission comprises two churches — one in the Sandwich Islands, and the church on Pitcairn Island.

Of Central America, more properly only the Bay Islands and British Honduras, where the work has gone so satisfactorily, it is worth mentioning that the work was begun indirectly by a poor sister on the Pacific Coast, who devoted the last half dollar she had to setting in operation a chain of circumstances which carried the work to that field. As the result, the way was prepared for the immediate beginning of a good work by Elder Hutchins on his arrival. Details of the work in this field have been given, and I will only add, as an interesting item showing the commingling of nationalities on the earth, that Elder Hutchins reports among the Sabbath-keepers in Central America a well educated native of the Yoruba country, West Africa, who has translated one of our tracts into that language, and desires to work further in the interests of his people.

Progress in the portion of the South American field newly entered has been mostly in the canvassing work, and an account of this will come more properly in the report of the General Canvassing Agent. I will only say that the canvassers report a far larger field for the English speaking worker than they had anticipated, and they are waiting anxiously for more help in the canvassing field as well as German and other laborers to work in the interests of the several companies of Sabbath-keepers to be found in Argentina and Brazil, and to engage in general public effort.

Finland, a part of the Russian empire, but coming naturally, on account of language, under the jurisdiction of the Scandinavian mission field, has shown itself to be ripe for labor. Hardly had the

workers sent from Sweden settled to their work before individuals began to embrace the truth, and a goodly number of Sabbath-keepers already represent the truth in that part of the world.

The work in Turkey has been full of interest from the beginning. All are familiar with the difficulty which attended the work at the beginning, and have heard how by the arrest and imprisonment of Brethren Baharian and Anthony our work was brought to the notice of the head of the police system, and obtained the much needed official recognition which the brethren had not known how to obtain.

Of this field I will give a few items in detail, as it is one which has so recently been entered, and one which is not directly represented at this Conference. In his report for the year, Elder H. P. Holser says:—

“In the Turkish empire, much is to be done. A place should be provided for the education of some of those accepting the truth, that the work may be opened in various parts of the empire, in the various languages. To this end, we believe that a city mission at Constantinople should be established. A successful English Bible worker would find plenty to do here, for besides the English and Scotch, many of the Greeks, Turks, Armenians, etc., know the English. All around the shores of the Mediterranean is a vast field, representing many languages. Could a city mission be established at this point, we believe that it would be the quickest and least expensive way to develop workers for the various languages of the Orient. There is also a large field for a first-class English canvasser on the shores of the Mediterranean, from Gibraltar all the way round to Egypt. We trust that the Conference will take this large new field into account, and give it serious attention.”

Speaking of new Sabbath-keepers, Brother Baharian says:—

“Another brother is a Bachelor of Pharmacy. About nine months ago, his master discharged him, because he would keep Sunday. He was without work a few months; then he heard about the Sabbath, and began to keep it, and lo, his employer called him back to continue his work, permitting him to keep the Sabbath. This is indeed as strange as a miracle.”

This brother is a Greek, and master of their language, both ancient and modern, and the brethren believe that he will make a faithful worker among the Greeks. During the week of prayer, the company in Constantinople contributed about \$21 to the annual offering. During the week also, they received an answer from God to their prayers in behalf of a Baptist brother who had gone to an Armenian town, Bardizag, under deep conviction. He had decided to obey the truth. The Baptist minister, in whose household he served as cook, drove him from the house and planned to drive him from the town. This however stirred the people to know more about the truth, and a call was made for Brother Baharian to visit them. Recently he has done so. He reports much interest in the town, as also much opposition from the professed Protestants. One Sunday as about twelve Armenians were gathered to listen to

the truth, a group of Protestants flocked in and for the space of about three hours all continued to talk at once and broke up his meeting. The interest of the Armenian Catholics has only increased however, and in a letter received yesterday, through Brother Holser, dated Bardizag, January 24, Brother Baharian says:—

“The work here in Bardizag is moving on well. The topic of conversation on the markets and in the restaurants is our message. Last week many persons, all Armenians, excepting a few Protestants, came to hear. I sow the seed in faith; believing that surely some will fall on good soil. Already some first-fruits are seen, the family mentioned in my last letter having accepted the truth and kept the last two Sabbaths. As they have been good and experienced members of the Protestant church for forty years, and have endured severe persecution for their faith, people are astonished at them, and ask, ‘Why did you change your old faith?’ The man answers in a very simple way, ‘I search after the truth; I now see that this is the truth; I recognize in it the voice of God, and it must be obeyed.’

“I give them lessons about every day, and they are happy. The second coming of Christ has been their blessed hope.

Brother Tamianos conducts me to families, and I sow the seeds of truth in their midst. The Disciples are searching the Scriptures with reference to our truth. Brother Holser, how shall I describe to you the power of the Word of God manifested in my work? It is my endeavor to never speak the truth without the Scriptures; the people always hear the Bible; and when objectors come to oppose me, I do not permit them to speak of themselves, or to use anything but the Bible, and lo, their arguments fall powerless at their feet! This was my experience in Constantinople as well as here. May God bless our weak labors, and carry on his cause by his power!”

Thus, much against the desire of the professed Protestants, (and it was through the influence of Protestants that our brethren were imprisoned in Constantinople!) the power of the word is beginning to work in the hearts of Armenians, Greeks, and Turks. Although more tolerant thus far than the Protestants, the Turkish government is growing more and more restive in the face of the entrance of the Word of God. This only emphasizes the importance of strengthening the work in Constantinople, and Brother Holser appeals urgently in its behalf in every letter. Only last week I noticed in the newspapers that a Turkish board of censors had demanded that in certain publications the text “Christ Jesus came into the world to save sinners,” should be changed to read “Christ Jesus came into the world to save Christian sinners.” In spite of restrictions, however, the Lord has already demonstrated to us the power of his word to save sinners of every class, in Asia Minor.

More significant of progress than any figures which can be presented, is the change which has come over the attitude of the people as reported from all countries. As the workers have themselves received a new experience, one can see changes taking place in the foreign fields, interest and inquiry is

springing up in the very places where before were stolid indifference and prejudice. Wherever we look we can see the truthfulness of the word which has been read in this Conference, that as the Lord has been fitting workers to carry the truth, angels of God have been preparing the people in every land to receive it. We do not need to search for openings. On every side the fields are white already to harvest. Most distinctly can we see these changes in the older mission fields where we have been working several successive years. This is apparent in the success which had attended both the canvassers and the preachers; and apparent also in the many instances in which individuals have been stirred up simply by the Spirit of the Lord through his word to make inquiry regarding the Sabbath of the Lord and the truth for this time.

Such instances do not come in from one field simply, but from almost every part of the world. These items reported from time to time have a greater significance that appears merely upon the face of them. As the first buds of springtime tell us that summer is nigh, and reveal an irresistible power working in nature, which will soon cover all the face of the earth with living green, so these incidents coming to light here and there throughout all the world tell us that the Spirit of God is brooding over the face of the darkness which covers the nations, and indicate that the time has come when the Lord will fulfill his words by the prophets: "For as the earth bringeth forth her buds, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all nations."

Here is a paragraph from "Gospel Workers," giving a birds-eye view, so to speak, of what is going on before us, and we can see it at the present time:—

"Would that every one of you could have a view that was presented to me years ago. In my very girlhood the Lord saw fit to open before me the glories of heaven. I was in vision taken to heaven, and the angel said to me, 'Look!' I looked to the world as it was in dense darkness. The agony that came over me was indescribable as I saw this darkness. Again the word came, 'Look ye.' And again I looked intensely over the world, and I began to see jets of light like stars dotted all through this darkness; and then I saw another and another added light, and so all through this moral darkness the star-like lights were increasing. And the angel said, 'These are they that believe on the Lord Jesus Christ, and are obeying the words of Christ. These are the light of the world; and if it were not for these lights, the judgments of God would immediately fall upon the transgressors of God's law.' I saw then these little jets of light growing brighter, shining forth from the east and the west, from the north and the south, and lighting the world. Occasionally one of these lights would begin to grow dim, and others would go out, and every time this occurred there was sadness and weeping in heaven. And some of the lights would grow brighter and brighter, and their brightness was far-reaching, and many more lights were added to it. Then there was

rejoicing in heaven. I saw that the rays of light came directly from Jesus, to form these precious jets of light in the world."

To meet the awakening among the nations, we have about 400 workers, all told, ministerial laborers, canvassers, Bible workers, and teachers, secretaries, and laborers in printing offices abroad. For carrying forward the financial part of the work, our people donated to foreign missions for the year ending June 30, 1892, \$66,094.56. This was \$5,902 more than during the previous year, and \$17,505 more than the receipts two years ago.

The chief source of revenue for the work in foreign countries has been the Week of Prayer Offerings; and according to the last annual report, the First-day Offerings, the Sabbath-school donations, and miscellaneous pledges and donations follow in the order named. Although the reports are not yet in for the annual Week of Prayer Offerings this year, the amount will very considerably exceed that of previous years, and if the present standard is maintained, there will be an increase also in all the other sources of revenue.

However, as has been brought out more than once during this Conference, it will take more than an ordinary increase in funds to begin to take up the calls for enlargement. From every part of the foreign fields the call is for men as well as means. None need withhold means, however, to wait for the men, for the Lord sends us word that he is preparing the workers, as truly as angels are preparing the fields to receive them. It was while Israel of old was so freely bringing in the offerings for the Tabernacle, that the Lord put the Spirit of God in wisdom and in understanding upon Bezaleel and Aholiab, and upon every wise-hearted man whose heart stirred him up to come into the work to do it.

We know there is power in the third angel's message to redeem sinners from every nation and people; and during the past year it is in those fields which we would naturally suppose would be the most difficult, that the progress has been the most signal. In the 42nd of Isaiah, the Lord distinctly puts forward the fact that he gives breath to every creature upon the earth as a pledge of his power to send the gospel to every creature. In every part of the world the providence of God has planted the truth far in advance of our own efforts. The situation on every side reminds one of an incident in the Crimean campaign, when after a charge and repulse, the color-bearer was left in the face of the enemy far in advance of his company. His commander shouted, "Bring the colors back." But with a disregard of orders, which perhaps the excitement of battle may explain, the color-sergeant answered back, "Bring the men up to the colors." So to-day God plants the

standard of the cross far in the front, and calls upon us to bring our ranks up to the standard.

Following this Elder Olsen gave a brief report of the work in Districts No. 1 and 4, presenting some statistics, which will appear later.

The noon hour having arrived, the meeting adjourned.

PROCEEDINGS OF THE SEVENTH-DAY ADVENTIST EDUCATIONAL SOCIETY.

FIRST MEETING.

THE eighteenth annual meeting of the stockholders of the Seventh-day Adventist Educational Society was held at the Tabernacle in Battle Creek, Mich. Tuesday, Feb. 21, 1893, at 3:00 o'clock P. M. in accordance with notice duly and legally given. The meeting was called to order by Elder U. Smith, President of the Board of Trustees. Prayer was offered by Elder R. A. Underwood. On inquiry it was found that 565 shares were represented in person, and forty-six by proxy, making a total representation of 611 shares. On motion the reading of the minutes of the last annual meeting was waived.

The Treasurer, A. R. Henry, then presented his report as follows:—

STATEMENT OF THE SEVENTH-DAY ADVENTIST EDUCATIONAL SOCIETY.

For Year Ending June 30, 1892.

RESOURCES.

Real estate .....	\$96,414 74
Personal property (library, museum, philosophical apparatus, furnishings, musical instruments, school furniture, etc., etc.)	18,448 67
Personal accounts .....	3,780 50
Bills receivable .....	709 17
Cash on hand .....	24 77
Total .....	\$119,377 85

LIABILITIES.

Bills payable (notes bearing interest) .....	\$24,365 28
Review and Herald accounts bearing 5 per cent interest) .....	13,620 54
Personal accounts .....	1,697 34
Present worth .....	79,694 69
Total .....	\$119,377 85

This statement does not include the expense of the addition to South Hall made last summer.

On motion the report was adopted.

It was moved and carried that the chair be authorized to appoint a committee on nominations, and a committee on resolutions. These committees were announced as follows:—

On Nominations — J. Fargo, R. M. Kilgore, A. J. Breed.

On Resolutions — J. O. Corliss, J. N. Loughborough, J. H. Durland.

The meeting then adjourned to Tuesday, Feb. 28, at 3 o'clock P. M.

U. SMITH, Pres.

W. W. PRESCOTT, Sec'y.

GENERAL CONFERENCE PROCEEDINGS.

FIFTH MEETING.

IMMEDIATELY following the meeting of the Educational Society, the fifth meeting of the General Conference was called to order, Tuesday afternoon at 3:30 o'clock. Elder S. H. Lane offered prayer. After the reading of the minutes of the last meeting, the Committee on Education presented the following report:—

1. We recognize the providence of God in the rapid growth of the educational work during the last two years, and desire to express our sense of gratitude for every evidence of his favor and care in this branch of the work.

2. We recommend that the Conference consider favorably the request made to the Educational Secretary, that a school be opened at Mt. Idaho, Idaho, and that a representative of the denomination visit the place, with proper authority to act in case a personal investigation of the situation should warrant it.

3. We recommend that a Conference school be opened in Texas, in response to the memorial received from that Conference.

4. We recommend that a school be opened at Parkmount (near Banbridge) Ireland, under such an arrangement with Brother Isaac Bell, who offers buildings for such a purpose, as may be deemed best by the British Mission Board.

5. We recommend that a school be opened at Battle Creek, Mich., under the direction of the General Conference Committee, with special reference to providing facilities for the training of such persons of mature years as may offer themselves for the work, and that in this school the English Bible and the English language, in reading, writing and speaking, should be the leading studies pursued.

While waiting for other committees to complete their reports, Brother Allen Moon gave a brief account of the condition of things at the National Capitol in regard to religious legislation. He stated that the Sunday closing question was still being discussed and that there seems to be quite a change in the sentiment of congressmen. The *American Sentinel*, which has been sent regularly to every congressman during the last two sessions of Congress, is well received and read. Not a member has refused to accept and read it. The members of Congress quite generally seem now to be in favor of Sunday opening; but the question cannot be called up owing to the fact that Mr. Durburow cannot get his committee to report. The committee is so much incensed over the fact that Mr. Durburow, at the late hearing, ruled out the con-

stitutional argument, that they refused to have anything farther to do with the question.

Following Brother Moon's remarks, the committee on resolutions presented the following partial report:—

*Whereas*, During the past two years, since the last meeting of this Conference, the providence of God has gone out before us in a remarkable manner, giving success to the efforts of the laborers and opening new avenues for the spread of the truth; therefore,

1. *Resolved*, That we express our gratitude to the Author of all truth, and the Lord of the harvest, for the manifest tokens of his love and favor.

2. *Resolved*, That we recognize in these blessings a voice bidding us arise and press forward the work with new vigor, entering new fields, and making further conquests for the Master.

*Whereas*, The providence of God is going out before us in a wonderful manner in opening up the great German and Russian mission field, containing over 200,000,000 of people, of which nearly half are under German rule, and already hundreds of believers of the different nationalities have been gathered out, yet we have no established center nor any place to educate laborers; and

*Whereas*, The free city of Hamburg presents many advantages for such a center, and its own fast increasing local interest make the erection of a suitable building necessary; therefore

3. *Resolved*, That sufficient property be secured, and a suitable building for a Bible school, depository, and church meeting-hall be erected.

*Whereas*, The United Kingdom of Great Britain and Ireland, on account of her unique situation, her numerous colonial possessions, and her extensive commercial influence throughout the world, presents to us a field of peculiar interest and importance; and,

*Whereas*, We have reached a time when we should no longer defer entering upon the work in that field in a more vigorous and thorough manner than we have ever yet done; therefore,

4. *Resolved*, That we recommend to the favorable consideration of the Foreign Mission Board the advisability of sending, from the ranks of our canvassers, twenty-five efficient workers to go to that field as soon after this Conference closes as may be consistent.

5. That immediate steps be taken to erect the necessary buildings in the city of London that are so greatly needed for meeting purposes, and for carrying on a Bible school.

6. That we convert our paper the *Present Truth* into a weekly, and push its circulation more vigorously than ever before.

The Recording Secretary, W. H. Edwards, presented a statistical report, which will appear in a later BULLETIN.

There being no other committees prepared to report or further business ready for action the meeting adjourned.

#### THE PROMISE OF THE HOLY SPIRIT.—No. 6.

PROF. W. W. PRESCOTT.

The Scriptures are the Scriptures of the Holy Ghost. "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." 2 Pet. 1:21. So we read in Acts 28:25: "Well spake the Holy Ghost by Esaias the prophet unto our fathers." We

learn also from John 14:26, that the "Comforter" is the Holy Ghost.

There are several important conclusions that follow from this simple statement that the Scriptures are the Scriptures of the Holy Ghost, and that the Holy Ghost is the Comforter. "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope." Rom. 15:4. The comfort of the scriptures consists in the fact that they are the scriptures of the Comforter. We read also in verse 13: "Now the God of all hope fill you with all joy and peace in believing, that ye may abound in hope through the power of the Holy Ghost." And in the 19th verse, speaking of his work, Paul says: "Through mighty signs and wonders by the power of the Spirit of God."

Christ is the power of God. This power is manifested through the Spirit of God, and the scriptures, being the scriptures of the Holy Ghost are scriptures of power, words of power. Now bearing in mind the fact that the scriptures are the scriptures of the Holy Ghost I wish to take a very familiar scripture for the basis of study this evening: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:16, 17.

Dr. Young's translation of the same scripture is as follows: "Every writing is God-breathed and is profitable for teaching, for conviction, for setting aright; for instruction that is in righteousness, that the man of God may be fitted for every good work, having been completed."

I like the expression concerning the scriptures that they are "God-breathed." Let us take two or three scriptures in connection with this and see the force of this statement. Gen. 2:7. "And the Lord formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

That which gave life and activity to the man was the fact that God breathed into him the breath of life, and then he became a living soul. Previous to that time he was dead, inactive; now he is living, active. But that is exactly the description used by the word of God in Heb. 4:12. "For the word of God is living and active." [Revised Version.] Language in itself is dead. It has no power in itself any more than the man had power when he was formed of the dust of the ground, but when God breathed into him the breath of life, he became both living and active. He then became a living entity. He became one who could perform works through the power that was in him; so language is of itself dead,

but when God breathes into it, it becomes living and active; it is then a living entity. It can then be said to accomplish the work just as one sends a man or living being to accomplish the work. This is clearly the meaning of the scripture when it says: "He sent his word and healed them."

We read also in 1 Cor. 15:45: "For so it is written, the first man Adam was made a living soul." The Revised Version reads: "became a living soul." He became a living soul because the breath of life was breathed into him. "The last Adam became a life-giving Spirit." The first Adam became a living soul; the last Adam became a life-giving Spirit. Now put this with John 20:22.

"And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost."

Now just as God breathed the breath into that which he had formed of the dust of the ground and man became a living soul, just as God gives to the language his breath and it becomes living, active, so Christ breathed on the disciples and said, "Receive ye the Holy Ghost." And they, and we, under the same experience, are to become living and active, whereas before we were dead. So the scripture is "God-breathed," and he has breathed into the scriptures the very same thing that he breathed into man whom he formed of the dust of the ground, and that was the breath of life, which is the Spirit of God. So the scriptures are the scriptures of the Holy Ghost.

Now it is stated in this text in Timothy that the scripture thus given is profitable, and it says for what purpose. It is profitable for doctrine. This is the same word that we find in John 14:26. Speaking of the office of the Holy Spirit it says: "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

It is profitable for doctrine; profitable for teaching, because being the scriptures of the Holy Ghost, and the Holy Ghost being the teacher, the scriptures are therefore profitable for teaching. This is the same word that is used in Rom. 15:4, where it says that, "whatsoever things were written aforetime were written for our learning." Now we read that the scriptures are profitable for teaching, and the way in which they become profitable for teaching is that they are scriptures of the Holy Ghost, and the Spirit itself is the actual teacher. When the words of God are taken and without the aid of the genuine teacher, the Holy Spirit, an attempt is made to use them as doctrine, there is no profit; because they are the scriptures of the Holy Spirit. The Holy Spirit must be the teacher to bring forth the meaning and to un-

fold the scripture to us. When this is true, they are profitable for doctrine, for teaching.

Again the scriptures are profitable for reproof, or as Dr. Young's translation has it, "for conviction." We read the expression in John 16:8: "And when he is come, he will reprove the world of sin," the margin translates it "convince." Another translation reads "convict." That is all true. The office of the Holy Spirit is to convince of, to convict of, to reprove sins. The scriptures, — meaning the scriptures of the Holy Ghost, — are profitable for conviction because the Spirit of God, the convicting power, is in the word. If the scriptures are used, not as the scriptures of the Holy Spirit, but merely as the words of man, there is no convicting power in them. They must be used as the scriptures of the Holy Ghost, and the Holy Ghost must be recognized in them and work in them if they are profitable for conviction and reproof.

Notice several verses where this same idea is brought out, although not always with the same words as our English translation: "And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him." Heb. 12:5.

The expression "rebuked of him," uses the same word. While passing, let us notice this thought; "ye have forgotten the exhortation that speaketh unto you." To my mind there is such a close connection between these things that in some places the connection seems to be lost by our English version using different words, while the original is the same. The word "exhortation," is the same word, although not necessarily in the same form, as the word used for "comforter," and the thought in it is this: In the exhortation of the Lord in which he reproves us, there is, after all, comfort. Why? Because the Comforter is the reprover. This is the comfort in his word. Just as the scriptures of the Comforter bring reproof and conviction for the sinner. But there is comfort in the reproving of the Lord. So we might get this thought in this way: "Ye have forgotten the comforting word which speaketh unto you as unto children, My son, despise not the chastening of the Lord, nor faint when convicted of him;" that is, when you are convicted or convinced of sin; because the Comforter is the agency by which this conviction of sin is brought.

Again let us read 2 Tim. 4:2. Speaking of the duty of the gospel minister, it says, "Preach the word [proclaim the word]; be instant in season, out of season; reprove, rebuke, exhort." Now to my mind those last three words have a peculiar and special meaning. Notice the words used there: "reprove, rebuke, exhort." The word "reprove" is the



same word translated reproof in the experience, profitable for reproof. The word "exhort," the last word, is the same word that we just had in Heb. 12:5. The other word is a peculiar word, and might be paraphrased in this way, "Reprove, convict of sin. It is the Comforter that does that. Estimate the guilt; comfort with the Holy Spirit." So this is the work of the gospel minister; to reprove, to convict of sin, and that by the Spirit of God using his own words. In this way alone can he proclaim the word. When he properly proclaims the word, there will be conviction of sin, because the scriptures are the scriptures of the Comforter, which convince or convict of sin. Then estimate the guilt; put a value upon the guilt, and then exhort; that is the comfort.

You remember that the office of the Holy Spirit is "when he is come he will convince the world of sin, of righteousness, and of judgment." Now to proclaim the word is the duty of the gospel minister. But the word is the word of God, the scriptures of truth, the scriptures of the Holy Ghost. And when the word is proclaimed as the word of God, the scriptures of the Holy Ghost, it will do the work perfectly, it will convince of sin, it will show the enormity of sin, it will bring comfort.

So we read in Titus 1:9. Speaking of the duty of a bishop, the apostle says: "Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers." Paraphrasing it, I understand the meaning to be this: "Holding fast the faithful word, according to the teaching, that he may be able to comfort by sound teaching, and to convince those who speak against his word." But what is the agency by which that is to be done? Holding fast the faithful word according to your teaching, as he has been taught.

Now the faithful word when held fast to as the word of God and the Holy Ghost, and proclaimed as such, will be a comfort to the believers in the soundness of teaching, and it will convince those who speak against it; but it will only do this as it is the word of God, as the scriptures are taken to be the scriptures of the Holy Ghost, and the Holy Ghost depended upon to do the work. That is, the power is in the word, and not in the minister. It is to be preached as the word of God. We read again in the 15th verse of Titus 2: "These things speak and exhort, and rebuke with all authority." Christ gave himself for our sins. Speak those things. "That he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

Again the scriptures are profitable for correction. The idea of correction is to set straight, to put into a straight path. This is exactly the same idea that we

find in Heb. 12:13: "Make straight paths for your feet." It is not the idea here, as we use it, of correcting one by punishing; but it is to set him straight. Now how is it that the Scriptures will set one straight and will make straight paths for his feet? It is because they are the scriptures of the Holy Spirit.

Read Isaiah 30:20, 21: "And though the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers and thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left."

Now we are to make straight paths for our feet. Supposing that we get into the straight path and turn to the right hand. The Spirit speaks to us, This is the way, walk ye in it. How does it speak to us? By the Spirit of God. Supposing we make a move to turn to the left. The Spirit says, This is the way, and sets us straight, speaking through the holy Scriptures, which are the Scriptures of the Holy Ghost. So when the Scriptures are taken to be the Scriptures of the Holy Spirit and we recognize God's voice speaking to us in his word, that word will keep us in the straight path, when we attempt to turn either to the right hand or to the left.

Again the Scriptures are said to be profitable for instruction in righteousness. This word for instruction, is rather an unusual word. In Heb. 12:5, it is translated "chastening." "Ye have forgotten the work of comfort, the exhortation which speaketh unto you as unto children, My Son, despise thou not the chastening of the Lord." The same word is used in the seventh verse. The eleventh verse also reads: "Now no chastening for the present seemeth to be joyous." We have the same word in Eph. 6:4, "And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." Perhaps the word that could be used in all these cases to convey the meaning is our word discipline. Let the Scriptures be profitable for discipline that is in righteousness.

Recurring now to that text which we have had heretofore, Joel 2:23, we will read it with the marginal reading: "Be glad, then, ye children of Zion, and rejoice in the Lord your God: for he hath given you a teacher of righteousness, according to righteousness." That is the former rain, and the same thing is the latter rain, the teacher of righteousness which is according to righteousness. The Scriptures are profitable for discipline that is according to righteousness; for nurture that is according to righteousness; for chastening that is according to righteousness, because they are the Scriptures of the Holy Spirit. The Holy Spirit is the teacher of

righteousness according to righteousness. But you see every step of the way it depends upon understanding, and not merely understanding, but in taking them as the Scriptures of the Holy Spirit, as the voice of God. Then they become all this to those who receive them.

That the man of God may be perfected is the purpose of all his work. Dr. Young says, "That the man of God may be fitted;" and that is the idea. And the idea of fitting is just as you would fit two things together, just as a carpenter fits two pieces together. He takes one piece and fits it to another. Then he lays it aside. That is fitted, you say. Then he takes another piece and fits that. That is the meaning of this word fitted, as you would prepare a piece of wood for its place in the building, as you prepare a piece of stone for its place. Now the purpose of the Scriptures is that by teaching, by reproof, by keeping in the right way, by discipline that is according to righteousness, the man of God may be fitted. Fitted for what? "In whom all the building, fitly framed together, groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit." Eph. 2:21, 22. "To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively [better "living"] stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." 1 Pet. 2:4, 5.

A house is built out of dead material. But the spiritual temple of God, which he is preparing for his dwelling place, is built of living material, living stones. Now these stones are first taken from the quarry as any stones would be. I read from the Testimony, "Danger of Adopting a Worldly Policy in the Work of God," page 6: "The mighty cleaver of truth has taken them [the people of God in these last days] out of the world as rough stones that are to be hewed, and squared, and polished for the heavenly building." Now the mighty cleaver of truth takes us out of the world as rough stones are taken out of the quarry, but it is God's purpose to build us up for a habitation of God, a spiritual temple, a heavenly building. What is the agency by which this work is to be done? The Scriptures of the Holy Spirit. The Spirit of God works through his word, convincing of sin, teaching, instructing in every way to make the man fitted for his place in the heavenly temple. So we read in Hosea 6:4, 5: "O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your goodness is as a morning cloud, and as the early dew it goeth away. Therefore have I hewed them by the prophets." He hews them by the prophets, reproves, rebukes, instructs, disciplines, to fit them for the place in the

heavenly building. Now there is a very important lesson to learn right here from the way in which the original temple was built.

"And it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which is the second month, that he began to build the house of the Lord. And the house, when it was in building, was built of stone made ready before it was brought thither: so that there was neither hammer nor ax nor any kind of tool or iron heard in the house, while it was building." 1 Kings 6:1, 7. That is, before the material was put together to form the literal temple, it had been all fitted, every stone was ready for its place, polished, hewed, and tested. When the material was brought to the place where the temple was to be erected, all that was necessary to do was to put each one in the place for which it had been prepared, and then the whole temple grew up, a shapely, beautiful structure.

How is it with the other? This work of preparing the living stones for the heavenly temple is now going on, and all that work will be done before they are put together to form that temple, and when they are thus put together there will be no hewing, no fitting, no polishing. That is to say, the work of character building will all be done here; now is the time for reproving, for rebuking, for convincing of sin; the whole work of fitting us for heaven will be done here during the time of probation, which is the meaning of all of those expressions so familiar to us, if we are to be saints above, we must first have been saints on the earth. When Christ comes he does not change character, but merely fixes character. Hence the absolute necessity of submitting to the Spirit here; because unless the hewing, the polishing, the fitting is all done here, the stone will be rejected, because this building is to go together without the sound of any tool, as the one of old.

In this connection read Amos 9:11: "In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old." At the Conference held at Jerusalem, James, speaking under the direction of the Holy Spirit, said: "Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up." Acts 15:14-16. That meant that the Gospel was to go to the Gentiles and a people was to be called out from them; thus was the tabernacle to be built again as of old.

Now let me read from "Historical Sketches of Foreign Missions," pages 136, 137:—

"The Jewish temple was built of hewn stones quarried out of the mountains; and every stone was fitted for its place in the temple, hewed, polished, and tested, before it was brought to Jerusalem. And when all were brought to the ground, the building went together without the sound of ax or hammer. This building represents God's spiritual temple, which is composed of material gathered out every nation, and tongue, and people, of all grades, high and low, rich and poor, learned and unlearned. These are not dead substances, to be fitted by hammer and chisel. They are living stones, quarried out from the world by the truth; and the great Master-BUILDER, the Lord of the temple, is now hewing and polishing them, and fitting them for their respective places in the spiritual temple. When completed, this temple will be perfect in all its parts, the admiration of angels and of men: for its builder and maker is God.

"Let no one think that there need not be a stroke placed upon him. There is no person, no nation, that is perfect in every habit and thought. One must learn of another. Therefore God wants the different nationalities to mingle together, to be one in judgment, one in purpose. Then the union that there is in Christ will be exemplified."

That throws light upon the scripture in Amos. It applies to the Gentiles. It is the building of the temple as of old, and God gathers the material for this temple out of every nation, and places them together in the oneness of the Spirit, to the building of a spiritual temple.

Now I will read again:

"They must be hewed by the prophets with reproof, warning, admonition, and advice, that they may be fashioned after the divine Pattern; this is the specified work of the Comforter, to transform heart and character, that men may keep the way of the Lord."

But what has this to do with the promise of the Spirit? In Eph. 6:17 it is stated that the word of God is the sword of the Spirit. Whose sword is it? The sword of the Spirit. Who then is to use the sword? Why, he whose sword it is! If then, this sword is to be used, the Spirit is to use it, because it is his sword. If then we are to go out to carry the word of God as the word of God in the power of the Spirit; if the word of God is to be a weapon of power, do you not see that there will be actual danger to us to try to use it ourselves, to say nothing of its being unprofitable?

Notice the lesson in 1 Sam. 17:38, 39: "And Saul armed David with his armor, and he put an helmet of brass upon his head; also he armed him with a coat of mail. And David girded his sword upon his armor, and he assayed to go; for he had not proved it. And David said unto Saul, I cannot go with these; for I have not proved them. And David put them off him." He had never used them, and did not know how to use them. If we attempt to use the sword of the Spirit, not only shall we find that we cannot use it, just as David found that he

could not use the sword of Saul, but there is actual danger in trying to use it.

Now I solemnly believe that from this time forth in this message the word of God is to be a word of power as never before. It is to be as it never has been before in this message, the sword of the Spirit. And the Spirit is the only one who can use his own sword both with safety and profit.

Then if the word of God,—the sword of the Spirit—is to be used with safety and profit by us or through us, it must be the Spirit dwelling in us, using his own sword. Now, I candidly believe that there will be danger. You will remember an illustration of this. Certain men, who had seen Paul in his preaching, and had heard him call the name of Jesus over those possessed of evil spirits and had seen the spirits driven out, attempted to do the same thing. They called the name of Jesus over an evil spirit, and what happened to them? The spirit said, "Jesus I know, and Paul I know, but who are ye?" And he fell on them and wounded them. Now when we go out, as we know we are to go, to meet such powerful opposition as we know has come up in this message,—because a new light and power is springing up from beneath and taking hold of all of Satan's agencies,—what shall we do? Are we to go out with merely the theory of the truth? with merely the theory of the work and use it against the power that is against us? I fear the same experience will be repeated. "Jesus I know, and Paul I know, but who are ye?" That is, it is not the spirit in us using his own sword, but it is the vain attempt of our own selves to use the sword of the Spirit. It will be without profit, to say the least; and to my mind it will be with actual danger to those who try it. Does it not show so plainly that it must be Christ in us using his own sword?

There is to my mind a wonderful thought about this using the Word as the sword of the Spirit, by Christ in his temptation. The devil came to him and tempted him upon the three points that he presents to every individual of the human race; appetite, presumption, and covetousness. First he said, "If thou be the Son of God command that these stones be made bread." Was he not the Son of God? Certainly. What harm would there be, then, if he should command the stones, and they should be made bread? Christ had come to this earth and had emptied himself. His temptation all through his experience here was the same that we have, that is, to show self. If Christ had shown self, it would have been divine; but if he had come here with the purpose *not* to show self, it would have been wrong. If we show self, it is humanity and sin. He did not come here to show self, although self was divine in him. *He came here to show us how to empty self, and*

*live wholly by another.* So he would not show self in that temptation; and when the devil said to him, Now if you are the Son of God, just command these stones that they be made bread, could he not have done it? Yes, sir. But he would have defeated the very purpose of his coming here.

And just as he showed us that we should not let self appear in us, he also showed us the way how to live by another: "He answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Who spoke that very word? Did not Christ speak it? And when he came here, his humanity seized upon the word of God spoken by himself as the mouthpiece of God, and laid hold of that very word as his security against the devil in his humanity. *He used the sword of the Spirit. And he used it, you will remember, in those three instances with an effectiveness that drove the devil away. And angels came and ministered unto him.*

God wants Christ to dwell in our hearts by faith, and to use the sword of the Spirit now against all the power of the enemy just as effectually as he did then. But he must be the one to use it now as then, because it is the sword of the Spirit. And the Spirit must use his own sword, if it is to be used with safety and with profit. Then to my mind the lesson of this hour is a very important one, and impresses upon our minds the actual necessity that if we are to go out to use the word of God with power in convicting of sin, in correcting evil, in discipline, which is according to righteousness, that the Spirit of God must dwell in us, that is, Christ in us by his Spirit with a presence which is more personal than when he was here upon the earth in the flesh. He is to dwell in our hearts in that way and use the sword himself, if it is to be used, as he is the one to use it with power.

---

#### THE THIRD ANGEL'S MESSAGE.—NO. 14.

ELDER A. T. JONES.

WE have seen the manifestation of the natural mind—the carnal mind—in two of its ways: paganism and papacy. But there is another one that is modern. There is one that has arisen now-a-days, another trick that the author of the carnal mind is playing, and by which he will deceive lots of people if they have not the mind that is in Christ. Now whose mind is the carnal mind? [Congregation: "Satan's."] What is the thing that the carnal mind does mind? [Congregation: "Self."] In Satan it is self; in us it is self. We have seen how that in paganism, open, bold, naked paganism, it put that in the place of God, equal with God, in the im-

mortality of the soul. Then we have found how that when Christianity came into the world this same carnal mind got up a counterfeit of that and covered itself—the same carnal mind—with a form of Christianity, and called it justification by faith when it was all justification by works,—the same carnal mind. That is the papacy, the mystery of iniquity.

Now there is another development in Satan's working in the last days, separate from paganism as it was in itself, and separate from the papacy as it was in itself, and as it has been manifested so far. Is that so? [Congregation: "Yes."] In what form does that come? In what form does Satan work in the last days? [Congregation: "Spiritualism."] Yes; and this will exalt self. But will spiritualism always work in the name of Satan? [Congregation: "No."] The nearer we come to the second coming of the Saviour the more fully spiritualism will be professing Christ. Who is it that comes before the Saviour comes, many of them? [Congregation: "False Christs."] There will be many coming and saying, "I am Christ;" and at last Satan himself comes—as Satan? [Congregation: "No; as Christ."] He comes as Christ; he is received as Christ. So then the people of God must be so well acquainted with the Saviour that no profession of the name of Christ will be received or accepted where it is not the actual, genuine thing. But when false Christianity is presenting itself to the world, when every kind of a false Christ appears, then how alone can a person be safe? How shall a man know that these are false? Only by him who is the true; only by having His mind itself.

Now I want to read you an expression of this last phase of the carnal mind. We have read the other two; we have read the pagan and the papal. Now when we read this last then we will have all three or the stages; we will have before us the dragon, the beast, and the false prophet. And then there will be no shadow of an excuse for any one of us after that, taking any position but that which is openly and itself alone the mind of Jesus Christ and the righteousness of God according to his idea of righteousness. Will there? No excuse. When we see before us the direct expression of the false way in all three of its forms, then, even though we be not able to understand or see the other, we will know that well enough to let it alone, and take the other whether we see it or not. Would not we rather let the devil go that we see, and accept the Lord that we can not see as we would like to? Which would you rather? I would rather take the Lord with my eyes *shut*, than the devil with my eyes *open*.

This is a monthly publication—I will tell you what it is presently; but I will read a passage or

two from it first. This is a discipline for the week — a course of training for each day of the week.

“Let Thursday be your day for declaring your faith.”

See what the faith is.

“Say, ‘I do believe that God is now working with me and through me and by me and for me;’ say it with a sure certainty, for it is true.

“On Friday be courageous and strong and powerful; overcome all obstacles by your word; say, ‘I can do all things through Christ that strengtheneth me;’ say this with all the strength of your being, and I tell you that you can do just whatever you want to do, even to the working of miracles.”

Now that is a lie: that you all may see that it is a lie, I read Wednesday’s discipline:—

“On Wednesday use the affirmations; not only the affirmations of science, but affirm all good things *in yourself*.”

[Voice from the congregation: “That proves it is a lie.”]

Do n’t they say God is working in me, and by me, and for me, and through me? When we have come to Jesus and have his righteousness and his goodness, then can’t we affirm that *we* are good? [Congregation: “No.”] What is the reason? [Congregation: “It is in Christ; it is not in us.”] You are willing to admit then, that when you have found Jesus and all the wealth, and the honor, and power, and the riches that there is in him, that even then *we* cannot boast that we are good? Are you willing to admit that? Are you? [Voice: “Yes, sir.”] Are you? [Voice: “Yes, sir.”] All right. That is not near all. I read more:—

“Affirm all good things *in yourself*. Praise *yourself* that you are so kind and loving, and that you are so honest in your intentions of serving the good; praise *yourself* that you are so steadfast in these same intentions; praise *yourself* because you are so strong and healthy”—

Yes; perhaps praise *yourself* because you live up so strictly to the health reform so that you have good health. *You* have done it; praise *yourself* for it?

“Praise *yourself* because you have such a sweet charitable disposition.”

You can do that, can’t you? [Congregation: “No.”] Not when your sins are forgiven, and you are free from all these things by the power of Christ? can’t you praise *yourself* then for *your* sweet charitable disposition, that *you* have got such a good one? [Congregation: “No, sir.”] But I read more:—

“Praise *yourself* because you see only the good in everybody and everything in all the world. Praise *yourself* for every good thing that you do see *in yourself*, and for every good thing that you *want* to see in *yourself*. . . . You must praise for the good characteristic that is there to strengthen it, and praise for the good trait that seems lacking to compel it to appear, for you know that the fruit of your lips will be created for you.”

Now that is what is called “Christian Science.” You can read the title (holding up book). A brother handed me a copy of that thing the other day. The title is “Christian Science,” and on the cover is a quotation of Scripture: “My words shall not pass away.” Now, brethren, is it not about time that we began to believe the Scriptures and the “Testimonies”? Isn’t it about time we had the mind of Jesus Christ? [Congregation: “Amen!”] The mind that will confess that this from the Testimony is so, that has bothered so many of the brethren every time that it has been read. Now let us read it again, and see whether you will say it is so, whether you believe it or not. It is time. “Testimony No. 31,” page 44:—

“Are you in Christ? Not if you do not acknowledge yourselves erring, helpless, condemned sinners.”

You are not in Christ unless you acknowledge yourself to be that. Now is that so? [Congregation: “Yes.”] Are you willing to stick to that now whether you understand *how* it is so or not? [Congregation: “Yes.”] Will you stick to it in the face of paganism, the papacy and spiritualism, in all their phases? Then I want to know why in the world it is not time for you and me to have a mind that will not say “Amen” to any such stuff as that which I read from that anti-Christian Science thing? I read on again from the Testimony:—

“Are you in Christ? Not if you do not acknowledge yourselves erring, helpless, condemned sinners. Not if you are exalting and glorifying self.”

Then although these folks quote the words of Christ, it is all counterfeit. You know that “Vol. IV” tells us that when Satan himself comes with the gracious words that the Saviour uttered, he will talk them with much the same tone, and will pass it off on those who have not the mind of Christ. Brethren, there is no salvation for us, there is no safety for us, there is no remedy for us at all, but to have the mind of Christ.

And it goes through all our works, too. It is not simply for the minister. It is for everyone. Don’t you remember the other day in the talk that Dr. Kellogg gave us on the medical missionary work, how that he saw, and had seen for a long time, the lack in the systems of medicine, to reach and make easy *the mind*? Do n’t you remember that he told us that he realized this lack in all medical practice? He had found in their practice all the way through that there was a defect in the medical systems, and that there was nothing that would reach and relieve the mind and turn it off from the diseased soul, that the body might go ahead and get well by the treatment that the physicians would give it.

Brethren, has not Christ supplied just that lack that is in all medical systems, in his own medical

system that he has given us by his own Spirit? The mind of Christ, for the nurse, for the physician, to carry to the distressed and the diseased, and the suffering, and the perishing, and get the mind of the sufferer upon Jesus Christ, and have His mind, taking it away from self. Then the patient being at rest, the physician can go ahead and doctor the body, and it will get well, while the patient is enjoying the blessings and peace of Jesus Christ and the mind which he gives. Don't you see how it goes through all your work, and it is the one thing everywhere? This part is not new to the doctor either. But as he was telling us about the defect in the medical systems, I want you to see that the mind of Christ will supply the defect. I read on from the Testimony:—

"You are not in Christ, if you are exalting and glorifying self."

Now mark:—

"If there is any good in you, it is wholly attributable to the mercy of a compassionate Saviour."

Now mark this:—

"Your birth, your reputation, your wealth, your talents, your virtues, your piety, your philanthropy, or anything else in you or connected with you, *will not form a bond of union between your soul and Christ.*"

Now, is that so? [Congregation: "Yes."] Elder Underwood: "Please read that over again."

"Your birth, your reputation, your wealth, your talents, your virtues, your piety, your philanthropy, or *anything else in you or connected with you* [even your good works] will not form a bond of union between your soul and Christ."

"Your connection with the church, the manner in which your brethren regard you, will be of no avail unless you believe in Christ."

Now mark this emphasis:—

"It is not enough to believe *about* him [the word "about" is italicized]: but you must believe *in* him."

"*In* him." What does that mean?

"You must rely wholly upon his saving grace."

That is Christianity. That is the mind of Christ. There is no devilism about that at all; and it can't get in there, either. Why, you find it also in "Steps to Christ." Not stated exactly as that. I will read a passage or two from "Steps to Christ," beginning on page 67 and reading to page 71:—

"The condition of eternal life is now just what it always has been,—just what it was in Paradise before the fall of our first parents,—perfect obedience to the law of God, perfect righteousness."

And if you and I have not that, we will never have eternal life. We can't have it now or at any other time. If you and I have not "perfect obedience to the law of God" from the first breath we ever drew until the last one we ever draw, then eternal life does not belong to us. But just as certainly as you and I have "perfect obedience to the

law of God," then eternal life is ours that very moment. But that "perfect obedience" must reach, I say, *from the first breath we ever drew until this one, now, to-night*, and it must be *until the last one we ever do draw*, even though it be ten thousand years from now, in the depths of eternity. I am not asking whether you understand this, brethren, believe it, and you will understand it. "Well, doesn't this contradict something he has been preaching before?" It does *not* contradict what I have been preaching; it is what I have preached all the time, and what every other man preaches who preaches the gospel.

"The condition of eternal life is now just what it always has been,—just what it was in Paradise before the fall of our first parents,—perfect obedience to the law of God, perfect righteousness. If eternal life were granted on any condition short of this, then the happiness of the whole universe would be imperiled. . . . We have *no righteousness of our own* with which to meet the claims of the law of God."

That is so. Then how in the world are we ever going to have eternal life? [Congregation: "Through Christ."] Ah! "The gift of God is eternal life through Jesus Christ our Lord." But we have got to have "perfect righteousness" before we can have that gift, don't you see? Oh then, just like the Lord, he comes and says, "Here, in Christ, is perfect righteousness; here is perfect obedience to the law of God from birth to the grave; you take that and that will fully meet the condition on which alone any one can have eternal life."

All right. Are you not glad of it? [Congregation: "Yes."] I am so glad of it, that I don't know what else to do than to be glad. Oh, he wants me to have eternal life. I have n't a thing to merit it; I have n't a thing that will meet the condition upon which alone it can be granted. Everything that I have would ruin the universe if he should grant me eternal life upon it. Well, he can't do that; but he wants me to have eternal life; he wants me to have it so bad that he died that I might have it. [Congregation: "Amen!"] And oh, then again I say, it is just like God, who is love, as he is, he comes and says, "Here, in Christ, is perfect obedience from the first breath you ever drew, until the last one, and you take him and his righteousness, and then you have got the other." That is the condition. Good! Good! Yes, sir.

"We have *no righteousness of our own* with which to meet the claims of the law of God. But Christ has made a way of escape for us."

Thank the Lord!

"He lived on earth amid trials and temptations such as we have to meet. He lived a sinless life. He died for us, and now he offers to take our sins and give us his righteousness."

What a trade! What a trade! Brethren, isn't it awful that men will so hesitate and linger and

dally before they will surrender up everything and make that blessed trade? Isn't it awful?

"If you give yourself to him, and accept him as your Saviour, then, *sinful as your life may have been, for his sake you are accounted righteous.* Christ's character stands in place of your character, and you are accepted before God just as if you had not sinned."

Yes sir, you and I, when we have done that, you and I stand before God, just as though we had never committed a sin in this world — just as though we had been angels all the time. Brethren, God is good! He is good! Oh, our Saviour is a wonderful Saviour! [Congregation: "Amen!"] Brethren, That is so. Let us let *Him* have his own way.

"More than this" — Could there be any more, think ye? Why, the Lord says so:—

"More than this, *Christ changes the heart,* he abides in your heart by faith."

That is the blessedness of it. What good would eternal life do me with such a heart. No, he does not stop at that; he changes the heart.

"You are to maintain this connection with Christ *by faith* and the *continual surrender* of your will to him; " —

That is the thought we had last night; it is the same lesson right along.

"And so long as you do this, he will work in you to will and to do according to his good pleasure. So you may say, " —

You may say, God has given us permission to say, he has told us that we may say:—

"The life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me." So Jesus said to his disciples, 'It is not ye that speak, but the Spirit of your Father which speaketh.' Then with *Christ working in you,* you will manifest the same spirit and do the same works, —"

You can't do otherwise. Christ is the same, yesterday, to-day and forever. He is the same here in our flesh now, as he was when he was here before in the flesh.

— "Works of righteousness, obedience. So we have *nothing* in ourselves of which to boast."

Thank the Lord. Do not begin to boost yourself up and to boast of yourself, and say, "I am rich now, and increased in goods; now I am wise; now I am all right." No; isn't the man that will say that at such a time as that, isn't he the worst creature in this universe? How *could* he be worse? When he was entirely lost, helpless and undone, and he confessed it and said so, and then the Lord has such wonderful compassion that he gives him everything he has in the universe, and then that man stands up and begins to boast of how good he is, and how great he is; what greater reproach could he possibly put on the goodness of the Lord? No sir. "Let him that glorieth glory in the Lord." [Congregation: "Amen!"] Let us do it then.

"So we have nothing in ourselves of which to boast. We have no ground for *self-exaltation.*"

The man that takes Jesus as he is, will always be humble. It makes a man humble to take Christ by faith. But if he does not take him by faith, but earns it, of course he has something to boast about.

"Our only ground for hope is in the *righteousness of Christ* imputed to us and in—"

What now, suppose you?

"Our only ground for hope is in the righteousness of Christ imputed to us and *in that wrought by his Spirit* working in and through us "

Our only ground for hope is Christ's righteousness imputed to us, and this righteousness wrought is us by the Holy Spirit in the works we do. Then the very next paragraph is that about the satanic belief and what genuine faith is, which we studied in previous lessons. It is all one subject.

Now then, page 71:—

"The closer you come to Jesus, the more faulty you will appear in your own eyes; for your vision will be clearer, and your imperfections will be seen in broad and distinct contrast to his perfect nature. This is evidence that Satan's delusions have lost their power."

What is the condition of that man then who begins to think *himself* pretty good? And praises himself? Satan's delusion is upon him. Even if he has lived with the Lord fifteen or twenty years, if he begins now to think he is quite good — what is the condition of that man? — He is deluded by Satan. He is under satanic delusions. That is all. There was a man that lived with Jesus Christ thirty years. When he first began, in the earliest years of his life with Christ, he said, "I am crucified with Christ: nevertheless I live: yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God who loved me and gave himself for me." And nearly thirty years after this near the close of his life, he said this: "This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners of whom I" *was* chief? [Congregation: "Am chief."] No, *was* chief. [Congregation: "No, 'Am chief.'"] Oh, no. When he was Saul of Tarsus, persecuting the saints, *then* he *was* the chief of sinners. [Congregation: No. "Am chief."] Amen. Exactly.

"Christ Jesus came into the world to save sinners of whom I *am* chief." — When? [Congregation: "Now."] When he had lived thirty years with Jesus Christ? — Congregation: "Yes."] Yes. "I *am* chief." Oh, he had such a view of the Lord Jesus, of his holiness, of his perfect purity, that when he looked at himself, considered himself, as separated from Christ, he was the worst of all men. *That is Christianity.* That is the mind of Christ. The other is the mind of Satan.

So then:—

"This is evidence that Satan's delusions have lost their power; that the vivifying influence of the Spirit of God is arousing you. No deep-seated love for Jesus can dwell in the heart that does not realize its own sinfulness. The soul that is transformed by the grace of Christ will admire his divine character; but if we do not see our own moral deformity, it is unmistakable evidence that we have not had a view of the beauty and excellence of Christ. The less we see to esteem in ourselves the more we shall see to esteem in the infinite purity and loveliness of our Saviour."

That is Christianity, brethren. Now let us go to studying the Bible for just what it says. What do you say? Brethren, we are in a fearful position here at this Conference, at this meeting. It is just awful. I said that once before, but I realize it to-night more than I did then. I can't help it, brethren. I can't help it. We are in a fearful position here. Not a soul of us ever dreams what fearful destinies hang on the days that pass by here. [Elder Olsen: "That is so."] That is so. Brethren, as the days go on, is our earnestness in seeking God deepening? Is it? Is it? or is it rather coming to a lull?

The first lessons, when we started in here, they were fresh; they were new; they brought truth in strong, plain, positive lines so we could see, and they had an effect. Hearts were moved, as the Scripture says, "as the trees of the wood are moved with the wind."

But, brethren, has the breeze slackened up? What now? If our impressions, our sense of need, our earnestness is not found deeper, brethren, as these meetings go on, then there is something the matter with each one of us. I am not talking about us as a whole class merely in a general way; the only way we can get at this is each one individually for himself; if I am not doing that, if you are not doing that, there is something wrong.

Now, brethren, another thought. We have been obliged, by the Spirit of God, we have been obliged to look at the workings of the carnal mind, and what it will do for man, and how it will deceive him in every way,—paganism, papacy, and the image of the papacy; the dragon, the beast, and the false prophet—we have seen it, and the Lord means a lesson in it to us. Now as we have seen it, brethren, just let each one of us let go all holds, let the soul drop right out of everything into just that childlike readiness to receive what God has to give. [Congregation: "Amen!"] Let the searching of heart go on, and the confession of sin. Did not Jesus say to us, "Be zealous therefore, and repent"? "Be zealous therefore, and repent." What does that "therefore" mean? For this reason; for these reasons. Let us see what he said before that.

I know *thy works*, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth. Because *thou*

*sayest*, I am rich, and increased in goods, and have need of nothing; *and knowest not* that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous **THEREFORE**, and repent."

How much does that "therefore" cover? All of it? [Congregation: "Yes, sir."] The first thing he says is, "I know thy works;" and the last, "Be zealous therefore, and repent." Are you ready to repent of your works now? Are you? Are you ready to admit that your works that you have done, are not as good as Jesus Christ would have done them if he had been here himself and done them instead of you? [Voice: "Yes, a thousand times."] Good. How much good are these works going to do you? Are they perfect? Are they righteous works? "Whatsoever is not of faith is sin." Are there, or have there been, any works about you that have not been of faith? that have had self in them?

Do not forget that garment that we are to buy,—that garment "woven in the loom of heaven, and not *one thread* of human invention" in it. Then if you and I have stuck up a single thread of our invention in that life that we have professed to be living in Christ, we have spoiled the garment. Brethren, do you suppose you and I have gone on these fifteen or twenty years so absolutely perfect that we have never got a thread of human invention into our character by our deeds? [Congregation: "No."] Then we can repent of that, can't we? [Congregation: "Yes."] I simply call attention to that, that part to-night.

And now for the few minutes that remain let us read a few passages of Scripture. Isa. 59:6. What chapter does this 59th chapter follow? [Congregation: "The 58th."] Where does the 58th chapter apply? [Congregation: "Right now."] Well then does that 59th chapter apply back there seven hundred years before Christ, or now? [Congregation: "It applies now."]

"Their webs shall not become garments, *neither shall they cover themselves with their works*: their works are works of iniquity, and the act of violence is in their hands."

Then what has that people been trying to do? What has that people been trying to do with their works? [Congregation: "Cover themselves with their works."] When he says, "*they shall not cover themselves with their works*," that shows on the face of it that they have been trying to cover themselves with their works. Now does he tell the truth? [Con-



gregation: "Yes."] Then when he says to you and me that we have been trying to cover ourselves with our works, then does not he say in that that we have been *really* — whatever we profess — trusting in righteousness or justification *by works*? [Congregation: "Yes."] Then is not that what the Laodicean message says: "I know thy works." And what have our works done for us? Made us wretched, and miserable, and poor, and blind, and naked. What does he want us to have? "White raiment, that thou sayest be clothed, and that the shame of thy nakedness do not appear."

What is our condition? You know well enough that our efforts at that have not accomplished much. Every one has tried to do his very best — you know yourself that it was the most discouraging thing that you ever tried to do in this world. You know yourself that you have actually sat down and cried because you could not do well enough to risk the Judgment. [Voice: "Could not do well enough to satisfy ourselves."] No; we ourselves were able to see our nakedness when we had tried our best to

cover ourselves. You know that is so. Now, brethren, the Lord said so, didn't he? [Congregation: "Yes, sir."] Is it not time that we said, "Lord, that is so"? I quote it: "Neither shall they cover themselves with their works: their works are works of iniquity, and the act of violence is in their hands."

Now the Lord wants us to be covered; he wants us to be covered, so that the shame of our nakedness shall not appear. He wants us to have his perfect righteousness according to his own perfect idea of righteousness. He wants us to have that character that will stand the test of the judgment without a hitch, or a question, or a doubt. Let us accept it from him as the free blessed gift it is.

Now, brethren, in the next lesson, my thought is now that we will enter directly upon the direct straightforward Scripture, exactly what it says to you and me, as to how we can have Jesus Christ and all his righteousness and everything that he has, without a particle of discount. What do you say? [Congregation: "Amen."]

