

DAILY BULLETIN

— OF THE —

GENERAL CONFERENCE.

Vol. 5.

BATTLE CREEK, MICH., FRIDAY, FEB. 24, 1893.

No. 16.

SEVENTH-DAY ADVENTIST PUBLISHING ASSOCIATION PROCEEDINGS.

FIRST MEETING.

THE thirty-third annual session of the stockholders of the Seventh-day Adventist Publishing Association (second under the new charter) convened at the Tabernacle, in the city of Battle Creek, Michigan, at ten o'clock A. M., Feb. 23, 1893, according to the legal call in the REVIEW for three weeks, which call was read before the stockholders, as follows:—

The Seventh-day Adventist Publishing Association will hold its thirty-third annual session (second annual session under the new charter) in Battle Creek, Mich., on Thursday, Feb. 23, 1893, at the Tabernacle, at 10 o'clock A. M., for the election of a Board of Directors for the ensuing year, and the transaction of any other business that may come before the meeting. Any share-holder who cannot be present, has the privilege of selecting and empowering some one, if he has not already done so, to represent him or her by proxy. Blank forms for proxy will be sent to any who may request them.

CLEMENT ELDRIDGE, URIAH SMITH, W. H. EDWARDS, A. R. HENRY, HARMON LINDSAY, O. A. OLSEN, F. E. BELDEN,	}	Directors.
---	---	------------

The President, C. Eldridge, occupied the Chair.

The call for shares and proxies represented at the meeting, showed that there were represented 2053 shares and 6601 proxies, making a total of 8654, against an issue of 14,190.

The President then declared the meeting open for business, and called upon Elder S. N. Haskell to offer prayer.

By vote, the reading of the minutes of the last meeting was waived.

The report of the Treasurer, A. R. Henry, for seven

months, ending Dec. 31, 1892, was given as follows:—

FINANCIAL STATEMENT OF THE SEVENTH-DAY ADVENTIST PUBLISHING ASSOCIATION.

For Seven Months, Ending Dec. 31, 1892.

RESOURCES.	
Real estate.....	\$ 66,500 00
Per. property.....	86,011 10
Cuts and engravings.....	11,010 00
Notes receivable.....	14,978 98
Cash on hand.....	5,614 04
Cash in banks.....	17,604 93
Accounts receivable.....	104,955 48
Type.....	9,960 00
Material.....	26,450 37
Work in progress.....	22,663 73
Stock in sales room.....	82,697 79
Total.....	\$448,446 42
LIABILITIES.	
Notes payable.....	\$116,601 90
Stock notes.....	1,509 35
Demand notes.....	22,948 40
Capital stock.....	141,270 00
Stock not capitalized.....	70,627 77
Donations and legacies.....	2,585 59
Accounts payable.....	72,513 64
Surplus.....	\$18,177 38
Net gain.....	7,212 39
Total.....	\$448,446 42
Capital stock.....	\$141,270 00
Stock not capitalized	70,627 77
211,897 77	
Surplus	13,177 38
Net gain.....	7,212 39
20,389 77	
Present worth.....	\$232,287 54

The chairman then read a short address, which he supplemented with interesting remarks.

PRESIDENT'S ADDRESS.

This annual report of the Seventh-day Adventist Publishing Association really does not cover but seven months. But at our last annual meeting held April 28, 1892, there were but a few of the stockholders present, therefore it may not be out of place to give a general summary of the work done since our annual meeting in March, 1891. Since that time the corporate life of the Seventh-day Adventist Publishing Association has expired. On the 5th day of June, 1891, it entered upon a new existence for a period of thirty years under the same name. The transition of the Publishing Association from the old to the new was accomplished with much less friction and discontent than usually falls to the lot of a transaction of that nature.

At our last annual meeting, April 28, 1892, most of the stock was held by proxy by those located in Battle Creek, the new stock not being issued up to this time. Since the annual meeting we are happy to say that the stock has been issued to the old stockholders at the rate of five to one. The re-issuing of stock was based on the supposition that every certificate of stock would be claimed. But after the allotted time of limitation fixed by law there will be another issue of stock of unclaimed shares. Owing to the fact that the General Conference convenes in February and March, the Board of Directors voted to change the close of the fiscal year of the Association from May 30, to December 31, there being no better time to hold our annual meeting and be able to present a full report of the Publishing House. By beginning our fiscal year January 1, we are enabled to have our reports ready at the General Conference where there is a larger representation of stock than can be brought together at any other time during the year.

During the first complete year from June, 1891 to May 30, 1892, the sale of books amounted to \$411,924.12 retail price. Book sales for the last seven months, commencing with June 1, closing December 31, in harmony with the above decision of the Review and Herald Directors, amounted to \$303,120.26. These figures will compare very favorably with the year 1890, our most prosperous year.

The office has been able to run on full time for the last seven months, employing all the way from 300 to 325 or 330 hands.

During the winter of 1891-92, owing to the large number of hands we were then employing, we were obliged to run eight hours for a few months. With this exception, the Office has with the large number of hands mentioned, run full time for the last four years. We have also done considerable night work, and have also sent about 10,000 books to Chicago to be bound during the last two years.

It is not necessary to go into the detail of the publishing work. The prosperity of the canvassing work in the different Conferences is an indicator of the work at the Review and Herald Office. When there is no demand for our product, the Office will run short of work.

I am glad to report that during the last seven months that there has been a greater degree of spiritual interest than heretofore. There is more devotion and consecration to the work than I have witnessed during my connection with this office. Outside of the regular prayer-meeting there is held once a week during the winter, Bible classes conducted by efficient teachers, which has added materially to the growth of those employed in the Office.

The prosperity of the Publishing House depends upon the canvasser. No private interests should be tolerated. Men called to responsible positions in the Office should devote all of their time and talents to the work they have accepted at your hand. If we follow the teachings of the Spirit of God, there is no reason why prosperity should not continually increase.

At the close of his address the chairman called upon G. W. Morse, manager of the Toronto Branch office, for a report of his office. He responded with the following:—

REPORT OF TORONTO BRANCH OFFICE.

The publishing work in Canada, as connected with this office, has been quite satisfactory the past year. Evidences of the prospering hand of the Lord have been numerous, and there is abundant occasion for praise to him for what has been accomplished.

"Bible Readings" and "Patriarchs and Prophets" are the only books that we have had manufactured at Toronto, as yet. We continue to employ the firm of Warwick and Sons to do our printing and binding, and find them satisfactory parties to deal with.

The two books mentioned, are the ones that have been handled chiefly by the canvassers, "Bible Readings" continuing to take the lead. Something has been done with "Great Controversy," and "Thoughts on Daniel and the Revelation," and the sale of our denominational trade books, tracts, and pamphlets has been gradually increasing. The Office keeps in stock a supply sufficient to meet probable demands, of all our denominational publications, including the Bible Students and Sentinel Libraries, also the publications of the Good Health Publishing Co.

The canvassing work in the Maritime Provinces has continued under the direct supervision of the Office. My brother, F. W. Morse, continued his

labors there as General Agent until about September 1, when, in response to the call of the General Canvassing Agent, he dropped the work to prepare for another field. Since then no General Agent has been appointed for that field.

The Quebec Tract Society has continued to carry forward the work in their province.

In the autumn of 1891 an arrangement was made with the Michigan Tract Society, whereby the canvassing work in Ontario is carried forward jointly by that Society and the Office. The Society supplies the field agent for the Province, selects and arranges with the canvassers as to territory and work, while the Office attends to all financial transactions with the canvassers. A percentage of all sales of subscription books in the territory thus managed, is placed to the credit of the Tract Society.

The office has continued to have charge of the work in Manitoba and the Northwest Territories. Last spring, in harmony with the counsel of the General Canvassing Agent and the President of the Publishing Board, Brother James Hackett, of Minnesota, was appointed as General Agent for that field.

British Columbia continues under the charge of the North Pacific Tract Society.

The number of canvassers who worked for varying periods of time during the year 1892 was as follows: Maritime Provinces, 20; Quebec, 13; Ontario, 70; Manitoba, 4; British Columbia, 3; total, 109. Total number of days work done by those canvassers, 5575, or an average of 51 days each. The actual sales of the Office for the year consisted of 13,679 copies of subscription books, the retail value of which was \$32,027. The value of trade books, tracts, and pamphlets sold during the year was \$1037.50, at retail prices, making the total retail value of publications sold during the year, \$33,064.50.

Four years have elapsed since the establishment of this office. Through the favoring hand of Providence, the financial situation has continued favorable almost from the beginning. The trial balance and statement made last May (that being when the books were last closed) showed the net gain up to that time to be \$5002.36.

An examination of the monthly trial balance for Feb. 1, 1893, with careful and safe computations made as to the situation at that time gives the following results: The entire indebtedness to the parent house was paid, and the balance is now in favor of the branch office. All bills for paper and the manufacture of books are paid. The cash on hand and in bank is more than sufficient to cover personal deposits with the office. Accounts receivable (upon which there is occasion to make but slight discount for bad debts) are nearly four times as much as accounts

payable. The value of subscription books in stock, at wholesale prices, is \$3,883.61; value of paper in stock, \$1,050.00; value of all other publications in stock and miscellaneous items subject to invoice, such as electro plates, office fixtures, etc., \$1,600.00, wholesale prices. This last item is partly estimated, but the estimate is known to be safe. Making a very ample allowance for bad debts and discount for usage on plates and office fixtures, the net profits of the office for the four years are shown to be not less than \$7,500.00.

In considering the financial situation of the Office, it should be remembered that in addition to the usual and customary items of expense incident to carrying forward the work, the matter of duties on imports has required a considerable expenditure. The sum paid for this one item during the four years amounts to \$3,053.18. No advance has been made on the selling price of publications because of this expense. In the payment of railway fares of canvassers, and expenses of institutes, the sum of \$2,500 has been expended.

The prospects for the future of the canvassing work in the Canadian field are encouraging. It is purposed to enter New Foundland the coming season, also to send a canvasser to the Magdalene Islands. A canvassers' institute is being planned for the Maritime Provinces, to be held in April or May, and it is greatly desired that the conditions necessary to success in that field may be fully secured for the future.

The Quebec Tract Society is laying broader plans for the extension of the work in that Province.

Present indications show that a larger force than ever will enter Ontario the coming season. The office will join with the Michigan Tract Society in holding an institute at Battle Creek in March and April for the training of canvassers for both Michigan and Ontario.

It is also confidently expected that the canvassing force for Manitoba and the Northwest Territories will be increased the coming season. Through the kindness of the Minnesota Tract Society, the canvassers for that field will have the privilege of attending their institute the coming spring. Our agent, Brother Hackett, will aid in the work of that institute. In harmony with her usual liberal policy, Minnesota has thus far furnished all the canvassers for our western Provinces—which kindness is heartily appreciated.

With some changes, which it is hoped will be secured it appears evident that the canvassing work in British Columbia can be made to reach much larger and more satisfactory proportions than heretofore.

We feel especially grateful to the Publishing

Board, and to Captain Eldridge in particular, for many kindnesses shown in connection with the work of the Toronto branch. To them is due large credit for the success of the same.

In this connection I should be remiss not to make special mention of the invaluable aid that Mrs. Morse has rendered in connection with carrying forward the work that has been given us to do. Her first and best thoughts, cares and labors have always been given to the interests of the work, and her counsels have been wise and helpful to a marked degree.

The report was accepted on motion of J. M. Loughborough.

C. F. Curtis, manager of the Atlanta Branch Office, submitted the following report:—

REPORT OF THE ATLANTA BRANCH OFFICE.

We rejoice in the progress of the third angel's message in the Southern States. Thousands of pages of truth are in the homes of the people. Sabbath-keepers are springing up here and there ready to help swell the cry and speed on the glad tidings of the soon-coming King. The Southern people will buy books when they will not listen to the ministers. Many who have entered the work are developing into ministers, State agents, and faithful canvassers, and are beginning to bear heavy burdens in connection with the Southern work. Experience teaches us that those who have always lived south, are best adapted to labor with this people as they know their wants and how to reach them. For this reason we are especially anxious to develop home talent.

The locating of the Southern Branch Review and Herald, and the books bearing the Atlanta imprint was just what was needed to remove some of the difficulties which stood in opposition to a rapid growth.

The second year after the Office was located, we had a display of our books at the Piedmont Exposition, held in Atlanta, and took the first premium for best paper, binding and general book work, over John B. Alden, Webster & Co., and "Old Book Store."

This was an advance step, as by this means we were enabled to get acquainted with many who we otherwise could not meet, and hundreds received some knowledge of the Office and our books, through the display, cards, circulars and souvenirs, which were handed out, so that in many instances when our agents called to show our books, the people remembered seeing them at the Exposition, and were glad of the opportunity of getting them.

A little over a year ago we started the publication of a bi-weekly mimeograph paper for the benefit of

the canvassers throughout the District, which is proving a great blessing and encouragement to our workers. As it is printed for their special benefit they feel free through this means to communicate their experiences to each other.

During the past year two canvassers institutes were held, one in Georgia which was attended by the agents from Mississippi, North Carolina, Cumberland Mission Field, Alabama, Georgia, we paying the railroad fare to and from the institute and furnishing the provision while there. The entire cost of this institute was \$571.88; from this meeting about fifty canvassers joined companies and engaged in the work.

The institute in Florida was held in De Leon Springs near the center and easily accessible from all parts of the State. About twenty canvassers were present who entered the work at the close of the institute. The expenses of this meeting amounted to \$187.83.

We considered these meetings not only a financial success as shown by the increase of sales, but they have been a source of great spiritual blessings to those who availed themselves of this opportunity. By thus bringing the workers together they were able to exchange experiences and devise plans whereby to meet certain difficulties which retard the work in various localities. The Atlantic Office has been running three years and four months, and the following figures will give you an idea of the steady growth of the work.

Month of September 1889, sold	\$ 130 70
“ “ 1890, “	998 78
“ “ 1891, “	1267 46
“ “ 1892, “	2130 32
Sales for the year 1889-90,	\$ 4,636 75
“ “ “ “ 1890-91,	10,439 73
“ “ “ “ 1891-92,	15,548 68
“ (September to January) 1892-93,	6,472 37
	<u>\$37,097 53</u>
Total expense first year	\$ 912 74
“ “ second year	709 32
“ “ third year	1,254 73
The net gain for first year,	\$ 482 59
“ “ “ “ second year	3,336 38
“ “ “ “ third year (nine months)	3,831 23

We have tried to get the work on broad, sound, business principles as we understand them, aiming to ever advance the prestige of the canvassing work, never allowing it to stand still for a moment, but keeping always in the onward march of progress. We have tried to favor every possible assistance to make the individual canvasser a success, which is the foundation of the canvassing work.

Our "policy" is a broad and liberal one, without being reckless, and we wish to maintain that element of conservatism which will commend us to the con-

fidence of all. We feel that notwithstanding the clouds and perplexities the Lord is blessing the work in the south. His prospering hand has been with it and to him be all the praise.

Upon motion of C. L. Boyd this report was also accepted.

It was voted that the Chair should appoint the usual committees, which was done, as follows:—

On Nomination:— S. N. Haskell, J. B. Goodrich, and Frank D. Starr.

On Resolutions:— R. M. Kilgore, U. Smith, and M. H. Brown.

After further remarks by the Treasurer, meeting adjourned to three o'clock P. M., Friday, March 3, 1893.

C. ELDRIDGE, *President.*

W. H. EDWARDS, *Secretary.*

GENERAL CONFERENCE PROCEEDINGS.

SEVENTH MEETING.

The General Conference convened for its seventh meeting Thursday, Feb. 23, at 3:00 o'clock P. M. Prayer was offered by Elder D. A. Robinson.

The Committee on Resolutions presented in addition to the report found on page 337 of the BULLETIN, the following:—

Whereas, The Foreign Mission Board, which is composed of the General Conference Committee and six other members, is better acquainted with the circumstances connected with the labors of our missionaries in other lands, than any other committee can possibly be; therefore,

7. *Resolved*, That the Foreign Mission Board be authorized to audit all the accounts of laborers in their employ, instead of this work being done by the regular General Conference Auditing Committee.

8. *Resolved*, That the request of the delegate from England (Elder D. A. Robinson) that the Educational Secretary visit Great Britain during the coming season be referred to the Foreign Mission Board, for favorable consideration.

9. *Resolved*, That we extend substantial assistance in providing a suitable house of worship in Melbourne, Australia.

Whereas, The establishment of a school for the training of workers in Australia, is of more than local significance and importance, on account of the proximity in which it will be to Australasia, Polynesia, Malaysia, and other divisions of the earth, therefore.

10. *Resolved*, That we hold ourselves in readiness to assist in the establishment of such a school in that field; that we will appoint two members on the locating and building committee; and that, according to their proposition, we will contribute the sum of \$10,000 to the enterprise, providing the friends in that field will raise \$20,000.

11. *Resolved*, That we open the work in Queensland, Australia, by sending thither two laborers and supporting them for one year, with the understanding that the Australian Conference assume the charge of the work at the end of that time.

Whereas, Since the last preceding gathering of this body, death has made serious inroads into our ranks, causing us to lament the decease of a number of our prominent members and laborers, among whom may be mentioned Elders R. F. Cottrell, and E. R. Jones, and Capt. J. M. Marsh, and J. I. Tay of the "Pitcairn"; therefore,

12. *Resolved*, That while we mourn the loss of these brethren and laborers, we bow in submission to the providence which has removed them from us.

13. *Resolved*, That we extend to the friends immediately connected with these brethren, our sympathy in their bereavement, and that we will cherish with respect and affection their precious memory.

14. *We recommend*, That the Conference consider the request made to the Educational Secretary that a school be opened at Mt. Idaho, Idaho, so far as to send a representation of the denomination to visit the place with proper authority to act in case a personal investigation of the situation should warrant it; it being distinctly understood,

(1.) That neither the General Conference nor any State Conference be asked to furnish any money with which to erect the building.

(2.) That no obligations be assumed to conduct a school of higher grade than a good grammar school.

15. *We recommend*, That local schools for white students and colored students be established at such places in the South, and on such a plan, as may be deemed best by the General Conference Committee after careful investigation of all the circumstances.

Whereas, The Supreme Court of these United States, contrary to the principles upon which our government was established, and contrary to the Constitution of the same, has declared this to be a Christian nation; and,

Whereas, The Congress of the United States following in the same course that the Supreme Court has taken, has violated the Constitution, and invaded the dearest rights of the people, by legislating upon the subject of religion, deciding a religious controversy, and establishing a religious institution, in the matter of closing the World's Fair on Sunday; therefore, be it

16. *Resolved*, That we do hereby submit to the government and people of the United States this our appeal and remonstrance:—

As Christians, we appeal on the ground of the divine right which Jesus Christ has recognized and declared — the right of every man to dissent even from the words and the religion of Christ, in the words: "If any man hear my words and believe not, I judge him not; for I came not to judge the world, but to save the world." John 12:47.

As Protestants, we appeal on the ground of the historical right to protest against every interference of civil government in the affairs of religion; the grand charter of Protestantism, the Augsburg Confession declaring:—

"The civil administration is occupied about other matters than is the gospel. The magistracy does not defend the souls, but the bodies, and bodily things, against manifest injuries, and coerces men by the sword and corporal punishment, that it may uphold civil justice and peace. Wherefore, the ecclesiastical power has its own command, to preach the gospel and administer the sacraments. Let it not by force enter into the office of another; let it not transfer worldly kingdoms; . . . let it not prescribe laws to the magistrate touching the form of the State; as Christ says, 'My kingdom is not of this world.'"— *Article XXVIII.*

As American citizens, we appeal on the ground of the specifically declared constitutional right to the free exercise of religion according to the dictates of the individual conscience, totally free and exempt from all governmental connection, interference, or control.

As men, we appeal on the ground of the natural right of mankind to render to the Creator such homage and such only as each

believes to be acceptable to him: which right men possess by virtue of being men, and not by virtue of government; which was theirs before government was, and which would be theirs though there were no earthly government at all; which is their own, in the essential meaning of the term; which is precedent to all the claims of civil society, and which would be the same to each man though there were not another person on the earth; which they do not hold by any sub-infeudation, but by direct homage and allegiance to the Owner and Lord of all.

And whether as Christians, as Protestants, as American citizens, or as men, what we mean by religion, always and everywhere, is, "the duty which we owe to our Creator, AND THE MANNER OF DISCHARGING IT."

Finally, in this our appeal from this action of the government of the United States, and our remonstrance against the principle, and all the consequences, of the action, we adopt (and adapt) the words of Madison, Jefferson, the Presbyterians, the Baptists, the Quakers, and the other good people of Virginia, in their memorable defense from 1776 till 1785 against the establishment of the "Christian religion" there and the making of that "a Christian State."

We would humbly represent that the only proper objects of civil government are the happiness and protection of men in the present state of existence, the security of life, liberty, and property of the citizens; and to restrain the vicious and encourage the virtuous by wholesome laws, equally extending to every individual. But religion, or the duty which we owe to our Creator, and the manner of discharging it, can be directed only by reason and conviction, and is nowhere cognizable but at the tribunal of the universal Judge.

1. To illustrate and confirm these assertions, we beg leave to observe that, to judge for ourselves, and to engage in the exercise of religion agreeable to the dictates of our own consciences is an inalienable right, which, upon the principles on which the gospel was first propagated, and the Reformation carried on, can never be transferred to another. We maintain, therefore, that in matters of religion no man's right is abridged by the institution of civil society, and that religion is wholly exempt from its cognizance.

2. If religion be exempt from the authority of society at large, much more is it exempt from the authority of the government. The latter is but the creature and vicegerent of the former. Its jurisdiction is both derivative and limited. It is limited with regard to the co-ordinate departments of the government, and more necessarily is it limited with regard to the whole people.

The preservation of free government requires not merely that the metes and bounds which separate each department of the governmental power be invariably maintained, but more especially that neither of them be suffered to overleap the great barrier which defends the rights of the people. The rulers who are guilty of such encroachment exceed the commission from which they derive their authority, and are tyrants. The people who submit to it are governed by laws made neither by themselves nor any authority derived from them, and are slaves.

3. It is proper to take alarm at this experiment upon our liberties. We hold this prudent jealousy to be the first duty of citizens, and the noblest characteristic of the American revolution. The freemen of America did not wait till usurped power had strengthened itself by exercise, and entangled itself in precedents. They saw all the consequences by denying the principle. We revere this lesson too much soon to forget it.

Who does not see that the same authority that can establish Christianity, in exclusion of all other religions, may establish with the same ease any particular sect of Christians, in exclusion of all other sects? And it is impossible for the magistrate to adjudge

the right of preference among the various sects that profess the Christian faith, without erecting a claim of infallibility, which would lead us back to the Church of Rome. Who does not see that the same authority that can require assent to Christianity as the national religion, may, with the same propriety, require assent to each particular phase and feature of that religion? that the same authority that can require the observance of the "Christian Sabbath," may, by the same right, require the observance of every other "Christian" practice, custom, or institution? nay, more, that with the same propriety and the same right, the authority which may require assent to Christianity as the national religion, may require assent to any other religion which the shifting policy of government might seem to demand? For it is certain that there is no argument in favor of establishing the Christian religion which may not, with equal propriety, be pleaded for establishing the tenets of Mohammed by those who believe the Koran; or Buddhism or any other religion by those who believe in such religion.

4. During almost sixteen centuries has the legal establishment of "Christianity" been on trial, under a number of different claims and phases. What have been its fruits? More or less in all places pride, indolence, and insolence in the favored clergy; ignorance and servility in the assenting laity; in both superstition, bigotry, and persecution. Inquiring of the teachers of Christianity, for the ages in which it appears in its greatest power and luster; those of every sect will point to the time before its incorporation with the civil power, whether it be viewed in its first propagation by the apostles, or in its revival in the great Reformation.

5. On the other hand, what influence, in fact, have established religions had on civil society? In some instances they have been seen to erect a spiritual tyranny on the ruins of civil authority; in many instances they have been seen upholding the thrones of political tyranny; in *no instance* have they been seen the guardians of the liberties of the people. A just government, instituted to secure and perpetuate public liberty, needs them not. Such a government will be best supported by protecting every citizen in the enjoyment of his religion, with the same equal hand which protects his person and property—by neither invading the equal rights of any sect or individual, nor suffering any sect to invade those of another or of any individual.

6. This establishment of a national religion here is a serious departure from that generous disposition of this government, which, offering an asylum to the persecuted and oppressed of every nation and religion, has made this nation the glory of the ages and the admiration of the world. What a melancholy mark are these acts of sudden degeneracy! Instead of holding forth an asylum to the persecuted, they are themselves a signal of persecution. They degrade from the equal rank of citizens all whose opinions in religion do not bend to those of the governmental authority. Distant as these may be in their present form from the Inquisition they differ from it only in degree. The one is the first step, the other is the last, in the career of intolerance. Henceforth the magnanimous sufferer from this cruel scourge in foreign regions must view this action of our government as a beacon on our coast warning him that now there is on earth no haven where he may be secure from religious oppression and persecution.

7. Finally, the equal rights of every citizen to the free exercise of religion according to the dictates of the individual conscience is held by the same tenure as all other rights. If we recur to its origin, it is equally the gift of nature; if we weigh its importance, it cannot be less dear to us. If we consult the National Constitution, the grand charter of those rights which pertain to the good people of the United States, it is not only enumerated with equal solemnity, but it is reserved with studied and special emphasis.

Either, then, we must say that the will of the governmental

authority is the only measure of that authority, and that in the plenitude of that authority it may sweep away all our fundamental rights, or that it is bound to leave this particular right untouched and sacred. Either we must say that the governmental authorities may control the freedom of the press, may abolish the trial by jury,—nay, that they may despoil us of our very right of suffrage and erect themselves into an independent and hereditary body, or we must say that they had no authority to make the declaration and decision, or to pass the acts under consideration.

We say that the government of the United States has no such authority, and in order that no effort may be omitted on our part against so dangerous a usurpation, we oppose to it this appeal and remonstrance.

We, therefore as Christians, as Protestants, as American citizens, and as men, appealing to the Supreme Judge of the world for the rectitude of our intentions, do, in the name and by the authority of the natural rights of mankind, of the Constitution of the United States, of the history of more than eighteen hundred years, and of the Lord Jesus Christ, solemnly publish and declare that we are and of right ought to be, free and independent of all connection, direction, dictation, interference, or control, of the government of the United States, *in matters of religion or religious observance or institutions of any kind or degree*; and that, as such, as far as earthly authority is concerned, we have full right to be religious or not religious, to worship or not to worship, to observe a day or not to observe it according to the dictates of our own consciences and the convictions of our own minds.

And for the support of this appeal, remonstrance, and declaration, and with a firm reliance on the protection of the God and Father of our Lord Jesus Christ, we mutually pledge to each other and to the world, our lives, our fortunes, and our sacred honor.

Following the reading of these, the report of the Committee on Resolutions, found on page 337 of the BULLETIN, was considered.

Elder Conradi spoke at length upon resolution 3, giving many reasons for its adoption and more firmly establishing the work in Germany.

Elder D. A. Robinson, W. A. Spicer, J. I. Gibson, C. Eldridge, and others spoke to resolutions 4, 5, and 6.

Pending the consideration of these resolutions the meeting adjourned.

THIRD ANGEL'S MESSAGE.—NO. 16.

ELDER A. T. JONES.

I RECEIVED a letter a little while ago from Brother Starr in Australia, I will read two or three sentences because they come in well just at this place in our lessons:—

“Sister White says that we have been in the time of the latter rain since the Minneapolis meeting.”

That is just what we have found in our own study of these lessons, is it not? Brethren, how much longer is the Lord going to wait before we will receive it? He has been trying these four years to have us receive the latter rain, how much longer is

he going to wait before we receive it? Now this subject will join right on to Brother Prescott's, and his talk is simply the beginning of mine; and what he called upon every one here to do is what every one should have done four years ago.

And the fact of the matter is, something is going to be done. Those who will seek the Lord that way, who will receive his message that way, will get what he wants to give. Those who will not do that will be left to themselves, and when that is done it will be forever. And that is the fearfulness of the situation at this meeting; that is what lends to this meeting its fearful character. The danger is that there will be some here who have resisted this for four years, or perhaps who have not resisted it that long, who will now fail to come to the Lord in the way to receive it, and fail to receive it as the Lord gives it, and will be passed by. A decision will be made by the Lord, by ourselves in fact, at this meeting. On which side are you going to be found?

Here is another word that teaches the same point that we had last night in our lesson, to receive the word of God just as it is, just as he says it, with no question of our own. Brother Starr says that he was talking with Sister White one day about the angels at Mt. Sinai at the giving of the law, and he says this:—

“She saw that the angels, ten thousand times ten thousand, and thousands of thousands, surrounded the people of God as they assembled around the mountain, and all above them, thus making a great living tabernacle from which every evil angel was excluded; that not one word that was to come from the voice of Jesus should be altered in any mind, or one suggestion of doubt, or evil, to a soul, be made.”

Now that is what we want here. [Congregation: “Amen.”] What we want right here is for each one to just put up his own prayer himself, for himself, to the Lord to cover us with such a canopy as that at this Institute, that when the words of the Lord are read, not one word shall be altered in any mind from just what God speaks, and that not one suggestion of doubt or evil shall come to a single soul; but that we, each one may receive just what the Lord says in his own way, *as he says it, and as he means it.*

Then further from Brother Starr:—

“In a late testimony to an individual here, Sister White was forbidden to send it to him in writing, but to read it personally; for the reason that evil angels are at work *substituting words* for those that are written. Other words are pronounced in his ears and he gets a meaning just opposite from that designed of God.”

Well if that man needs that, is he the only one in the world that needs it? If Satan is working that way, is he going to confine himself to Australia? Then don't you and I need to have our ears anointed as well as our eyes, that we may hear? And does

not that word of Jesus, "Take heed how ye hear," come to us?

Then another instance there: A brother had been carried away by connection with secret societies, and had gone through with them until he was about ready to take the highest degree.

A testimony came for him; God presented his case to her as a man just upon the brink of a precipice to whom it was dangerous to call out even. Sister White asked the Lord what she could do for him, and as she prayed, the angel said, "Give him the pass word. Give him the pass word into the heavenly society, '*Jesus Christ and Him crucified.*'"

What is the pass word into the heavenly society? [Congregation: "Jesus Christ and Him crucified."] That is the only thing that you and I have any business to know anything about; that is his message to the world, "Jesus Christ and Him crucified;" that is the passport.

Now turn again to Romans 4th chapter. We want to read of the righteousness of God, and while we read of this righteousness of God, we want to receive it just as the Lord has spoken it. Don't forget now, we want that canopy of angels over us and around us, that no word may be perverted to our understanding. We want to receive it just as he gave it.

"What shall we say then that Abraham our father, as pertaining to the flesh, hath found? For in Abraham were justified by works, he hath whereof to glory; but not before God. For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness." What was it that was counted unto Abraham for righteousness? [Congregation: "He believed God."] When God said a thing, Abraham believed it. He said "that is so." What was it that the Lord said to him? Let us turn and read, because that is important to us. Gen. 15:4-6: "And, behold, the word of the Lord came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir. And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be. And he believed in the Lord; and he counted it unto him for righteousness."

Now do you believe that Abraham became righteous in just that way? [Congregation: "Yes."] Honestly now, do you? [Congregation: "Yes, sir."] Do you know he did? [Congregation: "Yes."] The Lord called Abraham out and said, Look at the stars and tell the number of them, so shall thy seed be. Abraham said, "Amen." That is the Hebrew, Abraham said, "Amen." And the Lord said, "You are right."

"Now do you know that it was as simple a transaction as that? Was it just like calling you and me out of this Tabernacle, and the Lord saying to us, See the stars; tell the stars if thou be able to number them. Yes, so shall such and such be. And we say, "Amen." And he should say, "You are righteous." Suppose the Lord called you and me out to-night. No, he can do it without calling us out. He called Abraham out doors, to show him the stars; but he can show us *sins* without calling us out doors. Has he shown you a great many sins? Has he? [Congregation: "Yes."] Now he says, If thou be able to number them, "they shall be white as snow." What do you say? [Congregation: "Amen."] Then what does the Lord say? [Congregation: "You are righteous."] Are you? [Voice: "Yes."] Do people become righteous as easy as that? Is it as simple a transaction as that? [Congregation: "Yes."] Amen. Thank the Lord. Now let us turn again to the 4th of Romans and get the particular verse where this is told. Rom. 4:23, 24: "Now it was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead."

Some of the brethren were saying this morning in the social meeting, that last night they felt as though they would like to praise the Lord out loud, but they thought they had better not. "Quench not the Spirit." If you want to praise the Lord for anything, the Lord tells you to do it. We might as well start here as any other time to have Seventh-day Adventists praise the Lord, or say, "Praise the Lord," in meeting. We might as well start that here as anywhere.

What the Lord said to Abraham, Abraham believed: And what he says to you and me, you and I believe, then we get the same results. It is not some particular thing that the Lord says, that we must believe in order to be righteous; *whatever* he says *believe* it, and then he says "you are right."

I would like to know whether it is not so, that when the Lord says a thing he is right? [Congregation: "Yes."] Then when I say that is so, am I not right? [Congregation: "Yes."] What in the world hinders me from being right? Can you tell? I will say it again: When the Lord says a thing, is he right? [Congregation: "Yes."] He *is* right in saying it; then when I say "that is so"; when I say "Amen"; when I say "be it so"; when I say "yes, that is so," then am I not right? Yes. Am I not right just as certainly as he is? Certainly. Can even he say I am wrong? [Congregation: "No."] He says a thing, and I say the same thing; can he say I am wrong? [Congregation: "No."] When you say the same thing, can he say that you are

wrong? [Congregation: "No."] Well then, when we are in such a situation that the Lord himself cannot say that you and I are wrong, I would like to know what in the world is the reason we are not right? And believing God puts us in just that situation, as he did Abraham. I would like to know what can keep us out of heaven then? What can keep us out of the kingdom of God, *then?*

The only thing that can keep you and me out of the kingdom of God is to tell the Lord that he lies; and if you and I will stop that business we will get into heaven all right. That is just what people need to do, to stop telling the Lord that he lies. "He that believeth not God hath made him a liar." But whoever would make God a liar, is a liar himself, and liars cannot get into the kingdom of God. — "Without are liars" and all those other people referred to in Rev. 21: 8, 27, and 22: 15. Then the thing we want to do is to stop lying. Let us quit right now. Stop lying. No difference what the Lord says, you say, "That is so."

Don't you see this is the whole story, and the very idea that Brother Haskell was trying hard to inculcate upon us here in our lessons, that there is salvation in every line of the Scriptures. For God says it, don't he? Well, when God says it, and we say it, then we are righteous, that is the end of it. God said that to Abraham; Abraham said, "Amen, that is so, I take that." So this shows that there is salvation in every line of the Scriptures, in every thing God says.

Romans fourth chapter tells more about what Abraham said, or rather what he thought. Rom. 4: 20-22: "He staggered not at the promise of God through unbelief; but was strong in faith giving glory to God: And being fully persuaded that, what he had promised, he was able to perform. And therefore it was imputed to him for righteousness." Now as I read last night without reference to the third chapter of Romans, that Christ was set forth to be a propitiation for sin that is past, "Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God: To declare, I say, at this time his righteousness; that he might be just, and the justifier of him which believeth in Jesus." The thought is, that God is righteous in the doing of it; this is sufficient; he has met every demand. He is perfectly able, then, to justify the believer in Jesus, is he not? He is perfectly able to make the man righteous who believes in Jesus. He has promised to do that for every one who will believe in Jesus: Well, do you believe he is able to perform what he has promised? Has he not promised to do that? [Congregation: "Yes."] Do you believe he is able to perform what he has

promised? [Congregation: "Amen."] Is he? [Congregation: "Yes."] Amen. *Therefore it is imputed to you for righteousness.* [Congregation: "Thank the Lord." "Glory to God." "Praise the Lord." That is all the story. [Congregation: "Praise the Lord."]

The story is simple enough, the mischief of it is, though, that we allow so much of Satan's devices to get in to mystify it. That is the mischief of it. He does not want that, he wants it to be just as simple as he has told it; and he has told it so simply that a little child can understand it and receive it. And you who do not receive it as a little child, cannot receive it. So I say again, that it is no difference what God says or when he says it; *whatever he says*, we, like Abraham, say "Amen"; "Lord I believe that"; "That is so." Then he says you are right. And you are right, too.

Let us read on now, in Rom. 4: 3-5: "For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." Believeth on him that justifieth who? [Congregation: "The ungodly."] Who is it, in this world, that the Lord justifies? [Congregation: "The ungodly."] The ungodly; I am glad of it; for that assures me everlasting salvation. If it were otherwise there would be no hope for me. If God justified people who were only half saints that would leave me out. If he justified people who had only *one* good thing, that would leave me out. If he justified people who had only a little good about them, that would leave me out. But, thank the Lord, *he is so good, he loves me so much*, he has such wondrous *power*, the divine power of his righteousness is so *great*, that when he pronounces that word upon such a corrupt sinner as I am it makes me through and through righteous in the sight of God. [Congregation: "Amen."] That is the worth of God's word "righteousness."

And because he is so good; because there is such divine power in his righteousness; and because he justifies the ungodly; therefore I have the perfect security of his everlasting salvation. Then what in the world is going to keep me from being glad? Can you imagine anything that is going to keep me from being glad? Can you imagine anything that is going to keep you from being glad? It is not enough for me to be glad; I want you to be glad; I can attend to my part of it. [Voice: "I am glad."] Amen.

"To him that worketh not." Yes, if it required works I could not do enough. If there was anything at all required it would leave me out. But O,

as we read the other night, ye have "sold yourself for naught" and "ye are redeemed without money." But not without a price; but lo, *he* has paid the price. And the blessing of it is that he was rich enough to pay the price, and the other blessing is he was good enough to spend all his riches in paying the price, that he might have me. He can have me.

I have heard brethren say, "I thank the Lord I have confidence in him." I thank the Lord he has confidence in me. I think it is little enough for a man, for whom the Lord does that much, to have confidence in the Lord; but to think that the Lord would make such a wondrous investment in me with the confidence of ever getting the worth of it; *his confidence* in me I cannot grasp. That is too wonderful for me. And I am thankful that the Lord had that much confidence in his risk upon me. For that reason I am so glad I don't know what else to do. Brethren, the Lord is good. [Congregation: "Amen."] Then let us trust him.

"Even as David also describeth the blessedness of the man"? Well, I should say so. I should say so. The blessedness of the man "unto whom God imputeth righteousness *without works*." Brethren, do you know the blessedness of that man? or are there some in this house who know only the distressedness of that man, who tries to get it by works? There is no *blessedness* of that kind; the Bible does not describe any blessedness of that kind. That is all distressedness only, and you know it. But God describes the blessedness of the man to whom God imputeth righteousness without works saying, "O the blessedness of the man." That is the way David said it, in his own language, but in ours it is translated simply "Blessed is the man." O the blessedness of the man whose iniquities are forgiven, and whose sins are covered.

There is a blessedness to that man; I tell you there is. O the blessedness of the man to whom he will not impute sin. To whom the Lord will not impute sin, because that man has received the gift of Jesus Christ, and all that God has given in him, and when he looks at that man, he sees Jesus Christ; he does not impute sin to that man at all. Oh the blessedness of the man to whom the Lord will not impute sin!

"Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? For we say that faith was reckoned to Abraham for righteousness." Three times, you see, there inside of nine verses, three times the Lord has said it over, Faith counts for righteousness. Look at it. "Abraham believed God and it was counted unto him for righteousness;" "To him that believeth on him that justifies the ungodly, his faith is counted for righteousness." "We say that faith was reckoned to

Abraham for righteousness." Brethren, let us do like Abraham did; let us say "Amen." [Congregation: "Amen."] Counting that what God has promised he is able to perform. [Congregation: "Amen."] And then thank the Lord that he imputes to us righteousness, and makes us free.

"How was it then reckoned? When he was in circumcision, or in uncircumcision?" Did not he have to go and circumcise himself and all his house before he could be righteous? [Congregation: "No, sir."] "When he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision." When he was a Gentile. Is that so? [Congregation: "Yes, sir."] Abraham was counted righteous when he was a Gentile? [Congregation: "Yes, sir."] A heathen? [Congregation: "Yes, sir."] Before he was circumcised? "And he received the sign of circumcision, a seal of the *righteousness*" that he had? [Congregation: "Righteousness of the faith which he had."] Does n't it say, he received the sign of circumcision, a seal of the righteousness which he had? [Congregation: "No; 'A seal of the righteousness of the faith which he had.'"] Yes, sir; yes, sir; "he received the sign of circumcision, a seal of the righteousness of the faith which he had." [Congregation: "Amen!"] A seal of the righteousness of the faith which he had; not the righteousness that he had; but the righteousness of the faith which he had; because the *righteousness* that he had, came by the *faith* that he had.

"And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised." Is that you? Father of all them that believe God. [Congregation: "Amen."] All them that believe. Is that so? [Congregation: "Yes, sir."] That righteousness might be imputed unto them also. He is the father of all them that believe, what for? "That righteousness might be imputed unto them also." Come along, then. "Father of all them that believe." No wonder he could not count them; only the mind of God could count the seed of Abraham. They are indeed numberless as the stars, but lo, of the stars it is said, "He calleth them all by their names," and he is able to number us, he knows us by name, and the blessing of it is, he is going to give us a new name. I tell you, brethren, the Lord loves us. Indeed he does.

"For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but *through the righteousness of faith*." Is that so? [Congregation: "Yes."] "For if they which are of the law be heirs, faith is made void, and the promise made of none effect: because the law worketh wrath." Does it? [Congregation: "Yes."]

Does it now? [Congregation: "Yes."] Then how much righteousness is any man going to get out of the law? [Congregation: "None."] That is not what the law is for; "the law worketh wrath."

"For where no law is, there is no transgression. Therefore it is of faith, that it might be by grace; to the end the promise *might be sure*." Oh! The Lord wants his promise to be sure to us, does he? And in order that it might be sure to us, where did he put it? Therefore it is of *faith, that it might be by grace; to the end the promise might be sure*." Look now; think of that carefully. I will say it slowly. "Therefore it is of *faith, that it might be by grace*. The word "that" is what I am after. What does it mean? In order that, just this way. "That it might be by grace." Then it is of grace, is it? [Congregation: "Yes."] It is of *faith, that it might be by grace; what for? "That it might be sure*." Then he who receives anything from God by faith, he is the man that is sure of that thing, isn't he? [Congregation: "Yes."] And he who thinks of getting anything from God in any other way than *by faith*, never can be sure that he has it, because in fact he does not have it at all. Do you see that? [Congregation: "Yes."] Let us act that way.

"Therefore it is of faith, that it might be by grace; to the end the promise might be sure *to all*." Good. [Congregation: "Amen."] To *all*. To ALL. "To the end the promise might be *sure to all* the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the Father of us all (as it is written, I have made thee a father of many nations), before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were." What does he do? [Congregation: "Quickeneth."] What is that? [Congregation: "Makes alive."] Giveth life unto the dead. "Calling those things that be not as though they were." When he calls a thing that is not as though it were, then *is it*? [Congregation: "Yes."] Did not he do that when he made the worlds? There were no worlds; he called them; what then? [Congregation: "They were."] There was no light; he called the light: "there was light."

In me is no righteousness; here is all ungodliness; here is all uncleanness; God has set forth that same One who declared the word and the worlds came, and who declared the word "light," and light came — he has set forth that same One to declare righteousness in place of this body of sin. [Congregation: "Praise the Lord."] In this place, this body, this character of sin, he calls that which is not as though it were, and, thank the Lord, it is. [Congregation: "Amen."] In this place which is all uncleanness he has set forth that blessed One to declare

holiness and he calls this thing which is not as though it were, and, thanks be to his almighty power, it is. [Congregation: "Amen."] And I am glad of it. "Calleth those things which be not as though they were." A sinner is not righteous; the ungodly are ungodly; but God calls that which is not, as though it were, and it is. [Congregation: "Amen."] It is. "Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, so shall thy seed be. And being not weak in faith, he considered not his own body now dead, when he was about a hundred years old, neither yet the deadness of Sarah's womb: he staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded, that what he had promised, he was able also to perform. And therefore it was imputed to him for righteousness. Now it was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; who was delivered for our offences, and was raised again for our justification." He was raised that we might be justified; raised for our justification. I am going to let him accomplish what he was raised from the dead for. That is settled. He knows how to do it, and he can do it; and I am going to let him.

Now the fifth chapter of Romans: —

"Therefore being *justified by faith*." What do you say? [Congregation: "Amen."] Therefore being made righteous, being justified by faith, "we have peace with God." And I know it; don't you? We *have* peace with God. He says so. Then it is so. Even though it were not so. Then it is so. Even though it were not so, it is so after he calls those things that be not as though they were. We cannot understand it; but we can know it. I know it; and that is all I care to do.

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace. How did we get into this grace? By faith. We have it, thank the Lord. "Wherein we stand." Do we stand there indeed? [Congregation: "Yes."] He says so; it is so, isn't it? He says so, and it is so. He says we stand there; and we do, thank the Lord. "Wherein we stand, *and rejoice* in hope of the glory of God." Don't we? He says we rejoice, and we do. Because when he says we do, he is right; and we say, "Amen," and then we are right. "And not only so, but we glory in tribulations also." Tribulations will come along as easy as can be; but they will not amount to anything against us. "For I reckon that the sufferings of this present time are not worthy to be compared to

DISTRICT NUMBER ONE.

CONFERENCE.	CHURCH.						TRACT SOCIETY.					SABBATH-SCHOOL.				
	Number.	Unorganized Companies.	Membership.	Ministers.	Licentiate.	Tithe.	Total Contributions to Foreign Missions	Camp-meetings.	Net Worth.	Average Stock Carried.	Due Publishing Houses.	No. Carvers.	Book Sales.	Number.	Membership.	Contributions	Donations.
Atlantic	7	...	351	4	5	\$6,021.11	\$1,340.99	..	.....	.....	30	\$25,168.10	16	417	\$632.88	\$358.19
	....	....	459	5	5	5,575.53	1,354.39	1	\$375.00	.....	20	19,181.58	22	509	649.36	430.05
Maine	20	...	454	3	1	2,240.36	512.54	..	.....	.....	15	5,590.00	24	270	186.27	135.70
	20	1	429	4	1	2,642.44	404.10	1	.....	500.00	10	1,200.00	24	295	250.99	186.87
New England	25	...	783	8	3	3,368.14	2,595.81	..	.....	.....	45	28,311.76	28	535	788.64	375.10
	25	2	809	7	2	9,052.35	2,243.37	..	5,171.96	2,500.00	35	19,404.96	35	566	861.28	613.66
New York	30	...	850	5	4	4,924.13	1,358.74	..	.....	.....	51	19,911.74	35	567	394.75	191.33
	44	2	1,089	7	7	4,892.91	1,219.19	3	3,960.46	1,000.00	67	18,422.53	56	727	507.66	304.64
Maritime	4	...	54	1	..	359.05	40.58	..	.....	.....	.....	.....	8	89	46.48	21.24
	5	2	78	1	..	397.44	69.98	..	.....	.....	.....	.....	6	111	69.14	33.84
Pennsylvania	48	...	1,200	8	6	9,821.85	1,624.86	..	.....	.....	30	30,000.00	60	1,031	509.70	882.17
	51	2	1,152	7	3	9,340.14	1,661.92	1	6,619.55	2,000.00	30	25,374.50	58	927	1,016.27	671.99
Quebec	6	...	146	1	2	701.85	254.92	..	.....	.....	9	.....	6	140	52.79	85.44
	6	...	140	1	1	594.32	127.56	1	500.00	200.00	9	1,927.75	6	140	23.17	20.48
Vermont	18	3	409	6	7	2,600.86	874.79	..	.....	.....	20	2,790.00	27	337	253.22	133.77
	16	...	423	6	2	2,441.73	1,148.86	1	2,809.32	850.00	22	4,339.52	31	352	323.20	258.91
Virginia	4	...	115	3	2	576.68	82.27	..	.....	.....	3	3,241.26	4	89	33.06	15.50
	5	...	165	3	..	567.18	75.92	1	620.60	350.00	10	2,391.20	5	132	51.31	33.03
West Virginia	5	...	144	2	2	974.29	237.85	..	.....	.....	25	3,891.96	7	158	63.22	29.31
	4	2	159	1	1	958.83	267.44	1	956.52	500.00	43	6,044.94	8	209	95.28	61.16
Totals	172	...	4,506	40	22	36,588.27	8,922.35	..	.....	.....	250	128,053.33	215	3,633	2,951.01	1,677.84
	184	14	4,903	42	22	\$36,452.87	\$8,376.83	10	\$18,313.41	\$7,702.00	307	\$108,695.04	251	3,963	\$3,850.66	\$2,614.63

DISTRICT NUMBER FOUR.

Iowa	90	...	2,202	12	8	\$18,127.47	\$4,069.12	..	.....	.....	27	\$3,000.00	109	2,590	\$1,460.77	\$635.32
	85	8	2,232	12	13	15,618.11	6,045.79	4	\$10,000.00	\$2,800.00	18	12,500.00	120	2,533	2,178.65	1,452.59
Minnesota	70	...	2,052	12	9	16,593.14	3,197.56	..	.....	.....	81	30,017.87	96	2,219	1,681.22	980.55
	70	2	2,138	12	6	17,475.84	4,630.94	4	13,725.25	6,000.00	72	25,000.00	103	2,566	2,517.43	1,790.41
Nebraska	48	...	895	5	8	5,301.19	1,179.66	..	.....	.....	7	7,281.73	59	1,425	725.15	311.51
	38	5	1,080	5	6	10,425.34	2,106.34	3	8,981.92	1,500.00	23	15,542.26	68	1,787	1,124.47	596.84
South Dakota	27	...	810	5	8	5,935.84	1,303.61	..	.....	.....	17	7,267.28	60	1,098	607.30	297.27
	32	3	876	8	7	8,940.63	2,682.55	2	7,668.04	2,000.00	17	8,000.00	57	1,099	1,005.69	770.80
Wisconsin	62	...	1,872	14	12	12,961.82	3,074.80	..	.....	.....	40	.....	111	2,002	1,277.73	816.22
	68	3	2,004	12	11	13,645.93	4,002.29	4	6,713.00	1,600.00	40	.....	111	2,016	1,689.72	1,251.77
Manitoba	...	...	.....	..	..	.....	.....	..	.....	.....	3	2,581.15	...	...	.....	.....
	...	...	.....	..	..	.....	.....	..	.....	.....	4	2,980.50	...	...	.....	.....
Totals	292	...	7,831	48	45	58,859.46	12,624.95	..	.....	.....	165	56,248.03	435	9,274	5,752.17	3,040.87
	293	21	8,331	49	43	\$66,105.49	\$19,457.31	17	\$46,966.28	\$14,900.00	172	\$74,022.76	471	10,001	\$8,515.96	\$5,862.41

NOTE.—The upper figures in each case are for 1891, the lower ones for 1892.

the glory that shall be revealed"—not to us only but—"in us," which shall be a part of us. That is how we shall shine as the sun in the kingdom of our Father.

Well, that is the righteousness of God; that is how Abraham received it. What is the blessing of Abraham, then? What is it? [Congregation: "Righteousness by faith."] How did he get it? [Congregation: "By faith."] The blessing of Abraham is not received except by that man who has righteousness by faith; is that so? [Congregation: "Yes, sir."]

Now the text that Brother Prescott just read. I do not care if he did read it; it comes into my lesson as well as his; and it is all one lesson anyway. Gal. 3:13, 14: "Christ hath redeemed us from the curse of the law." Has he? He says he has; then he has. "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: that the blessing of Abraham might come on the Gentiles through Jesus Christ."

Why did Christ become a curse on the tree? That the blessing of Abraham might come on you and me. Why did he redeem us from the curse of the law? That the blessing of Abraham might come on you and me. What is the blessing of Abraham? [Congregation: "Righteousness by faith."] Christ died that you and I might be made righteous by faith. Brethren, is n't it awful when a man will rob Christ of the very thing for which he died, and want righteousness in some other way? Is n't it awful? Brethren, let us believe in Jesus Christ.

"That the blessing of Abraham might come on the Gentiles through Jesus Christ." Now then we are redeemed from the curse of the law; Christ is made a curse for us, that the blessing of Abraham might come upon us. And what does that come upon us for? "That we might receive the promise of the Spirit through faith."

Then, when we as a people, we as a body, we as a church, have received the blessing of Abraham, what then? [Congregation: "The latter rain."] The outpouring of the Spirit. It is so with the individual. When the individual believes in Jesus Christ, and obtains the righteousness which is by faith, then the Holy Spirit, which is the circumcision of the heart, is received by him. And when the whole people, as a church, receive the righteousness of faith, the blessing of Abraham, then what is to hinder the church from receiving the Spirit of God? [Congregation: "Nothing."] That is where we are. What is to hinder, then, the outpouring of the Holy Spirit? What holds back the outpouring of the Holy Ghost? [Voice: "Unbelief."] Our lack of the righteousness of God, which is by faith,—that is what holds it

back; for when that is received, it is given in order that we may receive the promise of the Spirit through faith. Then let us be sure we have the blessing of Abraham, and then ask and we shall receive.

REPORT OF GENERAL CONFERENCE DISTRICTS

NOS. 1 AND 4.

THIS report was given briefly in oral form by Elder O. A. Olsen. He had not prepared a written report except as to statistics, which had been arranged to cover very completely the work in all its departments. He stated that these Districts were unfortunate, as they had no superintendents to give them attention as the others had, yet they were by no means of less importance than the others. Elder A. T. Robinson was elected superintendent of District No. 1, but he had been called to South Africa, and no one had been selected to take his place. In District No. 4, the situation was similar, for the parties chosen to superintend the work there, had on account of pressing duties in other directions, been prevented from any effective superintendency of the work.

In District No. 1, very encouraging progress has been made. The condition of South Lancaster Academy is better than ever before. The Conferences in the district have all taken hold to provide means and student patronage. Judging from present interest manifested, South Lancaster Academy will soon be on as good a basis as any other of our institutions.

The work in Washington City should receive the attention of this General Conference. One of the special needs there is a suitable church building.

He attended the camp-meetings in the Atlantic, Vermont, and Maine Conferences, and was also present at the general meetings held in New England and New Brunswick. He called attention to several interesting points in the statistical report which he had prepared. Everything indicated that the Lord is leading his people on to victory.

The work in District No. 4. has also made encouraging progress. Elder Olsen reported that he had attended all the State camp-meetings in that District except the one held in Nebraska, and they were all occasions of special interest and blessing to the Conference in which they were held. He introduced the following extract from the report of the Nebraska meeting:—

"It was the largest meeting of Seventh-day Adventists ever held in the State of Nebraska. There were 183 tents in the camp, and by actual count on Sunday morning, Sept. 4, it was ascertained that 1,264 persons encamped on the ground the previous night. On the forenoon of Sabbath, Sept. 3, about three hundred persons

came forward for prayers. Many of these were seeking God for the first time; others were desirous of light and liberty which they had not yet found. There were ninety-two candidates for baptism at the close of the inquiry meeting.

The report of the standing and progress of the Conference was encouraging, there being an increase in membership over last year, of 226, and an increase in the tithes paid, of about one thousand dollars. The Sabbath-school contributions made on the camp-ground amounted to \$124.47. The first-day offerings for foreign missions made on first-day morning, Sept. 4, amounted to \$138, and a pledge of \$500 more was placed in the hat with the contributions. On the same day, pledges were made to a tent and camp-meeting fund, of over one thousand dollars. At the closing meeting, on the morning of Sept. 6, brethren C. C. Lewis, and J. E. Janes were ordained to the gospel ministry."

The speaker urged that as much economy as possible be exercised in the expenditure of money contributed to the Sabbath-school work, saying that he thought as much care should be used in this direction as if all the money had been contributed to the work of missions. The officers of the Sabbath-school should not feel that they could use lavishly the money coming into their hands.

The statistical report herewith appearing is a condensation of the statistical reports to which reference was made in the above. The report is based on the annual reports of the different Conferences made June 30, 1891 and 1892. It may be proper to state that the most of the advancement made in the Conferences in 1892, was made after the date of their reports.

THE PROMISE OF THE HOLY SPIRIT.—No. 8.

PROF. W. W. PRESCOTT.

I AM free to say that I begin to feel seriously anxious over our work now. You will remember that we have been studying these things together now for nearly four weeks. And the very first theme we considered was what hindered our receiving an unusual degree of the outpouring of the Spirit of God. Very close testimonies were borne and were heard here and they seemed to make a deep impression upon our minds and hearts. I have since felt there is almost a reaction from that, and that this work seems to move along rather easy with us now. I want to say for myself, I shall not be at all satisfied if this Conference passes without a greater outpouring of the Spirit of God than we have experienced yet. Although I appreciate very much the blessing that we have had together, and the presence of God and his Spirit with us, helping us in our work, yet I shall be greatly disappointed if this meeting closes without a fuller outpouring of the Spirit of God than we have experienced yet. And I want that we should take simply and fully the lessons that we

are having now as applied directly to us and to our condition, and get the most possible benefit from them.

When the Saviour promised the disciples that he would pray the Father, and he would send them another Comforter to abide with them forever, the disciples believed that promise. They simply took that promise as a fact and believed it; and when after his crucifixion and resurrection he said to them, as recorded in Acts 1:4, 5: "And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence," they simply believed that that was so. They believed that they were to be baptized with the Holy Ghost in a very few days. Again he said to them, "Ye shall receive power after that the Holy Ghost has come upon you." They believed that also; yet that did not prevent their earnestly seeking it. Day after day they most earnestly sought for the very blessing that had been promised them, and which the Saviour said was only a few days away. Now remember all the time that the same promise is ours just as much as theirs; and in a special sense it seem to me that now is the time to take this promise: "Ye shall be baptized with the Holy Ghost not many days hence."

We are taught that we ought to be praying just as earnestly for the descent of the Holy Ghost as they did. Now what I want to say is just this, Are we doing it? That is all. I understand that God will give special blessings of his Spirit in an unusual manner, and that is what we are speaking about especially in these lessons; not simply the usual operations of the Spirit, although that is all right properly considered; but it is a special thing that we are considering, and that is the promise of the Spirit in an unusual way. I do not understand that the Lord proposes to force this blessing upon a single soul. I do not understand that he expects to be dictated as to how that blessing will come in any way. But he has given, and is now giving us the very plainest instruction about it. And what I wish to know now especially is, How many of us are carrying out this instruction? Now we must not expect the fulfillment of the promise when we do not fulfill the conditions of it. The Lord wants this blessing to come upon this people *now*. He has told us what to do in order that it may come. Now I want to know, How many are doing it? That is the simple question. We are told that we ought to pray just as earnestly for the descent of the Holy Ghost as did the disciples. Are we doing it? We are told that companies ought to be gathered, and in a

special manner ought to be praying for this blessing, this outpouring of the Spirit. Are we doing it?

In spite of the fact that Christ had promised this blessing, the disciples prayed ten days continuously. It took them all that time to get prepared for the blessing. Now if we are prepared for the outpouring of the Spirit to-night, God wants to give it to us to-night. That is so. We are not to try to get the Lord ready to do something for us that he does not want to do. He is waiting for us to get ready so that he can do what he *wanted* to do. Now to my mind it is a simple proposition that the Lord desires that this people shall receive a blessing from him. We are not to try to get him favorable so that he will give it to us. That is not the object of this work. The object is simply to learn how to relate ourselves to him so that it will be possible for him to do that.

You remember that we have had that idea in our lessons, that it is through God's mercy that he does not pour out his Spirit. The Spirit would be to sinners and those who were persisting in opposition to God, just as it was to the Israelites—a fire that would consume. God is a consuming fire to those who knowingly cherish sin, and they cannot be in the near presence of God. But when the blessing of the Spirit comes in that manner, it is necessary that we should be free from unrighteousness; for we shall be in a holy place as was Moses at the burning bush, and Joshua with the commander of the Lord's hosts, and the disciples with Christ in the Mount.

It has seemed to me that it would help us in this matter to realize in a special way the idea of the personal presence of the Saviour. I want to feel in my experience that the Saviour is with me just as he was with his disciples, and that the question of my seeing him with the natural eyes does not enter into it at all. I simply take his promise that he is with me. Now after he had been with his disciples in his personal presence, after he had walked with them, and talked with them, and eaten with them, and instructed them, and they had seen his works,—then they could believe in his actual presence. And when out of sight he was to them, as it were, no farther away than as though he had gone up stairs into an upper room. The idea that they had a personal, living Saviour was just as real to them as though they had seen him go into an upper chamber. He had simply gone away out of their sight, but the sense of having a living personal Saviour was just as real to them as when he stood right beside them and they saw him. The idea that he was in the presence of God, identified with their humanity; that he was there, in their behalf, making intercession for them, as their friend, their counselor, their advocate, their helper, was just as real to them as though they had him walking with him.

Now I want to think about my Saviour in exactly the same way. I do not want to think of him simply as *there*, I want to think of him as being *here*. I do think of him as here. Not simply, I *want* him, but I *have* him. It seems to me that it would help us to talk of these matters reverently, seriously. I believe it would do away with any inclination to a spirit of lightness, chaffiness, or anything of the kind; that spirit of commonness, of jesting, of joking. I believe that will all be removed when we realize that we stand in the presence of Jesus Christ as a living individual Saviour, and one who is with us all the time. I think it ought to be that way all the time; not as a task, but as a delight.

When the Saviour went away, he sent them the promise of the Father, as Peter said in his sermon in Acts 2: "This Jesus hath God raised up, whereof we are all witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which we now see and hear." Verses 32, 33. Now the Saviour is a great deal more interested that this work should go on than we are. He was interested enough in it to give his life for it, and now living, he is giving his whole service to it. "He ever liveth to make intercession" for us. Not only that, but all heaven is interested. I want you to take this as a literal thing. Our Saviour identifies himself with us and all humanity, and all the hosts of heaven are intently watching this work. They are intently watching you and me to see whether we will sense the situation; whether we will co-operate with them in the work.

Considering the point to which we have come;—the law of God is made void; a power is taking hold of all of Satan's agencies to oppose this work: apparently Satan and his hosts are about to triumph,—it would seem that way, looking at it from the outward view. Is God going to allow anything of that kind? No, Satan is not to triumph. Evil is not to triumph. God will rise and show himself strong in behalf of right and his word. The Creator of heaven and earth is now being put to a public shame, as it were. His law is openly disregarded and trampled upon. His law is taken by man and interpreted as against him, and in favor of Satan who leads all the hosts of rebellion; and what in the world is the reason that the Lord does not rise and show himself strong and put his enemies to confusion, and justify himself in the face of the universe? It is going to be done, and that right early, lest the very character of God be compromised. But he has been waiting with a wonderful degree of patience. I cannot understand how he can be waiting for us who are representing his work now in the earth. What is he waiting for? Waiting for us to be willing to give up

these things that hinder his work; waiting for us to accept the righteousness of Christ; waiting for us that he may use us in this work.

Now the solemn thought to my mind is that he is getting impatient, and will not wait very much longer for you and me. I want you to see that plainly. It is a most solemn thought to my mind in connection with our work, and I cannot get away from the idea that now is a most critical time with us personally. It is more so than we realize. It seems to me that right now we are making choices that will determine whether we shall go on with this work through the loud cry and be translated, or whether we shall be deceived by the devices of Satan and be left out in darkness, and the work go on without us. Now it appears to me that that is just where we stand. I have felt that way all through this Conference and so I say again, I am extremely anxious over this situation; because the time is passing, and the days go easily one after the other. In a certain sense it is much more critical to us personally than to God's work. Let us not question about God's work. There is, however, a large question about us individually, and our relation to the work.

Now see what the offer is. God offers to become partners with me, and he will be the one who will furnish all the strength and all the power if I will submit to him. He will work wonderful works through me. He will magnify his law and carry forward his work to the confusion of his adversaries. I cannot find words to express such a situation, when there is such a hesitancy on our part, and we are told directly by a message from the Lord that he is getting impatient in waiting so long. I think it is time for us to look this situation very seriously in the face. I do not dictate to any one, but something must be done, something different must come to us than has come in this Conference yet, that is sure.

When the disciples received this outpouring of the Spirit after ten days earnest seeking, by confession of sin, by humbling their hearts before God, by viewing steadily Jesus Christ, and being changed into his image, then they had the power for the work which the Saviour had committed to them. You will remember the lesson last week, how they went out with power; how multitudes were converted in a day; how they had power over evil spirits and diseases; they healed the sick and God wrought many wonders right in the face of opposition, and took them out of prison. Now those things do not want to be looked at as a sort of fairy tale, that interests us simply as entertaining matter. Why? We are to repeat the very same experience!

Now I want you to take that as something real and literal; not as something to be talked about as happening way back there. I want to tell you that

there are persons right in this house that will go through those very experiences; they will be taken out of prison by the angel of the Lord to go and proclaim the message; they will heal the sick, and raise the dead, too. Now that will happen right in this message. What are we going to do? Are we going to become scared and hold back with certain reserve? No! a thousand times, No. We must become just like little children. We must believe these things as simply as a little child believes them. There is to be no question or opposition of any kind; but we are to take the message in the simplicity with which God gives it to us.

But you will remember as the work went on, and even in Paul's day changes were to come in. He says: "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them."

So the apostasy came in,— the falling away, and the man of sin was revealed. As that manifestation gained ground, what became of that large degree of the Spirit that rested upon the disciples in the early church? You remember when they went out to preach, the Spirit fell upon the people while they were preaching.

When Peter went to the Gentiles, and was in the house of Cornelius, the Holy Ghost fell on them, and in relating the matter when called to account, he said, "The Holy Ghost fell on them, as on us at the beginning." Acts 11:15. It was a regular outpouring. Then they of the circumcision were astonished, as many as came with Peter, and glorified God because that to the Gentiles he had granted repentance unto life. The Spirit fell on them,— was poured out. It was the gift of the Holy Ghost. The expressions are the same; they received it in its freeness and fulness. And that was in the private house where Peter had gone to preach to those who were gathered together. Then when they heard that, it fell on the Gentiles as on them at the beginning; that settled the matter, because the Spirit set his own seal to the work, that it was accepted of God.

But as this apostasy came in, the power of the Spirit began to leave them. If you trace that down, you will see how the man of sin was revealed and ruled, and the Spirit seemed almost entirely withdrawn through that terrible period called the Dark Ages. Then in the Reformation, in the early part of the sixteenth century, when men began to turn to God again and to his word instead of to the man of

sin, there was greater display of the power of God's Spirit. But since that time it has been going back again, and religion is running into formalism, into ceremonialism, and true Protestantism has merged into false Protestantism, which is nothing but the papacy under another name; the principle is the same.

Now at this time God sends forth a message and is urging it upon us. What is it? Why, it is the righteousness of Christ. Why does he send this? Because he is preparing a people for translation. Now what will be the condition of that people who are translated? The same as described in Rev. 14:5. "And in their mouth was found no guile: for they are without fault before the throne of God." This refers to the 144,000 that stood on Mount Zion. They are without fault; they are blameless; they are just like Christ,—without spot or blemish. Now God is at work to prepare a people for that condition. What will prepare a people that they may be without fault and unblameable? Righteousness. And nothing else will do it. They must have the character of Christ. No other character is without blemish and without fault. So he is sending now with special urgency this message. Just have the white raiment now,—the righteousness of Christ.

But what is the connection between that and the outpouring of the Spirit. Let me read two or three scriptures: "He came to his own, and his own received him not." "But to as many as received him, to them gave he power to become sons of God, even to them that believed on his name." "Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father."

Now to those that believe him, and receive him, so that he is in them, Christ the hope of glory, Christ formed within, so that he dwells in their hearts,—he gives the right—notice it is a gift—to become sons of God. Now because they are sons God sends forth the Spirit of his Son into their hearts. So we read: "And hereby we know that he abideth in us, by the Spirit which he hath given us." 1 John 3:24. "Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit." 1 John 4:13.

Now when we are sons and he gives us the Spirit, what is the office of the Spirit? "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation; in whom also after that ye believed ye were sealed with that Holy Spirit of promise." Eph. 1:13. "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." Chapter 4:30. "Who hath also sealed us, and given the earnest of the Spirit in our hearts." 2 Cor. 1:22.

Now the Spirit is given as a seal of the work that

is wrought in us when we accept Christ. On this point let us read Gal. 3:13, 14. "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is everyone that hangeth upon a tree: That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith." There are two things that come as the result of being redeemed from the curse of the law through Christ. We are to receive the blessing of Abraham; that is righteousness by faith. Now we receive that, in order that we may receive the promise of the Spirit through faith. And receiving the promise of the Spirit through faith, that seals the righteousness which we receive. It is a seal of righteousness. You will at once notice the connection.

Then the measure of righteousness that we receive is the measure of the Spirit that we receive. That is why we are urging you to accept the righteousness, because the Spirit will be there. Do you not see? The first thing is righteousness. That is why that is the message now. That is why that is to be preached now. We are to have righteousness, and that is the righteousness of Christ. The Spirit will come with that, because they are linked right together. We are to have the blessing of Abraham, that we may receive the promise of the Spirit through faith. See how it was in Christ's experience. "For he whom God hath sent speaketh the words of God, for God giveth not the Spirit by measure unto him." The idea seems to be that God did not give it out of a measure, as though he gave a little at a time. He wants to pour it right out. He would not stop to measure it, you see.

We have the thought in Heb. 1:9: "Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." So Peter, when he was speaking to the company with Cornelius, spoke of "How God anointed Jesus of Nazareth with the Holy Ghost." Why was it that the Spirit was given him without measure, and was not doled out in small portions, but poured right out, and he was anointed with the oil of gladness above all his partners? Because in him was manifested the character of God; and according to the measure of his righteousness and the fullness of his righteousness was the fullness of the Spirit as a seal. Thus we read in John 6:27, "For him hath God the Father sealed." That is, by the full and free gift of the Spirit.

But God wants a people now prepared to be sealed. Let us read on the point: "And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth,

nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God; and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads." Rev. 7: 1-3.

Put right with that the ninth of Ezekiel, where those who were sealed escaped the general destruction. But who will be sealed? Those who have the character of God in Christ, the righteousness of Christ, and only those. That is why the message is so urgent now, to receive the righteousness of Christ. Because only those who have that righteousness will be sealed, and the sealing time is here. It is time to have these things decided for the sealing work. The Spirit is the seal and it seems to be the agency by which the work is done.

An illustration: Some one places a piece of paper in a seal, and presses down the lever; the paper is taken out and here is an impression. Now there is a certain agency that does that work. After it is done a certain impression remains. Now the Spirit is the agency in the sealing work. What is the impression that remains? It is the image of God restored in the soul. Who is that image of God? Christ. Then it will be Christ in you, the hope of glory. It all comes right back to that. And the work of the Spirit is to prepare us for, and impress that image upon us. On this point I will read a few words from the REVIEW of Nov. 1, 1892:—

"As the wax takes the impression of the seal, so the soul is to take the impression of the Spirit of God and retain the moral image of Christ."

But we have always been told that the Sabbath is the seal. Now I just want to indicate a line of study for you. I am not going to bring it out. I have not the time. But I desire to have you study it, and will suggest it in this way: You will remember in our talk some time since about the Sabbath, we tried to show that in the Sabbath, from every standpoint and on every side, Christ appeared: Christ the creator; Christ the one who makes holy; Christ the sanctifier; Christ the one who blesses us and in whom we are blessed. No one can really and truly keep the Sabbath in whom Christ does not dwell; and the Sabbath is the seal in so far as Christ is recognized in it. Just that far and no farther. It will not seal anyone simply to observe the Sabbath in a formal way, as an outward ceremony.

To keep Saturday does not seal anyone any more than to keep Sunday or Monday, in that sense; but only in so far as Christ is seen in the Sabbath is the Sabbath a seal. But the Spirit is the agency by which we are transformed by the renewing of our minds, that Christ may be formed within. Now

when the Sabbath is recognized as the institution of Christ, and that Christ is the very essence of the Sabbath, do you not see that when the Sabbath is properly and really kept in the spirit of it, that it is when Christ is received in his fullness. That is to say, you cannot keep the Sabbath without receiving the righteousness of Christ. The fact is, you cannot do anything without receiving it. You may view it on every side, but you will come back to that one point where everything centers, that you must have the righteousness of Christ; you must have Christ dwelling in you.

You see from that what a field of study there is for us. I wish we might enter upon it, for we are to make it clear to the world that the righteousness of Christ and the Sabbath are inseparable. God wants to seal a people for the kingdom: but the people who are sealed for this kingdom and who are ready for translation, must be those in whom Christ dwells; must be those that receive the righteousness and the character of Christ. But when we receive the righteousness of Christ in its fullness, just as God wants us to receive it, right with that comes the fullness of the Spirit, and there is the outpouring of the Spirit. Now, it is of no use whatever for us to pray and pray for the outpouring of the Spirit apart from the righteousness and character of Christ. Think how this matter has stood here for three or four years, and what we have been doing all this time! God wanted to pour out his Spirit on his people years ago; but we cannot help that now: do not add another day to that time.

What can I say about this matter? Here we are together. These things are just as plain as A, B, C, that righteousness is the gift of God; that all in the world he asks us to do is to submit to the receiving of it, to open the door. How? By confession and repentance, by closing every door to Satan, and opening the door wide to Christ, and accepting him in simplicity. Now, it does not make any difference about our age or our standing: whether we are ministers or not; whether we are licentiates or not; we are all on the same level. You and I are to receive this in the same way, just as little children, and just thank God for it all the time, and rejoice in it all the time.

What I want to get at is, What hinders it now? What we are after is the righteousness of Christ. When we receive that in its fullness, the Spirit comes with it. We shall not have to receive the righteousness of Christ in its fullness and then agonize for the Spirit. We are to receive Christ in his fullness, and it all comes together. Now, do you know any reason why we should not know something about that to-night? I have been thinking about it somewhat in this way; If we were just to stop all

questioning about one another, about Brother A. and Brother B., and whether he has accepted it or opposed it, and stop hunting around, and sit right down here in the simplicity of it just as a child, so glad to know that it is so, we could take it.

Suppose there were persons here to-night who had never heard anything about it at all: I should count it a privilege to go before an audience that had never heard anything about it, and sit down and tell them in the simplest way that Christ had come here, and had made provision that he would give them his character, and righteousness, and spirit, with all his power and love, and that they could have it, if they wanted it, by just receiving it. It seems to me that it would be a pleasure to be before such persons who had never heard about it in all their lives: and I can imagine the light and joy and peace that would come to their countenances, and I can imagine them saying: "Isn't that good?" "I will take that now." Brethren, what is to hinder us from accepting it now in that way? Nothing. Then let us praise the Lord and say, *I have it now.*

Why is it that we come together as ministers, as brethren and sisters in the Lord, and in some way,—I do not know exactly how,—place ourselves somewhere out of reach of it all? Perhaps we are expecting some one to come along with a mighty force and say, Receive this. It will never be done in that way. Let us take it right now. Let us make such a submission to God as we have never made before; in a practical way as we never have done before. Let us make a submission that includes all that we have, in every way. Let us submit all that we know about and all that we do not know about; all of our friends and all of our relatives, our property, our hopes, our life, everything and say: Now Lord, you take it all. Take me just as I am. Come brethren, let us go together. Will he not do that?

No language can describe the earnest desire of Christ to dwell within every one of us; to cleanse us fully from sin; to deliver us fully from the power of sin and the devil, and to bind our hearts close to his every moment of the time. That is all he wants to do. Can we not in some way get right down to that and do it? Just drop helpless at the feet of Christ and say, Now, Lord, here I am, and everything that pertains to me; you do with me just as you please; it will be a blessed privilege that will be conferred upon me if I can go anywhere or do anything with you. Then there will not be any trouble as to how and where we labor. There will not be any trouble if one brother is put before

another, and receives more attention; there will not be any trouble at all. There will not be any trouble if one is promoted; but we shall rejoice that he is promoted. We are not to esteem ourselves better than others.

Let us get right down to the simplicity of this thing. You will remember that our attention was called last night to this latter rain and to this loud cry. This is the message,—the righteousness of Christ,—and it all comes from heaven. We find it in no other place. We are to receive it by opening our hearts to it and saying, Lord, give it to me in your own way. And this means service. This means that we are to go out and carry the message; and it will be a glorious service. The servants of God under this message will go out with faces lighted up with a holy joy and holy consecration. I want to see these brethren go out in that way; I want to see their faces lighted up as did that of Stephen when he was in the council. That is what God wants to do for us. And as we go out there can be only one statement made of us and that is, They have been with Jesus. That is the way the Lord wants it to be, and we should be glad of the privilege of having it that way. And the Lord wants it to be that way *now*. What do you say? Let it be so.

But here is the instruction. He has promised this blessing, and he wants to give it to us. His disciples prayed earnestly ten days for it continuously, with confession of sin, repentance, looking to Christ all the time. Now why should we not get it in the same way? We only have about ten days left in the Conference. Now brethren, isn't it time to begin on that very thing? Are not these things all clear to every mind, what righteousness is, and what the Lord wants to do for us at this Conference? Are we not now within ten days of the time, and ought we not to seek the Lord as we never have sought him before?

Let me read one more scripture: "Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for it is time to seek the Lord, till he come and rain righteousness upon you." Hosea 10: 12.

I wish to leave this with you, and to repeat it over and over again. "*It is time to seek the Lord till he come and rain righteousness upon you.*" When he rains righteousness, you need not have any fear about the outpouring of the Spirit. It is there. It comes with the same shower. It is time to seek the Lord until he rain righteousness. Brethren, let us do that very thing.

