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— OF THE —

GENERAL CONFERENCE.

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No. 20.

GENERAL CONFERENCE PROCEEDINGS.

TWELFTH MEETING.

THE General Conference convened again Tuesday, Feb. 28, at 10:00 A. M. Elder Lewis Johnson offered the opening prayer.

The Committee on Education presented a further report as follows:—

Whereas, The Teachers' Institute held at Harbor Springs, Mich., in the summer of 1891 was of great advantage to the educational work; and,

Whereas, There has been a desire expressed that another gathering of a similar character be held, therefore,

8. *Resolved*, That we suggest to the General Conference Committee the propriety of holding another teachers' institute at such time and place as may seem best to them.

Whereas, The Graysville (Tenn) Academy which was established by Elder G. W. Colcord on his own responsibility, has grown to such proportions as to require better accommodations to carry on its work; and

Whereas, Elder Colcord proposes, with his own funds, to provide such improvements as the present necessities of the school demand; and

Whereas, The citizens of Graysville propose to deed to the General Conference a desirable and liberal campus; therefore,

9. *Resolved*, That we appreciate Elder Colcord's efforts in building up the school interests in that locality.

10. *Resolved*, That we favor such improvements as will best further the development of the school, and place it on a permanent basis under the direction of the General Conference.

11. *We recommend*, That other 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.

The report of the Committee on Resolutions, found on page 409 of the BULLETIN, was taken up for consideration.

Resolutions 25 and 26 were considered together. Resolution 26 was amended so as to include the State Conference Committee with the District Superintendent as counsellors. As amended the resolutions were adopted.

Brother Allen Moon spoke to resolution 27 in regard to the establishment of a mission school in Chicago, for the Chinese in that city. Elder Haskell also made remarks in regard to work for the Chinese in general, calling attention that this people and their land are mentioned in the Bible, citing Isa. 49:12 in proof. Elder A. T. Jones offered a caution to those who might engage in work among the Chinese, to the effect that while the Chinese become as children in order to learn the gospel truths, that in other respects we treat them as men. The resolution was adopted.

Resolution 28 in reference to the appointment of a committee of five to devise and present a plan for the examination of candidates for ministerial licenses and credentials was spoken to by the Chairman, who emphasized the importance of raising the standard in this respect. This matter he thought should receive careful attention. We want a converted ministry, as the testimony of the Spirit of the Lord has said, and not men who are unfaithful in presenting all points of the faith, who preach self instead of Christ, and by their course and influence tend to dry up the liberality of our brethren. Following his remarks the resolution was adopted.

The Chair appointed as the committee called for in the last resolution, G. C. Tenney, W. W. Prescott, U. Smith, A. T. Jones, and M. C. Wilcox.

Following this Elder D. A. Robinson read the following communication from Elder E. J. Waggoner:—

LONDON, FEBRUARY 14, 1893.

To the General Conference Assembled in Battle Creek:—

BELOVED BRETHREN IN THE LORD:— Although this field is well represented in your body, yet it has seemed to me that it might be interesting and perhaps profitable to call your attention to some of the features in connection with the work here, down to the present time.

I know from my own experience that it is the general idea that the greatest progress in the line of religious legislation, and in preparing the way for the persecution of those who will keep the commandments of God and the faith of Jesus, has been made in the United States. It is very natural that this idea should obtain, because there has been so much more agitation there than there has been anywhere else. I am convinced, however, that that idea is not correct, and I wish to call your attention to a few points.

It is true that there has been wide-spread agitation of the questions pertaining to religious liberty in the United States, and the result is seen in the actual committing of the nation to the principles of Church and State union. All these things are rightly taken as indications that the end is approaching, and as incentives for redoubled activity. But it should not be forgotten that with all that the United States has done, it has not yet reached the point which England has held for years, even for centuries. The fact that there has been so much agitation in America, while things have seemingly gone along in this country in the same even line, naturally leads to the conclusion that persecution is much more imminent in America than it is here. But as a matter of fact it is not so. There has not been the agitation here, because it was not needed. That which the National Reform Association and all its allies have been working for so zealously for years, and which they see now almost within their grasp, England has had all the time.

Brother Robinson will tell you, if he has not already done so, of the enthusiasm that the Woman's Christian Temperance Union has aroused in this country. The meeting which was held in Exeter Hall, to welcome Miss Willard, has been followed by a series of meetings in different parts of the kingdom, addressed by Miss Willard and Lady Somerset, which have in every case been thronged. I attended one in North London, where there was the same rush for seats, scores standing up, and a vast overflow meeting. At these meetings every reference to Sunday Closing and Woman's Suffrage was greeted with the greatest applause. The enthusiasm on these lines seems to me to be greater here than at similar gatherings that I have attended in the United States.

Most of you have doubtless seen the notice of a great demonstration to be held this month in favor of Sunday closing. It was held last night in Exeter Hall. It was a bad night, yet the hall was well filled, and with a most enthusiastic and determined crowd. The lord Bishop of London presided, and made a most earnest speech for Sunday closing. Several Members of Parliament made speeches. I cannot take the time to present any of the points. You are all familiar with the general arguments advanced at such meetings. But there was one thing most noticeable, and that was that it was not a meeting specially for argument as to the necessity for the closing of public houses on Sunday. It was simply for the purpose of spurring up Parliament.

The situation is in brief, this: There is a general Sunday law for the kingdom. Only the public houses are by law allowed to be open on Sundays, and they only for certain hours of the day. In Scotland and Wales there is complete Sunday closing, and also in Ireland, with the exception of four or five cities. Now the same thing is wanted for England. There has been some inclination to leave the matter to local option, and the greatest protest was made against that. They say that they have fought the ground all over, and have got it narrowed down to Parliament, and they do not propose to be made to go all over the ground again, as they

would have to if it were left to local option. What they are after now is complete Sunday closing by Imperial enactment. Such a Bill passed the second reading in Parliament in 1889, and the present Bill has already passed its first reading at the present session, and is down for the second reading, for the 18th. The one who has it in charge, however, does not think that it will be possible to take it up then.

The language last night was to the effect that they would not stand any fooling on the part of Parliament. "We demand a National Act, and we demand it this year." "We are strong enough to get what we want." This was the tenor of the remarks made, not by light-headed men, but by men of influence, who spoke deliberately,—but with an earnestness that could be felt. Much was made of the fact that this present government came into power pledged to this very thing that they are now demanding. Whether it will come or not, cannot be told, but if it does not, there are members of parliament who, in the language of the Hon. and Rev. Canon Leigh, "Will be looked after."

Let that Bill once become a law, and you can see the result. All public houses will be closed all the day Sundays, and you well know that when that is done there will not be much time lost in dealing with any others who presume to open on Sunday. And there is not the leniency shown here in the administration of the law, that is often shown in the United States. Positive infraction of the law receives summary treatment.

Now look for a moment at a comparison of England and the United States. There you have some recent decisions which show that religious legislation is now accepted as the policy of the country. It has always been maintained, and is now, and justly, too, that such legislation is in very essence a union of Church and State. But in this country religious legislation has been all the time considered as the natural thing. There is an established Church here, but that does not express it all. The Non-conformists are as much in favor of religious legislation as are the Churchmen. True, they are opposed to the establishment, but only because it gives the Churchmen a better chance than it does the Non-conformists. If disestablishment were to take place, the only effect it would have would be to make the union of Church and State more close.

In the United States there is a controversy as to the teaching of religion in the public schools, with so far the odds strongly against such a thing. Here it is accepted almost as a matter of course. That is, there is scarcely any protest. The clergy are strongly in the majority on the school boards.

In the United States there are Sunday laws of varying strictness in most of the States. California, at least, has none at all. There is no National Sunday Law. There may be persecution in one State, as in Tennessee, and perfect freedom in another State. But here there is already a strict National Sunday law, and the only thing lacking to make it absolutely without any loophole of escape is the complete closing of the public houses, and that is so near that the promoters of the scheme feel it almost within their grasp.

More than this, in the United States there are thousands of Seventh-day Baptists, and thousands more of Seventh-day Adventists, who are well known all over the land. As soon as there is any attempt to enforce a Sunday law, there are scores who are not Sabbath-keepers, who rise in protest against injustice to a good class of the community. But here Sabbath-keepers are so few in numbers that they are practically entirely unknown; and that the enforcement of a strict Sunday law could possibly lead to religious persecution has probably never entered the minds of any of the people.

The point of all this is, Should we leave a field in such a shape as this, for the people to go ahead in their career of religious legis-

lation without any more warning than they are now receiving? Should there not be as strong an effort as possible speedily put forth in this field? Our brethren have seen the necessity of occupying Washington, the Capital of the United States, and of having able bodied men on the ground to take advantage of every opening that appears. That is well. I wish that we might have a force there ten times stronger than ever has been there yet. But if it is necessary to have a force in Washington, so that the truth may sound out from there to all the nation, as it could not possibly from any other place, what shall he said of London, the Capital not only of England, but of the British Empire, and the metropolis of the world?

Good work has been done in other places in the kingdom, and in Bath the truth is attracting much attention. Not only so, but it is spreading from there to neighboring places. But no matter how many other places receive the message, it cannot be said that England is really occupied until London is occupied in fact, and not as now, only in name. When the truth becomes known to any degree in London, then work has been done for the entire kingdom, and even for the entire empire. Your delegates from the Colonies will tell you the influence that anything done in London has upon those regions.

There are men in Bath and vicinity who have begun to keep the Sabbath who are carrying on their work six days in the week just the same as they always have, with the exception that their day of rest is the Sabbath. This course will not only attract attention, but will without doubt bring the law down upon them. They have taken the step prepared to take the consequences. Perhaps this is the way that God has designed that the truth shall come before the people in this country. I confess that it looks to me as though the only way the truth could become generally known here is to have it preached from the prisoner's dock. But when that time comes, and it seems as though it might be very near, we want more people to do the preaching, and we want them in more than one place in the kingdom. Indeed, it seems as though we ought to have the third angel's message known here in the Capital as Gospel truth, before its representatives are brought before the courts as law-breakers.

It is not expected that any ordinary work will move London. It is hardly possible that the great body of the people here can ever be reached with the truth until it is forcibly brought to their attention by the discussions in the courts. But what we can do, and ought to do is to work in a hundred different places in the city, so that the whole city may be permeated with the truth before the great struggle comes. Five hundred ministers could work here without their work overlapping in the least.

But it is not public ministers of the gospel that are to do all the work. Devoted men and women who can do house to house work, and then gather the interested ones into some small meeting place, where they can together study the Bible, may accomplish the most of the work. We rejoice to hear of the good work that has begun in Battle Creek and other places. Does not this mean that the Lord is working upon the hearts of his people, to stir them up to go "everywhere preaching the word"?

Whatever may be thought of other countries, England especially should not be regarded by our people as a foreign country. The people of England and America have a common origin, and a common language. The differences in customs and language are not greater than between different parts of the United States. The people here are more reverent and more religiously inclined than they are generally in America. There is a wide open door here, and it seems as though we should look upon it just the same as we would a section of the United States in which not much had been done. Whoever comes before the people with no thought but of the Word which he has to present, will find no difficulty on the

score of differences in customs and language. They are no more to be thought of than if he were laboring in another part of the United States.

Will you bear with me in touching just one more point? Is there not altogether too general an idea, not perhaps actually expressed, that where there are the most Sabbath-keepers, and where the most is contributed, there they have a right to expect the greatest amount of labor? As an actual fact, ought not the matter to be reversed? The Church is the light of the world, and where there are the greatest number of representatives of Christ, there should be the greatest amount of light shed upon the people without the public evangelist. In the work of which we have heard in Battle Creek, is not the Lord showing that he will work through his own people for the enlightening of the people around them? and as the work springs up in private, is he not showing them that they are to leave the ministers free to carry the light to those who have it not?

It is true that the Lord can work upon the hearts of those who do not know of the third angel's message, leading them into it without the minister, just as he is working upon the hearts of those who do already know of it; but are there not scores of persons who want a share in the work of the Lord? It is nothing with the Lord to save whether with few or with many; but when all have come over here that can possibly come, there will be only a few, and who would not like to be among the few? If the Lord has blessed the people of any section of the country, so that there are many Sabbath keepers there, and a large tithe is raised, with contributions in proportion, is it that he would have them devote it all to their immediate section? Is it not that we would have them send out to the sections where the light has not yet shone, or but feebly? The tithe is the Lord's and so is the earth; therefore he means that what is raised in any place belongs to the whole world, without respect to locality, and that it is to be used to send forth laborers into the field, while the people who stay at home let the light shine to their neighbors.

But I will not weary your patience with presenting truth which you may hear much better from those who are with you in person. My only purpose in addressing you is to call your attention to the fact that this is really a home field, and that there is a crisis approaching here, no less than in the United States. The field is white to the harvest. I do not know of any part of the United States where labor can be put forth with such good prospect of success as right here in London. This is a great center. When you send men here, you are sending them to do work not only in this field but in South America, Africa, Australia, New Zealand, and scores of islands of the sea. I have great faith that God will bless you abundantly at this Conference, with a greater measure of his Spirit, and of the light of truth, than ever before, and that it will lead you to give the consideration that is due to this most promising and most important field.

May the blessing of God, and the fullness of the Holy Spirit be with you, and guide you in all your councils.

Your brother in Christ,

E. J. WAGGONER.

Mr. James T. Ringgold, of Baltimore, who had just arrived the evening before, was then introduced to the Conference by Elder A. T. Jones, and spoke of his recent acquaintance with our people and his appreciation of the principles held by the denomination as follows:—

LADIES AND GENTLEMEN:—I will alter that form of address, if you will allow me, and call you, my dear friends. I think that

the strongest tie of friendship in the world must be interest in and a devotion to the same ideas. This is what I understand to be meant by that hymn you all know so well,

"Blest is the tie that binds
Our hearts in Christian love,
The fellowship of kindred minds
Is like to that above."

There are many things about your belief which I am not yet thoroughly acquainted with, and on some points as to which I have been enlightened, my mind yet remains in abeyance. It is what I do know of your help, and what I have discovered for myself, about the character and lives of the men who hold it which has made me so earnestly desirous to learn more of the religion and to make the acquaintance of more among its followers.

I may say that the first great principle of yours with which I became acquainted struck me at once as the most marvelous tenet to be seriously maintained by a religious organization of which I had ever heard—and that was the absolute separation, not merely of other churches from the state, but of every form of religious belief, including even your own. How could I fail to be astounded? I had learned from all my study of history and philosophy, I had been taught from my boyhood that toleration and zeal could never exist together.

Here I found you, a religious organization equaling any in fervor and devotion, and surpassing almost all in the minute application of your religious principles to every detail of your daily lives, and yet, not only refraining from asking any preference over other religions at the hands of the civil power, but actually refusing to accept any such preference even when tendered to you. I say that this is something which not only astounded me at first, but which I have never ceased to contemplate with admiration and awe. Here is religion—and a Christian religion too, let us be thankful for that—giving the lie to the wisdom of the ages, in this most important matter.

I have claimed for you in the east among my friends of other denominations that you have taken up Christianity where the martyrs laid it down, and I will further add that those who have molested you for the sake of your creed have taken up persecution where it was left by Nero and his successors. Acquit me of any self-exaltation, acquit me of any vain desire to flatter you with words which do not come straight from the heart, or which have in them the slightest taint of insincerity when I say that my making acquaintance with you and your church marks an era in my life, and involves for me the learning of the most valuable lesson that I have ever mastered; and that the proudest recollection of my life will always be that of the little part which I have been able to play in your defense.

And this reminds me that I have been asked to tell about what I saw in Paris, Tennessee, during the recent trials of your brethren there. Well, I may say that the thing which impressed and astonished me most in Paris was the reflection of myself in the looking-glass. For I felt that here was a spectacle at which the ages to come will surely wonder. If I had not had the experience brought home to me, I would never have believed that in this nineteenth century it were possible for a man to be called upon to cross the street to defend his fellowman from religious persecution—and here was I, who had traveled fifteen hundred miles in this enlightened age for no other purpose.

You have heard the glad tidings of great joy from Paris, Tennessee. You know that we won the victory all along the line, but you do not know how ashamed we were to win it. The enemy was so weak, and so poorly equipped for fight, that to beat him seemed like spanking a small child. But it had to be done; for the child was a very bad one. I mean no reflection on the State's Attorney.

He had no case. He made all that could be made out of nothing.

I believe that the enemy will stay beaten in Tennessee and that we shall successfully rap his ugly head wherever it shows itself, until the last vestige of the union of Church and State has, through the martyr spirit and noble endurance of Seventh-day Adventists, been swept from the statute books of America.

In thanking you for the patience with which you have listened to these few remarks, I wish to call you my friends once more. So highly do I appreciate the friendship of ideas that though I am more than a thousand miles from the place I call home, and though I know not one in a hundred of the faces I now see upturned to mine, yet, when I recall the frowns which old friends in Baltimore have cast upon me for my advocacy of religious equality, to which I am indebted for my acquaintance with you, I almost feel that I am in reality more at home in Battle Creek than I am in Baltimore—for surely this friendship of ideas must in its pure and unalloyed pleasure be some foretaste of that communion of the saints which we all hope to share in the great hereafter.

The committee to which was referred the matter of republishing the Bible lessons which have appeared in the BULLETIN (see BULLETIN, page 409), presented a report recommending,—

1. That the General Conference Association be requested to publish the Bible studies given during this Institute and Conference, in pamphlet form for distribution among our own people and others specially interested, and

2. That some of these studies be printed in tract form for a wide circulation, the selection to be left to the General Conference Committee.

A. O. TAIT,
C. H. JONES, } Committee.
C. F. STEVENS. }

The Conference then adjourned.

GENERAL CONFERENCE PROCEEDINGS.

THIRTEENTH MEETING.

THE thirteenth meeting of the General Conference was called Tuesday at 4:00 o'clock P. M., February 28, immediately upon the adjournment of the Seventh-day Adventist Educational Society.

Prayer was offered by Elder L. R. Conradi.

The Committee on Resolutions presented the following additional report:—

Whereas, Our publishing interests are becoming very extensive and, —

Whereas, We believe the greatest success of these interests will be attained by the most complete and perfect unification thereof that is possible with the varied circumstances under which the publishing institutions are situated; and

Whereas, There is a growing sentiment among our brethren, especially with those more intimately connected with the publishing work, to see such a unification brought about; therefore

29. *Resolved*, (1) That we recommend the adoption of such plans as will in due time place our entire publishing work under the direction and control of the General Conference Association.

(2) That the application of such plans be made first to fields outside of the United States.

Whereas, Our Scandinavian papers in this country so far have been published at a loss; and

Whereas, Something needs to be done to promote the circulation and financial prosperity of these papers; therefore

30. *Resolved*, That we recommend that both the Swedish papers (the *Härold* and the *Watchman*), and both the Danish papers (the *Tidende* and the *Messenger*) be united respectively into one paper with twelve pages of the form of the *Present Truth*; that the change be made at the close of the present volume; and that they be issued weekly (50 numbers a year), at a subscription price of \$1.50 per year, \$1.25 in clubs of twenty or more.

Whereas, By reference to the reports of the general Book Committee we find that of the books, which have already been recommended and passed upon to be published in the Scandinavian languages, some are as yet unpublished; therefore,

31. *Resolved*, That we ask that the following books, which have already been recommended by both the Scandinavian Auxiliary Book Committee and the General Book Committee, be published as soon as possible in the Danish and Swedish languages: "Gospel Workers," "Steps to Christ," "Christ our Righteousness," "Tithes and Offerings," and "Providence of God."

32. *Resolved*, That we ask and urge, (1) That the book "Rise and Progress" be published in both the Danish and Swedish languages as soon as possible:

(2) That the Religious Liberty tracts we now have in the Danish language, be also published in the Swedish language.

33. *Resolved*, That we recommend in behalf of our brethren in Finland and our Finnish-speaking people, that such books and tracts as will best meet the immediate needs of the work in that country be translated into the Finnish language, and published in Finland.

Whereas, A weekly paper is more desirable than a semi-monthly, and

Whereas, By changing our twentieth-four page German paper, *Christlicher Hausfreund* to an eight page paper, of the same size as the *Signs of the Times*, set in larger type, would not increase the cost of it. Therefore:—

34. *Resolved*, That such a change be made at the earliest date practicable.

Whereas, There has been felt for a long time the need of medical missionary work in Scandinavia, and

Whereas, The time seems to have come for some definite plans to be laid for carrying on this work, therefore

35. *Resolved*, That the Foreign Mission Board be requested to give this subject immediate attention and to make the necessary arrangements by which this work can be carried forward.

Whereas, In view of the separation which we believe should exist between the Church and the State, it is inconsistent for the Church to receive from the State pecuniary gifts, favors, or exemptions, on religious grounds; therefore,

36. *Resolved*, That we repudiate the doctrine that Church, or other ecclesiastical property should be exempt from taxation; and, therefore, further,

37. *Resolved*, That henceforth we decline to accept such exemption on our own behalf.

Whereas, The James White Memorial Home work has assumed larger proportions than was anticipated when this enterprise was first contemplated, and promises to develop still larger proportions in the near future: and

Whereas, Other lines of philanthropic work are rapidly developing among us, which will require much attention and careful management; and

Whereas, There is at present no organization fitted to promote and manage these enterprises,

38. *Resolved*, That the General Conference Committee, the Presidents of the several State and Foreign Conferences, all persons who have contributed \$1,000 or more to the James White Memorial Home enterprise, and the following persons—A. R. Henry, J. Fargo, L. McCoy, A. O. Tait, H. Lindsay, D. A. Robinson, J. H. Morrison, C. H. Jones, U. Smith, be requested to meet at such a time and place as shall be appointed by the President of the General Conference, and organize themselves into an Association to be known as the S. D. A. Medical Missionary and Benevolent Association.

Whereas, Our periodicals, both in our own and the foreign languages, are strictly denominational in character; are built up, and supported by the denomination, therefore,

39. *Resolved*, That it is the sense of this body that our denominational periodicals should be owned and controlled by the General Conference.

40. *Resolved*, That we authorize the General Conference Association to negotiate with the Seventh-day Adventist Publishing Association and the Pacific Press Publishing Co. in regard to the purchase on a proper, equitable basis of such periodicals as are now published by them.

Whereas, There is great need of capable translators who are fully acquainted with the work of the denomination in order to publish much needed literature in the various languages of the world; therefore,

41. *Resolved*, That we select young men of good education and send them to countries where languages are spoken in which we have no literature at present with instructions to make a specialty of mastering the languages with the view of preparing literature in such languages.

During the meeting Dr. Kellogg gave a report in regard to the Haskell Home and the James White Memorial Home. The particulars and statistics presented will probably appear in a later BULLETIN.

The time for adjournment having arrived, the meeting adjourned.

THIRD ANGEL'S MESSAGE.—NO. 19.

ELDER A. T. JONES.

WE will begin to-night with the first verse of Rev. 14:—

"And I looked, and, lo a Lamb stood on the mount Sion, and with him a hundred forty and four thousand, having his Father's name written in their foreheads." This same number is referred to in the 7th chapter and 4th verse, but I read from the first verse, however: "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. And I heard the number of them that were sealed: and there were sealed a hundred and forty and four thousand."

All we read these two scriptures for is to get the connection, which shows that the seal of God and the name of God are inseparably connected. The 144,000 had the name of their Father in their foreheads, and they were sealed with the seal of the living God in their foreheads. Then, when we find out what the name of God is, we shall know what the seal of God is; for that which will bring to us his name, and put in our minds his name, and put upon us and in us his name, will be the seal of God.

Now turn to Exodus 3:13, 14. This refers to the time when the Lord appeared to Moses in the burning bush. He sent him to deliver the people of God from Egypt: "And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, *What is his name?* what shall I say unto them? And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you." The Lord had said to him so far only this, as we read in the sixth verse: "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob."

Now, Moses asks, "When I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? What shall I say unto them? And God said unto Moses, I AM THAT I AM: and he said, thus shalt thou say unto the children of Israel, I AM hath sent me unto you. And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: *this is my name forever, and this is my memorial unto all generations.*"

But what is his name?—"I AM THAT I AM." He had said, and they knew, that he was "the God of Abraham, the God of Isaac, and the God of Jacob," and the God of their fathers. They knew their fathers had a God whom they worshiped. These folks had heard of the God of their fathers. They remembered, though dimly now, the God of their fathers, but now he reveals to them that the God of their fathers is the God whose name is "I AM THAT I AM," and "this is my name forever, and this is my memorial unto all generations."

Then the name of God and his memorial go together. Do you see? But, what is his name? "I AM," only?—No; his name is not simply "I AM," but "I AM" *what* "I AM." That is the idea of "that"; "I AM" that which "I AM"—"I AM THAT I AM;" that which, or what, "I AM." Now, it is not enough, you see, for the Lord to state to men that he is, but we need to know that he is

what he is, for the knowledge of *himself* to do us any good. Existence is to us not enough to know of God—it is not enough for us to know that he exists; but we need to know *what* he is and what he exists for, in respect to us. Therefore he did not say simply, "I AM," that is my name." No, but "I AM" *what* "I AM." That is his name, and, if we will know God truly, we must know not only *that* he is, but that he is *what* he is; and until we know what he is, we do not know *him*.

The same thought is expressed in Heb. 11:6: "Without faith it is impossible to please him (God): for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Well, what is the reward which God gives to those who seek him?—It is himself; himself, all he is, and all that he has. But, if we had all that he has without having himself, what good would that do us? You see, if we had all that he has, and were still ourselves, we would be simply supreme—well, the next thing to devils, would we not? To give a man all that God has, and he still remaining the man that he is, it would be a fearful thing. Therefore it is nothing to us that God gives us all that he has, unless he gives us what he is, unless he gives us *himself*. Therefore, when he gives us *what* he is, giving us himself, his character, his nature and his disposition, then we can use what he is as well as what he has, in his fear and to his glory. Consequently the same thought is there, not only that he is, but he is what he is, and "he that cometh to God must believe that he is," and that he is what he is.

Well, then, to follow this thought, what is God first of all to all things and all persons in the universe? [Congregation: "Creator."] Assuredly! The first thing that he is to anything, animate or inanimate, is Creator; for by him all things exist. He is author of all things. Then the first thing for men, for angels, or intelligences is to know him as Creator. Now, he says, "I AM THAT I AM." Then the first that comes to any creature as to what he is; that is, understanding his name, is that he is Creator. So we have found that in connection with his name his memorial stands inseparable. And therefore "this is my *name* forever, and this is my *memorial* unto all generations."

Turn to Ezekiel 20:20. You are familiar with the scripture: "And hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God." What is the Sabbath a sign of, then?—A sign that he is the Lord God. But that he is the Lord God in point of *existence*, that is not his name. It is more than that, but the Sabbath being the sign that he is Lord God, is it not the sign that he is *what* he is, as well as *that* he is?

[Congregation: "Yes."] Now, think of that. Is it? [Congregation: "Yes sir."] The Sabbath being the sign that he is the true God — and he having told us that he is *what* he is, therefore the Sabbath is the sign of *what* God is as well as the sign *that* he is. See? [Congregation: "Yes."] Then, that being his name, "I AM" what "I AM," and the Sabbath being the sign that he is what he is, don't you see how that is his *name* forever, and that is his *memorial* forever? Then, he has given the Sabbath — "Remember the Sabbath day to keep it holy" — he has given that as the *memorial* that he is the Lord. Consequently, "that is my name forever," that is his *memorial*.

[Voice: "Please repeat that."] All right. Let us go back and take the thought at the beginning. The Sabbath, he says "ye shall hallow," and it shall be a sign. Saturday is not a sign of the true God. Saturday is not anything. A man who keeps Saturday can do so without knowing the Lord just as he can keep Sunday without knowing the Lord; but he can't keep *the Sabbath* without knowing the Lord. There are three classes of observers of a day in the world: there are Saturday-keepers, Sunday-keepers, and Sabbath-keepers. What God wants is Sabbath-keepers. But there has been too many Saturday-keepers pretending to be Sabbath-keepers; that is the mischief of these last days.

"Hallow my Sabbaths; and they shall be a sign." That is the thing to start with. Then the Sabbath is a sign which he has set for us, which he himself has given, "that ye may know that I am the Lord your God." The Sabbath being the sign that he is the Lord God, he is not only God in point of existence, but he *is*, and he is *what* he is; for that is his name. See? "I AM" what "I AM," the Lord God. The Sabbath is a sign that he is the Lord God. The Sabbath, therefore, is a sign that he is, and that he is *what* he is. But his name, he says, is "I AM THAT I AM." "This is my name forever, and this is my memorial unto all generations." The sign that he is what he is is what? [Congregation: "The Sabbath."] But he says, "The Sabbath is my memorial." "He hath made a memorial for his wonderful works," and so on. Then, don't you see that that which is the sign that he is *what* he is, that being his name forever, that is his *memorial* forever? Now, shall I say it over? [Voice: "No, I can see that."] Have you got that now? [Congregation: "Yes sir."]

Well, now let us go on with it. The Sabbath being the sign that he is, and that he is what he is, and the first thing that he is is Creator, the first thing that the Sabbath then must signify is Creator. But, is that the only thing that it will signify? — No, because he is more than that — not more than that in the sense of being different from that — because all

things are in that, but what he is in that is more largely expressed in other places, so that we can know more fully what he is in that. Well then, Exodus 31:17: "It is a sign between me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed." Now, it is a sign "that ye may know that I am the Lord your God." And wherein is it this sign? — Is it not because "in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed." It being a sign of that because he did that, it is a sign of himself in the doing of that. Is that so? [Voice: "Yes."]

Now, put the two together: It is a sign that he is the Lord, *because* "in six days" he "made heaven and earth." Then, as we have found, the first thing that God is is Creator; the first thing that the Sabbath signifies is Creator, *in* signifying what he is. But the Sabbath commandment is, "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work. . . . For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it."

Now remember the Sabbath day. What is the Sabbath day? As we have already read in the twentieth chapter of Ezekiel: "A sign that ye may know that I am the Lord." Remember that thing which signifies that I am God. We are to remember that thing which signifies that he is God. Then is not that the memorial which brings him to people's remembrance? for that is what a memorial is for, to bring to remembrance. He wants to be brought to the remembrance of his creatures, and has given that which will do it. And now he tells us "remember that thing which will do it."

Now a thought right there: We are to remember the thing that brings him to remembrance, or, in another word, brings him to *mind*. When he is brought to mind, he is not only brought there as he who exists, but as *what* he is. And when he for *what* he is, is brought to our minds, that is his name, is it not? Where is the name? [Congregation: "In the forehead."] "With the mind I serve the law of God." See? Then God wants to be in people's minds? And the Sabbath is that which brings himself — not a theory of him — but *himself*, to bring *him* to the remembrance, to bring *him* to mind; because the Sabbath is the sign "that I am the Lord your God." And now remember the sign, remember that which signifies and brings to *mind* myself, brings to mind the Lord thy God. And he is *what* he is. To bring *him* and *what* he is to your mind. That is the thought. Then is not that his memorial?

The very purpose of a memorial, the very object of it is to bring the thing that is touched upon, to mind. So you can see that that being the case, the name of God and his memorial, his Sabbath, cannot be separated at all. Consequently when he told Moses that "I am *that* I am," that *is* his name forever, and that *is* his memorial to all generations; because the memorial brings him to mind, and bringing him to mind, as *what* he is, that puts God into the mind in his real name; and so the Father's name in the minds of those people who are mentioned is the seal of the living God in their foreheads.

The first thing, then, that is signified thus in the Sabbath is Creator, creative power; but that is brought to mind through the things which are made. It is a sign that he is the Lord because he made all these things. Consequently the Sabbath is the sign, the memorial of the Lord our God as manifested in creation.

Now let us study a moment how he manifested himself in creation. Heb. 1:1, 2: "God, who at sundry times and in divers manners spake unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds."

And the first verses of John: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made." Now the 14th verse: "And the Word was made flesh, and dwelt among us."

There is another verse we will read right upon the same thing, which tells it in a different way. Eph. 3:9, and the last words of the verse: "God, who created all things by Jesus Christ."

Then God in creation manifested himself in and through Jesus Christ. Is that so? [Congregation: "Yes."] Well, then God in creation can be known only in Jesus Christ. Is that so? [Congregation: "Yes."] Then the man who does not know Jesus Christ, will he get right ideas of created things, of creation? [Congregation: "No."] He will not find God there; he will not find the ideas of God there, because God is manifested in Christ in creation.

Now further: How did he manifest himself in Christ in creation? — in creating, we had better say, perhaps, because we are at the origin of all things now. How, then, did he manifest himself in Christ in creating? Ps. 33:6, 9: "By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth." "For he spake, and *it was*; he commanded, and it stood fast." It was there.

Heb. 11:3: "Through faith we understand that the worlds were framed by the word of God, so that

things which are seen were not made of things which do appear." So far we have found that God manifested in creation is the first thing in which *what he is* can be known. But God is manifested in creating, in Jesus Christ; and God is manifest in creating in Jesus Christ, *by his word*. And that word by which he created all things has in it the power to make a thing appear which before could not be seen at all, because it was not. See? "The worlds were framed by the word of God, so that things which are seen were not made of things which do appear." Then after God spoke, things were seen which before he spoke did not appear at all. Nobody could see them. Then there is power in the word which God in Jesus Christ speaks, that is able to make a thing; in other words, able to produce the thing which he names in the word he speaks. That is, God can call those things which be not as though they were, and not lie. A man can speak of those things which be not as though they were, but there is no power in his word to produce the thing which he speaks, and consequently he lies.

And there are many people who do that thing. They speak of those things that are not as though they were, but it is a lie. And the reason that it is a lie, is, that there is no power in them or their word to produce the thing. They would willingly have it that way, they would willingly have what they are speaking to be real; but it is not so, and they speak of it as though it were, yet it is a lie, however much they would like to have it be real. There is no power in their word to produce the thing desired in their minds when they speak the word.

But God is not such. The thought that is in his mind, expressed in a word, the word produces the thing that was in the thought. The creative energy, the divine power, is in the word which God speaks. Consequently, when there were no worlds that appeared at all, God in Jesus Christ spoke, and there the worlds were, and there they are yet, because he spoke then.

Now let us read two verses that have these thoughts in them. Not only does the word of God which he speaks, produce the thing that is in the thought, but it keeps that thing in existence after it is produced: and in the place where God wants it, after it is produced. I want you to see that the word which God shall speak has all that power in it.

Now turn to Col. 1:14. He is speaking of Christ the Son of God, "in whom we have redemption through his blood, even the forgiveness of sins: who is the image of the invisible God, the firstborn of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and

for him, and he is before all things, and by him all things *consist*." Or by him all things *hold together*. But what made them? What made this world as it is? The power of his word. [Voice: "He commanded and it stood fast."] The world is quite large. There are a good many ingredients in it; but when he spoke, it came, with all the ingredients in it. The word, then, that produced it holds it together in the shape that it is.

Well then, now the other thought, in the third verse, of Heb. first chapter: "God, who at sundry times and in diverse manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and *upholding all things by the word of his power*." What holds these up since they were made? [Congregation: "The word of his power."] Has he been compelled to keep on talking since he spake that time, in order to keep these things in place? [Congregation: "No."] Is it necessary that he should keep on talking to the world every day, to hold it together? [Congregation: "No."] Is it necessary that he should keep on talking all the time to the worlds and the planets to keep them in their courses and in their places? No; the word which produced them in the beginning, has in it the creative power which holds them together and holds them up.

2 Peter 3:1-7: "This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance; that ye may be mindful of the *words* which were spoken before by the holy prophets." Mindful of what? The *words* which were spoken before by the holy prophets. Why are we to remember them? Because he wants us to find out what those words are worth, and, remembering the words, to obtain in our minds, in our lives, the strength and the force of the words. Because the words which were spoken by the prophets were the *words of God*, which they spake by "the Spirit of Christ which was in them, when it testified beforehand the sufferings of Christ and the glory that should follow."

Mindful of *those* words, then; "and of the commandment of us the apostles of the Lord and Saviour: knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of"—that is, people that talk that way, that all things continue as they were from the beginning, are willingly ignorant,— "that by *the word of God* the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished."

By what did the world overflow with water? [Congregation: "The word of God."] God spoke. "But the heavens and the earth, which are now, by *the same word* are kept in store, reserved unto fire." What does he call our attention to there, in respect to the word which he wants us to remember. He wants us to be fully minded of the *words* of God, because *that word* at the first produced the worlds; that word holds them there; that word brought the flood; that word rescued the earth from the flood, and still keeps it. Then that word that can produce worlds, that can preserve worlds, that can destroy worlds, and recover worlds, *that word* he would have us to keep fully in mind, that we may know the *power* of that word.

Well, then you see in all this there is the same thought still, that that word which produced all, holds all together, holds all up, and preserves all, until God speaks again. When he speaks again, then everything goes to pieces; for when that day comes in which there comes "a great voice out of the temple of heaven, from the throne, saying, It is done," then there are thunders, and lightnings, and voices, and an earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great, and "every island fled away, and the mountains were not found;" and the cities of the nations fall; the heaven itself splits open and rolls away. I tell you when that day comes the man who is fully minded of *the word* that does it all, he is perfectly safe. Because when that word which produces these things is my confidence, when that word is my foundation, when that word itself is my trust, why, no difference if the earth does go, his word remains; that is all right.

So then God was manifest in Christ by his word in creating and is still manifest thus, in the created things—in creating, in preserving, holding together, and holding up. So that gravitation is God in Jesus Christ. Science tells us that the law of gravitation holds things up, you know; but what is gravitation? "Why, that is what holds things up." There is a better answer than that. That answer is: Gravitation, the law of gravitation holds all these things up and in their places. But what is gravitation? It is the power of God manifested in Jesus Christ in creation; that is gravitation.

Cohesion, in science, is to hold together. But what is cohesion? All the answer that science can give is, The word "cohesion" is from two Latin words, *co* and *haerere*, signifying to hold together; in other words, cohesion is cohesion; that is the answer. There is a better answer than that. There is God's answer, and he tells us that cohesion is the power of God manifested in Jesus Christ in creation; for by him all things consist, cohere, hold together; that is cohesion.

The origin of all things is not spontaneous generation, it is not evolution; it is God manifest, the power of God manifested in Jesus Christ by his word producing all things that are seen, which before did not appear at all. Then God in Jesus Christ is the origin of all things; that is creation. God in Jesus Christ is the preserver of all things; that is cohesion. God in Jesus Christ is the upholder of all things, and that is gravitation.

