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THE WORD OF GOD.— NO. 6.

PROF. W. W. PRESCOTT.

*(Continued from page 386.)*

Now here is a member in the church who does not seem to have any very great talent; shall we, therefore, look down upon him? He can never be the president of the conference; he never can be elder of the church. Shall we therefore more lightly regard him? To every man is given his work. The eyes cannot do the work of the finger nails; they are extremely important in their place, but they cannot do the work of the finger nails so well as the finger nails can do it. Ears are very important, but they cannot do the work that the little finger was designed to do so well as the little finger can do it.

Now every member of the church has a place in the church; and if he will submit himself to God, he can fill that place better than any other one, and in his place he is to be esteemed just as highly and as being just as necessary as some one who may occupy a higher position. Suppose we were all presidents of the General Conference. Where would the different conferences be? Suppose all were fit for nothing else than to be presidents of local conferences. Where would the General Conference be? Every member of this body, of the church, no matter how small he be, has a place to fill, no matter how humble he may be; and if he will fill that place as God wishes him to fill it, he will succeed.

Now another thought. Jesus Christ is actually and really the head of the church, not as a kind of theory, but Jesus Christ literally, really, actually, is the head of the church, and no human being is ever to take that place. And he is the head of every man,

no matter what position that man occupies. We are all brethren, and no matter what official station one may be chosen to fill, Jesus Christ is as much his head as Jesus Christ is the head of the layman; and no man in the church ever reaches that point under God where it is not just as true of him as of every other one, that Jesus Christ is his head. Then Christ is really the head of the church, presiding over his own church himself, directing his own body in the movements of every member in his own body, simply doing that through instruments.

But what gets us into trouble in the church relation? Of course the root of it all is that Christ is not in us the hope of glory, and that Christ is not in us the head of the individual. But just as soon as one begins to think that he is the head of himself, then he concludes that the president of the conference is the head of the conference, and that what he says and does, he says and does of himself; and then he does not propose to be bossed by the president of the conference or General Conference. But just so long as Christ remains our head individually, we never will see in the president of the State conference somebody trying to boss people, and we never will see in the President of the General Conference somebody trying to run things. And we never will see a clique; we never will see a ring; we never will see anything of that kind to disturb us. We will see Jesus Christ as the head of every individual, because he is our head, and we suppose him to be the head of every other brother.

But is n't it true that they do boss sometimes? If they do, the safest position for me to take is that Christ is my head, and I believe he is the head of every other brother; and if it looks contrary to that to me, I will leave it with Christ and the brother to settle, and I will not step in to fix it up. Then there will be no trouble; and I believe that every child of God who submits himself to the organization of Christ's church, because it is Christ's church, and who believes that Christ is the head of the individual and the head of the church, even though there are trials to bear, and in the providence of God he is

brought into a tight place, may be assured that God will overrule it to his individual advancement, and to the good of his own work.

When Christ is thus regarded,—as really the head of the church,—then even those who would boss can do nothing against the truth, but for the truth. Shall we advocate the doctrine that we will submit ourselves to the enemies of Christ, and if they want to take us and put us in prison, all right, we will submit? and yet shall we decline to take the position that we will submit to the friends of Christ, and that we will believe that Jesus Christ himself is the real head of the church, and that he is able to direct his own church? This principle is the cure for all our conference difficulties, for all our church difficulties, for every difficulty, because Christ is the cure for all our troubles; and when he is the head, he is the cure.

One more thought. If one member suffers, all the members suffer with it. Suppose this hand is hurt, and the other hand does not feel it any. What is the conclusion? Which is to be pitied the more,—the one that receives a slight injury, or the other one that does not know it?—The one that is paralyzed or dead is the one to be pitied more than the one that received the injury. But if one member receives an injury, and some other member does not feel it, the member who does not feel it, whose sympathy is not touched by that at all, really says: "I am dead; I am paralyzed; I am disconnected from the body; I have nothing in common with the body." Then the member who says he does not suffer is much more to be pitied than the member who is injured, because the member that is suffering will soon recover; but the member that is dead, is in a pretty bad case. So let me say: If you do not suffer any when the other member suffers, be alarmed; get connected with the body; and then when one member suffers, every member will suffer.

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#### CANVASSERS' SCHOOLS AND INSTITUTES.

G. A. WHEELER.

It is just five years since the first school was held in the interest of the canvassing work. That school was a success. In 1892, seven schools of this kind were held; in 1893, twelve States held canvassing schools; in 1894, there were fourteen schools; and this year there are sixteen or more conferences that have arranged for schools, and they are now in operation, or will commence immediately after the close of the General Conference. Of the many

points that might be made showing the importance of these schools, I will notice two or three. If it is necessary for the minister who has been long in the work to attend schools for instruction and training, to fit him to preach the truth, how about the canvasser who comes directly from the farm or shop? Does he need any instruction?

If the canvasser is to make a financial success,—and if he does not, he cannot remain in the field,—he must put in full hours, and about ten of them each day. Instead of speaking one hour each day to a congregation of people who sit still and take it all in silence, he must speak about five hours a day to from fifteen to fifty different persons, at from ten to twenty different times. All of these people have a right to talk back, and they use that right, too.

The canvasser should be as conversant with his Bible as is the minister, and in addition to this he must know what his book contains, and know how to apply it; for our books have the Bible for their foundation, and are calculated to lead the minds of the people to the Bible.

What I have said in comparing the work of the minister and the canvasser, has been to magnify the canvassing work, and make it honorable.

The Lord has plainly spoken, and has given us plain directions, in regard to the work of the canvasser, and what kind of person he should be. Shall we continue to send men into the field as canvassers without first knowing what their qualifications are, and continue to have the work lowered by misconduct and senseless failures, as have been done in the past in many instances? Or shall we have schools and institutes for the education of persons who desire to enter this line of work, and thus have an opportunity of knowing something of the make-up of every person to be sent into the field?

But I hear somebody say that the canvassing work has not proven as great a success during the past two years as it did before that time, and if schools are such a good thing, why do we not see the work on the increase?

If success is to be measured entirely by the financial side of the question, we will have to admit that the work is not all the success that it might be. But we are not ready to take that position, neither are we ready to take the position that a large number of canvassers necessarily makes the work a success. Possibly the present thinning out is another case of Gideon's army, more than two thirds of which returned home at the first test.

By the simplest means, character is often tested. Those who in time of peril were intent upon supplying their own wants, were not the men to be trusted in an emergency. The Lord has

no place in his work for the indolent and self-indulgent. The men of his choice were the few who would not permit their own wants to delay them in the discharge of duty. The three hundred chosen men not only possessed courage and self-control, but they were men of faith. God could direct them, and through them he could work deliverance for Israel. Success does not depend upon numbers. God can deliver by few as well as by many. He is honored not so much by the great numbers as by the character of those who serve him.—“*Patriarchs and Prophets*,” p. 550.

We do not claim that schools have any special influence on droughts, strikes, bank failures, etc. All can readily see that these things have had an effect on our work, but who is able to say what the condition of the work would now be if no schools had been held? One thing we have noticed is that when canvassers are wanted for an untried field, they are selected from among those who have had the proper education, experience, and training.

Taking it for granted for a moment that experience is all that is necessary to fit one to become a successful canvasser, who will say that we should now spend the time in getting it? If experience is worth anything, let us use the experience already gained by imparting it to others. The only consistent thing for us to do is to employ the best means at hand to educate workers to take the place of those who are taken to fill other positions.

The length of time given to the schools that have been held, has varied, to meet existing circumstances and conditions, from two to ten weeks. A two weeks' school is better than none, but the best results have come from schools of from eight to ten weeks' duration. The same preparation will have to be made for a two weeks' school as for one for eight or ten weeks; so the comparative cost of a short school will be much greater than of one for a longer period.

The studies to be taken up must also be determined by circumstances, and especially by the class of students in attendance; but whether the length of the school is to be six or twelve weeks, there are some studies that should not be left out.

As an educating power, the Bible is without a rival. In the work of God, the mind finds subject for deepest thought, the loftiest aspiration. The Bible is the most instructive history that men possess. There is no position in life, no phase of human experience, for which the teaching of the Bible is not an essential preparation. Studied and obeyed, the word of God would give the world men of stronger and more active intellect than will the closest application to all the subjects that human philosophy embraces. It would give men of strength and solidity of character, of keen perception and sound judgment,—men who would be an honor to God, and a blessing to the world.—“*Patriarchs and Prophets*.”

Then if a person should ask me what book he should study in order to become a successful can-

vasser, I must answer, First, the Bible. If he should ask which is the best history to study, I must say, The Bible. If he desires to know the best book to study to train the mind to enable it to grasp a thought and to center itself upon a subject, I will still have to answer, The Bible. Then let the word of God be the first and principal study.

Then comes the study of the subscription books, and they are to be studied in connection with the Bible. Since a sound mind depends very much upon a sound body, and as physiology teaches the science of so caring for the body that we may have good health, I would therefore like to see this study have a place in the school. Of course we must have exercises in reading and writing, and the proper use of the English language, also frequent lessons on the science of canvassing.

It should be remembered that these schools are not intended or expected to detract in any way from our colleges; therefore care should be taken that persons who can and should attend one of our colleges, are not influenced to attend a State school.

The State school has a mission which the college cannot fill, by reaching and educating those persons who are not able to go to college.

#### REPORT OF VISITING COMMITTEE.

MRS. E. H. WHITNEY.

(Read before the Medical Missionary and Benevolent Association.)

THERE has come to be a feeling among those interested in social questions that institution life for children is not the best means of development; that as trees growing in a crowded forest lack the strength of fibre and symmetry of development which the tree standing alone acquires, so children brought up in an institution lack the qualities essential to good citizenship.

It is true that in massing children together there is not the opportunity for individual development and cultivation that the smaller grouping of the family affords, and it is just this feature of institution life that we have tried to overcome in the division of our children into families. Our plan is to combine the conditions of a well-ordered home life with its opportunities for physical, moral, mental, and religious development, with the advantages of an industrial school, so that the children may, if time lasts, be prepared to fill useful places in the busy world, and that they may carry with them some of the sweet home memories and influences that make our own childhood and youth pleasant to recall.

The world is full of half-formed men and women,

and they have not for the most part come from institutions either,—men and women who never learned to do one thing really and thoroughly well. It is this class of what we might call crippled characters—for they are really crippled in the race of life—that swell the tide of misery and want, to say nothing of sin, and give rise to the many social questions that perplex thinking people in these days.

We are trying to work along a different line. We want our children to know how to think and act for themselves, and to know how to do not one thing, but several things well. I suppose there are those who think that some of the ideas we are trying to work out are new-fangled notions; but do you know where they come from? The Spirit of God has been giving us these principles with regard to child culture right along for the last thirty years. There is not an idea, I am very sure, that we are trying to work out in the Home, but is based on the instruction given in God's word and in the Testimonies of his Spirit to this people for this time. The principles are given us, and it is for us to work out the details. I do not think we have anything in the Home that it would not be an advantage to have in any family.

In the school-rooms, from the kindergarten up through the grades, the children are taught to think and reason for themselves. Their teachers recognize the truth that education is a developing of what already exists in the child's mind, not a crowding of material into it.

In industrial lines you have seen something of what we are trying to do. Our children are taught how to do all kinds of domestic work, and we do not teach them in a haphazard way. Much of the instruction is given in classes, and before we begin to give the instruction, we seek out the best methods of doing the work, then the best way of imparting the instruction; and we mean the children shall know why one way is better than another, or why one way is better under a different set of circumstances.

Each family has its share of the general work to do and the care of its own apartments. Here is the outline of a day's work for one of the families of older boys: This family is up by 5:30, puts the beds airing, goes to the bath-room, and gets the spray or shower bath that has kept them remarkably free from colds all winter. Then they do their chamber work, and prepare for prayers and breakfast. After this they have certain halls and rooms to put in order, with whatever cleaning they need. Then comes school, and afterward dinner. After dinner there is time for an out-of-door play spell.

Then the boys gather in the family sitting-room these long winter evenings, and help the mother with the mending for awhile. Part of the evening is spent with books or writing, the mother guiding their reading or study. Then comes evening worship in their own little circle, and bed time. On certain days the program is varied by the laundry classes, in which the children wash and iron a certain portion of their clothing, learning how to do it nicely. On other days there are sewing classes. During the summer they did a good deal of garden work.

Even the younger ones have their tasks,—washing dishes, cleaning their playroom, etc., besides the work in their own rooms, lessons in sewing, etc., and in the summer months during vacation the out-of-door work.

It has been an interesting study to the committee to watch the development of character under the training process. To be sure, the Testimonies have had much to say on the value of such training in the formation of character, but it is interesting to watch its actual growth. Not that manual training supplies the place of moral and religious training, but it is a most efficient auxiliary. The mothers in the Home make a thorough and systematic study of character-building and the moral development of children, and there is not one of them who does not appreciate the value of work in developing the moral nature.

I cannot dwell upon it here, but it is a most interesting study to see how thoroughness and exactness in work will help a child toward truthfulness and honesty of character; how patience and perseverance and carefulness are developed; how a careless, irresponsible child will become care-taking and reliable. Of course the mother or instructor needs to keep the moral side of the question in mind, and impress it upon the child either directly or indirectly, as circumstances may indicate, teaching the child to do his work, not as unto men, but as unto the Lord.

You may ask, Do we really see satisfactory evidence of progress? The Scripture says that the earth brings forth the increase, "first the blade, then the ear, after that the full corn in the ear." Human character develops in much the same way. We are doing the seed-sowing, and if we see the green blades springing up, and now and then an ear of grain forming, we are more than satisfied. The development of the full corn in the ear may not be ours to witness, but if we see the springing grain even we take courage, and trust God for the harvest.

There are encouraging evidences of our work, however, in many instances. I remember one child

whose careless, irresponsible ways were most disheartening. Without being positively bad, it seemed as if he were bound to make a failure of everything. To-day there is not a more manly, careful boy in the family. In his bright face and upright carriage, in his ability to bear responsibility, one can see that a new life has opened before him.

I recall several cases where a neglected childhood and hereditary traits have struggled hard for the mastery, and only loving patience and careful study, wrought out through days of anxiety and sleepless nights, have availed, through God's grace, to turn the child toward better ways, and wake in his heart, I believe in every instance, a longing for something better.

We have seen the dull, stupid ones brighten and develop undreamed-of ability in certain directions, and the watchful caretakers, seizing upon the one available point, have patiently worked through that the further development of character.

The work of child culture is emphatically a work of faith. Bishop Whately once said that if a man wants to see the results of his work in this life, let him plant annuals, and not forest trees. We are planting the forest trees. Eternity alone will show the results.

In all this work of character study, of planning for the individual child and for the general welfare of the Home, the Visiting Committee and the Home workers have been in very close touch. Meetings have been held from the very start of the enterprise in which the Committee and the mothers and teachers have met for prayer and study and mutual counsel.

The Committee includes Mrs. O. A. Olsen, whose unwavering sympathy and ready help have been invaluable from the very infancy of the work; Mrs. E. E. Kellogg, to whose wise and careful planning and generous co-operation in all the work of the Home the institution largely owes its success; Dr. Kate Lindsay, who has found time amid her many professional responsibilities to attend personally to the medical and sanitary needs of the Home; and Mrs. Morse and Mrs. Hall, busy matrons of the Sanitarium, whose long experience in a large institution has fitted them to render most efficient service to the Home. I am supposed to be speaking only for the Committee, but I should hardly do justice to the Board of Managers if I did not at least allude to the personal interest which the resident members have taken in the Home, evidenced not only by their ready responses to the suggestions of the Committee, but by their presence at the Home from time to time, and their personal efforts in its behalf.

While speaking of indebtedness, I should mention the interest the sisters of the Battle Creek church have shown in helping with the sewing and mending of the Home, which has been highly appreciated. We have also to express our gratitude to Dr. Harvey of the city for dental work gratuitously done for the children during the past year, and to nearly all the dry goods merchants and shoe dealers of the city for favors shown the Home.

We gladly take this opportunity to speak also of the many tokens of interest received from friends of the Home all over the country and in other lands, expressed in donations to the maintenance fund, in money, food, and clothing. All these things have been a source of great encouragement to those at the heart of the work.

In the management of the Home, both managers and Committee have endeavored to plan for the strictest economy. In food and clothing, care and instruction, I think our statistics would compare favorably with those of like institutions. We have closed up a portion of the building for the winter, and have concentrated our family as much as possible, to save the expense of heating the whole building. The building itself, it will be remembered, was a donation to us, and though it is probably a finer one than we should have built ourselves, as to the furnishings, they are exceedingly simple and plain.

More and more, as our family has increased and different dispositions have been met with in our charges, have we realized that true missionary mothers do not come by accident nor merely by good-will; that it needs not alone the mother instinct, but the mother insight,—the deep abiding love and patience that are divine, because God gives them the culture of mind and heart, and a consecration to the work that holds one to pray, to study, to hope, and to persevere through all things, looking not at the things that are seen, but with the eye of faith to the things that are as yet unseen.

It was with a deep sense of our need of such mothers, not only at the Home, but elsewhere in the work, that the Mothers' Course was planned and put into operation. The course covers a year, and includes studies in character-building such as training of the will, and of the appetite, obedience, truthfulness, reverence, self-control, and how to cultivate them; right and wrong punishments, etc., children's diseases, care of infants, simple treatments, etc., kindergarten, kitchengarden, Sloyd, sewing, and knitting, with Bible study throughout the course. The course is especially desirable for those preparing for missionary work among mothers and children in

foreign or city work, or in connection with Christian Help work.

It is gratifying to see the interest which members of the class take in the work. It opens before them and before us all such a wide field of study and research that we are daily impressed with the vastness of the mother's work and the wide extent of its influence; and we are thoroughly convinced that there is no mission field more important, more needy, or more promising than that which opens before missionary mothers wherever they may find themselves. Some one has said: "Save an adult, and you save a unit; save a child, and you save the multiplication table." Mission boards have long recognized the value of education in missionary work, and the kindergarten is to become an important factor in some missions; but I do not know of any such course of study anywhere as is laid out in our Missionary Mothers' Course. I know of no plan of study so well calculated to bring a missionary worker into close and intelligent sympathy with child life, or that will through this very knowledge of the springs of action in human lives help so much in work for adults.

A word in reference to the Home for the Aged, to which the Visiting Committee bears the same relation as to the Haskell Home. We make briefer mention of it, not because it is of less consequence, but because the family is smaller; and because it is not an educational institution, like the Haskell Home, there is not so great a variety of questions involved in its management. Our desire is to make it a pleasant home for those who enter, and to give them every needed care and attention. As a rule, the inmates of the Home have seemed to appreciate it and each other's society. This was especially true when the family was small enough to be accommodated in the one cottage. I think I never saw a pleasanter or more appreciative family. Many of the inmates have expressed most warmly their appreciation of the privileges of such a resting-place for their last days, and at the family altar, morning and evening, I have heard their Home mentioned with words of thanksgiving.

There has been from the first a kindly spirit of helpfulness manifested among the members of the family. They have been very willing to assist in such light work as they were able to do, and some who have been unable to leave their rooms, even, have asked for mending or knitting for the children of the Haskell Home.

Four of the members of the family have fallen asleep since the organization of the Home. Brother Daniel Thompson was the first occupant of the

Home endowed bed, though he was never a member of the family at the Cottage, being so feeble as to require the constant attention of a nurse throughout his long and distressing illness. Those who have known of Brother Thompson's humble, faithful work as a city and ship missionary, of his diligence and self-sacrifice, will rejoice as we did, that in his last days of sore need a place was open to him where he could have everything done that skill and care could do to mitigate his sufferings. There was something very touching in the simplicity of faith and gratitude with which he received all that was done for him. Sister Marietta Warren was the next to leave us. She, too, needed constant care for weeks before her death. She highly appreciated the care she received, which could not possibly have been given her had she not come to us.

More recently Grandma Reynolds, as she was lovingly called by the other members of the Home, fell asleep, and this expression almost literally describes the closing of her life; for she had passed the four-score years by ten more, and she laid off life's cares like a little child going to rest in its cradle. She was always cheerful and grateful, and was greatly missed from the family circle. Within a few weeks Dr. Abbott has been laid to rest, after an illness extending over a year and a half.

We have found our proximity to the Sanitarium a great help in many ways. We have thus been able to secure medical care and nursing, which we could not otherwise have had, or had only at a much greater expense. We have received help in many emergencies, have had the opportunity to purchase food and other material at the rates at which the Sanitarium buys for itself, and have had the occasional use of teams in an emergency, and at all times the helpful counsel of those of long experience connected with this institution. Our classes have also had the benefits of certain lines of instruction given at the Sanitarium. Other advantages are found in the fact that the Sanitarium has furnished work for the inmates of the Widows' Home. The inmates of all the Homes have enjoyed the benefit of the medical advice and treatments at the Hospital, and have used the Home endowed bed when necessary. The religious privileges of the Sanitarium are open to them all. Services are held regularly in all the Homes by a deputation from the Sanitarium Missionary Committee.

We find many things to encourage us as we look back on the last few years. We can see growth in many ways, and if we see also some failures and mistakes, we realize that none can feel them so keenly as those who made them. We can at least

learn lessons from such things. This we *can* say, that the work has been a subject of constant and earnest prayer, and of days and nights of anxious study to the Committee. We feel that the work is God's, and that those who have been committed to our trust are his helpless servants and little ones, and we feel most deeply the need of divine counsel and help in our work. We appeal to you, our brothers and sisters, who have shown yourselves in so many ways the friends of the Home, to carry the work and workers still on your hearts and in your prayers, that it may be your work also; for there is a blessed ministry in prayer as well as in labor.

### THE THIRD ANGEL'S MESSAGE.—No. 21.

ELDER A. T. JONES.

We are still studying what we have in Christ. We must forget that the Lord has raised us up and set us in Christ at his own right in the heavenly existence. And thank the Lord that that is where we abide, in his glorious kingdom. We are still studying what we have in him where he is, and what the privileges and the riches are that belong to us in him.

We will begin this lesson this evening with Eph. 2: 11, 12, 19:—

Wherefore remember, that ye being in time past Gentiles in the flesh, who are called, uncircumcision by that which is called the circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world.

Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God.

Well, I am glad of that. Our place is altogether changed; our condition is changed. And all this is accomplished in Christ; this change is wrought in us in him; for "he is our peace."

But now, in Christ Jesus, ye who sometime were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one [God and us, one], and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, . . . for to make in himself of twain one new man, so making peace. . . . For through him we both [those that are far off and those that are nigh] have access by one Spirit unto the Father. Now therefore [for this reason, because we have access unto the Father in him—for this reason] we are no more strangers and foreigners, but fellow citizens with the saints.

The German gives another turn to the words in the nineteenth verse, thus: "So are ye now no more guests and strangers, but citizens." The force of that will be seen more clearly when I mention that

in Leviticus where our Bible reads "strangers and sojourners with thee," the German gives it, "The guest and the stranger that is with thee." So in Christ we are no more strangers and foreigners; we are not even guests; we are closer than that.

Eph. 2: 19 again:—

Ye are no more guests and strangers but fellow-citizens, and of the household of God.

A guest is not one of the household; he is one who is welcome, but he merely comes and goes. But the one who belongs to the household comes and stays. The German word where our word "household" is used, will help us to see the real relationship signified. The word is *Hausgenossen*, and is a derivation of *essen*, which means "to eat." *Hausgenossen* is one that eats in the house, and lives there. He is at home; and when he comes in, he does not come in as a guest; he comes in because he belongs there.

That text shows the contrast thus far between what we were and what we are; but there are other texts that bring us still nearer than that. Turn to the fourth chapter of Galatians, beginning with the first verse, and get the full contrast:—

Now I say, That the heir [one who is in prospect of the inheritance], as long as he is a child, differeth nothing from a servant, though he be lord of all; but is under tutors and governors until the time appointed of the father. Even so we, when we were children, were in bondage under the elements of the world: but when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying Abba, Father. Wherefore thou art no more a servant.

We are not in the house as a servant,—no more a servant. We are servants of the Lord, that is true; and our service is due to the Lord; but what we are studying now is our relationship to the Lord, and the place he gives us in the family.

This shows that the Lord gives us a closer relationship to himself than that of a servant in the household. We are not in that heavenly family as servants, but as children.

"Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ." The view given us here is of the child, who may be the only child; all the property of the parents will fall to him in the regular course of heirship; but he is a child yet, and he is under tutors and governors, and is trained and guided in the way that the father wishes until he becomes of such an age that the father will call him into closer relationship to himself in the family affairs, and in the business and all the affairs of the estate. While the

boy is a child, he does not know anything about the business affairs of the estate. He has something else to learn before he is taken into that closer relationship, even to his father; but when he has received the training that his father intended him to have, and has reached the proper age, then the father takes him into a closer relationship with himself. He will tell him all about his business affairs. He may give him a partnership in the business, and let him have the oversight of it equally with himself.

Now turn to John 15:13-15. It is Christ who is speaking. "Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants." "The servant abideth not in the house forever: but the Son abideth ever." There is a good reason why Jesus does not call us servants any more. We are to abide in the house forever. We belong there; our home is there. "I call you not servants;" I call you sons, because the son abideth in the house forever. We were strangers and foreigners before; he brought us closer than even a guest, much less a stranger. And he brought us closer than even a servant who would think of living in the house as long as he lives. He brought us closer than the child who has not yet reached the state of manhood. He brings us beyond all that, into the estate of friends, and sons in possession, to be taken into the councils of him who is head and owner of all the property.

Read the rest of this verse: "Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends." He does not call us servants, because the servant does not know what his lord does. He calls us friends, because he is not going to keep anything back from us. Jesus says: "I call you not servants; for the servant does not know what his lord is doing. I take you closer than that; I call you friends. Why?—" "I have called you friends; for all things that I have heard of my Father I have made known unto you."

You see, then, that he proposes to take us right into his home councils. He has no secrets to keep back from us. He does not propose to keep anything back. This is not to say that he is going to tell it all in a day. He cannot do that, because we are not large enough to grasp it all, if he were to try; but the fact is, he says to us, All things I have heard of my Father I make known to you. You are welcome to a knowledge of it. But he gives us time so that we can get his truth. How much time does he give us?—Eternal life,—eternity. So we say, "Lord, go ahead; take your time. Tell it; tell us your own will; we will wait to learn."

Now look at Ephesians again. There is a word, which, taken with the German, illustrates this yet more fully. Eph. 1:3-7:—

Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ [The German reads: "Heavenly possessions,"—heavenly goods.]: According as he hath chosen us in him before the foundation of the world, that we should be holy without blame before him in love: having predestinated us into the adoption of children [we are coming to the same point we had a moment ago] by Jesus Christ to himself, according to the good pleasure of his will, to the praise of his glory of his grace, wherein he hath made us accepted in the beloved: in whom we have redemption through his blood: the forgiveness of sins, according to the riches of his grace; wherein he hath abounded toward us in all wisdom and prudence; having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself.

"Made known unto us the mystery of his will;" the German word for "mystery" here is *geheimnis*. *Geheimnis*, in German, is, of course, the same as our word here "mystery." It is secret. But we want to go back to the root of that word, and then we will see the secret that we are after here. Now it is true that *geheimnis* is a secret thing, or something that is mysterious, concealed, or covered. Now secretly, in the German, is *heimlich*. Joseph of Arimathæa, was a disciple of the Lord, but *heimlich*,—for fear of the Jews; that is, secretly, for fear of the Jews. But what does that *heimlich* signify? *Heim* is home. *Geheimnis* is the private home affairs; or, more literally, home secrets. In every family there are what are known as family secrets. They belong of right only to the family. A stranger cannot come into these. A guest may come and go, but he has no right ever to become acquainted with any of these family secrets. They are not made known to him. Now that word "secrecy,"—the sacred secrecy of the family affairs, between husband and wife and children,—those things that pertain particularly to the family, to the home interests, and the secret counsels of the family,—that is the idea of the German word for "secret," or "mystery." So now Jesus has taken us into his home, and makes known to us the *geheimnis* of his will,—the home secrets of the heavenly family. The Lord takes us into such intimate relationship to himself that the secret things of the family,—even the very home family secrets,—are not kept from us. He says so.

There is another verse that we can read. Now note: there are affairs of this divine family, there are secrets of this family, that date from away back yonder, long before the time when we ever entered the family. We were strangers to the family. We had no connection with the family at all. But the



Lord called, and we came; and now he has adopted us into the family, and brings us into that close relationship to himself in which he proposes to make known to us all the family secrets. In order to do that, as we found awhile ago, we need a long time in which to be there; and he needs a long time to do it, any way, because our capacity is so small. in comparison with the great wealth of this, that it will take a great while for him to do it.

More than that: we need one to tell us this who is thoroughly acquainted with all the family affairs from the beginning. Is there any one in the family that is acquainted with all the family affairs from the beginning, and who will undertake to show us around, and tell to us what we are to know? Turn to Proverbs 8, beginning with verse 22:—

The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth; while as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he had prepared the heavens, I was there: when he set a compass upon the face of the depth: when he established the clouds above: when he strengthened the fountains of the deep: when he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth: then I was by him, as one brought up with him.

Now he is the one who has said to you and me. I call you not servants, but friends; for the servant does not know what the Lord doeth; but all things that the Father has made known to me, I make known to you. And he is there as one brought up with him; from the days of eternity he was there. Now he says, I call you friends, because all that the Father hath told me, I tell you. He not only gives us time in which to have him tell it, and he not only takes the time in which to tell it; but he is one who is qualified to tell it, because he has been there from the beginning. He knows all these affairs, and he says that nothing does he propose to keep back from you. Well, brethren; that shows that he has a great deal of confidence in us. I will read a word that came in the last mail from Australia, and you will recognize the voice:—

Not only is man forgiven through the atoning sacrifice, but through faith he is accepted through the Beloved. Returning to his loyalty to God, whose law he has transgressed, he is not merely tolerated, but he is honored as a son of God, a member of the heavenly family. He is an heir of God, and a joint heir with Jesus Christ.

But it is so natural to think of ourselves that he does only tolerate us when we believe in Jesus; to think that by forcing himself to do so he can bear

our ways a little longer, if by any means we can make ourselves good enough so that he can like us well enough to have confidence in us. I say, It is so natural to put ourselves in that position. And Satan is so ready to talk to us like that, and to get us to put ourselves in that position.

But the Lord does not want us to stand hesitating and doubting as to our standing before him. No, sir. He says: 'When you have believed in me, when you have accepted me, you are accepted in me; and I do not propose to tolerate you merely to try to get along with you. I propose to put confidence in you as in a friend, and take you into the councils of my will, and give you a part in all the affairs of the inheritance. There is nothing that I propose to keep back from you. That is confidence.

I have heard people say that they were thankful for the confidence they had in the Lord. I have no objection to that; but I do not think it is a very great accomplishment, or a thing worthy of any very great commendation, that I should have confidence in such a being as the Lord, considering who I am and who he is. I do not think it a very great draft upon me to have confidence in the Lord. But it is an astonishment that he should have confidence in me. That is where the wonder comes. Seeing who he is and what I was, then that he should take me up and tell me in plain words what he proposes to do with me, and how close he takes me to himself, and what confidence he puts in me,—that is wonderful. Looking at it in any way whatever, I say, it is an astonishing thing to me all the time, and something that draws upon my thanksgiving, that God has confidence in me. That he should have any confidence at all in us, that is a great thing; but the truth is that there is no limit to his confidence in us.

From the texts that we have read you can see that there is no limit to his confidence in us. Is there any limit to a man's confidence in a friend whom he takes into his household, makes one of the family, and takes right into his own family and home secrets? You know that it is the very last point that a human being can reach in confidence and friendship among human beings, that the family secrets should be laid open to him, and he should be welcomed to them. When a man takes another into his own home affairs and his own family secrets, that demonstrates that that man has no limit at all to his confidence in the other man. Yet that is precisely the way the Lord treats the believer in Jesus.

That other man may betray the sacred confidences that this man has placed in him, but that does not alter the fact that this confidence was put upon him. So we may fail in our appreciation of the confidence

which God has put in us, and men may indeed betray the sacred trust; but the point is, that God does not ask whether we are going to do that or not. He does not take us upon suspicion, nor does he merely tolerate us. He says: "Come unto me." You are accepted in the Beloved. I put confidence in you. Come, let us be friends. Come into the house, you belong here; sit down at the table, and eat there. You are henceforth one of the family, equally with those who have always been here. He is not going to treat you as a servant, but he will treat you as a king, and make known to you all there is to know.

Brethren, shall not that draw on our gratitude and friendliness to the Lord? Shall we not treat him more as he treats us? Shall we not let that confidence draw upon us, and cause us to yield to him, and prove ourselves worthy of that confidence? As a matter of fact, there is nothing which so draws upon a man's manliness, anyway, as to show confidence in him. Suspicion never helps him.

Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.

Now the sixteenth chapter and the twelfth verse: "I have yet many things to say unto you." To whom? Let us not put this away back there to those disciples. It is to you and me, here and now. Has he not raised us up from the dead? Has he not given us life with Jesus Christ? And "along with him" has he not raised us up, and seated us "along with him" at his own right hand in heaven? "I have yet many things to say unto you." Who has?—Jesus. "But ye cannot bear them now." Very good. Eternity will give me room to grow in knowledge and understanding, so that I can bear them. We need not be in a hurry.

"Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for [that is, because] he shall not speak of himself." That is, he shall not speak from himself. It is not that he shall not talk about himself; that is not the thought. It is true he will not talk about himself; but the thought here is that he will not speak as from himself. He does not set himself forth, and propose to tell something as from himself, just as he, when he came to the world, did not speak from himself. For he said, "The words that I speak unto you I speak not of myself." "The Father which sent me, he gave me a commandment what I should say, and what I should speak." John 12:49. And just as Jesus set not himself forth to tell something as from himself, but what he heard from the Father, that he spoke; so the

Holy Spirit speaks not from himself; but what the Spirit of God hears, that he speaks.

He shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come.

Very good. Here we are of the heavenly family. Jesus is the one who has been in the family from the beginning, and to him is given charge of us, and he is the one who is to tell us all these things. And it is written, you know, that "they follow the Lamb whithersoever he goeth." Good! He has something to tell us, he has something to show us; and he gives the Holy Spirit as his personal representative, bringing his personal presence to us, that by this means he can reveal these things to us; that by him he can speak to us what he has to tell.

He will show you things to come. He shall glorify me: for he shall receive of mine, and shall show it unto you."

What, then, is the office of the Holy Spirit?—To receive those things of the heavenly family, and show them to us. Now the next verse:—

All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall show it unto you.

Now why did Jesus say that the Holy Spirit shall take of mine, and show it unto you?—Because "all things that the Father hath are mine: therefore, said I, that he shall take of mine, and shall show it unto you." How many things are there that the Holy Spirit is to show to us?—All things. All things of whom?—All things that the Father hath. There is nothing to be kept back.

Now turn to 1 Cor. 2:9-12:—

As it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

We are heirs of God, and joint heirs with Jesus Christ; and God has appointed him "heir of all things." "All things," then, that the universe contains he has prepared for them that love him. All things that the Father hath, he has prepared for them that love him. That, of itself, should draw us to love him. But as eye has not seen, nor ear heard, nor have ever entered into the heart of man, these great things, how, then, can we know them? Ah! "God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God."

Why does he search the deep things of God?—To bring them forth to us. They are too deep for us; if the Lord should open them up to us, and say, Enter there, and find out all you can, we could not find them out. They are too deep; but he does not leave us thus; he proposes to reveal them to us;

therefore he puts all into the hands of Jesus, who has been brought up with him, and who is one of us, and Jesus Christ reveals them unto us by his Spirit.

For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God.

Now we have received, not the spirit of the world, but the Spirit which is of God.

What does he say?—We *have* received it. Let us thank him that we have received it. Why, I saw the other day a line from the Testimony of Jesus, that some are looking for the time to *come* when the Holy Spirit is to be poured out." It says that the time is "*now*," and that we are to ask and receive now.

The descent of the Holy Spirit upon the church is looked forward to as being in the future; but it is the privilege of the church to have it now. Seek for it, pray for it, believe for it.

He says, "Receive ye the Holy Ghost." "As my Father hath sent me, even so send I you." "Now we have received . . . the spirit which is of God." Have we not surrendered to him? Have we not given ourselves completely to him? Have we not opened our hearts to receive the mind of Jesus Christ, that we may know him that is true, and be in him that which is true, even in his Son Jesus Christ? and this is the true God, and eternal life. That being so, then "because ye are sons, God hath sent forth the Spirit of his Son into your hearts." He hath sent it forth; he says so. Therefore thank him that he has, and "receive ye the Holy Ghost." Receive him with thanksgiving, and let the Spirit use us, instead of waiting and longing to receive some wonderful outward demonstration that will give us such a feeling that we think, Now I have the Spirit of God; O, now I can do great things. It will never come to you in that way. If the Holy Spirit were to be poured out upon us to-night as it was on Pentecost, the man that had that idea of it would not receive any of it.

But I say, We must revolutionize our thoughts concerning this, and get them off from any outward demonstration that we can see with our eyes or that will give us a tangible feeling by which we shall know that we have the Spirit of God, and that *we* shall be able to do great things.

God has spoken the word; he has made the promise. He has raised us up, and seated us at his own right hand in Jesus Christ, and now he says, Everything is open to you; and the Spirit is there to show you everything and tell you everything that there is to know. What more can we ask then? What

more can we ask of him, to show his mind and his willingness that we shall have the Spirit of God now?

Heaven is waiting to bestow it, what is required to receive it?—Seek for it, pray for it, believe for it. When that is done there is nothing that keeps Him back; when that is done, then all that he asks us to do is to "receive the Holy Spirit." He tells us how to receive it; it is to seek for it, pray for it, believe for it. And he that believeth has received. If we ask according to his will, he hears us; and if we know he hears us, we know *we have* the petition that we desired of him.

The Spirit of God is leading us; the Lord has led us into his truth thus; he has raised us up unto heights by his truth that we have never known before. What has he raised us up there for? He has shown us what is essential. It is to give up the world, and everything but God only, to all eternity. Surrender all plans, all prospects, everything you ever had your mind upon; drop out self, and be bound to nothing but God. Then we are in Jesus Christ at the right hand of God, and all the universe to all eternity is open to us; and the Spirit of God is given to us, to teach us all these things, and to make known the mysteries of God to all who believe.

Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God.

Therefore let us all now take this text as our text of thanksgiving, our prayer, to which we shall say, Amen. Eph. 3:14-21.

For this cause I bow my knees unto the Father of our Lord Jesus Christ [What do you say?], of whom the whole family in heaven and earth is named. . . . That Christ may dwell in our hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height.

What is all this for?—So that we may know what that is which he has given us, that we may comprehend, and hold, and grasp, and enjoy forever all that he has so freely given us in Christ.

And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.

And let all the people, forever, say, Amen and Amen.

### SABBATH-SCHOOL COUNCIL — DONATIONS TO MISSIONS

The Sabbath-school Council held its eight meeting Monday at 2 P. M. Elder F. M. Wilcox led the discussion on the subject of Sabbath-school contributions — how they should be used. He said: The work of the Sabbath-school, as its name indicates, is to instruct. It is a school. And so everything connected with the Sabbath-school should be in the line of instruction: This is the grand purpose and the grand object of the Sabbath-school, and so the work of giving, as it was originated by our Lord and Saviour, is for the same purpose.

The work of giving in the Sabbath school should be educational in its character. It should lift the mind of the pupil away from himself, and center it upon something else, leading him to feel that there is something outside of his own wants, and that God has made it obligatory upon him to some extent to help to give the light of the gospel that he has received to those who sit in darkness. This is the chief purpose for which the special exercise of giving should be used.

Our foreign fields have offered an excellent object to which these donations should be given, and I believe that there is in our Sabbath-schools a breadth and depth of spirit and generosity, and a breadth of mind that we would not see there if it had not been for this means.

If this is a conclusion rightly drawn, as I believe it is, we can all readily see that when we come to use our donations for a selfish purpose, the effect is not to draw out; but rather to narrow down and dry up, the spirit of generosity that the other line calls forth. While a portion of the donations may be used for the purchase of lesson books and such supplies as that, a limitation should be made to what is termed "necessary supplies." "Necessary supplies" for the Sabbath-school do not include the buying of a carpet for the church, or taking five or ten or twenty dollars every quarter to pay the rent of the building in which the school is held,—that has been done by some of our schools,—nor does the purchase of necessary supplies for the Sabbath-school mean giving a hundred dollars for the building of a church in the conference.

There is one other point worthy of notice, and that is the method to be used in raising donations in the Sabbath-school. You know the methods that are resorted to sometimes, especially in Sunday-schools, and it is seen in some of our Sabbath-schools,—that of cultivating in the scholar a spirit of emulation in the matter of giving, a spirit of

desire to get ahead of some one else. I have in mind classes in Sabbath-school that gave the largest offering, and the names of the teachers would be announced, or the names of the scholars in the class. That is in the same line as rewards of merit, cards, etc. These all cultivate in the scholar a spirit of envy and strife. A motive like that should not be appealed to in any of our schools. It should be a motive of disinterested benevolence. In appealing for donations, we should be careful as to the spirit we incite in the scholar.

There are different ways in which the spirit of true benevolence may be awakened in the scholar. Our foreign fields present most worthy objects for their consideration. Take the Zambesian mission field that we have this quarter. What more glorious enterprise could be placed before them to call out their feelings of generosity than such a field as that? The natives there are in heathen darkness. A few facts gathered about the field can be presented before the Sabbath-school, and it does not need to take much time. The superintendent can give a brief review of the field one Sabbath, and then perhaps the next Sabbath the teachers can take it up in their classes; and in that way a spirit of disinterested benevolence can be cultivated.

A map exercise will prove very helpful. If we would take a map, and show to our schools the great work that has been done and what remains to be done, it would inspire in them a sense of gratitude and benevolence, and they would want to bring down the expenses of the school to the smallest compass possible, in order that they might give to help the great world lying in darkness. When I read and when I hear how some of our Sabbath-schools in foreign fields are carried on, and then notice the conveniences that we have here in this country, I am led to ask if we guard our wants as we should, with reference to those things. In some of the countries of the old world, their rooms are so small that the Sabbath-school has to meet first, and carry on its work, and then the children all go home, and the parents stay and carry on their meeting. Here in America we have not been subjected to such inconveniences.

The Sabbath school contributions are playing an important part in our work, and the General Conference Committee and the Foreign Mission Board look with gratitude to the noble work that our schools are doing in this line, and they count on our Sabbath-school contributions. When we think that over \$131,000 have been given for this purpose, it should be a cause of gratitude to God. When we see the different fields that have been helped by the Sabbath-school contributions, there is cause for rejoicing.

ing. The work of God is going forward, and we want a part therein, giving ourselves unreservedly to his service. May we all appreciate what the Lord has done for us in the past, and double our diligence, that we may further the work in the future to the glory of his name.

#### SEVENTH-DAY ADVENTIST EDUCATIONAL SOCIETY.

THE second meeting of the eighteenth annual session of the Educational Society convened in the Tabernacle, Wednesday, February 27, at 3 P. M.

After devotional exercises, the number of stockholders present was ascertained, and the report of the previous meeting read by the Educational Secretary, and remained without change.

Prof. G. W. Caviness, the secretary of the Committee on Resolutions, gave the report of that Committee, as follows:—

We recognize the hand of the Lord in his leadings and providences in the educational work, and express our gratitude to him for the same. And it is our earnest desire that the work done in Battle Creek College shall be of the highest standard, that upon which the blessing of our Heavenly Father shall continually rest. And we submit the following recommendation:—

*First*, That a systematic effort be made in the district during the summer vacation, to interest our young people in education, and secure their attendance at the College.

*Second*, That steps be taken to provide manual labor for the students, so that worthy young men and women may have opportunity to pay a part of their expenses while attending school, and at the same time, strengthen the patronage of our Homes.

*Third*, That the conferences in the district make earnest efforts to raise the amount apportioned for the Annex to Battle Creek College.

*Fourth*, That the buildings be lighted by electricity, and that better provision be made for the Sloyd department.

J. N. LOUGHBOROUGH,

G. W. CAVINESS,

FREDERICK GRIGGS.

*Committee.*

A motion to consider and adopt was made and seconded, and the resolutions were taken up.

Upon the first resolution, Prof. Caviness urged the fact that at least one in ten of our people should be in school.

Prof. Griggs spoke upon the same resolution, and expressed regret that the school work is so little known by many of our people, and felt that this resolution should be carried out by the laborers in the field. This resolution was adopted.

Resolution 2 was spoken to by Prof. Caviness, and adopted without dissent.

Resolution 3 was carried without discussion.

Prof. Caviness pointed out the danger to which

the buildings were exposed by having so many kerosene lamps in use. Prof. Prescott spoke from personal experience of the danger mentioned, and yet stated that although the buildings had from various causes taken fire, on no occasion had kerosene oil been the cause. The Board had frequently had the matter under advisement, but hesitated to incur the additional indebtedness. A. R. Henry being called for, stated that Union College had lately been supplied with an electric system. Their fire protection was not nearly as good as that of Battle Creek College, and the means to do the work had been largely supplied by special donation. He thought by arranging with the Sanitarium for power, the plant could be put in for \$2000.

W. W. Prescott moved that the resolution be so amended as to read:—

*Resolved*, That we recommend that the College buildings be lighted by electricity as soon as donations for that special purpose can be secured.

The amendment was accepted.

The resolutions were then adopted.

The report of the Committee on Nominations being called for, the following was submitted by the chairman, C. H. Jones:—

*For Board of Directors*—U. Smith, A. R. Henry, G. C. Tenney, J. H. Kellogg, J. H. Morrison, W. C. Sisley, F. D. Starr.

S. H. Lane moved and O. A. Johnson seconded that the Secretary be instructed to cast the ballots for the persons named by the Committee. Carried by unanimous vote, and the nominees were declared elected.

The meeting adjourned without day.

#### GENERAL CONFERENCE PROCEEDINGS.

THE twelfth meeting of the General Conference convened at 10 A. M., Feb. 27. Hymn 501 was announced and sung, and W. S. Hyatt offered prayer.

The minutes of the former meeting were read by the Corresponding Secretary, L. T. Nicola.

Reports of Committees being in order, the Committee on Finance, through its Chairman, J. H. Morrison, submitted a partial report, as follows:—

1. *Whereas*, There is great financial depression throughout this and other countries, a great scarcity of money, and a general reduction of prices, both in labor and material, and in nearly everything in the market; therefore,—

*Resolved*, That we recommend that officers and managers of our different conferences, schools, and various institutions, ought to consider carefully all these conditions in settling with their workers.

2. *Whereas*, God's plan for supporting those who devote their time especially to the teaching of his word is to pay them out of the tithes; therefore,—

*Resolved*, That we recommend that conferences patronizing schools where Bible instructors are employed, be asked to consider favorably the propriety of contributing to the support of such instructors.

3. *Whereas*, It seems necessary, in carrying forward the work of the Third Angel's Message, to establish health institutions and medical missions, as has been done at College View, Neb.; Boulder, Colo.; Mexico, and other places; therefore,—

*Resolved*, That the furnishing of aid in the establishment of such institutions be left to the General Conference, who should be managers and financial controllers of such enterprises; and we would make mention of Mexico and Colorado as fields worthy of your immediate and especial attention.

4. *Whereas*, There are enterprises occasionally undertaken by individuals and State conferences which involve a large expenditure of means, frequently bringing them into embarrassment, which the General Conference is called upon to relieve, therefore,—

*Resolved*, That we advise all concerned not to invest money in school buildings or other enterprises, without first consulting with the General Conference, and that the General Conference exercise great caution in affording aid to such enterprises started without their sanction.

5. *Whereas*, Money will be continually needed to carry on the work already begun in this and other countries, and to enter new fields; therefore,—

*Resolved*, That the importance of our methods for raising money, such as first-day offerings, Sabbath-school donations, and free-will and annual offerings, be constantly kept before our people by all our public laborers.

*Resolved*, That the calls which come from foreign countries, such as South America, Africa, Japan, China, etc., receive favorable consideration, and that financial aid be rendered in carrying the gospel to these countries, keeping in view continually the strictest economy consistent with the circumstances.

6. *Whereas*, There are occasional calls in this and other countries for assistance to erect church buildings in large cities, where our people are unable to build them without financial aid, therefore,—

*Resolved*, That the General Conference take this matter under favorable consideration, and when they deem it necessary, aid to a limited extent in such cases; and especially would we call attention to the request made for such aid from Copenhagen (Denmark), and New Zealand.

All of which is respectfully submitted.

J. H. MORRISON,	} Committee.
A. R. HENRY,	
WM. GREER,	
O. A. JOHNSON,	
A. J. BREED.	

C. H. Jones, chairman of the Committee on Nominations, gave notice of a further report, which was read by F. D. Starr, as follows:—

Your Committee on Nominations would respectfully submit the following additional report:—

*For Committee on Foreign Missions*—(to act with the General Conference Committee)—A. R. Henry, A. O. Tait, F. M. Wilcox, U. Smith, G. C. Tenney, F. D. Starr.

*For Book Committee*—U. Smith, A. T. Jones, W. W. Prescott, M. C. Wilcox, J. G. Matteson, G. W. Caviness, G. C. Tenney, C. P. Bollman, C. H. Jones, F. D. Starr, M. E. Kellogg, W. N. Glenn, J. Kolvoord.

*For Trustees of Union College*—A. R. Henry, W. B. White, Joseph Sutherland, C. F. Stevens, N. W. Allee, President Kansas Conference, N. W. Kauble.

*For Trustees of Walla Walla College*—R. S. Donnell, W. M. Healey, T. H. Starbuck, Frank Peabody, W. W. Sharp, Greenville Holbrook, S. A. Miller.

*For Committee on Transportation*—Allen Moon, A. R. Henry, C. H. Jones, R. C. Porter, T. A. Kilgore, G. A. Irwin, B. R. Nordyke, R. S. Donnell.

The Committee on Education reported that for reasons which it would state when the matter came up for consideration, they would again present Resolution 3, on page 249, which had been referred back to the Committee.

The Chairman announced as the business for the day the consideration of the report of the Committee on Education found on page 315, numbered 4. W. B. White moved the adoption of the resolution and its preamble; the motion was seconded, and H. P. Holser, secretary of the Committee, asked for the Committee the privilege of inserting the word "committee" after the words "local conference." Granted. The resolution was then adopted.

Resolution 3, page 249, which was resubmitted to the Conference, was again taken up. J. E. Jayne moved its adoption, which was seconded by M. C. Wilcox. The chairman of the Committee said that he understood the reason for referring back was the objection to having another paper in addition to those already published. It has been suggested to issue the proposed educational journal as an extra to the *Review and Herald*, but for various reasons this was considered impracticable. The Committee thought that another arrangement could be made, and had taken the pains to consult the different ones. The resolution was submitted with the idea of suggesting the following plan; namely, that the educational journal be issued monthly, and sent to all subscribers of the *Review and Herald* without extra charge; that is, both papers should be supplied to subscribers of the *Review* for \$2.00 a year. The journal would have a distinct subscription price of its own, which will be paid by those who are not subscribers to the *Review*. Thus the first number of the journal would start out with a subscription list at least equal to that of the *Review*, being sent to each of its subscribers.

A. R. Henry, as manager of the *Review and Herald*, said that the question under discussion had been submitted to him, and as an individual, he thought perhaps the arrangement could be made. It may be true that under the circumstances the price of the *Review* is rather higher than it should be, although this is justified to some extent because the periodicals taken together are not any more than self-sup-

porting, and if the *Review* is more than self-supporting, it only offsets what is lost upon others. However, if there could be an effort made to increase the subscription list of the *Review*, which effect he presumes this action would have, he could speak favorably in regard to the proposed arrangement, although he could not speak definitely until the rest of the Board of Managers had been consulted. The resolution was adopted.

The report of the Committee on Resolutions, found on page 315, was then taken up. The chairman of the Committee, D. A. Robinson, desired to make a correction in this report, as there had been a resolution inadvertently omitted. The proposed insertion would be No. 15a, to precede Resolution 16, on page 316, as follows:—

15a. *Resolved*, That in case there is not a uniformity of action in any question before the Board, the matter be referred to the General Conference Committee for instruction.

The permission desired was granted, and the resolution inserted in the report.

H. S. Shaw moved and J. W. Watt seconded that the report be adopted by consideration of each item separately. Thereupon Resolution 14 was read and passed without discussion. Resolutions 15, 15a, 16, and 17 were read and considered together. J. H. Morrison suggested that the words "in the same district conference" in Section 1 be stricken out. After explanation by J. H. Durland, the suggestion was dropped.

A. T. Jones thought Section 3 was ambiguous, and might be misconstrued. The intent of this section was also explained and accepted.

M. C. Wilcox moved that the words "we recommend" be inserted after "*Resolved*, That" in each of the resolutions being considered. J. H. Durland called attention to the recommendation made in the President's address on page 151 concerning district conferences and superintendents, and stated that the object of these resolutions was to carry out the suggestions of the President, and to distribute more equally the responsibilities of the general management of our work. He thought that this body should decide whether these things should be carried out or not, and not leave the matter optional, as that would bring in confusion; and there must be unity of action. He thought that the exigency required something more than a recommendation.

A. T. Jones thought that definite action should be taken now; for if it be but a recommendation now, when would it become a fact. It is legislation that is wanted upon this point, and not recommendation.

The conferences are all represented here, and can speak through their representatives, and the action they take must be unanimous and by common consent. He thought sending these resolutions out merely as recommendations would serve to confuse rather than unify the work.

W. M. Healey inquired how Resolution 15, Section 1, would affect conferences in which more than one State is included. This difficulty was obviated by inserting the word "conference" after the word "State."

W. M. Healey further inquired whether local camp-meetings could be arranged for by local conferences under Section 2. J. H. Durland replied that the intent of the resolution was not to be arbitrary, but to arrange so that there could be harmony of action in the district, and the resolution did not forbid the appointment of local meetings by the conferences in which they were held.

The Chair stated that there is nothing in these resolutions calculated to take any privileges from district or State conferences, but that the intent is to enable them to enjoy these privileges to better advantage than before. There are local meetings for which the General Conference is not asked to furnish help, and these will be left for the local conferences to arrange for themselves.

Brother Healey stated if that was the intent of the resolution, it should state what it meant. J. H. Durland then proposed to remedy the difficulty by amending the resolution to read, "of all camp-meetings where the General Conference will be expected to furnish help." The amendment was accepted.

M. C. Wilcox urged that the resolutions under consideration be recommendations rather than direct legislation, and renewed his motion to that effect. The motion was seconded by Wm. Healey. A. O. Tait inquired how it could be carried out if the resolutions went out in the form of recommendations. The Chairman stated that he thought there was nothing material as to the form these resolutions took, whether that of resolutions or a recommendation. They would undoubtedly be carried out in either case.

J. H. Morrison thought that the form of the resolution left room for discretion in the matter of carrying it out.

The matter was further discussed by the Chair, H. S. Shaw, A. T. Jones, and others.

Elder Jones thought that direct legislation upon these points would not be an infringement of the power of the State conferences, since the resolutions related entirely to powers which had always been

held and exercised by the General Conference; and in this movement the General Conference was simply disposing of power which it had always held.

R. C. Porter thought there was no practical difference between recommending and resolving to do a thing. The question was called for, and the amendment was lost.

S. H. Lane thought that all could see that there was wisdom in the General Conference changing the laborers from one field to another, but apprehended that if this power was granted to district conferences, and was exercised annually instead of bi-ennially, it would have the effect greatly to unsettle the laborers, so that as the speaker expressed it, "In a short time none of us would know where we were at." He thought power should be used very judiciously and not indiscriminately. The Chair replied that our cause was so organized as to preserve the individuality of every person, and no one could be moved from place to place without his consent. Our interests are mutual, and the cause is one. And so long as we preserve the form and spirit of our present organizations, there can be no great abuse of the exercise of this power.

F. D. Starr, W. B. White, and others briefly raised different points of suggestion and inquiry. J. H. Durland took the floor, and explained at some length the purpose and intent of the resolutions as a whole. He thought the most of the difficulties presented were provided for in Resolution 15a, and that the intent of the resolutions, and their result, would be to promote harmony of action. The question was called for, and the resolutions were adopted unanimously.

Resolution 18 was then read and passed without discussion. At this point Prof. G. W. Caviness, President of the Battle Creek College, presented an invitation for the delegates and friends to visit the school buildings on Thursday afternoon from 4 to 6 P. M.

The report of the Committee on Resolutions on page 358 was then taken up. O. A. Johnson moved the adoption of the report by the separate consideration of each item. Resolution 19 was then read. W. D. Curtis inquired why the educational journal should not be included with some periodical. *Answered*; That this journal was already provided for in the resolution which had been adopted. F. D. Starr inquired if the *Medical Missionary* and *Good Health* could not be included in this resolution. *Answered*; That it was hardly practicable at present. D. A. Robinson moved and F. D. Starr seconded to amend the resolution by inserting the word "committee"

after "General Conference" in the last part of the resolution. Carried. The resolution as amended was then adopted unanimously.

Resolution 22 was then read before the Conference. The Chair stated that the object of the resolution was to avoid requiring repeated statistical reports from our various agents, and provided for giving these reports systematically. The resolution was carried without discussion.

The Chair called attention then to the duty of the Conference to choose ten men to act with the S. D. A. Medical Missionary and Benevolent Association. These men were to be chosen from those who were not members of the Association, by provision of the Constitution. He had requested the Committee on Nominations to present the names of the candidates for this position, and called upon the chairman, C. H. Jones, to submit his report. The report was as follows:—

*For members of the S. D. A. Medical Missionary and Benevolent Association*—A. R. Henry, G. W. Colcord, Harmon Lindsay, G. E. Tyszkiewicz, M. J. Cornell, L. McCoy, W. H. Hall, H. W. Kellogg, Jerome Fargo, F. D. Starr.

It was moved to suspend the rules, and act at once upon these names. A. R. Henry and G. E. Tyszkiewicz being already members of the Association, it was voted to submit the names of D. T. Jones for the former, and G. H. Murphy for the latter. S. H. Lane moved, A. T. Jones seconded, that the recommendation of the Committee as amended be adopted.

Geo. O. States moved that the Conference adjourn. Carried.

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#### EDITORIAL NOTES.

W. H. EDWARDS, Recording Secretary of the Conference, being incapacitated for reading by a cold, was assisted in yesterday's meeting by L. T. Nicola, Corresponding Secretary.

THE time allotted to the Conference has now nearly expired. Four or five days more, and this grand meeting will be in the past and those who have so pleasantly mingled together in the house and work of God will be scattered all over the wide world. How precious are these opportunities, how golden the hours! May they all be spent profitably and earnestly.

Signs of weariness show themselves in the congregation. But "there's resting by and by."