

GENERAL CONFERENCE

DAILY BULLETIN.

THIRTY-SECOND
SESSION

LINCOLN, NEBRASKA, FEBRUARY 26, 1897.

VOL. I. No. 11.

General Conference Daily Bulletin,

PUBLISHED DAILY BY THE

GENERAL CONFERENCE OF SEVENTH-DAY ADVENTISTS.

Terms, 35 Cents for the Session.

JACOB NORTH & CO., PRINTERS, LINCOLN, NEB.

Religious Liberty Association.—President's Report.

ALLEN MOON.

As we take a retrospective view of the period since the last General Conference, we do not recall any startling event that has transpired during that time. The nations have not by any specific act or acts denied the right of man to worship according to the dictates of conscience; nor can we point to any decisions of the judiciary that are calculated to be used as precedents in the future for the establishment of a more effective union of religion and the State. Yet there has not been a period of equal length in recent years that was more eventful from our standpoint, viewed as a whole. Not even that period in which occurred the holding of the famous World's Fair at Chicago, the Congress of Religions that accompanied it, and the act of Congress requiring that the gates of the fair be closed on Sunday.

The last two years have been marked by a steady movement in the religious world away from the old landmarks laid down in the gospel of Christ, and in the direction of a worldly policy, which is practically a union of religion and the State,—which is a worldly religion. Old organizations have been revived and consolidated; and new ones have been launched upon the world with the hope that more effective work could be done under other names. Societies that were organized purely for religious and philanthropic

purposes have been turned aside from their purpose, and made to do duty in advancing the interests of the man of sin, and in causing the earth and them that dwell therein to worship him. Young people's societies, aggregating millions of members, have been brought under the leadership of men whose only ambition appears to be to secure for religion the recognition of the State.

The result to our own people has been that more arrests have taken place, more convictions have been secured, and more time has been spent in jails and chain-gangs than in all the time since the enforcement of the Blue Laws of New England. Our records show that seventy-six Sabbath-keepers have been under arrest for violating Sunday laws within the last two years, Thirty of these have served terms of various lengths in jails, chain-gangs, etc., aggregating 1,144 days, which would amount to three years and five months for a single individual. Below is a detailed statement of these arrests and imprisonments, by States:—

LIST OF PROSECUTIONS SINCE MARCH 4, 1895.

NAME.	ARRESTED.	TRIED.	RESULT.
G Smith	Mar. '95	Mar. '95	Cass dr. no witnesses,
A Cathay	Apr. 3, '95	July 1-3, '95	Conv. jail and chain-gang
H C Leach	" "	" "	" " "
B Terry	" "	" "	" " "
D Plumb	" "	" "	" " "
W J Kerr	" "	" "	" " "
M A Morgan	" "	" "	" " "
C B Moyers	" "	" "	" " "
W S Burrhard	" "	" "	" " "
J M Hall	" "	" "	" " "
N B England	" "	" "	Acquitted
W Ridgway	" "	" "	Acquitted
E R Gillett	" "	" "	Case dismissed
O England	" "	" "	Case dismissed
E S Abbott	" "	" "	Cont. to Nov. 5. Not guilty
J B Thayer	Apr. 21, '95	Apr. 21, '95	Case dropped
J Q Allison	May 10, '95	May 18, '95	Conv. fine and cost \$22.05. Paid by friends
R T Nash	May 18, '95	June 1, '95	Conv. Fine pd. by friends
J F Rothrock	May 20, '95	May 20, '95	Conv. Appealed
R R Whaley	May 24, '95	May 25, '95	Conv. Jail 30 days.
R Watt	June, '95	June, '95	Acquitted
J A Faust	June 10, '95	June 10, '95	Bound to circuit ct. Gr. jury ref. to indict
J W Beall	July 10, '95	July 10, '95	Conv. Jail 5 days
G G Lundberg	July, '95	July, '95	Discharged

Name of Defendant	Days.	Place.
A Cathay	54	Dayton, Tenn.
H C Leach	"	" "
B Terry	"	" "
D Plumb	"	" "
W J Kerr	55	" "
M Morgan	"	" "
C B. Moyers	"	" "
W S Burchard	54	" "
J M Hall	55	" "
R R Whaley	30	Church Hill, Md.
J W Beall	5	Fresno, Cal.
R R Whaley	28	Church Hill, Md.
J Mathews	"	Ontario.
J W Lewis	120	Tiptonville, Tenn.
P M Howe	40	Chatham, Ont.
W Simpson	"	" "
W S Lowry	28	Tiptonville, Tenn.
J H Dowdy	"	" "
O Wilson	"	" "
C A Gordon	14	Little Rock, Ark.
Mrs C A Gordon	"	" "
G W Colcord	31	Dayton, Tenn.
M C Sturdevant	"	" "
W Burchard	"	" "
D C Plumb	"	" "
E S Abbott	"	" "
I C Colcord	18	" "
H Burchard	"	" "
W J Kerr	"	" "
W Wolf	"	" "

Total.....16
Grand total of cases since March 4, 1895.....76
IMPRISONMENTS SUFFERED SINCE MARCH 4, 1895.

CASES PENDING MARCH 4, 1895, SUBJECT TO LEGAL ACTION SINCE THAT DATE.

Name	Convicted	Jailed
G W Colcord	March 5, '95	84 days.
M C Stardevant	" "	34 "
Wm Burchard	" "	38 "
D C Plumb	" "	38 "
E S Abbott	" "	34 "
I C Colcord	" "	19 "
Henry Burchard	" "	19 "
W J Kerr	" "	19 "
Wm Wolf	" "	19 "

N B E g and Case continued. Final result not recorded.
W A Mc Catebsn & E C Keck Defendants secured final release from further proceedings by order of Superior Court, Atlanta, Ga., Sept., '96.
Wayne T Gibson Case Placed on file in March, 1896. The process implies that the prosecution will be continued in case the offense is repeated.
The cases of Henri Revilly and H P Holser, Switzerland, also J I Gibson, London, have been subject to legal action since March 4, 1895, but the result is not recorded on our books.

Total, 1,144

No account is made of the temporary confinement of the above and other defendants during the process of their respective trials.

Many of the families of the imprisoned were dependant upon the daily labor of the ones so imprisoned, in selling books or other efforts by which they earned a living. It has been necessary for the Association in these cases to supply the necessary means for their support; and this it has done in every case where it has been recommended by local brethren, or by any agent of the Association.

In view of the vast increase of the arrests and prosecutions for Sunday labor, and the zeal manifested on the part of the religio-political party in demanding more rigid Sunday laws, the Executive Board of the Association decided to engage more earnestly in the work of educating the legislators of the land. Accordingly, with the co-operation of the State conferences and the State tract societies, this work was entered upon; and during the present winter the *American Sen-*

NEW ARRESTS BY STATES AND TERRITORIES.

Alabama.....	1	North Carolina.....	2
Arkansas.....	3	Tennessee.....	22
California.....	1	Texas.....	1
Georgia.....	1	Manitoha.....	1
Illinois.....	9	Ontario.....	7
Maryland.....	10		
Mississippi.....	2	Total.....	60

NUMBER OF OLD CASES.

Georgia.....	2	England.....	1
Massachusetts.....	1	Switzerland.....	2
Tennessee.....	10		

tinol is going regularly each week to all the members of Congress and thirty-eight State legislators—to the number of between five and six thousand of the leading men of this country.

This work among the legislators has borne some fruit already. In the State of North Carolina several men have given special attention to the consideration of the principles of religious liberty; and a bill has been introduced in each House for the repeal of the Sunday law of the State. Although there is no prospect of the passage of the bill in this form, yet the discussion resulting from such introduction cannot fail of accomplishing good. Bills have been introduced in New York and several other States to increase fines, and to otherwise strengthen Sunday laws; but so far as known none of these have received favorable action.

In the Congress of the United States a bill for a District Sunday law is pending. This bill received the endorsement of the Commissioners of the District through the influence of the Christian Endeavor Society, and other so-called reform organizations. Petitions purporting to represent several hundred thousand names have been sent to Congress asking for the passage of this District Sunday bill; although the actual number of signatures would fall much below ten thousand. Thousands of letters and telegrams have been sent to the members of the committees. Since the Christian Endeavor demonstration in the city of Washington last July, this manner of petitioning and the letters and telegrams have had much more weight with some people than ever before. Yet up to the present time the committees have rendered no report on the Sunday bill to their respective Houses.

If the present strong effort in which the powerful influence of prominent men has been enlisted should fail of success in securing the enactment of a Sunday law for the District by the present Congress, it is evident from recent utterances that an attempt will be made to interest the incoming Congress in the legislation demanded, at as early a date as possible, with the hope that success will crown the efforts of the reformers, and legislation be secured before the subject shall have been thoroughly canvassed by that body.

In view of all this, it would seem that the Association had a great work before it. The people must be warned of the danger lurking in all this movement. We should place this question before

the entire clergy and other professional men of the country, and this should be done not only once, but repeatedly.

We should not only continue the work already begun among legislators, but personal effort should be added in many States. In a few States we have men employed about the legislatures, not for the purpose of proposing legislation, or of influencing men in favor of special legislation, but to exert an influence in favor of the application of right principles in all legislation. This work should be extended at once to many more; and as soon as practicable to all the States of the Union. The men for this work should be men whom the Lord has called and fitted to engage in this line of work.

This legislative work should not be confined to the United States. We have done very little in the various provinces of Canada compared with what ought to have been done in view of the opportunities that have been presented in recent months. A movement was recently inaugurated that was calculated to open up the work in that country on a more systematic basis, but the plans laid have not been carried into effect as yet. But although we have lost many opportunities for accomplishing a good work in Canada, we should by no means abandon the work there. A paper for the advocacy of the principles of religious liberty should be started in Toronto or some other leading city of the Dominion at once, or as soon as the right man or men can be found to edit such a paper. No doubt a like work should be done for other countries than those mentioned; but the work outlined should be entered upon at once.

And lastly, the exhortation of Paul to Timothy should be specially heeded in these days; *i. e.*, that "first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty." And let our works be in harmony with our prayers.

The Living Way

W. W. PRESCOTT.

(Friday Evening, Feb. 19, 1897.)

WHEN a man has lost his way, and he *knows* that he has lost his way, it does him a great deal of good to hear a voice that he recognizes which tells

him that way. I say, it is when he *knows* that he has lost his way that he appreciates most the familiar voice that seeks to guide him in the way. Let us turn to John's Gospel, the fourteenth chapter and the first five verses:—

Let not your heart be troubled: ye believe in God believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know. Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way? Jesus saith unto him, I am the way.

How can we *know* the way? Jesus saith unto him, *I am* the way. When I hear a voice which I recognize, and it speaks to me personally, and I feel very much the need of *hearing* a familiar voice, and when that voice says, "Let not your heart be troubled," "I am the way," it does me good; I am glad of it. How can we *know* the way? It is not, How can we guess at the way: but it simply says, How can we know the way? The answer is, "I am the way;" "we know that the Son of God is come and hath given us an understanding that we may know him that is true."

Let us study this thought a little. I would like to have you turn to the eighth chapter of Proverbs, and the twenty-second verse. You remember that this chapter speaks of wisdom, of Christ the wisdom of God. "The Lord possessed me in the beginning of his way, before his work of old." The Lord possessed me in the beginning of his way—took possession of me in the beginning of his way. "In him dwelleth all the fullness of the Godhead bodily." "It pleased the Father that in him should all fullness dwell." "In the beginning was the Word, and the Word was with God, and the Word was God." The Lord took possession of me in the beginning of his way. In the beginning of his way God took possession of his Son. Then what did his Son become? "Who, being the brightness [the out-shining] of his glory, and the express image of his person, and upholding all things by the word of his power." One version renders this in Proverbs, "The Lord possessed me in the beginning of his going forth." Then everything that has been revealed of God in all his way and his character, is the going forth, through Christ, of the wisdom of God.

Man fell, and God still wanted to have a way to him, and so he went with him. We might almost say that he fell down with him; that is, he stayed

right by him, so that the way that reached to man unfallen, reached to man fallen. There was still a way, and Christ was that way.

God's way to man is man's way back to God. Not that we have to go back there to have God (He is nigh to thee, even in thine heart); but that is the way back to where he wants us to be. But the thought I wish to emphasize is a practical one; that is, this way is a *living* way. This text says so: "I am the way, the truth, and the life." Christ not only reveals God's way, but he *is* God's way; and he reveals God's way, not simply by talking about it, but by *being* the way. And this is for a double purpose—to show clearly to man what the way is, and that, himself being the way in his flesh, he might himself be the way in our flesh.

Now there is a very great difference between *being* the way, and *showing* the way; that is, simply pointing out the way. He *is* the way every day in our lives, or that is what he wants to be. If we have gone out of the way, if we have gone backward, if we have forsaken the Lord's way, he is still the way though he be not our way. But now I am speaking of those who are in him. He, day by day, implants in each one himself as the way. He does not tell beforehand the way. He does not plan out ahead, but just as we come along, step by step, he shows the way; he *is* the way, by *living* the way in us; and we know the way, because he is the way, and he is in us, and we know him. He does not mechanically build out a path ahead of us, and then stand and point, and say, There is the way; you see I have built it there for you. He simply says, "I will guide thee, and show thee the way;" and he shows us the way, not as a thing apart from himself, but by himself being in us, and living the way.

And how do we know the way? We do not know it for to-morrow. We do not know it for next week. We know the way just as we live it. And you know why; because "man's way is to devise and scheme, but God implants a principle." But man's way is to point out beforehand, lay it all out, and then if he likes it, go on; and if not, refuse that and try another way, until he gets something that will suit him, then go on if he can. God does not do that way. He himself is the way, moment by moment; and we know the way, not because we see it in the distance, but simply because our faith lays hold of him, the living way.

Think of that as applied to plant life, and you will see the difference between the way God works, and the way man works. How does a lily bring itself out?—By growth. God never first makes the framework and puts that up, then after he has the pattern or framework up, fills in. You do not see the form of the lily, before you see the thing itself. It reveals the pattern by growing. It shows the way it is going to be, by being it. God has put into that lily, the lily life and the lily form. God has implanted the principle of lily life and form. In the rose bush he implants the principle of rose life and form. Then it takes up those elements he has provided, and reveals its form by being a lily; or it reveals its form by being a rose.

Now, that is God's principle of organization for the vegetable world. On this principle he can have a whole garden of lilies, and have no two exactly alike, and they will all be beautiful lilies. On this principle he can have a whole garden of roses, and all be beautiful and perfect, and yet no two exactly alike.

Now see how man builds. Man is going to have a house. Of course the house cannot grow. So what does he do first?—Draws the plan. He gets the architect to tell him what kind of house he wants. He then gets the material according to the specifications. Then he puts up the framework. After the frame is up you can see the form of the house. Lilies grow, but houses have to be built; a lily is a thing of life, is built of living material; but to build a house, you first kill the material, so that it will not take any other form than you have planned for it. If you should build a house of living material, it would grow out contrary to what he planned, and the whole thing would get awry, because the material is alive and there is nothing there to control it. A house is a dead thing; the lily is a living thing. To make a house, man cannot put a principle into that material that will make it grow into a house; but when the Lord builds a house he makes it grow. "In whom the whole building fitly framed together groweth." When the Lord builds a house, it grows. He makes it grow; and he uses living material. Now when there is living material, and God behind it, the thing will grow. When you first kill the material, then the only thing to do is to draw your plan, and take the dead material, and build after the plan.

Now God wants that principle to come into our

lives. What kind of material does the Lord want us individually to be?—Living. He knows that dead material cannot grow. So you "who were dead in trespasses and sins," he makes alive. That is the first thing. Now having been made alive by being brought into contact with him who is the life, so long as we remain in him, and he in us, there is life. That which was dead is now alive; that which could not grow before, can now grow. God makes us alive simply by giving us his own life. It is in the same way that he makes the lily alive. He is the life. It is not like putting a spring into a watch, which when it is wound up goes for a certain length of time. In that case there cannot be any growth. Christ is the principle of life, and the Christ-life takes on day by day in us just the form he wants us to bear, and we are day by day in him, and we know the Lord. As he reveals that life in our experience day by day by simply living in us, we stand still, as it were, and see it go on. Now just the minute we step in to shape it, to control it in any way, that moment we mar it. But we may stand to one side and say, Now, Lord, build, grow, we will not interfere with it at all; let that life take the form it wants to take now. I may not be a lily or a rose; I may not be a pansy; I may simply be a blade of grass; no matter; the Lord knows what he intended me to be, and he will make that out if I will stand to one side and let him work.

We have missed the way, we have taken the wrongcourse, we have obliged the Lord to depart from his method, which is to guide us by living principles. The principles of God's Word are living things,—things that when received and submitted to, will express themselves. You do not have to express them. Our struggle is to keep out of the way, not to interfere with God; not to hold down the truth, but to let it have free course, and let God be glorified. That is what he requires of us. There is where our struggle, our effort, our temptation, comes. There is where all our care should be directed, not to choose any other way than his way, submit fully, completely, actually to his way, by submitting fully, completely, actually to him. Now permit me to say this, just in passing, that this is the one thing in the message, it is justification by faith. Justification by faith, in our experience, is the way; and if it is not justification by faith in our experience, it is not the way. That is not mechanical. I want to point out and urge, that God's way can never be

mechanical. It is the way of life, the living way. Life is not mechanical. Life does not take the form to-morrow that it is to-day. Life simply lives, and it reveals its form as a living thing. In order to have the life, let it live. But we cannot prescribe beforehand how it shall live.

But now you say, that is an utterly impossible way. It is an impossible way for a man himself, in his individual experience, unless he has spiritual life. Dead things cannot grow. There are some things that cannot be, and one of them is, "Unless a man be born again, he cannot see the kingdom of God." It is not that the Lord did not want him to, or won't let him; he simply cannot. Here is the Word of the Lord. It is a lamp to our feet and a light to our path; but what is the use of putting spectacles on a blind man? It would not enable him to see. Give him sight. Give him the right kind of eyesight, and he will not need spectacles. In this state we need them to help our sight; but if a man is totally blind and cannot see at all, what is the use of giving him even the best spectacles in the world? What is the use of giving a man a lantern in the night, if he is blind? We are blind and cannot see. Except a man be born again, he cannot see. No kind of spectacles will supply the place of eyes, the eyes of God, which we obtain by being born again. I wish to read a few words from an article originally written Oct. 1, 1888, but re-copied and sent from Australia Feb. 7, 1895. It is therefore applicable now. This has been here for some time, and ought to have been acted upon.

Unless those who can help in —, are roused to a sense of their duty, they will not recognize the work of God when the loud cry of the third angel shall be heard.

Now, brethren, it distresses my soul to think that we who have been in the work for years, should not recognize it just when it is going to triumph, should not know that it is the work of God, and should not go with it. These warnings would not come, unless we were right in that danger now. We are now in that time. What kind of people ought to be roused?—Sleepy people. Unless they are roused to a sense of their duty, they will not recognize the work of God when the loud cry of the third angel shall be heard.

When light goes forth to enlighten the earth, instead of coming up to the help of the Lord, they will want to bind about his work to meet their narrow ideas.—*Special Testimonies*, No. 6, p. 59.

Now, brethren, light is going forth to enlighten the earth; and I believe in my very soul that there is a great deal of it shining in this Conference. Do not say when or how he shall work us. Let him work; let him surprise us. But that is not all.

Let me tell you that the Lord will work in this last work in a manner very much out of the common order of things, and in a way that will be contrary to any human planning.

Now I say that the time has come at this very Conference that the Lord wants to do that thing, and I simply ask to let him have a chance. The work is going to be done whether we have a part in it or not. Some will be found who will let him. He is going to do it.

Let me tell you that the Lord will work in this last work in a manner very much out of the common order of things, and in a way that will be contrary to any human planning.

I think that means something; it does to me. If I did not feel most intensely that it meant something to us at this Conference, I could not be persuaded to speak these words on this platform. God wants to work and reveal his salvation. How long, how long shall we hold to our self-righteousness, and stand in God's way? That is what I want to know. That is all.

There will be those among us who will always want to direct the work of God, to dictate even what movements shall be made when the work goes forward under the direction of the angel who joins the third angel in the message to be given to the world. God will use ways and means by which it will be seen that he is taking the reins into his own hands.

And again:—

The workers will be surprised by the simple means He will use to bring about and perfect His work of righteousness.

Think of what these things mean,—“The workers will be surprised.” In what way?—“By the simple means [not the complicated machinery, just simple means] that He will use to bring about and perfect His work of righteousness.” This means more than we appreciate, or can appreciate, because we do not know just how the Lord will surprise us.

I want to say that God's method of organization, when it is in the hands of converted persons, never brings the least particle of confusion; but when God's methods are attempted by those who are not converted, it means only confusion. That is the reason why I plead that, before we attempt to use any method, whether man's or

God's method, we do the first thing that he says—get converted. Then the Lord's plan will work out; it will work then because that it is his organization. We do not have to see it before it will come. It will be all right. God will guide us when we are converted to him. He will guide us every step of the way, and we will not have to tell him beforehand anything about it. And it will not bring confusion to you or me individually in our lives; it will not bring the least confusion to this General Conference. God will work in his own way, and we stand still and see the salvation of our God,—and we be still, just still, and know that he is God. That is all I plead for.

Sons of Jacob and Sons of God.

R. A. UNDERWOOD.

(Sunday Evening, Feb. 21, 1897.)

AND I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred and forty and four thousand, having his Father's name written in their foreheads. . . . These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first-fruits unto God, and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God. Rev. 14:1, 4, 5.

What is your name? Not, what is your Christian name as we speak of it, that father or mother or some friend suggested to distinguish you from others, but what is your name as given you by the Almighty? It means something to have God give us a name. I wish to read in contrast two other texts. One is found in John's Gospel, the first chapter and twelfth verse, and the other in Mal. 3: 6. The first text reads thus:—

As many as received him, to them gave he power [margin, right or privilege], to become the sons of God, even to them that believe on his name.

Take the name of Abraham. What does it mean?—Father of many nations; father of the faithful. That meant something to Abraham. What did it mean when God named Jacob, even before he was born?—It meant that he was a supplanter, a deceiver. After he had supplanted his brother, Esau said, "Is not he rightly named Jacob, for he hath supplanted me these two times." God named Jacob thus because that name expressed his character. And when Jacob's character was changed, God changed his name to

Israel. What does that mean?—Prevailer, a prince, a soldier of God. And it meant something to Jacob when God said, You shall no longer be called Jacob.

Take another name familiar to us. When that young man, full of pride and zeal, was going down to Damascus, he heard a voice from heaven saying, "Saul, Saul, why persecutest thou me?" The meaning of Saul is, "one called for;" that is, held in high estimation, of importance, esteemed great, but in reality utterly empty, valueless. Did Saul have his name changed? What was he called afterward?—Paul. What did Paul mean?—"A little one," humble. While the name Saul signified self-importance, high estimation of his own abilities, the name Paul signified the opposite. It meant a great deal to Saul to have his name changed to Paul; and I want to say to you tonight, dear brethren and sisters, it means a great deal to us whether we are called sons of God or sons of Jacob; and I want for a little time, with you, to study this question—the difference between being the sons of God, and the sons of Jacob; for if we are the sons of God, we will have in that title all the name means.

Before we especially study the title, or the name *Jacob* in this connection, let us notice for a few moments what it means to be a son of God,—how much there is in the right and privilege of a son of God, and how that right and privilege are to be obtained. The text I have already read says that he gave to us the right, power, privilege, to become the sons of God, even to them that believe on his name. Then we become sons of God by faith, do we not? Now, faith is not the reality; *it is not the real thing itself*; but it is that which brings the reality. I want to read a statement from a special testimony dated, Australia, March 21, 1895: "All things are possible with God. By faith we may lay hold on his power; but faith is not sight; faith is not feeling; *faith is not reality*." What is it, then?—"Faith is the substance of things *hoped* for, the evidence of things *not* seen." Faith brings reality. It is that which connects us with, and makes us sons of God. God has given to every man in this world the power to believe. But he has given all the free choice whether we will exercise that power or not; he has given us sufficient evidence upon which to base faith, or to exercise faith; and if we choose to exercise the power that God has given us in believing, we become the sons of God.

But there is another feature of faith that is spoken of in the Bible as the gift of faith. The apostle Paul in speaking of the gifts set in the church, says in verse nine: "To another faith [that is a gift] by the same Spirit; to another the gifts of healing by the same Spirit." While faith is the thing that brings us salvation, and is sometimes called "saving faith," it is different from the faith brought to view here, and spoken of as a *gift* from God. Over the first I have power to exercise or not, as I choose, by placing my will in harmony with God's will. Of course he will strengthen that will, but God has made man above himself in deciding his own destiny; yet the faith brought to view as a gift is of a different character. And neither you nor I, no matter how much we may co-operate with God, can exercise that faith as we will.

Let me illustrate that: Suppose that I am very sick, and I call you to pray for me. I read: "The prayer of faith shall save the sick;" and, " whatsoever we ask we shall receive; and I say, Now, I want you to pray for me. God will heal me through your faith. Have you the power to exercise faith in this case as in the other case? What do you think?—No, sir; and there is where many of our people are making a mistake. The faith that comes in that connection is the special gift of God. My will may be that my brother should be healed, and I will say, God will heal him. I may tell him, You are healed; I have had faith, and I have asked, and you may believe that you are healed. That is not faith. It is presumption. But, my friends, the *gift* of faith that God will give his servants comes regardless of our will. I do not say regardless of our co-operating with God. No, no. But God's mind may not be to heal that child. What should I do? I want to read right upon that a few statements from a testimony upon this point. This may be diverting a little from the study, but we will soon come back to it. But this is a very practical question, and that is why I introduce it in connection with the thought of faith. It is a testimony written on the subject, "Prayer for the Sick:"—

In this matter of praying for the sick, I could not move in exactly the same lines as my brethren. I have been considering many things that have been presented to me in the past in reference to this subject.

Suppose that twenty men and women should present themselves as subjects for prayer at some of our camp-meetings. This would not be unlikely, for those who are suffering will do anything in their power to obtain

relief, and to regain strength and health. Of these twenty, few have regarded the light on the subject of purity and health reform. They have neglected to practice right principles in eating and drinking, and in taking care of their bodies, and some of these who are married have formed gross habits, and indulged in unholy practices, while of those who are unmarried some have been reckless of life and health, since in clear rays the light has shone upon them; but they have not had respect unto the light, nor have they walked circumspectly; yet they solicit the prayers of God's people, and call for the elders of the church. Should they regain the blessing of health, many of them would pursue the same course of heedless transgression of nature's laws, unless enlightened and thoroughly transformed. They solicit the prayers of God's people, and call for the elders of the church. But little is known of their home or private life. Sin has brought many of them where they are,—to a state of feebleness of mind and debility of body. Shall prayer be offered to the God of heaven for his healing to come upon them, then and there, without specifying any condition? I say, No, decidedly no. What then shall be done? Present their cases before Him who knows every individual by name.

He knows every individual, not simply by what we are called here, but by the name we have in heaven.

Present these thoughts to the persons who come asking for your prayers: We are human, we cannot read the heart, or know the secrets of your life. These are known only to yourself and God. If you now repent of your sin, if any of you can see that in any instance you have walked contrary to the light given you of God, and have neglected to give honor to the body, the temple of God; but by wrong habits have degraded the body which is Christ's property, make confession of these things to God. Unless you are wrought upon by the Spirit of God in a special manner to confess your sins of a private nature to man, do not breathe them to any soul. Christ is your Redeemer, he will take no advantage of your humiliating confessions. If you have sin of a private character, confess it to Christ, who is the only mediator between God and man. "If any man sin we have an advocate with the Father, Jesus Christ the Righteous." If you have sinned by withholding from God his own in tithes and offerings, confess your guilt to God and to the church, and heed the injunction that he has given you,—"Bring ye all the tithes into the store-house, that there may be meat in mine house, and prove me how herewith, saith the Lord of hosts, if I will not open to you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it."

Praying for the sick is a most solemn thing, and we should not enter upon this work in any careless, hasty way. Examination should be made as to whether those who would be blessed with health have indulged in evil speaking, alienation, and dissension. Have they sowed discord among the brethren and sisters in the church? If these things have been committed, they should be confessed before God and the church. When wrongs have been confessed, the subjects for prayer may be

presented before God in earnestness and faith, as the Spirit of God may move upon you.

Now, I want to dwell a moment upon the expression, "As the Spirit of God may move upon you." I studied this question from the Bible standpoint, before I knew this testimony was in existence, and it has been some time since I have felt free to pray for and anoint individuals regardless of the evidence received from God that God would be glorified in the restoration of their health. What shall we do? Why, the Lord says that we know not what we should ask for as we ought, but the Spirit that searcheth hearts knoweth what is the mind of the Spirit, and that same Spirit is said to make intercessions with God with groanings which cannot be uttered. Then when we are brought to that place, we should come before God, asking God to make known to us his will concerning that individual. "If any of *you* lack wisdom let him ask of God, who giveth" to whom?

(Voices) "To all men."

No; it does not say to all men. "All *men*" is there, but the word men is a supplied word—"Who giveth to all liberally, and upbraideth not." He says: Let every one ask in faith, nothing wavering. Wavering upon what point? that the person should be healed?—No, but upon the point of *wisdom from God*, to know what God's mind is, and then when you come not wavering, God will make known to you his will; and if it is God's will to heal that child, God will give you the faith—it is the gift of faith. But it may not be to the glory of God or to the good of the individual to be healed. If not, God will not give you faith no matter how much you may desire it. Now I want to read a few more statements right upon that same line:—

But it is not always safe to ask for unconditional healing. Let your prayer include this thought: "Lord, thou knowest every secret of the soul. Thou art acquainted with these persons; for Jesus, their Advocate, gave his life for them. He loves them better than we possibly can. If, therefore, it is for thy glory, and the good of these afflicted ones to raise them up to health, we ask in the name of Jesus, that health may be given them at this time." In a petition of this kind no lack of faith is manifested. There are cases that are clear, and the Lord works with his divine power decidedly, in their restoration. The will of God is evidence too plainly to be misunderstood.

The Lord "doth not afflict willingly nor grieve the children of men." "Like as a father pitieth his children, so the Lord pitieth them that fear him; for he

knoweth our frame: he remembereth that we are dust." He knows our heart, for he reads every secret of the soul. He knows whether or not those for whom petitions are offered would be able to endure the trial and test that would come upon them if they lived. He knows the end from the beginning. Many will be laid away to sleep in Jesus before the fiery ordeal of the time of trouble shall come upon our world. This is another reason why we should say after our earnest petition: "Nevertheless not my will, but thine, O Lord, be done." Such a petition will never be registered in heaven as a faithless prayer.

The apostle was bidden to write, "Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors: and their works do follow them" From this we can see that every one is not to be raised up, and if they are not raised to health, they should not be judged as unworthy of eternal life. If Jesus, the world's Redeemer, prayed, "O my Father, if it be possible let this cup pass from me," and added, "Nevertheless not as I will, but as thou wilt," how very appropriate it is for finite mortals to make the same surrender to the wisdom and will of God.

In praying for the sick, we are to pray that if it is God's will that they may be raised to health; but if not that he will give them his grace to comfort, his presence to sustain them in their suffering. Many who should set their house in order, neglect to do it when they have hope that they will be raised to health in answer to prayer. Buoyed up by a false hope, they do not feel the need of giving words of exhortation and counsel to their children, parents, or friends, and it is a great misfortune. Accepting the assurance that they would be healed when prayed for, they dare not make a reference as to how their property shall be disposed of, how their family is to be cared for, or express any wish concerning matters of which they would speak if they thought they would be removed by death. In this way disasters are brought upon the family and friends; for many things that should be understood, are left unmentioned, because they fear expression on these points would be a denial of their faith. Believing they will be raised to health by prayer, they fail to use hygienic measures which are within their power to use, fearing it would be a denial of their faith.

I thank the Lord that it is our privilege to co-operate with him in the work of restoration, availing ourselves of all the possible advantages in the recovery of health. It is no denial of our faith to place ourselves in the condition most favorable for recovery.

There is much more that I might read upon this point, but this is sufficient. From it we see that it is not always God's will to heal everybody that is sick. It is God's will that some of us should be laid away a little moment from the indignation to come. Then when we come presenting the cases of our beloved brethren and sisters, how carefully we should heed the counsels of God's Word, and inquire of God his will in the matter;

and if it is his will, then he will give us the *gift of faith*, regardless of our will in the matter. But not so with reference to the faith that we have to exercise with reference to becoming sons of God. Let me read the statement again in John 1:12:—

But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.

What is it to become sons of God? I wish to read one or two texts which refer to what it means. In Luke 3:38, we read of Adam and his children, "Which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God." Adam was the son of God. What kind of a character did Adam possess? I turn to Genesis. In speaking of Adam in the fifth chapter, first verse, it says, "This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him." Adam was the son of God. He was made in the likeness of God. Speaking of sons who are adopted into this family, who have gone away, chosen another Father, the apostle uses this language:—

And have put on the new man, which is renewed in knowledge after the image of him that created him. Col. 3:10.

Take another text, in Rom. 8:29:—

For whom he did foreknow, he also did predestinate, to be conformed to the image of his Son, that he might be the firstborn among many brethren.

Christ was the Son of God. What kind of an image are these brethren going to have?—Christ's. Will they belong to the same family if they have the same name?—Yes, sons of God. It is just as true in reference to the name of God that it expresses the character, as it is of the individual. What is the character of God? Turn to the language of the prophet of God, Moses, in the thirty-third chapter of Exodus. When Moses was so anxious to see God's face, he says: "Thou canst not see my face: for there shall no man see me, and live." Then Moses pressed the matter a little closer: "Show me thy glory." The Lord assured him that he would show him his glory, and proclaimed his name. And thus we find that the Lord passed before him, and proclaimed, "The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty." That was the character of God, and this was the glory of God.

In a special testimony, speaking of the glory of God, I find this statement:—

He will receive all, he welcomes all, he rejects no one, it is his glory to pardon the chief of sinners.

God's character displays his glory. Christ says: "And the glory which thou gavest me I have given them." Have you received it, brethren? Another expression comes to me in Jer. 9:23, 24:—

Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise [How long, and when? Notice the tense in which that is placed, the present, now, to all eternity] loving-kindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord.

Then, dear friends, if we have the name of God, we must have the character of God. And if we have the character of God, we know we have the glory of God. And when that statement is fulfilled which says, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee," what does it mean?—Ah, the character of God is seen upon us. Suppose the angel that is given the charge to go through the midst of God's people and set a mark or seal of God, which contains the name of God, and that name contains the character of God, and that character contains the glory of God,—suppose the angel should walk into our midst here to-night, upon how many of us could he place that name? O, when God weighs us, he weighs us in his own scales for just what we are. When we look around upon each other as brethren and sisters, we weigh each other; it is natural for us to do it. We put one another upon the scales in our own estimation, and we weigh some men for far more than what God weighs them. Others, perhaps, we weigh a great deal less. But when God puts us upon the scales, he weighs us for just what we are, and no more. And when the angel comes to you and me, unless we have our characters changed into the same image of God, the Lord cannot put upon our foreheads his name, because it would be a lie; it would not be truth.

And there is another feature about that new name, that name which every one of us will receive if saved, it will not only contain the name of God, the character of God, and the glory of God, but that name will express *the individuality of every person*. God has not called two of us to

fill the same place in his great plan and purpose.

Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began.

Then God called you and me before the world began, and he called us to fill a special place. Another text in 1 Thess. 5:9:—

For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ.

O, I am so glad of that. Do you know we all have an appointment, a nomination? But it will depend upon us whether we make our calling and election sure. Eph. 1:4, 5:—

According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will.

Notice these three expressions, God has called us, every one of us, and before the world began. Let me use an illustration: Mr. Mc Kinley has been elected as President of the United States. The past few months he has been looking around, calling, choosing, and appointing men to fill places in his Cabinet. If reports are correct, some of the men he has called, chosen, and appointed are unwilling to accept the conditions of that calling, choosing, and appointment. If so, he cannot ratify his own choosing, calling, and appointment. Just so with God. The Lord has called every one of us, and he has chosen every one of us, and he has appointed every man, woman and child that has ever been born, to fill a place in his great plan and purpose that he purposed before the world began. But God has placed man above himself, in deciding his own destiny, whether he will accept the appointment of God. And God in the judgment will ratify the decision we make. He cannot ratify his own appointment, unless we ourselves accept the choosing of God. God has called us to fill a place in his great eternal purpose. The new name will not only contain the name of God, but it will express the very position which God has called us to fill; and no one will have a name that will be *just* like anybody's else.

But now let us consider for a time the sons of Jacob. What was the character of Jacob?—He was a sinner. He represented himself to be something that he was not. Now I want to read two or three texts on that question; first, in Rom. 11:26, I read like this:—

And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob.

Turn away ungodliness, that which is ungodlike, from Jacob. When God turns that away, do you think that Jacob will have another name?

Take another text, found in Isaiah fifty-eight, which reads like this;—

Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins.

Malachi, third chapter:—

I am the Lord, I change not; therefore ye sons of Jacob are not consumed.

If it were not for his exercise of loving-kindness, brethren, you and I would have been long ago consumed in our sins. God bears with us. But what about this family of Jacob here brought to view?

Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return? Will a man rob God? Yet ye have robbed me. But ye say Wherein have we robbed thee?—In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.

Now in this connection I wish to read a statement written by Sister White, and published in the *Review and Herald* under date of Oct. 13, 1896. It is a very forcible statement, and almost startled me when I first read it. It reads like this:—

The work of God, which should be going forward with tenfold its present strength and efficiency, is kept back.

“Kept back.” Well, says one, we all know that, but we want the remedy. “Is kept back, like a spring season held by the chilling blast of winter.” Says one, I think that is so, but what is the reason?

Because some of God's professed people are appropriating to themselves the means that should be dedicated to his service.

That is not the only reason.

Because Christ's self-sacrificing love is not interwoven in the life and practises, the church is weak where it should be strong. By its own course it has put out its light, and robbed millions of the gospel of Christ.

Since we have been here, some of us have said that we have been blind and could not see.

Why is it that there are not more missionaries in the field to-day? Why are the calls that come in from every land for men to spread a knowledge of the truth, passed by unheeded?

Why is it so? That is the question.

To defraud God is the greatest crime of which man can be guilty; and yet this sin is deep and wide-spread.

Did Jacob defraud his brother? I wonder if some of us who have thought that we were good Seventh-day Adventists, and have said that we are among the remnant people of God, that we are among those that are going to be saved,—I wonder if there are any of us who have been defrauding God, and representing ourselves to be one thing, when we are in reality another. Let me read another statement or two here:—

To defraud God is the greatest crime of which man can be guilty; and yet this sin is deep and wide-spread. Through the prophet Malachi God said: "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee?—In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the store house, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it."

These are the words of God, who speaks, and it is. Shall we not hear his voice? Shall we not change the order of things, and co-operate with Christ?

What do you say then? It is not simply in tithes and offerings. But many of us have robbed God of our time. God has bought us. We have robbed him of our physical powers. We have violated God's law. We have robbed him in many things. We have defrauded God, and he says that it is the greatest crime that man can be guilty of. That is just what Jacob did. He defrauded his brother. But may God let his truth come home to every heart, and let us inquire, Are we the sons of God? or are we in the family of Jacob? The Lord is going to have a company who are indeed princes and soldiers of God, that will go forth as fair as the moon, clear as the sun, and terrible as an army with banners.

Report of the Foreign Mission Secretary.

F. M. WILCOX.

THE last biennial term has been a most trying but yet successful one in the history of our missionary operations. In common with the for-

eign mission boards of other religious bodies, a great lack of funds has been experienced in the carrying forward of the work. This has been painfully evident to the Board in its inability to meet the pressing demands from nearly every mission, for extension and enlargement. But oftentimes in the hour of darkest night, light from God shines forth. Thus it has proved during the last two years in the history of our missions; while there has been trial, there has also been blessing, while apparent defeat also assured success.

A larger number of missionaries have been sent out, and more new mission fields entered than during any previous period. The older fields, including Central Europe, Scandinavia, Germany, Russia, Great Britain, South Africa, and Australasia, have been reported quite fully from time to time in our church journals, and by representatives present at this meeting will be more understandingly and ably brought before us, than could be done in a paper of this origin and character. Hence we shall content ourselves with a brief epitome of the gains of these older missions, reserving most of our time to a consideration of the newer fields.

The following figures mark the present membership of our older mission fields, with a gain for the last two years:—

	MEMBERSHIP.	GAIN.
Central European	501	...
Germany	885	518
Russia	634	217
Scandinavia	1632	204
English	447	84
South Africa.....	268	84
Australia.....	1511	305
New Zealand	386	60

During the same period Scandinavia has increased her tithe by \$2,173; the English field, \$912; Germany, \$2,782; Russia, \$184; Australia, \$3,248; New Zealand, \$192.

The remaining missions we will consider under the following divisions, in which they are located: Mexico, Central America, South America, West Indies, Newfoundland, Polynesia, Western and Interior Africa, and Eastern Asia.

Our mission work in Mexico has been carried on under three heads—Medical, School, and Evangelical. The medical work is divided into two departments,—charity work for the poor, and pay work for the better class of people. During the last year in the charity branch nearly 2,000 pa-

fients have received treatment. In the pay department over 300 patients have received treatment, for which they have paid about \$2,000. As the result of this line of missionary effort, many have been relieved of what otherwise might have been lifelong suffering, and will ever hold in grateful remembrance the kindly ministrations received.

The mission school has had an average enrollment of thirty-three pupils. One third of these have lived in the boarding home, and have been clothed and fed as well as instructed. The sanitarium building begun some months ago is but slowly progressing for lack of funds. Nine thousand dollars will be required to complete the enterprise. Elder Jones, the superintendent of the field, calls for additional workers by way of canvassers, to sell our small Spanish publications, one or two additional nurses, and several devoted young women to engage in Bible work.

In the Central American field two lines of work are being carried forward, evangelical and colportage work. The established companies have been strengthened, and new fields have been entered, especially the Mosquito Coast, where considerable has been done in the line of selling our religious books. While the gains in this field for the last two years have not been as great as during the preceding term, the fact that our work has even held its own is truly remarkable, considering the difficulties and obstacles encountered. Elder F. J. Hutchins asks the Conference to send to their assistance one minister to aid in opening the message on the Mosquito Coast and in Guatemala, one teacher for the mission school in Bonacca, now closed for lack of proper help, and a physician to carry on medical missionary work.

The great South American Continent is one of the neediest, and at the same time one of the most fruitful fields for the gospel worker. In this great country, with its nearly 40,000,000 of people, representing nearly every nation in the world, the great majority of whom, however, are of Spanish descent and speech, we have less than two dozen laborers of all classes. Among the states on the north, British Guiana and Colombia only have been entered. The church at Georgetown has been reorganized, and is now in better working condition than ever before. A new church organization has been formed at New Amsterdam, the next town in importance after Georgetown, and still another organization has been effected at Bootooba, 100 miles inland.

In the Esquibo River District a good beginning has been made among the Carib and Arauck Indians. Some twenty having begun the observance of the Sabbath, have erected for themselves a chapel for public worship. In the Colonial Leper Asylum some half dozen of the unfortunate inmates are obeying the message. They ask that provision be made whereby they may have the privilege of baptism, and the opportunity to regularly celebrate the gospel ordinances. Owing to Elder Kneeland's enforced departure from this field, through failing health, an experienced minister should be chosen to stand at the head of the work. A Bible worker is likewise called for. For self-supporting missionaries, especially for those who by agricultural pursuits can gain a livelihood, employing their leisure in teaching the people, the opportunities are unnumbered and the demands unlimited.

In Colombia Brother Kelley reports many openings for the message. By teaching English classes and doing other work, he has been enabled to meet his expenses, and at the same time improve many opportunities to sow the gospel seed. He feels that the time has come for formally opening our work, and asks this Conference to send help by way of medical missionaries.

From our Conference two years ago, Elder G. H. Baber and wife sailed for Chili, to take charge of the work. Previous to his appointment, the sale of religious publications by two of our brethren had awakened the spirit of inquiry, and several had begun to keep the Sabbath of the Lord. This same spirit has continued, and during the last few months has been especially noticeable. In the city of Santiago a Baptist clergyman, Enrique Balada, espoused the cause of truth. Through his influence the attention of others was called to it, and as the result there are now some twenty or thirty believers in that city alone. Nor has the work stopped there; in other parts of the republic small nuclei have been formed. At the present time there are about seventy Sabbath-keepers in Chili, where one year ago we had less than half a score. Elder Baber earnestly asks for financial assistance to enable him to set at work several devoted young men, including Brother Balada, who give promise of developing into successful workers.

Across the Andes from Chili, as her most competitive and aggressive neighbor, lies the state of Argentina, in many respects the leading country

among the South American republics. Our work entered this state six years ago in the sale of literature. At the present, an effort is being made for the English, German, Spanish, Scandinavian, and French population. Several brethren are engaged in the sale of English, Spanish, and German literature, with good success. Encouraging results have been witnessed from home Bible work and public services. Three organized churches exist. Their membership has been augmented during the last year by sixty-nine additions; fifty-five others have begun Sabbath observance. To place our work in Argentina in proper relation to its great importance, and also to the work of other societies, a house of worship and suitable mission buildings are needed in Buenos Ayres, the metropolis of the country. This would require an outlay of not less than \$10,000, but the value of such headquarters for our work would more than compensate the expenditure.

Our present force of laborers have more than they can do in the respective lines of work in which they are engaged,—Elder Westphal in the German work, Elder Vuilliumier in the French, Brother McCarthy in the Spanish, and Brother Town in charge of the depository and book business. This leaves no distinctive laborer for the English-speaking people; the lack in this respect should certainly be supplied. Elder Westphal, the superintendent of the field, calls for a physician and two nurses to work in medical missionary lines. There is a vast field for this class of labor.

The progress of the message in the West India Islands has been slow but steady. Mission workers are now located in Trinidad, the Lesser Antilles, the Bahamas, and Jamaica, with its dependency, the Grand Cayman Island. Preaching, medical missionary work, Bible work, canvassing, and colportage work have engaged the attention of our missionaries in Trinidad. In each of these lines a fair degree of success has attended the efforts put forth. Elder Webster has baptized forty since he went to that field, and others are now waiting their opportunity. Altogether there are fifty-six Sabbath-keepers in Trinidad. Elder Webster earnestly urges that a minister and Bible worker be sent to his assistance, and that he be empowered to employ some of the native help available among the believers. There is also an excellent opening for a ship missionary in Port-of-Spain, the capital and metropolis, and for

teachers to carry on private schools. A good work could also be done in the sale of our publications, were there sent to Trinidad a man to take charge of the canvassing work.

Elder Van Deusen reports twenty accessions to our membership in the Lesser Antilles during 1896. The sale of our publications is increasing. In many islands of the group there is an interest to hear the truth. To meet these demands there is a call for a Bible worker, and for a young minister and his wife to assist Elder Van Deusen; also a French laborer to canvass the adjacent neighboring French-speaking islands.

The prospects in the Bahamas are encouraging. Since the last General Conference Brother C. F. Parmele and wife have been sent to that group. They have labored in the canvassing and Bible work with many encouraging indications.

Jamaica was among the first entered of the West India Islands, and here is our strongest work to-day. Churches have been organized in several of the leading towns, and at Kingston and Spanish Town church buildings have been erected. A large number of religious books have been sold by canvassers sent from this country, and by native brethren. The entire island is ripe for the gospel reaper.

A little way to the northwest of Jamaica, and belonging to it, lies the island of Grand Cayman. Here Brother W. W. Eastman and wife have been engaged in medical missionary work during the last twelve months. Many rich experiences have been enjoyed, and several leading people of the island have embraced the message. The time now seems favorable for a public effort. Both to Elder Haysmer's aid in Jamaica, and Brother Eastman's in Grand Cayman, a minister should be sent from this Conference.

When we come to consider the South American and West Indian fields together, we see that by the means of communication and travel the northern States of South America should properly be classed with the West Indies. We are convinced that the time has come for the general organization of our work in both these divisions, and would respectfully suggest to this Conference that the West India Islands, including the Guianas, Colombia, and Venezuela, be formed into a general mission field, with a general superintendent in charge; and that the remaining portion of the South American Continent constitute by itself a General Conference district, its im-

portant and varied interests demanding the oversight of a member of the General Conference Committee. We believe further that the interests of the cause in the Indies would be greatly served and unified by the publication of an English journal at Jamaica or Barbados, devoted to the work among the islands, and in Northern South America.

Although not properly a foreign field, the work in Newfoundland since its beginning has been under the direction of the Foreign Mission Board. Elder S. J. Hersum and wife were sent there to take charge of the work soon after the last General Conference. By dint of earnest effort and faithful labor, a church of about twenty-five members has been brought out and established in St. Johns, the capital, and a church building has been erected. A good foundation for the work has been laid, and Elder Hersum feels that if he can have the additional help the interest demands in the way of canvassers, a minister and medical missionary, the work can be greatly extended.

As a part of the island world, Polynesia is entitled to a liberal share of our attention, not alone from its extent and population, but from the favorable and multiplied omens of God's working in behalf of his message for to-day. We have mission workers in Pitcairn, Society, and Cook Islands, in the Austral, Tongan, Samoan, Fijian, and Hawaiian groups. Our work in most of these fields is a work of seed-sowing. The people are slow to imbibe principles which demand reform of heart and action.

The patient effort bestowed for so long in the Society Islands is beginning to bear fruit. One new church has been organized in the district of Paea, and additions made to the believers in Paapeete and Raitea. The British consul of Tahiti has begun the observance of the Sabbath, and closes his consulate on that day. More workers are needed in this group, but Elder Cady thinks that these can be supplied to best advantage to the field from among the native believers.

Medical missionary work and school-teaching have been the principal lines prosecuted by our missionaries in Raratonga, Cook Islands. These lines have provided many favorable openings for gospel work.

In Tonga and Fiji our brethren have been busily engaged in learning the language, improving such opportunities to preach Christ as their daily contact with the people afforded. As an index to

some of the difficulties to be encountered, it might be mentioned that Elder Hilliard found it necessary to copy by hand a Tongan English dictionary of 264 pages, and a Tongan English grammar of sixty-four pages. Through opposition to his stay on the island, he was unable to secure printed copies of these books, except as a loan for a short time.

In Samoa the most successful medical missionary work inaugurated by the Board has been going on; not that our workers have labored more assiduously, but the opening is especially favorable. Dr. Braucht has had a free field so far as governmental interference is concerned, and but little, if any competition from other physicians.

(To be continued.)

Thursday Morning's Meeting.

An hour was given to the devotional meeting that was opened at nine o'clock. The meeting was led by H. K. Willis and E. T. Russell. After several had offered prayer, W. W. Prescott spoke of the message in Isa 40:3, "What shall I cry? All flesh is grass," showing the breadth of meaning of these words. All flesh being but grass, it must be that flesh is nothing and that God is all and in all. This message is therefore the one we are to proclaim. The judgment reveals the righteousness of God, not of us; and no man can stand in the judgment till he learns that he is nothing and that God is everything. He must be justified by faith. W. C. White spoke of the general application of these principles, and of their presence in all the Scriptures. J. C. Foster said that the beauty of these things brought light and joy, and repaid him for the trouble in coming to this place. H. E. Robinson spoke of the light and truth that was coming into his experience. He had not previously felt free in these matters, but now the difficulties had disappeared. We cannot mention all the good testimonies that were borne. They were all of the same tenor, testifying of the great good that has been received during the meeting, and especially of the blessings received from the meetings of yesterday. It became very evident that many victories over natural feelings and tendencies of doubt, distrust, and darkness in personal experiences are being gained.

The divine blessing is coming to the Conference in greater measure day by day. And the nearer

we come to Christ, the perfect One, the clearer we see our own imperfections, and the more we rejoice in the assurance that, "their righteousness is of me, saith the Lord."

Fifth Meeting of the Conference.

THE fifth meeting of the General Conference was called at 10:30, Feb. 25. The president, O. A. Olsen, in the chair; W. H. Edwards, secretary. Hymn 766 was sung, and M. C. Wilcox offered prayer.

The chairman stated that the committee that prepared the program of exercises had decided to make a few changes that would affect the meetings of the Conference. The change is more fully noted elsewhere. It places the meetings of the Conference at 10:30 instead of 9:30, and they will continue until 12:30. The Chair stated his desire to call on other members of the Committee to preside at meetings of the Conference, and subject to the permission of the delegates would do so. G. A. Irwin was then called to the chair. The minutes were read and accepted without change. The call for the names of new delegates was responded to by Alex. Paton, delegate from Wisconsin, and Dr. W. H. Riley, delegate at large from the Colorado Sanitarium at Boulder.

The Chair announced that the time of the meeting would be given to hearing reports from our educational institutions. The educational secretary, W. W. Prescott, being called upon, stated that he would not be expected to speak for the various schools represented here, since he had been absent from the country during the most of the past two years. After a few words in general terms, the floor was yielded to others.

The Chair stated that the representatives of the schools would be called upon in the order of the time of the establishment of the schools. The first speaker was G. W. Caviness, of Battle Creek College, followed successively by J. H. Haughey, of South Lancaster (Mass.) Academy; F. W. Howe, Healdsburg (Cal.) College; E. B. Miller, Union College; E. A. Sutherland, Walla Walla (Wash.) College; J. W. Loughhead, Mt. Vernon (Ohio.) Academy; J. C. Ottosen, Fredrikshaven (Denmark) High School; C. B. Hughes, Keene, (Tex.) Industrial Academy; W. T. Bland, Graysville (Tenn.) Academy.

These reports occupied the time until one o'clock. They will be given in our columns.

At the close of Professor Bland's remarks W. W. Prescott said: I simply want to point out the lesson, and I believe it will help us. During the last two years the office of educational secretary has been practically vacant. I did not purpose to come to this Conference and pretend to be filling that place. I am sure that we have been much more helped and benefited this morning than as though I had in the usual way gathered up information, strained it through my mind, and presented it to you. The lesson that is impressed on my mind is, we need more workers, and less supervising. "Amen, Amen!" was the general response.

By general consent the five o'clock hour was given to Professor Sutherland, in which to finish his speech; any remaining time to be devoted to kindred topics.

THE regular leader of signing in the Tabernacle not being able to attend many of the meetings, the singing has suffered somewhat until B. F. Stureman was asked to fill the office of leader, and now there is a decided improvement, gratifying to all.

It was announced that a change would be made in the published program in the forenoon features. The devotional services will begin at 9 o'clock, as usual, and continue an hour or a little more if necessary. The General Conference will be called at 10:30, and continue its deliberations for two hours, closing at 12:30.

THE president of the Conference announced at the beginning of Thursday's meeting that it would be his mind to call other members of the General Conference Committee to preside over the several meetings, and he would take the liberty to do this if there should be no objection upon the part of the Conference. There was no objection, and G. A. Irwin was called to preside.

THE meeting of the Conference of yesterday, accounts of which appear elsewhere, was a season of peculiar interest. The reports of the different educators were given with an earnest candor and intelligence that gave them real relish. We shall be happy to place these good articles before our readers. The principles of sound education were plainly set forth in a manner that carried conviction. Professor Sutherland was invited to continue his address at another time.