

The Daily Bulletin

Of the General Conference

"Salvation belongeth unto the Lord: thy blessing is upon thy people." Ps. 3:8.

Thirty-third Session.
SOUTH LANCASTER, MASS.

WORCESTER, MASS., FRIDAY, FEBRUARY 24, 1899.

VOLUME VIII.
NUMBER 8.

The Daily Bulletin,

PUBLISHED BY THE

GENERAL CONFERENCE

OF

Seventh-day Adventists.

F. S. BLANCHARD & Co., Printers, Worcester.

SUBSCRIPTION PRICE, - 50 CENTS.

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"Kind hearts are the gardens,
Kind thoughts are the roots,
Kind words are the blossoms,
Kind deeds are the fruits;
Love is the sweet sunshine
That warms into life;
For only in darkness
Grow hatred and strife."

Those who would be regenerated, must not only believe in the whole gospel for the whole man, but they must practise the principles which are preached under the title "Health Reform," in their completest form, and in their highest sense. Pure living will make pure blood, and the blood is the life. The life which God gave man was his own. He has said, "I am the life." God's life is pure. Man must have the life of God if he would live eternally. Therefore to be completely regenerate man must be purified in physical life as well as in mind and heart,—in blood and tissue as well as in heart and thought.

"We are not to carry others' burdens that they can carry as well as ourselves. True helpfulness consists in giving comfort, and comfort means giving strength to those who are weary, by inspiring them when they hesitate or fail."

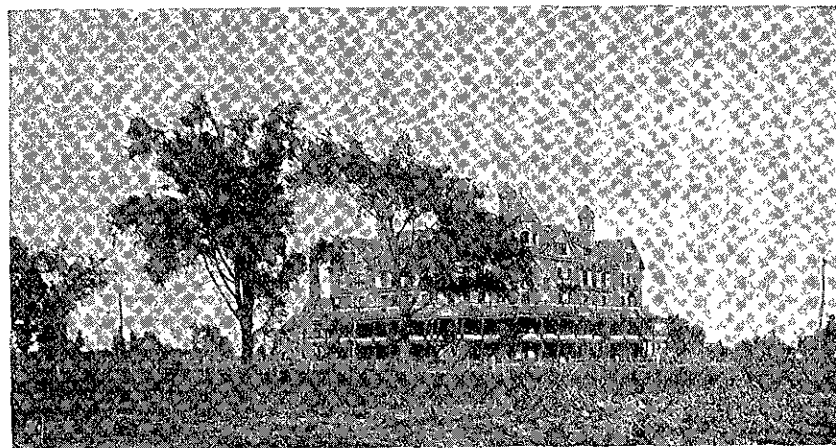
A GREAT VICTORY.

A wave of unusual blessing rolled in upon the conference, Wednesday, the 23d. The work of the Foreign Mission Board was under discussion, and Elder Jones read matter from an unpublished Testimony, when suddenly a spirit of conviction seized on the entire assembly. Most earnest prayers were sent up for God to turn his face toward his people again, that the wrongs reproved might be banished, and the General Conference once more take its place as the true representative of the truth on

earth. Following the prayers came most heart-broken confessions from leading men, and the meeting continued in this strain until after six o'clock. It would be impossible to portray the scene of the occasion. One must be present to appreciate it. The most the BULLETIN can do is to give a nearly verbatim report of the words uttered, but these do not reveal the sorrowful looks and the tearful eyes of the penitent seekers after God.

THE HASKELL HOME FOR ORPHANS.

This beneficent institution was ready for occupation and dedicated Jan. 25, 1894. The first step to provide a home for orphan and destitute children was taken at the General Conference held in the spring of 1891. As soon as it was known that such a charity was contemplated, applications for the admission of



HASKELL MEMORIAL HOME, BATTLE CREEK, MICHIGAN.

needy and homeless little ones were received; and a considerable number gathered for admittance even before any plans for their case could be definitely made by the committee having the matter in charge. The Battle Creek Sanitarium set apart a building for the reception of these little wanderers, and they were given suitable care awaiting the erection of the necessary buildings.

The money required for the enterprise came in slowly, until, more than a year after its inception, a sufficient sum was, in answer to earnest prayer, providentially provided. This came as an unsolicited gift, from Mrs. Caroline E. Haskell, who offered to erect the entire building herself at a cost of \$30,000, stipulating only that the charity should bear and perpetuate her deceased husband's name.

The objections which usually arise to asylum life for the young are obviated in this institution by grouping the children in families of ten or twelve, under the care of a "mother." The number in the home is usually about one hundred. The children have school, farm, garden, and housework; sewing, sloyd, and other manual-training; physical culture and special gymnastics.

GENERAL CONFERENCE PROCEEDINGS.

Remarkable Occasion—Reproofs—Confessions—Repentance—Shouts of Victory.

FOURTEENTH MEETING, WEDNESDAY,
3 P. M., FEBRUARY 22.

Allen Moon: Personally, I am very anxious that this conference of delegates should be thoroughly acquainted with the foreign mission work,—not only the present condition, but the conditions that we have had to meet during the last two years. I am free to say that I desire everything should be known that relates to this work, that you may know better how to deal with it at this conference. The most important thing we have to do, then, is to plan for our work in all the world. That is my opinion.

Two years ago when we separated this

year 1898 to meet what was yet due on the audit of 1897. The brethren in the fields were very patient, and used their own means for 1898, to carry on the work.

When we came to the spring meeting of 1898, we found that it was impossible for us to continue appropriations for the European and Australian work; and the accordingly notified the brethren in the fields, asking them to make their work as nearly as possible self-sustaining, these being comparatively older fields than Africa, South America, Japan, India, and other fields. It therefore became a necessity that we request these brethren to make their work as nearly self-supporting as possible, not because there was not a great work to do, but because of the financial situation.

Before this, early in the year, or within a month of the General Conference, two years ago, the secretary of the board resigned on account of his health; and for a number of months, I think it was until October, the board did not have an active secretary. There was no one to correspond with the different fields to lay the work and the situation before them.

Finally, after Elder Jayne was released from his conference, at the time of the fall election, in October, 1897, he entered upon the work of corresponding secretary in connection with the board. But before this, however, we had come to see that the General Conference had failed in at least one respect. While it laid out its work, that we have already mentioned, and we were removed to different headquarters at great expense, and our missionary paper had been established in a new field, it had provided no plan for the increase of the missionary funds. After the first day of April only five thousand dollars came into the treasury. The annual funds were still used months in advance; the Sabbath-school funds were being appropriated for a specific field; and the board was dependent on the very small sum that came in from missionary offerings, which accumulated on the old box plan.

Now during the time that we were furnishing appropriations for the European field, and the Australasian field, there were other fields that were actually suffering. The brethren there scarcely had the necessaries of life, but it was impossible to enlarge the work at all. We had to say to them, "Brethren, you must be patient; we can not enlarge the work now."

We have not been able to enlarge the work, except as we have sent laborers who have been absolutely required in these fields. During the last two years we have opened up no new work in any part of the world. It has been an impossibility. There have been demands for opening the work in China. That work ought to have been opened a year ago, yet we have been utterly unable to do anything toward opening it. There

board from the other boards, the impression somehow prevailed that the Foreign Mission Board had an abundance of funds, and this impression was also in the board itself. When the books of the board were opened on the first day of April, 1897, it was without a dollar to represent anything with which to carry on the work.

At a meeting held early after the General Conference, the board, supposing that sufficient money would flow into the treasury, made an appropriation, as was recommended, for the work in Europe, and also one for the Australian work. I think something like seven thousand dollars was appropriated in advance of its coming into the treasury for the Australian work, besides some eight thousand dollars for the European work.

Well, toward the close of the year it began to be apparent that the funds were going to be short; and in this effort to carry out these plans, we found ourselves distressed for means. But the plan was carried out. When we came to audit the accounts at the beginning of the year 1898, of course we found that it would require half of the income of the

the repentance that we are called upon to show. I do not believe that we shall lose any time, even if we should stop business right here, and seek God, that we may make confession of everything. He says that when we do seek God with all the heart, confessions will be made that will uncover things God hates, and that these will be done away. But, brethren, the fearful statement that these things can not be washed away even by the blood of Christ, until repentance and restitution show the sincerity of the repentance,—the repentance that needeth not to be repented of. I want to read that, so that we may know just what it calls for, and how to do it: "For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation [not indignation upon other brethren, but indignation against such wicked principles], yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge [avenging the cause of God,—standing up for his glory, for his dignity, for the righteousness of principle, for the honor of God, which we profess]. In all things ye have approved yourselves to be clear in this matter."

That is what it calls for. So brethren, I did not intend to say what I have said, but still it comes to me thus.—What is the value of work done, until this thing is carried out? Suppose we go on and do a great deal, what is that, so long as the Lord can not recognize his voice among us? What is it, so long as a stain is there that the blood of Christ has not, and can not, wash away until repentance and restitution are made? For my part, I am one with all; I am a part of it; I have seen these things going on for years. I confess myself; a part of it back there, and to my part of it here, yet I did not oppose it then, I did not denounce it then; for I didn't want to be officious. I did denounce this wicked thing, from California to Maine,—that men can not be dishonest for God,—but, brethren, I am in it all now. I am a part of the General Conference; I want it so that God can recognize me as a part of his work; I want it so that I shall not be connected with that thing on which the stain is that the blood of Christ can not wash away. Then shall not this General Conference, this afternoon, as a General Conference, get clear of this wicked thing? Then, when the nominating committee brings in the names of men to be put in positions by this General Conference, it will name men of principle, men who fear God, who will search out wickedness, and put it away.

Some of the brethren suggested that a committee be appointed to search out these things. No; we do not want any committee to search them out. We want to do it ourselves. If you appointed a committee, you would lay it off on a committee, and the brethren would do what the committee says. No; we want to do this because God says it. When we go to Battle Creek to nominate boards for our institutions, God wants men who will put their hands on wickedness, and say, "This thing shall not proceed." You and I are to be these men, because we are here. God has called us to this time, and to this place, and has put us in places of authority and honor in his cause.

Why should we not honor him instead of ourselves? Shall I not honor him instead of myself? It is not individual confession that is wanted so much as a

General Conference confession. It is a General Conference clearing of ourselves that is needed. And whenever and wherever God's reproof comes, let nobody excuse himself, let nobody apologize. Let each one say, I am the man, because I am a Seventh-day Adventist,—because I belong to the cause of God. And although we are all unholy, and are sunken in iniquity, God can cleanse us this day, and lift up this General Conference this afternoon, so that though we have lain among the pots, and got all stained and defiled with the evils of the world and worldliness, God can cleanse us, and lift us up, and say to us, "Though ye have lain among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold."

Let him cleanse us, brethren. Repentance is what is needed! washing is what we must have. The blood of Christ can take away our sin; that is what is needed. Brethren, shall we not confess? Brother Irwin, won't you come? Come, Brother Irwin. Come, Brother Moon. Come, Brother Hoopes. Come, all who are members of the General Conference Committee. Brethren, we have done wrong. We have not sought God as we ought, these two years. Things have gone at loose ends, and we have let them go. Now let us confess. I confess my part. I can not confess for you, nor the rest, Come, join heart and soul, that we may have the blood of Christ to wash away these things and that we may sit where God wants us all to sit, that the glory of God may shine upon us, as we do the work of God to-day.

[At this point there was a season of prayer.]

A. T. Jones, praying: O, Lord! we have sinned and done wickedly. We are ashamed, and blush to lift up our faces. Only in the hope of Christ, Lord, do we come. Lord, unholy practises have crept into thy cause; defiling things have been entertained in thy work; unjust practises have been in our dealing with our brethren; intrigue has marked our conduct of thy work. We pray forgive—forgive us to-day. Lord, cleanse thy precious cause. Purify thy word, O God! we pray thee. Lord we know not what we can do. We are sorry. We would do everything that thou showest us; but, Lord, we must first turn our hearts to thee. This, we do now. Only in the merits of the Lord Jesus would we lift up our hearts to thee. Lord, the cause is thine; the institutions are thine; the boards are thine; this conference is thine; we are thine. Thou hast bought us; we are called by thy name. O Lord, remember thy work. Look not on us, O Lord! but upon him whom thou hast given for us. O Lord! we pray thee, save us from ourselves. Thou hast told us, and we know, that there is a dearth of means. Thou hast told us we never would be given means until we humbled ourselves. Lord, we do humble ourselves, and we pray, as we fall upon the Rock, May we be broken indeed.

O Lord, we thank thee that there is a place by thee in the rock. Lord, hide us there. O reveal not thyself to us as we are: put us in the cleft of the rock. Hide us, we pray thee, in the merits of our Saviour, who died. Hide us there, Lord; and then make thy goodness pass before us. Then only can we bear it, Lord; but we commit ourselves to thee. Lord, we would not go away from thee; we have already done that. Lord, we would return to thee as a General Conference, with one heart and one soul. O, take us! take us, Lord, in thy goodness. Lord, we are sorry that the credentials which thou gavest us have been forfeited. We are sorry thou couldst not recognize thy voice. We know souls have been pained. Brethren have been injured, be-

cause our voice was not the voice of God. O, we pray, Lord, that from henceforth and forever, we may have only the tender tones and voice of the Good Shepherd. Lord, we are thine, the sheep of thy pasture. Lead us now, we pray thee, to the living fountain, by the waters of thine own flowing river. O God! we would not multiply words before thee; it is not in our confessions that the merit lies. It is not in our humiliation, but in thy gracious gift. It is in thine own province to bestow, and we accept thy promises. Now, Lord, wash us, and make us clean. Lift up the light of thy countenance upon us, and give us peace. O, how much we need thee! O that confidence, Lord, shall be restored between thee and us, that in thy power we may reach the people. The silver and the gold are thine, and the cattle upon a thousand hills; the farms are thine, and all their products are thine. We do not ask for these; we ask only for forgiveness; we ask only for thy Spirit; we ask only for thy confidence. We are sorry that we have forfeited all these.

O Lord, we thank thee that thou dost hear us; we thank thee that we are accepted in the Beloved. We thank thee that thou dost forgive; we thank and praise thy name for thy mercy; we thank thee that there is a cleft in the rock; we thank thee that we may fall and be broken; but let the break be what will satisfy thee. All we ask is to be restored in thy confidence. And, Lord, we take it as the gracious gift that thou hast given; and we thank thee, Lord, for it. Give us wisdom and discernment that we may understand thy way. Give us all diligence, that we may study thy word, and the counsels which thou hast given us. Revive the principles which thou hast planted in our life, that we may know what justice and right dealing are. What more can we say? Thou hast heard us, and we thank thee for thy gift. We claim thy promise, and we thank thee. Now, Lord, lead us to the end, for thy name's sake. Amen.

G. A. Irwin, praying: O God, our Father in heaven, our condition has been portrayed before thee. We are so glad to-day that thy blessed Spirit has come to teach us. We have seen our condition as thou hast revealed it to us. With humility of heart and contrition of soul, we bow before thee. We are ashamed, O God! of our shortsightedness. O Father in heaven! look upon us in tender mercy. Thou hast said that thou hast lost confidence, and this reveals our condition to be dreadful. Could we do so, we feel like running away; but Lord, where can we go? Thou alone hast the words of eternal life. We are thankful, our Father, that we can come to thee, and in humility of heart confess our sins, and claim thy promise upon us. Save thy people, and give not thy heritage to reproach, that the heathen should rule over them, and say, Where is their God? O Lord! let this repentance go so deep in every heart that there may be a thorough cleansing of our hearts, that thy confidence may be restored, and that thy work can again have thy prospering hand. This work is dearer to us than life, and we would see it prosper. We are willing to be separated from it; we are willing that anything should come to us, if only thy cause may be advanced in the earth. Lord, we thank thee for the good Spirit that has come into this meeting. O, we pray thee, Father, grant us grace to yield to thy Spirit. Do not suffer us to grieve it away by our course. O, may we open our hearts, and let it do its office work there. O God! organize every one of us in harmony with thy will. Cleanse us from every principle that savors of the world, and worldliness,

and of the evil one. Let thy tender, loving Spirit come into every heart, to take the place of that spirit by which we have lorded it over God's heritage. O Father in heaven! make us men after thine own heart; cement our hearts in Christian love and fellowship. We pray thee, Father, that thou wilt fully come in by thy blessed Spirit. And then we ask, Lord, that thou wilt choose such men to lead out in the work as thou canst honor, and as will uphold the principles of truth and righteousness wherever they may be placed. O Father! we thank thee that thou hast accepted us, and we claim thy promise to-day, not because we are worthy, but because Christ is worthy. We come in his name. Amen.

J. H. Morrison, praying: Our Heavenly Father, we thank thee that thou hast put it in our hearts to seek thee. We thank thee for the privilege that we here enjoy of bowing together before the great God who made the heavens and the earth. With deep contrition of heart, with broken spirit, we come this afternoon, confessing all our waywardness. We confess our sin, our shortcoming; we confess, Heavenly Father, our inclination to criticize others, instead of looking into our own hearts; instead of seeking thy face, and asking for thy presence to discover to us wrong things in our own souls. Heavenly Father, we would know thy heavenly principles. We would study thee more carefully; we would have our hearts open to the reception of the heavenly things which thou hast sent us. O God, open our understanding, that we may see and comprehend the things of the Lord. Forbid that we should try to excuse ourselves; but may we freely confess all our weakness, which we have been inclined to put off on somebody else. O my Father! do, we pray thee, come near. We confess that we have come far short—O, so far!—of what we should have been. O my Father! we confess our blindness, we confess our unfitness in every way; unless thou wilt do this work for us, we are unfit for thy service. O my Father, my Father! do that work in our hearts. Now Lord, we ask thee to hear our petition, and accept us. We are glad for what we have seen, for the measure that has been taken to make wrongs right; so we come to thee. We are glad that thou hast put it into the hearts of our brethren to make wrongs right. O God! may this spirit permeate every heart, until all these things shall have been cleared up. We want to go straight, we want to go free personally, and we want to go free as a conference. Give us clean hearts. O my Lord! make them right. Baptize us anew by thy good Spirit. We thank thee that thy presence is with us here this afternoon. We thank thee that thou hast turned our eyes to look to see wherein we have done wrong. O, may we make these things right that thou hast revealed to be wrong. Now we commit ourselves into thy hand; keep us thine own self. Preside over this meeting. May the Spirit of God take charge; lead and direct, thine own self, to thine own glory. We ask it in Jesus' name.

O. A. Olsen, praying: Heavenly Father, we linger at the footstool of mercy. We are glad that it is still our privilege to come to thee. We are thine, and thou hast not left us to ourselves. We are thankful that we are not beyond the pale of mercy and forgiveness. We thank thee, Lord, that thou art dealing faithfully with thy children. Thou art indeed a Father to us, and we praise thee for it. We acknowledge, Lord, with all humility of heart, that we have done wickedly, and that we have erred. Father we are sorry that we have been so blind

we are sorry that our judgment has been so confused; we are sorry, Lord, that through our condition thy work has come into this sad state. But, Father, here we are. We have made thee to serve with our sins. But thou hast said thou wilt forgive for thine own sake. We praise thee for this. O, God, accept us this afternoon, for Jesus' sake. Accept of our confession, our humiliation. We come just as we are, and ask thee to make us just what thou wouldst have us. We can not fashion ourselves. We are poor, miserable, blind, and naked; but, O Lord, thou hast just what we need, and we look to thee. Father, we thank thee for thy presence in this conference. We thank thee, Lord, that thy Spirit has come, even as a reprover. Now may it come a witness of righteousness. We are glad that thou hast not left us; we are glad that thou dost call after us. Now, Lord, come to us once more, and receive us as thy children. Lord, fit us up, that we may have thy confidence. Give us a new heart, give us a new spirit; rid our soul-temple from every false god. Rid us from every vestige of self, we pray thee. Take from us every whit of world policy, every particle of the spirit of oppression, and give us thine own Spirit. Fill us with thine own presence. O God! fill this soul-temple thyself, and reign and rule within us to thine own glory. Fill this conference with thyself. O God! and direct in every work here, that every measure may bear the credentials of heaven. O, direct in every measure that shall be taken, in every election, in everything. We pray thee that we may walk softly before thee. We praise thee that thou hast heard us, we praise thee that thou art so near to us. God, we thank thee that thou dost deal with us in such tenderness. And now we look only to thee, praying that thy blessing may be upon all this conference in a marked manner. Bless the dear brethren, bless every one that is in the assembly here. Father in heaven, I pray thee, for Jesus' sake, undo every evil that I have been instrumental in producing; correct every wrong thing that I have ever had a part in. Thou knowest, Lord, my desire has been to do thy will, but my judgment has failed. My discernment has been blinded and confused. Father, I fall upon the Rock, and I thank thee, Lord, that thou dost accept even one so unworthy as I. Father, bless such as have a part in thy work who are not present. Send thy good Spirit to their hearts. Send an angel from thy presence to touch them, we pray thee. Save to the uttermost, for Jesus' sake. We now leave ourselves with thee. May we not leave this place until everything has been removed. We thank thee, our Father, that thou hast kept us in the faith. Now we leave ourselves with thee, giving thee all the praise in Christ. Amen.

Allen Moon, praying: Our Father who art in heaven, we thank thee that thou hast not taken the Holy Spirit from us. Thou hast seen all our blindness; thou hast known all about us all these years, and yet thou hast borne with us. We thank thee, our Father, that thou hast permitted us to live to see this day; that thou hast called after us; that thou hast sent thy Holy Spirit to reveal to us our condition; thou hast opened our hearts to receive the light of thy word. O God! we thank thee to-day for thy Spirit, and we ask thee to take the direction of our hearts. God, help us to yield wholly to thee to-day. We thank thee that thou hast heard our prayer. O, we thank thee, our Father, that thou hast not closed thine ears to our supplications. We thank thee that thou hast accepted us in the name of Jesus Christ,

thy Son. We pray, our Heavenly Father, that thou wilt not permit us to mar thy work. Let us be separated from responsibilities in thy work, if we are to mar it in the future. O God! we pray that thou wilt bless this conference. Let thy Spirit brood over us, and let all the actions which may be taken be such as will be in harmony with the mind of God. Let every element be removed that will hinder the work of thy Spirit. O God! let thy Spirit unite us to thee. May we not leave this house until every wrong is removed. We have heard thy stately stepplings, O God! and we pray that thou wilt prepare us for a connection with thy work, and finally, when this is done, and thy people are gathered, grant us a place with a connection with thy work, and thee in thy kingdom, for Jesus' sake. Amen.

L. A. Hoopes, praying: Our Father, we thank thee for the reproof thou hast brought to us. While we feel sorry, dear Father, for the part that we have had in this work, we can only say, We have sinned, and come short of thy glory. But, O God! we feel sorry that we have been the means of having the banner of truth trailed in the dust. O God! we do not wonder that we have so little power of reproof in our administrations, when we have seen messages of reproof, and let them pass unheeded. We accept the forgiveness that thou hast granted to us at this hour. We are before thee, broken and empty vessels. Do unto us as seemeth good in thy sight, but do not take thy Holy Spirit from us. From now on we dedicate our minds, our voices, and all we are and have to thee. O Lord! we take the peaceable fruits of righteousness which thou dost bring to us. We are sorry that we have not been strong to hold up the hands of our brethren in despondency. O, encourage their hearts! Comfort them, Lord, in thy sight. Now, dear Father, take away from the General Conference this stain we have placed upon it, that the voice of the conference may be the voice of God. Grant it, Lord, to thine own praise and glory. Amen.

R. M. Kilgore, praying: Our Father, we acknowledge our transgressions. We confess that we have sinned in thy sight; and we come to thee in shame and confusion of face, asking thee, O Lord! to have mercy upon us, and pity us, as a father pitieth his child. We know that thou dost this. We come to thee, O Lord! just as we are, poor, sinful, weak, and unworthy in every respect. We have no justification to present; we would not justify one single act, nor apologize for the course we have taken. O God! we acknowledge that all thou hast said of us is true; we acknowledge that we have sinned, and come short of thy glory. But we look to thee, our only hope. Thou art our helper, thou art our strength and our salvation. We ask thy grace and thy blessing to be poured upon this conference, upon these thy servants, and may we be found standing shoulder to shoulder in this precious work which thou hast given us to do. O God! we pray that thou wilt work in our hearts a lasting work of divine grace, until we shall be like thee, and reflect the image of our blessed Saviour more and more. Cleanse us from every sin, and thy name shall have all the praise. Amen.

J. H. Evans, praying: Heavenly Father, we join in these prayers of repentance and confession of sin to thee; for thou art the only source from whence we can get forgiveness. Purify us from the mistakes that we have made. Thou didst place responsibilities on us and tell us that we should not act as other men have acted, and didst give precept upon precept, and O Lord, we have gone the

way that thou hast commanded that we should not go. We have not followed thy instructions. We have been zealous for thy work. We have all been injuring it throughout our administration. We acknowledge before thee that selfishness has controlled our hearts. We have been zealous for thy cause, Lord, and yet had suspicion and distrust in our hearts toward those who have been connected with it. We have not worked together in brotherly love and unity, and O Lord, we have, many times criticized and found fault with what we thought to be wrong in others, instead of trusting thee. We have criticized and found fault with them, and brought darkness into our own we have sown seeds of distrust. But we know that we can not undo the past, but we can only come to thee. Thou art our source of life. We pray, O Lord, that thou wilt not take thy Holy Spirit from us. We pray that thou wilt come and heal us of all our backslidings. We have not seen light in thy light. We have walked in the sparks of our own kindling, and while we have been zealous in some things, we have been slack in others. O Lord! Give us unity of heart and unity of action. We pray that thou wilt come into the hearts of our brethren here, and throughout the field, so that a spirit of oneness will be in thy work. Let not our hearts be crushed because of our selfishness, because of our lack of Christian love and fellowship. O, we pray that love and unity and Christlike fellowship may come into our midst again! Cast our sins into the depths of the sea, Lord; and as thou dost look upon us here at this present moment, we look upon thy beloved Son, who died for us. We plead, in his name, that we may be washed and made clean. Put upon us his robes of righteousness, and let this criticism, selfishness, and wickedness, be done away, we pray thee. Now, our Father, we ask thy grace, that in days to come we may be kept by thy power, for Jesus' sake. Amen.

A. J. Breed: Heavenly Father, we thank thee for this day. We thank thee for this hour. We thank thee, O Lord! for this blessed privilege of acknowledging that we have done wickedly; that we have come short of thy glory. We thank thee that thou art sending to us reproof, and art pointing out the way. O blessed Lord! we come to thee at this time and ask that thou wilt take us and cleanse us. Take away all our selfishness and every wrong thing, and may the place be filled with thy Holy Spirit. Heavenly Father, we thank thee for the light that thou art sending; we thank thee that the river of life is flowing to-day; and we ask thee, Blessed Lord, that thou wilt take us and breathe upon us thy Holy Spirit. Heavenly Father, to-day we confess our sins before thee, and we accept thy pardon. We thank thee that in having pardon there is peace, there is freedom, there is life. We pray that thou wilt let thy Holy Spirit hover over this place, and send angels of light that we may enjoy their holy presence. O Lord! we pray that thou wilt take every one of us, and place thine own mold and stamp upon us.

We are sorry that it becomes necessary to send such reproofs; O Father, help us as a conference to get into the place where the voice of this body will be again recognized as the voice of God. Lord, we believe that it is the desire of every man to work in the way that thou shalt point out; but we do not know the way well enough. We do not understand, so we yield ourselves to thee, to be guided by thee in all things. Now, Heavenly Father, we thank thee that thou hast reproved us,

We rejoice to-day because we can look up to thee in confidence. O, we pray that thy confidence may be restored in us by our faithfulness, by our devotion, by our consecration, by our love for our brethren! Heavenly Father, we confess that we are full of selfishness; but O, we do want to be rid of it. To-day we yield it up to thee. We ask that thy Holy Spirit may come in and lead us to have a better understanding of thy will, a better understanding of thy work and of the blessed principles that are being presented to us here. O, give us hearts to grasp these principles of life! We ask all these mercies and favors in Jesus' name. Amen.

S. H. Lane: Heavenly Father, we are thankful that we can pray to thee this afternoon. When we feel sad because of sin, we are glad that we can come to thee in the name of Jesus, and tell thee all about it. Now, Heavenly Father, we have sinned against thee. O, forgive! We do thank thee that thou art on the giving hand. Now, Lord, give us to see the sinfulness of our course as never before. Just as far as we can bear it, open it up before us. O Father! as we take a glance at it, forbid that we should become discouraged, because Jesus is a greater Saviour than we are sinners. Heavenly Father, we see that restitution is to be made; help us to make it, if it should take everything that we have. Kind Father, help us to realize that we can learn more of thee upon our knees than we can be taught by others in a long time. Therefore, O God! help us to seek thee first, and constantly. Help us to avoid mistakes, be with us by thy Holy Spirit, and finally save us in Jesus' name. Amen.

A. F. Ballenger, praying: Heavenly Father, thou hast said that we must not only repent, but that we must restore. O Lord! involved in the repentance that thou art hearing is also restitution. We will restore. Lord, if one of the brethren here, had taken ten thousand dollars from thy cause, and used it for himself, and he repented and tried to restore that, we would all rally around him, and take out our pocket-books, and give, that he might be able to restore. And that is what we do, Lord. We do not know just where the restitution must come; but, O God! thy servant will give freely everything he has on earth, that the restitution may be seen, that thy confidence may come back to this people. O, then, Lord, while we are repenting, we mean restitution. O Lord! we have this day seen a new thing; it has been a long time since we saw a thing like this. We used to see it years and years ago, when the work was young and was not strong; but it has been a long time since we have seen this. But O, with this new thing, we pray that we may see a new power come in among us. O Lord, when an angry man whips his disobedient dog, that dog comes crawling back to him, and puts his head between that man's feet, even the angry man is made tender when he sees him coming. O God! thou art God, and thou lovest us; but, Lord, we feel like that disobedient dog to-day. We come crawling at thy feet, throwing our arms about them, and O, thou wouldst not be God without forgiving us. O Lord! art thou not touched with our repentance? We come here to humble ourselves before thee. Dost thou not pity us? All our conceptions of thy love lead us to believe that thou art now forgiving. O, pity us all; Lord, pity us all, and forgive! Lord, we can not do anything but accept forgiveness; that is all we can do. We have asked to be

forgiven. It is not the length of our prayers, nor the amount of our tears, but thou hast said, Whatsoever things ye desire when ye pray, believe that ye receive them, and ye shall have them. O God! we take forgiveness from thee. We take the washing away of these stains through Jesus' blood, that thou hast pointed out to us, and for which we are now confessing. We thank thee in Jesus' name. Amen.

G. A. Irwin: Brethren, I thank God for this hour. Last night, when I read that sentence just read by Brother Jones,—that "It has been some years since I have considered the General Conference as the voice of God," I can not begin to describe the sensation that came over me. My first thought was, Well, I can soon be separated from it; I can step aside. But, brethren, that did not bring relief. The thought came, Where am I to go? This message has been dearer to me than my life; but if God has left it, where am I to go? I could step out; but where, if God has left the work?

I have been reprov'd personally, and all cut up; but I have never had anything come over me like that word did last night. But I am glad that the Lord led Brother Jones out in the line he did this afternoon. Brethren, I want to humble myself before God. There has been a spirit of self-justification with me. When these reproofs came, I have said: Well, that does not mean me, because those things occurred before I came into office. I want to say that this spirit which is condemned by these statements has been in me. I confess to-day that I have been cowardly about taking hold of these things that God said ought to have been done long ago,—that things should have been taken hold of, and called by the right name. When I saw some of these things and the influences that surrounded them, I have shunned duty.

Another thing: When the brethren have not done just as I thought they ought to do in different things, I have not shown the right spirit; I know it. I have asked God to forgive me, and I know he has. I ask my brethren to forgive me. I want God to have his way in this conference. I am through with my way, because my way will surely end in death. I want God to have his way in me first. O, I am so glad that he has come in to-day by his Spirit, and that he is here!

Brethren, there is clearer sailing before us. I believe we are in a position now to receive the light that God has for us; and I believe that if we will follow on in the beginning that we have made, God himself will formulate plans that will relieve this dearth of means that has come over this cause. O, I am so glad that light is breaking in, and that the powers of darkness are being broken.

Now, brethren, while we have spent some time together, if any want to speak, the meeting is in your hands. The Lord is presiding to-day, and will preside from this on.

Mrs. S. M. I. Henry: You will remember that I said to you, during the noon intermission, that I had a message which I would like to give?

G. A. Irwin: Yes, I remember.

Mrs. S. M. I. Henry: When I went to my room at noon, I felt that I would be obliged to give that message this afternoon. I did not know when it would come; but all the while we have been on our knees, I knew that I must give it. It is not easy for me to arise and say this here; but I have had an experience in refusing, and I do not want to repeat that experience. Will you receive what I have to give you?

G. A. Irwin: Be perfectly free.

Mrs. S. M. I. Henry: A part of it takes the scripture lesson which I read at the close of the meeting last night, so I will read that: "I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reprov'd. And the Lord answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it; because it will surely come, it will not tarry. Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith." Habakkuk 2:1-4.

That was the scripture I read last night. In connection with that, I should have read, and went home under a feeling of distress because I did not read, this verse; and I asked the Lord to forgive me because I did not read it: "He, that being often reprov'd hardeneth his neck, shall suddenly be destroyed, and that without remedy."

I felt that I could not read that last night to my brethren. But I did wrong because I did not read it. When Christ left his disciples, he commanded that they should not depart from Jerusalem, but wait for the promise of the Father, which, sayeth he, ye have heard of me. And the message which comes to us this afternoon, is what it means to wait at Jerusalem. What does this mean to us? We are here to-day.

It seems a strange thing that in this age of the world, at this period of the world's history and the history of God among his people, that there should have to be any waiting. It seems strange that every soul that knows God, that has believed in the Lord Jesus Christ, should not be ready to go right out with the message and deliver it. But we have to wait. And what do we have to wait for? That is the question for us.

Whatever it is that will stop the necessity of any longer waiting, is the thing that is to be done. Is not that so, brethren? We have no time to wait, we have no time to blunder, we have no time to make mistakes; for souls are perishing all about us. There are some things that must be done. We shall have to wait until they are done. One of those things is that we must come to the point where we will recognize the authority of God's will, just as Jesus recognized that will.

Every time we utter one word of condemnation and criticism and judgment concerning any human being, we are sinning against the Holy Ghost; because we are commanded not to do it, and because Jesus himself did not dare do it. He could not do it, and do his work. He said that it should not be done, and he gave us the example of not doing it, and gave us a work to do that that Spirit will utterly kill; for you can not do the work of salvation, and the work of criticism and judgment, with the same instrument.

But who could know the hearts and motives of men any better than Jesus knew them? He could look right down into the very core of a man's heart, and know just what he was thinking. This knowledge of men made him infinitely pitiful toward them; it made him love them with a tenderness which did not admit of criticism,—which admitted only of dying for them. That is the only thing that it admitted in the Son of God. And that is our example.

(Continued in next issue.)

"Opportunity is perhaps the severest test of principle."

BIBLE STUDY.

EUROPEAN MISSIONS.

Address by L. R. Conradi.

A Biblical Conversation in Russia—Religious Darkness—The Jews of Europe—Roman Catholicism in Austria—Gross Darkness and Prayer for Light—The Church in Holland—Incidents in Poland—Hungary—Rumania—Missionary Exiles.

I feel grateful to the Lord for this privilege of speaking on the subject of missions, but it is my prayer that I may be the interpreter, the instrument which God uses to speak to you about this important work. I have found, in serving as an interpreter, that I must wait for the person who is speaking to fill my mouth with words, for me to speak, and so I want to be his interpreter in speaking of the needs of the foreign missions. As I have not spoken in this tongue for many years in public, I trust you may be able to get the thoughts, even if the words are not all perfectly pronounced. In going to visit a German colony in Russia about ten years ago, where I was a perfect stranger, I secured a team at the railway station, to convey me to a Russian along the route. Not understanding the language, I was provided with a note of introduction to him. The German teamster after receiving his money, immediately left me. My note being poorly written, they could not read it, and there we stood, face to face, unable to speak to each other. One thing I knew before going there, however, was that this man was a Christian, so finally I asked him for a Bible. I could make him understand that much. I turned to Matthew 12:50. After reading it he stepped up, shook my hands, kissed me, and said "My brother." After that we held further conversation in this way, turning from passage to passage explaining the book of Daniel, and the only way in which I could tell that he could understand me was by the way his eyes would brighten up as he gasped the idea. The passage we had first read was, "Whosoever shall do the will of my father which is in heaven, the same is my brother, and sister, and mother."

As it says in Isa. 60:1, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." I believe the light of God has indeed risen upon his people. But in looking over this field in which we have labored,—Germany and Russia, extending beyond what is commonly called Christianity, far into northern Asia, Siberia, Central Asia, etc., where we reach the Buddhists and Mohammedans, what darkness exists among these people!

But we take the Jewish nation, and there are in Russia and the German field more than nine tenths of Israel. While you have an interest in the Jewish people here in the United States, we have still more in Europe. We have more Israelites according to the flesh than perhaps lived at the time when the kingdom of Israel was in its highest state of development. Is there darkness there? Not speaking of the so-called Reformed Jews that forsook the faith, but of the orthodox Jews in Russia, where they have their faith in the strongest sense of the word. There is gross darkness there. Perhaps there is some here yet in our own hearts. It is one thing to have the commandments of God on the wall, on tables of stone; but it is the new covenant to have them written by the Spirit of God through Christ in our hearts. I am grateful to God that some of the children of

Israel in Russia have seen that fact, and are to-day rejoicing that they have found their Saviour, and through him are enabled to walk in his commandments. But I believe, dear brethren, that there are thousands at the present time in ancient Israel who are longing for the truth. And we have but very little literature in that tongue. It seems to me that the time ought to come soon when we should be prepared to give them the gospel. I have been asked so often when the truth of God should be printed again in the very tongue in which it was given to Moses and the patriarchs of old. We can do something among that people, because there are millions of them, and many honest souls.

Besides the Jews we might speak of Roman Catholics. Some of the darkest parts are in Austria. There are provinces in Austria at the present time where the Bible is prohibited to be circulated by the British Bible Society. Wherever Catholicism has the power, it suppresses the word of God, and hinders its circulation.

We now come a little nearer home, to the great country from which arose the Reformation. Is there darkness there? We read of the glorious time of Luther. We have several times visited the places where he taught, and where he translated the Bible, and we should think that those people ought to be the light of the world. But when you go through the country, how much infidelity you find! How often people will say, ministers even, "Why, this is not the word of God," and begin to cut it to pieces until nothing is left.

In that country where Luther once preached we have at the present time, a man who because of the Sabbath will not do military service, and is at present in the darkest dungeon three days in a week. I have received several letters relating his experience, and he says, "Brethren and sisters, pray for me. When I go down into that dungeon where there is no light whatever, I know the Lord is light to me; but on coming out, I am sometimes almost like a drunken man." It is no easy thing, brethren, to be three days and nights shut up from every ray of light. He says, "I am glad for one thing, that when I can not read, O the precious lessons of the word of God that came to me, which I impressed upon my memory when I had the light." Could we but realize the blessed privileges we have of being filled with the word of God at the present time, we would study it much more at the present hour.

We have seen something of the darkness. I might give you many more illustrations.

In John 4:35 the same idea is given: "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes." The same idea—we shall behold darkness in these countries. It is well that we have pity for them; but the next word is, "Lift up your eyes, and look on the fields; for they are white already to harvest." These dark fields are white for the harvest. We have in what we call the district of the German Conference and the Russian Mission field 240,000,000 people, one sixth of the world's population. One thing is sure, the fields are white for the harvest.

Here is Holland. It is true there is some difficulty in laboring among the people of Holland. It took us some years to find a man to begin there. We had a canvasser there circulating some books, "Thoughts on Daniel and Revelation," and as he circulated them, in the two volumes, one man bought a copy of "Thoughts on the Book of Revelation."

Looking it over, he did not take any special interest in it, and there was a woman, captain of the Salvation Army, that came there, and he told her she could have that book, because it was of no value to him. She took it and did not think there was much to it, so she sold it to a young man for a few pennies. The young man who bought the book did not think there was much in it; and that man who had been praying for the light of the truth was the uncle of this young man who bought the book. The uncle took the book to his home, and he found the very thing that he wanted in it. Then he wished to have the book. But, says the young man, why do you wish to have it?—Oh, because it is so interesting. Well, if it interests you it will interest me, and I do not want to let it go; I want to read it myself. Well the next thing was to find the address of the people who published the book, our publishing house in England. They hunted through the book stores, and finally found a copy of the book "Thoughts on Daniel," and in that book was the address of our publishing house in England, and they wrote to them. Our brethren in England sent us the address of that man to Germany, so we invited Brother R. G. Klingbeil, who has worked in Holland, to visit the family in the city of Amsterdam. He went to the city, which is the most important city of Holland, containing over four hundred thousand inhabitants. As he called on the old man and explained how he happened to be there, the old man said he seemed to him like an angel sent from God. He said, I have been praying for a messenger to come and explain these truths. Brethren, it is not so hard to commence work when the Lord opens the way in such a manner. He spoke to this old man's family and all his relatives came in. There were seventeen baptised, and fifteen of them had the same name. So it was only necessary to learn one name, and that was the name of that old man and his family and relatives. Brethren, this shows us that the Spirit of God is going out before us preparing the way, and that the harvest is ripe.

Now I go right opposite to another part of Germany, where we have several million Polish people. You know the Poles are a down-trodden people. The country where they live is divided into three parts. A German once preached the Sabbath here, and for years an old man kept the Sabbath; but he found from the word of God that that was not all the truth. He thought that there must be a people that had the full truth. He was not satisfied with what he had, and he told me personally that for two years, Sabbath after Sabbath, he fasted and prayed God that he would send him the full truth. Brethren, this man is an elder of one of our churches, and we have some hundred Sabbath-keepers among the Polish people there. That proves that there are people anxious for the truth, in all nationalities.

Now in Hungary, looking over the histories, I found that at the time of the Reformation, there had been a number of Sabbath-keepers there. The people had tried to crush them out in some way, so I wanted to go down there and get the facts from history. When I came there to the city, I was directed to a professor, a Unitarian, who had traveled extensively in the United States. I did not know it at the time, and thought I should have considerable difficulty in making myself understood. To my great surprise, when I met him, he said, I am

so glad to meet an American, and to talk English, and he said he would be glad to assist me in any way he possibly could. He was an unbeliever, of course, but in talking together he said there was an old gentleman in the town, an old Baptist; he was a good old man, who had a depository for Bibles. The professor asked me if I would like to come up and visit him. He said he was the first Baptist in Hungaria. I went with him, and he told the old man who I was and introduced me. He said some words to him in Hungarian. I did not understand it. You know it is a very hard thing to go into these countries, because they can talk about you and you do not know anything about it.

I said to myself, What is the use of talking to this man about the word of God, as long as the unbeliever is there, he would only be in the way, and I would rather go back another time. I visited the old man in the evening, and as we got to talking of the truth, it was not very long before the tears began to roll down his cheeks and he said he was so thankful for the truth of God. He said, "I am greatly surprised. Did you know what that professor told me? It was that you had come all the way from Hamburg to become a Unitarian, and I felt so sorry for you." I am grateful to God to be able to say that that man today is rejoicing in the truth. He was all ready to take hold of the truth. Just that little visit decided him. Who did God use to direct my steps there? It was an unbeliever. I didn't go there to convert that man; indeed, I did not know that he was there. The report was circulated that I had led one of their men astray, that I was proselyting, but you see I never knew he lived there. I am thankful that the Lord has such people in all of the different countries.

Away down in Rumania there was a man who traveled for ten years distributing the Bible in the worst parts of Turkey, in the neighborhood of where Paul once preached. To show you what kind of man he was, and what experiences he went through, I will relate one incident. That man, while laboring in Macedonia and Albania, the most dangerous countries of Europe, at one time arranged with a man to take him, with two merchants, the next morning at four o'clock, out into the country where he would distribute some Bibles. After he fell asleep he heard his name called. Rousing up he asked his wife if she had called. She said not. Again he heard his name, still louder, and he was so impressed that he began to pray, and the conviction fastened itself upon him that he ought not to go there, and he did not. At eight o'clock the team returned with the driver, all bespattered with blood, the two merchants having been killed, and this would have been his fate had he gone. After this he said that he desired to act on the leadings of the Spirit of the Lord. That very man afterward prayed to the Lord for light. He had been in the Baptist church, and as I came down to that part of the country to labor, the Lord moved upon him not only to accept the truth, but to become a laborer for the spreading of the message.

A little farther on we enter Russia. Gross darkness covers the people. Here was a brother, a member of the Greek Church, who when he read the Bible saw the necessity of giving his heart to the Lord. He did so. The next thing he saw the truth on baptism, and was baptised and began to preach the gospel as best he could. He was taken by the priests, separated from his family, and carried

away to a distant city. He would there go from house to house, begging for work, but when they found that it was because he was a heretic that he was in banishment, they would give him no help whatever. Finally he was taken in by a German of the same faith. Soon his wife and family had come to him, and he still continued to preach the gospel. Finally one of our preachers came in that neighborhood, and in a little while he accepted the truth. A year ago I visited this man; for seven years he has been in banishment for keeping the Sabbath.

One may say, "While the harvest is ripe, are there not difficulties in reaping it?"—O yes; but did not the children of Israel meet difficulties in going to the promised land? Thank the Lord that he can make provision for all the trials and perplexities which meet us. The power of God is sufficient for all perplexity. "If God be with us, who can be against us?" God is wholly for us, if we are wholly for him.

The one last mentioned, while preaching, was taken to the Persian border, in Asia. He could not even speak the language of those among whom he was banished. By this means they expected to silence him. But he was not the only honest man who was there. There were thousands and thousands of people that the government had banished into this region, honest people who had been sent there on account of their convictions. Do you not see that the Lord sent this man where he would be able to preach to these who were honest in heart? The government paved the way for the gospel to be presented to them, even paying the transportation of the missionary. Praise God, that he can work good out of apparent disaster. He remained five years. One night some believers got together with him, and they prayed; and then he, disguised, escaped, and finally reached Rumania. He is now laboring there. Do you know what the result of his labor in the place of his banishment, is? There are sixty people now there, where we can not go, keeping the Sabbath. Praise God for his wonderful power to scatter the truth through the humblest instrumentalities.

We have had considerable difficulty in our canvassing work in Russia. The Lord has worked marvelously in opening up the way. For some time we could not do any publishing in Russia. Finally we tried to get "Steps to Christ" past the censorship, but failed. It was not orthodox Lutheran, and the censor was a Lutheran, hence it did not pass. A year or two ago we heard that a temperance work was coming up—a temperance question in Russia. We thought perhaps "Christian Temperance" would pass through. We translated it into Roumanian and sent it; and it passed. There were only two sentences marked out. One thought was to the effect that churches and the rulers of the country ought to be temperate. The other referred to a lady in the house, occupying a position similar that of the king. I thank the Lord that all the rest got in; for there is plenty of good in the rest. Just before I went away from the old country, I received a copy of the book in Esthonian. This language is somewhat related to the Finnish, but it is difficult to learn. By a peculiar working which I believe was brought about by the leadings of the Spirit of God, our canvassers, after imprisonment, are now allowed to canvass in Russia; and we have some eight or ten in that country.

I recently visited a man of influence

in this part of Russia, who is a publisher. He is a learned man, understanding the Russian, Esthonian, Livonian, and German; also English to some extent. He became very much interested in the study of the Bible; and I was privileged to spend four days with him in Biblical study. Our study began by talking of temperance, and then speaking of what the Bible says of temperance; from that we spoke of our health institutions in various lands. He became very much interested, and expressed surprise that we were not merely proselyters, but were carrying on this charitable and philanthropic work, and were seeking to save those who had never received the light of the gospel from any denomination.

He asked me what he could do for us. I was astonished at the question, and hardly dared reply. This publisher has now agreed to help us in getting our books through the censorship, and publish them for us. This man has recently gotten out an almanac in the Livonian language, an edition of 5,000; and he has given to our work, "Christian Temperance," one whole page in his almanac. This is a man of influence and intelligence, as I said before. He was sent by a Russian lady of nobility, to Palestine, to visit that country; and he wrote a description of that country—a large work. I have it at home. It is printed in four languages—Russian, Livonian, Esthonian, and German.

Even in Germany we have had some difficulty in the canvassing work. We just got nicely started, and had gotten a lot of our young brethren out in the field, when the government passed a new law, that no canvasser be allowed to be in the work under twenty-five years of age. Well, that was quite hard on us. We had a number of good young people that were under twenty-five years. We studied over the situation; and the Lord has helped us out of it.

We found a young man who came from near the border of Holland, where there is the greatest freedom of any country in our field, and we asked him if he did not want to go there to labor. So he went there, and began the sale of our books. So that while we thought at the time it was a hard thing for us, we soon began to praise the Lord that this new law was passed, for it started the canvassing work in Holland, because we sent our young people of under twenty-five years of age over there, and we had a canvassing institute there not long ago of about twenty, and they sang the most grateful praises unto the Lord for the beginning of this work in Holland.

There are great difficulties there, but already twenty-five hundred have received the truth. It is not man's work, but, brethren, I believe that God's harvest is ripe.

But in Holland, although it is the freest country in our field, we still have difficulties. One young man, a sergeant in the army, with eighteen years' service, accepted the truth. He sent a petition to the queen (for thus is the truth going to the high places) for permission not to serve on the Sabbath. But she said No, he must serve. Then the thought came that he would ask for his discharge. But after praying over the matter, he decided that he would do his duty just as faithfully, and more so, than ever before, but when he came to the Sabbath, he should not serve. Well, he was imprisoned. But he may be the means of doing great good if he remains faithful.

Oh, if you desire that the Lord shall come soon, and if you feel that it is a critical hour with us at this time, may you realize that while you are getting ready for the Lord's coming here, it is also your duty to carry your light to all the ends of the world to the glory of God that his kingdom may come, and his truth may be heard, and his faithful people gathered home,—for His name's sake, Amen.

THE WATER OF LIFE.

Discourse by Dr. E. J. Waggoner, Tuesday, February 21.

Christ the Fountain of Life—The River of Life a Real Stream—The Earth Watered by It—Righteousness from the Clouds—Drinking the Life of God—The Cleansing Power of the Life—Eating and Drinking in the Presence of God.

"In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. But this spake he of the Spirit, which they that believe on him should receive."

Now suppose that some poor, simple-minded person, who had just at that moment arrived, after a long journey, and was footsore, travel-stained, weary, and thirsty, had come into the temple at that moment, and had heard this voice, "If any man thirst, let him come unto me, and drink," and he had come up and said, "I want a drink," do you suppose he would have got what he wanted? or would the Saviour have said, O, my dear fellow, you made a mistake; I did not mean what I said to be taken literally? Would he not have been obliged to say that with some shame?

Now God has a right to expect that when he speaks, people will take him at his word. Why? Suppose a father offers something to his child; and the child believes the father, and says, Yes, I will take that; and then the father says to the child, I did not mean that. That would be embarrassing; because the child honored the father by believing that he could not say anything but what he meant.

Now I want all to see that the Lord Jesus Christ meant exactly what he said,—that we can come to him and drink,—and if that day there had been in the temple a man so simple-hearted that he thought this meant those who wanted a drink, then the Lord would have given it to him right there. He would have had what he wanted; and in the drink that he got, he would have received more than any one else could see in the water.

"Thy mercy, O Lord, is in the heavens, and thy faithfulness reacheth unto the clouds. Thy righteousness is like the great mountains; thy judgments are a great deep: O Lord, thou preservest man and beast. How excellent is thy loving-kindness, O God! therefore the children of men put their trust under the shadow of thy wings. They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures. For with thee is the fountain of life: in thy light shall we see light."

The word "pleasure" in the ninth verse is "Eden" in the original. "Eden" means "pleasure," or "delight." So the text really says, "Thou shalt make them drink of the river of thine Eden."

"He showed me a pure river of water of life, clear as crystal, proceeding out of

the throne of God; and the Lamb—the Sparkling water, wasn't it? We are familiar with that term. You who have lived in the mountains know more about it than those who have lived on the plains. You know what living, sparkling water is. And this water that flows from the throne of God is the life of God; and the life is the life of men. Then it is sparkling water, isn't it? In that light shall we see light. It is God's own life, flowing from his throne. Do you believe there is any such thing? Is there a real river flowing from the throne just now? Yes. Where does it flow? A river that flows must go somewhere. Here is a throne, and from it is gushing every moment, and has been from the days of eternity, and will be until the eternity of eternities, a river of life, flowing on and on, without stopping. It is the river of life. Where does it go?

It is a real river. If we were there, I suppose we could see it. Some would, and some would not; but it is a river that may be seen, felt, drank from, and bathed in. The real thing is flowing. Where from?—From the throne of God and of the Lamb.

"They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them into living fountains of water." Where is the Lamb?—In the midst of the throne. "And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain."

In order that we may have an object-lesson, let this desk represent the throne or God. From it flows the river. It is the throne of God; and the Lamb—the slain Lamb—is in the midst of the throne; and from the throne is that ever-flowing stream of life.

"Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs; but one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. And he that saw it bare record, and his record is true; and he knoweth that he saith truth, that ye might believe."

That was an important thing. See with what detail and emphasis it was stated. "He that saw it bare record, and the record is true, and he knows that it is true." There came out blood and water from the side of the Lamb that was slain; and the blood is the life, isn't it? So on the cross Christ gave his life for us. His life has always been given for us; and the cross is merely the manifestation that that life has been given. That one instant when he hung there between the heavens and the earth, offered for man, was a revelation of the eternal glory of God, that he has always given his life to man. The blood came from Jesus that men might see that he has given his life for them. There was the water and the blood. One saw that, and he bare record, and we know his record is true. And there are three that bare record.—the Spirit, and the water, and the blood. And the three agree in one. All are life; the Spirit is life, because of righteousness; the blood is the life, and the water is the water of life, flowing out from the side of the Crucified One.

Jesus said at one time, "Destroy this temple, and in three days, I will raise it up," and then the Jews began to find fault with him; but he spoke of the temple of his body, for he had said, "Lo, I come; in the volume of the book it is written, I delight to do thy will, O my God; yea, thy law is within my heart."

When the tabernacle was built, it was a very feeble representation of the true sanctuary, which the Lord pitched, and not man. There was an ark in the innermost place, and upon that ark were cherubim; and from between the cherubim the glory of God shined forth, indicating that that was a representation of the throne of God, who sits between the cherubim. But underneath the cherubim were the tables of the law, showing that righteousness is the foundation of his throne; the law of God is in the very midst of the throne. But the law of God was in the heart of Christ, showing that his heart was the throne of God; so that when he hung upon the cross, God's heart was pierced, and from that place where the law dwelt there flowed out the stream of life. What was it?—The pure river of the water of life, flowing from the Crucified One. And the stream that flows this minute from the throne of God, is just as real a stream as was the water and the blood that flowed from the heart of Christ, and it is the life of God. And whosoever will, let him take the water of life from that flowing stream. "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." "If any man thirst, let him come unto me, and drink." Christ spoke this of the Spirit; therefore that stream of life which flows from the throne of God is simply the Spirit of God, flowing out into all the world. The Spirit and life of God are therefore flowing forth.

"Spiritual things are spiritually discerned." If we were there at the side of the throne, some would see the river, and some would not see it. He who has his eyesight trained to discern spiritual things would see the stream flowing. The man who is not spiritual would not see anything. One might say, "O, I see the bright and sparkling water flowing from the throne of God;" and another would reply, "I can not see it." Did you ever hear people say, "I can not see it"? When a man can not see, what is the matter with him?—He is blind. Then, "I counsel thee to buy of me gold tried in the fire, . . . and anoint thine eyes with eye-salve, that thou mayest see,"—not to be blind. The man who is spiritual would discern the water of life flowing from the throne of God, and would see the Spirit of God. Why does the world not receive the Spirit of God? The Lord tells us why. "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever, even the Spirit of truth; whom the world can not receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you." The world does not receive the Spirit of God, because it does not see him; and these natural eyes never can see him. But the eyes of our understanding may be enlightened by the Spirit of God, so that we can see him; and then when you and I learn to see the Spirit of God with the eyes of the understanding that are enlightened by the Spirit, then the Spirit which dwells in us will quicken our mortal bodies, and by and by make a complete transformation, by giving us a spiritual body, when our eyes will see even the Spirit of God. But we must now have spiritual eyesight with which to discern things, in order that the body may be made spiritual, because there is no use of a spiritual body for a man who is not spiritual; when a man gets spiritual, the Lord will give him a body to correspond.

When the children of Israel were in the desert, where there was no water, they became thirsty, and they murmured. They said: "What kind of general is

this Moses, who has brought us out here, with all this army and all these cattle, where there is no water?" The very first qualification required of a general is for him to know how and where to find good camping-places. What good is a general, no matter how perfect he may be in other ways, if he can not take care of his men, and give them something to eat and drink? Men must have good camping-places; for they can not fight or live without water; so one of the principal requirements in a general is that he be able to look ahead for camping-places where there is a stream of water. But this man Moses—well, anybody who knows anything would know better than to bring a company of people out into this place. He just brought us out here to kill us, instead of giving us the victory. We could have died just as well in Egypt as here. In Egypt there were graves in which to bury us; but here our carcasses will fall, and they will not be buried." But Moses did not bring them there. The Lord did that, and he knew there was not water there. But that made no difference. He wanted them to learn this lesson, "If any man thirst, let him come unto me, and drink." He brought them there, that they might be in the very place of that man whom we spoke of as coming into the temple and asking Jesus for water. Water could not be obtained by digging in the wilderness, because there was just hard, dry, barren soil all the way down. It looked like a hopeless case. Then the Lord said to Moses, "Take some of the elders, and go to the rock in Horeb, and I will stand upon the rock." You know what Horeb is. It is the mountain of God. The law was spoken from there. The Lord told Moses to go to Horeb, and smite the rock. Moses did that, and the water ran in dry places like a river. They all drank; they stooped down and bathed in it; they cooled their parched faces and tongues; they led their cattle to it to drink; they refreshed themselves in the water that flowed from the rock,—but they forgot God, their Rock. "Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the Lord. For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water."

The Israelites drank real water from the rock, and it was all they had to drink for years; they camped right there in that spot for a full year. So even though we limit ourselves to that year, there was no other water except that which came from that rock, and they drank from that. "They all did eat the same spiritual meat; and did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them; and that Rock was Christ." Then they drank right from Christ. When he told Moses to smite the rock for water, he said, in effect, what Jesus afterward said, "If any man thirst, let him come unto me, and drink." "Ho, every one that thirsteth, come ye to the waters." And they came, and drank spiritual drink; but they died at last of thirst. And why?—Because they forgot God their Rock. We have the same lesson before us. Those persons actually drank water from the body of Christ, but they did not recognize the marvelous miracle that was wrought among them. We imagine that they could not think of anything else. But we can better understand the matter when we remember that a long time afterward, when Jesus was in the desert, and fed his people with bread that came directly from himself, multiplying it till five thousand or more were fed,

within twenty-four hours they said, If you would only show us a miracle! What sign do you show, that we may believe on you? When we read that, we can readily understand how the children of Israel in the desert could forget the miracle that had been performed there.

Some of you may soon pass Niagara Falls, and as you gaze you may wonder where all the water that pours over that precipice comes from, and where it goes. Why is not the source exhausted, or the earth overflowed? "All the rivers run into the sea; yet the sea is not full: unto the place from whence the rivers come, thither they return again." Where do they come from?—The water comes from away up yonder in the hills. Why doesn't it run dry?—Because it comes from the heavens, in the clouds. The clouds drop down water abundantly; and it fills the earth, and then flows forth. Where did the clouds get the water?—It evaporated from the earth, and they became filled with water. Then the earth gave it to the clouds, and the clouds gave it to the earth. But which originated it,—the earth or the clouds? You see that is just as far as any scientific text-book takes us. But that is not satisfactory at all. Now read the true scientific answer: "Thou visitest the earth, and waterest it; thou greatly enrichest it with the river of God, which is full of water; thou preparest them corn, when thou hast so provided for it. Thou waterest the ridges thereof abundantly; thou settlest the furrows thereof; thou makest it soft with showers."

Thank the Lord that the river of God is full of water, and never runs dry. It is always running. Do you not see? The rain comes down from heaven, filters down from the river of God. You and I have drunk from the rock, and have forgotten God the Rock. We have been drinking from the life of God all our lives, and have not known it. We are just as bad as were the Israelites. They were forty years in the wilderness, drinking from the fountain of life, from Christ,—spiritual water; and there are men in the earth to-day who have been twice forty years drinking from that same fountain, and have never given praise for it. Spiritual water will make a man spiritual when he takes it as such; for it is the life of God. The Israelites did not take it by faith, and they died.

How near is the Lord, and how real are these things! yet we have been living in an unreal world. The things which are seen are temporal, but the things which are unseen are eternal. That which is for only a little while is the unreal thing. It is the unseen thing that will endure. Therefore we want to get out of this unreal world, which exists for only these mortal eyes, to see and live in the real, the unseen, world. Then we shall be able to see, to all eternity, things that wicked men can never see.

We have a drink of water here,—living water. Where does it come from?—The throne of God, where Jesus Christ, the Lamb slain, is. It flows from his heart. It is the blood of Christ, which cleanses from all sin. The blood of Christ is a real thing.

That water which flows from the throne of God is his life, and his life is the light. "If we walk in the light as he is in the light, we have fellowship with one another; and the blood of the Son of God cleanses us from all sin." Is that a real thing? or is it only a figurative expression,—a mere form of words? Can we actually bathe in the blood of Christ, and live by it?—Yes; for what is the blood?—It is the life. The life is in the blood. By whatever means Christ conveys the life to us, that is the blood, the life. He gives it to us. It does not

necessarily have to be always in one form. There are innumerable forms in which life is conveyed to us; but it is all the one life. Remember, the Spirit and the water and the blood agree in one; they all come to one.

Water is life, and it has life-giving powers. The River Seine receives all the sewage of the city of Paris. No small amount of filth goes into that river every day; yet the water of life is powerful enough to cleanse all the filth of Paris. It can do that, and here is the evidence: all the refuse, waste, filth—the sewage of every sort of that vast city—go into the River Seine; but forty miles below, there is not a trace of impurity. The water is just as pure, sparkling, and life-giving as any water in the world. It is running, living water.

This marvelous property is just the same as that of the air. You want to get away from dead, stagnant air; the wind begins to blow, and it becomes fresh. We say, "What a fine thing this wind is! It will blow away the disease germs, and will purify everything." O, the life swallows up death! We all come, putting death into this great ocean of life, which swallows it up, so that we live. All about us is death, disease: and it is swallowed up by the air, and we live. The filth is brought into the living water; it flows, and men say it works itself pure. That is as well as we can express it. But whence comes that water—the River Seine, or any other river?—From the throne of God. It is living, flowing water, and the fact that water gives life to us when we drink it; the fact that water refreshes our bodies when we put it upon them; the fact that water has wonderful healing properties, not only when we take it within us, but when we put it upon our bodies; the fact that water cleanses the impurities from our bodies when we take it in, washing all the tissues: the fact that water cleanses that which is put into it, and divides it from its death-dealing properties, so that we may take the same water, and it gives life to us.—all these facts speak to all of the marvelous cleansing power of the blood of Jesus Christ.

Do you not see how, in the treatment at the sanitarium, the gospel of Jesus Christ can be easily preached? We are dealing with real things. We have been groping as if we were in the dark; but the Lord has given us the Spirit to anoint our eyes, so that we can see; and then in these waters that we take, we shall see the blood of Christ, that cleanses from all sin.

In the tabernacle there were tables of stone, and the law was engraved upon them. It was dead stone. But we come to the living stone. In the true tabernacle, in God's throne, where the Lamb slain is, this the living stone, enshrining the living law; and the water that flows from that is impregnated, full, charged with the righteousness of the living law of God; and whosoever drinks from that, drinks what?—"Blessed are they which do hunger and thirst after righteousness: for they shall be filled. When a man is thirsty, and gets filled, how does he get filled?—By drinking. He hungers and thirsts after righteousness: then he eats and drinks righteousness, and he is filled with righteousness. Righteousness comes from the throne of God,—flows out in a stream of life. The heavens drop it down; because He visits the earth, and waters it with the rain from heaven. In like manner the prophet says: "Drop down, ye heavens, from above, and let the skies pour down righteousness." O, how easy the way of righteousness is made, and how real it is! and O, what a

blessed thing, what a pleasure, it is to drink water! Yes; and more than that, the man who sees this, will never drink anything else but water. Of course God lets the water come up through the fruits; and when we take the fruit, we are drinking it still, because that water which has come up through the grape-vine, and then been stored up in little clusters, Jesus speaks of as his blood. The rich juices of the fruit are water. But whoever knows that water is the water of life, will never mingle with that pure water of life something which will deteriorate it. He will not put some poison in that if he knows that is the life of God, because that would be saying to the Lord, I know that this is your perfect life; but I do not care anything about *all* the perfect life: a little of it is good enough for me. I will take it degenerated. What is he doing?—He is crucifying to himself the Son of God, saying, I do not care anything about him; I will put him to death, and let his life go. Is it a hobby or a fad that we do not drink tea and coffee?—There is no fad about it. I think the sooner the time comes when we leave the very word coffee out of our vocabulary, and do not get some substitute for it, we shall all be the better. [Voices: Amen.] If a thing is bad, why do you want to get a substitute for it? Get rid of it. A man in England wrote, not long ago, that the very best substitute he knew for fresh air was tobacco smoke. Why do men want a substitute for air? What is the fresh air to us?—Life. When you get a substitute for life, you have death. Let us never choose death rather than life!

O, I delight in drinking water, as I never have before; I delight in bathing. Why, I come right to the throne of God. A man may get righteousness in bathing, when he knows where the water comes from, and recognizes the source. The world is a good deal wiser the gospel than it knows anything about when it says that "cleanliness is next to godliness." Ah, but cleanliness is godliness. "Now ye are clean through the word which I have spoken unto you." Christ loved the church, and gave himself for it, that he might purify it and cleanse it by a "water-bath in the word." That is the way it reads in the Danish, and that is literal, too. Just bathe in the word. That is not figurative, that is not sentimental: God wants his people to live now as seeing the invisible, so that they will walk in the sight of the river of God, and drink from the throne of God, and all they do will be eating and drinking in his presence.

I do not think anybody who gets hold of this will now wonder, Couldn't I take a little tea or coffee? or, I wonder if they take this at the sanitarium? I wonder if Sister White does this? If somebody else does this, couldn't I do it? O, every man will stand drinking from the throne of God, and he will not ask whether somebody else drinks or not; but he himself will get as near the Fountain-head as possible. When we see a stream coming right out from a rock, we get as near as possible to the source, and drink. So when we know that these are from God, and we drink from him, God himself is standing right here: "If any man thirst, let him come to me, and drink." And every time we quench that thirst, what is it for?—God wants to give water to every thirsty soul, that we should eat and drink, and so not forget him.

Suppose you and I were kept alive without eating and drinking, we would say, I have life in myself; I keep myself alive; I am not dependent on anybody. We do say it, in spite of all God has done. But God, in his infinite mercy, provided that we should eat and drink

in order that we could know that we have life in him. Every time we get hungry we come to him and eat; every time we feel thirsty, we come to him and drink; and every time we take in an inspiration of air, we are breathing the breath of the Almighty. We eat and drink in his presence.

When we get over into the new earth, we shall all see the river of life. We must see it now, because you and I will never get over there to see it if we do not see it before we get there. It is the Spirit of God, and we are to be filled with it; so that, as I said this afternoon, the food we eat is spiritual food.

When we get over into the kingdom of God, the water will flow all the time; and it will go out, as we read in Ezekiel, and water all the earth. Some time we will be wandering on some of our places on the other side from the New Jerusalem, and come to a little rivulet. It is refreshing the earth, and we drink from it. We trace that stream along up, and we find that it gets larger. That is a curious thing. Here as we go up against the flow of a stream, we always find that it gets smaller; but there it will get larger. Soon it is united with a larger stream, and presently a still larger one. and we will pass along rapidly, and presently we are right at the throne of God.

Now we are not yet over in the new earth; but, thank the Lord, if any man be in Christ, he is a new creature; old things are passed away, and all things are become new. So now when we see this very stream of water we are coming to it will lead us direct to the throne of God, and we shall drink from the fountain of life, and our souls will live.

Let us rejoice in this; let us drink; let us get our souls full. O, who would forsake the water that flows from the mountain, clear and sparkling, for water that is standing in a puddle? Would you?—You have done it. I, also. We have hewed out a broken cistern, and wanted to keep the water there; but when God has given us his own life, and it flows throughout the universe, who would take a substitute? who would mingle something with it that is inferior to it? Can we not take the health reform; and preach it? It is the gospel of life. Just take it, rejoice in it, and be glad of it. Take it in its fulness, and we will drink of the River of Eden.

O, I thank the Lord for the refreshing showers. You sometimes sing:—

"Lord I hear of showers of blessings,

Thou art scattering full and free,—

Showers the thirsty land refreshing,—

Let some drops now fall on me;"

but don't ever sing it that way again. The idea that when God is scattering showers full and free, you would ask for a drop or two! Get out under the heavens, where the rain is falling; let the water sift down over you, and take in the showers: "For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God." Let us drink in the water every day. Then we are living in the presence of God. Ah, we shall not worry about the time when we shall see him! We see him now; we live in his presence now, and there will be no trouble about the coming of the Lord. We shall love his coming; for we shall love to be with him all the time. It is a blessed thing to dwell in the presence of the Lord. "Whosoever will, let him take the water of life freely."

"Most of our misfortunes are more sup-
portable than the comments of our friends
upon them."