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THE GENERAL CONFERENCE BULLETIN

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BATTLE CREEK, MICH., FIRST QUARTER, 1901.

UNFINISHED BUSINESS.

Partial report of the Committee on Education, beginning with recommendation 4, page 207.

RAILROAD MATTERS.

ALL persons holding round trip tickets must have them viséed by the agent of the roads over which they came to Battle Creek, before taking the train on their return trip. The Michigan Central Railway Co. will have an agent at the General Conference Secretary's room, on the second floor of West Building, on the 22d, 23d, and 24th, to visé the tickets.

All ministers and missionaries not residing in the territory of the Central Passenger Association, who desire trip permits, should leave their request with the Conference Secretary at once, so that arrangements can be made in due time, remembering that all persons residing outside the territory of the Central Passenger Association are taxed 25 cents for each permit. Be explicit in the date you wish to leave, the road you wish to travel over, and the point you wish to purchase tickets to.

GENERAL CONFERENCE PROCEEDINGS.

Fourteenth Meeting, April 12, 9 A. M.

ELDER G. A. IRWIN in the chair.

S. B. Horton led the congregation in prayer.

G. A. Irwin: This hour will be devoted to the plan of relieving our schools by means of "Christ's Object Lessons." When this plan was adopted, it was suggested that a committee be appointed to have charge of the work. A committee of seven persons was thus appointed, and the committee was organized by the selection of Elder Lane as chairman and Professor Magan as secretary. These brethren will lead out in the consideration of the subject this morning.

S. H. Lane: The facts in regard to the selection of the committee have just been stated to you, and I do not need to state any more facts, only to declare to you that we have held several meetings. We have considered the field carefully, and have done all in our power, to bring the matter before our brethren and sisters everywhere. The secretary, Professor Magan, has attended many of the meetings, laid the matter before them, and we want to state to you that our brethren and sisters everywhere, as far as they have been reached, have responded nobly, as the report if the secretary will declare. There has not been anything introduced for many years that has taken so well and so generally as has the sale of "Object Lessons" for the relief of our schools.

Perhaps it would not be out of place to state that the schools that are in debt, some more, some less, are the schools at South Lancaster, Mass.; Battle Creek, Mich., Mount Vernon, Ohio; Graysville, Tenn.; Huntsville, Ala.; Keene, Texas; College View, Lincoln, Neb.; Healdsburg, Cal.; and Walla Walla in the far Northwest. The principal debts of those schools that are most deeply in debt are the Battle Creek College and

the Union College. As the report will show the aggregate principal, and the interest on the same, I need say nothing further on that. I will state, however, that the field has not as yet been thoroughly worked. Quite a number of campmeetings have been attended, perhaps half, and the matter laid before them; and although something has been done, it is only a beginning. I hope we shall lay plans at this Conference to prosecute this work more thoroughly than it has been carried on heretofore, and that all will take hold with all the zeal and vim the Lord may give to them to make this work a glorious success.

P. T. Magan: I have been praying earnestly that God would help me this morning to lay the plan before all of you in just the right way. I am sure that it is with a deep sense of thankfulness that we all realize that the work for the relief of our schools has at least begun.

One year ago at this time, practically nothing had been done. Every college and academy which we possessed in this country was burdened with a heavy debt. These debts aggregated three hundred and thirty thousand dollars. For a long time these debts had been growing. As the debts grew, the courage of our brethren and sisters decreased. In fact, I believe it almost came to be a settled fact that those debts never could be paid. At least, we thought that, if they ever were paid, it would be because God would especially interpose to help in some miraculous way. The thing had gone so far that it was practically impossible for our schools to continue to run unless relief came to them. The interest upon these debts aggregated somewhere in the neighborhood of \$16,500 a year. This enormous amount was paid out every year in interest upon these debts. The interest itself was so large that the majority of our schools were unable to meet it out of their

earnings. It was utterly impossible for them to do this, and then more money had to be borrowed periodically by the General Conference Association and the different college corporations to pay this interest. So that the debts were forever increasing until, as I have stated before, it seemed almost impossible that they ever should be paid.

A number of letters were written to Sister White upon the subject. The matter was quite thoroughly laid before her, and again and again she answered that she would be glad to send a ringing appeal to all our people to help to reduce these debts; but that the angel of the Lord restrained her from doing so until our schools adopted right principles. At last the letters began to come that now the schools were working toward the plans of God, that old wrongs were being righted, and that God recognized the attempts that were being made to get right, and that she felt clear before the Lord to ask our people to help reduce these debts. So I believe, my brethren, that we not only have cause to be thankful this morning that God has given us a plan, whereby the debts can be raised, and has also cheered us with the message that our schools are getting right.

I am thankful to say that at last the ever-rising tide of debt has been stayed. It has not only been stayed, but it has been turned. Some substantial work has already been done; Some substantial payments have been made. The aggregate amount of debts is now considerably smaller than when the work first began.

At first this work came almost as a shock to our people. They had fallen into complete despair over the matter of the payment of these debts, and when the news went out throughout the land that Sister White had given her book, "Christ's Object Lessons," and called upon all the people to take hold and sell the book for the benefit of the schools, it was such a new and strange way of paying a debt; at least it looked so then, that it took considerable time before we really began to get the value of it through our heads and into our minds. But I believe we all agree to one thing this morning, and that is that God has several purposes in this matter. First, he wants to bring relief to our schools. Second, he desires that the disgrace which has been against the name of the denomination, be wiped away, and that the reproach

be rolled back. Third, I believe that he wants to bind the hearts of his people everywhere more closely to this educational work in its grand reform phases of the last days. Fourth, I believe that God wants us to bring all our people everywhere, and all of our laborers, back to our old-time spirit of selling our literature, and that instead of setting aside a small army of what are called "regular canvassers," and thinking they, and they only, can sell books, the Lord wants to teach us that every soul, even the children, can scatter precious pages everywhere, and thus carry the truth to the world. Lastly, God designs that this work bless not only the people of the world, but also that it shall bless us, and assist in our sanctification and preparation for the kingdom.

At the General Conference at South Lancaster, we thought that some one from the world had been moved upon to help us to pay our debts. But, my brethren, in this plan God is causing the world to pay our debts. As we sell these books to the people of the world, the money of the world, rather than the money of the denomination, is being utilized with which to pay off the debts on our schools; and while we are called upon to work for this money, that is in itself a benefit and a blessing. Better still, God has confidence in us yet, that we will arise and work—work loyally for his cause till every debt is swept away. If he had not this confidence, he would not thus appeal.

Sister White made a proposition to give all her royalties, all the money which in any way she might have invested in the preparation of the manuscript of "Christ's Object Lessons" for the purpose of relieving the schools. She asked, then, that the committee which was appointed negotiate with the publishing houses, and ask them to help in this matter. The Review and Herald and the Pacific Press responded liberally, and agreed to donate the work on the construction of three hundred thousand copies of the book. The Pacific Press agreed to do the work, free of cost, on 150,000 copies, and the Review and Herald agreed to do the work, free of cost, on an equal number.

The committee made a call upon our brethren and sisters to raise the money to pay for the illustrations in the book, the setting of the type, and the making of the plates. We were also asked to pay for sets of plates to go to Australia, England, Germany, and Scandinavia.

The proceeds from the sale of the book in England will go to establish a school in England. The proceeds of the sales in Germany will be used to help the school work there. The money raised by sales in the Scandinavian countries will help the publishing house there, and schools now established and yet to be established in those countries.

I will say that up to date the following amounts of money have been raised and disbursed by the committee. First of all, I might say that we have already sent, free of cost, and all paid for by donations raised in this country, the plates to the Australian publishing house; we have also raised the money and paid for a set of plates, and sent them to England, and the work is now almost completed on the German and Danish plates. We are held on the matter of the Swedish plates as the one who is translating the book in Sweden has been sick, and the work has not gone forward as fast as we might wish.

The total receipts on this large fund for the relief of the schools, out of which these various accounts are being met, are \$15,936.02. There has been paid to the Review and Herald for the material to be used in "Christ's Object Lessons," for advertising matter, canvasses, blanks, circulars of one kind or another, and the publication of the little testimony entitled "Rolling Back the Reproach," the sum of \$7,473.19.

Mrs. E. G. White: That comes out of the sum that you have stated?

P. T. Magan: Yes, that comes out of the \$15,936.02. There has been paid to the Pacific Press Publishing Company, in New York, for illustrations and initial expense \$1,506.46. There has been paid to the Pacific Press Publishing Company, Oakland, Cal., for material and initial expense, \$1,951.23. I will say that the Pacific Press has had a large number of its quota of books made at the Review and Herald, paying the Review and Herald for doing the work. That is why it is that the sum of money paid to the Review and Herald in all is so much greater than that paid to the Pacific Press.

There has been paid to sundry firms and accounts for general expense, \$403.84. That includes the purchase of two typewriters; it includes the postage which has been used; it includes the paying of men for translating these books into the foreign languages.

The committee has in hand, in cash, to-day the sum of \$4,601.30. This sum,

however, will all soon be used in paying for the initial expense on the foreign editions, and in paying for editions which are now coming out of the book in the English.

I have here a tabulated form, not perfectly complete, but as complete as we can get it, of the number of books sold in the different school districts, the amounts of money which have been paid to the different schools, and thus the general reduction of the school debts.

I would say, in general, that between 70,000 and 75,000 copies of "Christ's Object Lessons" have been shipped out from our publishing houses. Of course some of these books are in the hands of the branch publishing houses, and so will not appear in the totals of sales given here.

In the Union College district, as nearly as we can ascertain, there have been 14,078 copies sold; the value, at \$1.25 a copy, would be \$17,722.50. The amount of cash received by the school from the tract societies is \$10,363.37, all of which, I understand, has been paid out, immediately upon its receipt, on the debt. There is still owing to Union College by the tract societies \$10,671.57.

You will notice as I read this report, that a considerable amount of money is owing to the different schools by the tract societies. But that comes in this way: the first copies of this book were received only the last days of the month of October by the sales departments of our publishing houses. It took some time to get the books to the branch houses and to the tract societies, more to get them out to the churches and considerable more to start the work in the churches; and as a good deal of this money is returned from the librarians, it will not appear until their reports, which closed March 31, come in. Very few of these reports are included in this report. That is why there is so much money outstanding on the part of the tract societies toward the schools.

In the Battle Creek College district there have been 13,739 books sold. The value would be \$16,762.53. The amount of cash received is \$8,963.62. The amount of cash still owing is \$7,061.90.

The third school is South Lancaster. There have been sold in its territory 9,342 books; the value is \$11,677.50. There has been paid to the school \$3,752. There is owing to the school \$8,284.38.

The Walla Walla College district has

sold 3,906 books; value, \$4,882.50. The amount of cash which has been received is \$1,000; the amount owing, \$1,083.80.

The Mt. Vernon Academy has sold 3,000 books in the State of Ohio; value, \$4,750. They have received on their debt, \$1,800, and there is owing them by the tract society, \$1,200.

The Keene Academy has sold 2,488, at a value of \$3,110, and reports that that school has received \$816.75 in cash, and that there is due it \$1,174.85.

The Oakwood Industrial School reports that it has received \$140 in cash.

Healdsburg College has not rendered a report, as the whole movement was deferred in that territory until this spring.

No report has been received from the Southern Missionary Society.

These reports which I have given would show actual sales that we know of (there have been a number more unaccounted for, but actual sales accounted for) to the number of 46,553 books. The value would be \$58,925.03; and the total amounts received and due our schools, \$57,372.24. So that, provided the tract societies pay all that they are owing to the schools (and I do not think there is any reason to suppose that they will not pay all this money), there has been already produced by this enterprise, for the benefit of the schools, \$57,372.24.

My attention is called to the fact that I omitted the Southern Industrial School, Graysville. Graysville has reported \$575 received in cash, and \$475 still due.

I presume that a few words in regard to the pledges might be of some interest. The total value of all pledges taken in this movement, outside of cash payments made, without pledges, is \$18,543.65. Of this amount, \$10,869.90 is in definite money pledges, to be paid in a certain time; a large number of these have already been paid. The total value of pledges due up to date, and paid, equals \$1,882.60; while the total value of pledges due to date, and not paid, is only \$450.25. On the other hand, the total value of pledges paid before they are due is \$2,388.

There has also been a considerable amount of property given to the different schools since this movement began, which is not included in this report.

I do not know that there is much more that I need to say. Your committee has no power to make definite recommendations to this Conference. We under-

stood that we were simply chosen to act until this Conference should convene, and that now it will be the duty of this Conference to provide for the further conduct of the work in whatever way it may seem best.

First, we would ask this Conference to take under consideration the advisability of establishing a permanent relief department in connection with the General Conference, this department to make its special work the carrying on of a campaign to liquidate the indebtedness of the denomination.

Second, we would ask this Conference to take under consideration the advisability of starting an educational movement among our laborers and brethren and sisters generally, to set aside a certain time each year for the pushing of the book work by everybody. I would like to say a word or two on that point.

We have found, brethren, that our churches have largely lapsed into the idea that the regular canvassers alone are to do the book work; and the old-time burden of scattering our literature is not among us as it should be. We believe that, with the fear of God in our hearts, and hope and courage and loyalty to this message burning in our souls, if our ministers will work diligently to educate the church members to take hold of the sale of our publications once more, that we can sell millions of pages where we are now selling thousands; and that this work will be a cause of great blessing to our churches.

There have been most encouraging reports from the churches which have taken hold actively in this movement. I am also glad to say that we have had most encouraging letters and words from the people of the world, in regard to the way that we have taken hold to pay our debts.

Not long ago, in Chicago, I was introduced to a man who is many times a millionaire. When he met me, although I had never seen him before, did not suppose he had ever heard of me, he said: "Oh, yes, aren't you the Seventh-day Adventist who is pushing this book business to pay off your school debts?" I said, "I am doing what I can to help in it," and intimated to him that I should like to sell him a book. "Oh," he said, "my wife and I have already taken seven books, and we have sold some of those books ourselves, and given away others." He said, "I want to tell you that if there was not another thing in that book outside of what is on the

one hundred and forty-fifth page, it would be worth the whole price of the book, and if that one hundred and forty-fifth page was not there, the thoughts that are on the sixty-ninth page are worth more than the price of the book." And he said, "My wife and I have read it and reread it, and are aiming to do everything in our power to help you to scatter it every where; and we commend you people for going about it to raise your money in this Christian way rather than by starting church fairs, raffles, and things of that kind. We admire your Christian courage in getting out and doing good, hard work yourselves, to raise these debts, rather than simply begging everybody to help you to pay them off by making gifts." I believe, brethren, that the world itself has seen light in this plan, and that we are not only getting a large amount of literature before the world, but we are going to help our schools, and help our people and help the book work everywhere.

Now it is a fact that many of our brethren—and I say this without any spirit of criticism—and many of our brethren in the ministry have found it very hard to take hold of this book work. They have not only found it hard to do this, but when they have talked in a general way to the churches, our church members have complained that they did not seem themselves to know how to take hold of the work, to know how to educate the members themselves to do it. This point has been commented upon a great deal, and I believe that as ministers and laborers we want to wake up in our own hearts, in the fear of God, with the spirit which the pioneers had to sell literature, and not consider our ministry complete without it. It seems to me that that thing must be done.

Third, We would ask in a general way that some provision may be made by this Conference to call this whole matter to the attention of the Union Conferences, that they may lay wise plans for the systematic carrying forward of this work. I believe this, brethren: We must all recognize that in one sense the easy part of this work has been done. There were many who wanted to give a few books to friends; but now if we want to sell the whole 300,000 copies, it will take downright hard work, genuine effort, to get those books off. No half-hearted movement is going to do; and we may just as well face it with strong and willing hearts

and loyal hands; now as any time. God has given us this work. He calls upon us to do it, and I believe that the Lord will bless a whole-souled movement to get in and be men, and work, and work hard, and make our headquarters, as Grant used to say, in the saddle; keep right out in the field where the people are, and the work is to be done, until this work is accomplished. More than that, if we as laborers let this thing cool off and drop back now, it will be almost impossible ever to make it go, or accomplish it again. We must, while God is moving upon the hearts of the people to do it, strain every nerve, and put all the help and all the Christian power and consecration into this work that we can possibly put into it.

I suppose the question arises in your minds as to whether all these debts can be paid off by means of this book? I don't know that it was ever Sister White's mind or the mind of anybody, that this book work would pay off the whole thing; but it was a plan which she believes was given her of God to start the movement, and to do a great part of it.

Some of our schools are situated entirely different from others. Some of them can do much more in paying off their debts through this movement than others can. There are many reasons for this. At present it seems to me that the serious attention of this Conference ought to be called especially to the condition of the Battle Creek College, and to measures which ought to be taken in order to relieve the situation in regard to that school. I will say frankly and plainly that the debt upon the Battle Creek College was larger than any of the other debts. It aggregated some eighty-four thousand dollars. This came largely through the erection of buildings on borrowed capital. Then the interest would accrue year by year, and in many cases, for lack of power to pay, the interest was simply added to the principal. And that in large part has been responsible for this great debt. I want my brethren to take this thought into consideration: The interest on all these debts is about \$16,500 a year. Those figures are not exact. The interest varies from four per cent in some of our schools (although there is little money in our schools that is at four per cent; a large part of it is at five or six) to even ten per cent which has been paid for some money by the Keene Academy, and it was necessary for them to do this

in order to keep the doors open at all. You can see that the longer this movement drags out, the more of this interest there will be. Now unless we do this work heartily and quickly, there will simply be another large account accruing from interest all the time, so that the more rapidly this is paid off the better.

Now in the case of the Battle Creek school, Sister White has kept sending Testimonies to us that we must establish small industrial schools outside of Battle Creek in various Conferences of this district, in order that our youth of younger years, say from 15 to 18 years of age, might be educated in the country away from the cities, and away from the wrong influences and troubles which have grown up in this large and congested center. The Testimonies kept on coming to us to establish that class of schools, and we were plainly told not to urge this middle class of students to come to the Battle Creek school. We have tried to act in the fair way in this matter. A school has been established at Woodland, Wis., another at Cedar Lake, Mich., and a third at Sheridan, Ill. These schools are small, are situated in the country, and are industrial in their nature, patterned, I believe, more largely after the Avondale school than any other class of schools among us. You can readily see that will cut down the attendance at the school here in Battle Creek most materially; and from the light given us, that attendance ought to be cut down. But once you cut the attendance down, you make it much harder to pay the running expenses of the plant. That is true from a financial standpoint. From the moral standpoint I don't know that I need to add any more than what has been so plainly stated in the Testimonies,—that the school would be infinitely better off if it were located outside of Battle Creek.

Therefore, I believe that this body should seriously take under consideration the movement of the school from this place to a more favorable locality.

I think this is all that I need say at present, and with this report and these suggestions, your committee leaves this matter with you, and lays down its work.

Mrs. E. G. White: I wish to read this morning from Testimony No. 34:—

THE RELIEF OF OUR SCHOOLS.

"When the Lord invited Israel to contribute for the building of the taberna-

cle in the wilderness, there was a hearty response. The people 'came, every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the Lord's offering to the work of the tabernacle of the congregation.' They came, both men and women, as many as were willing-hearted. Men came with their gifts of gold and silver, choice fabrics, and valuable wood. The rulers brought precious stones, costly spices, and oil for the lights. 'And all the women that were wise-hearted did spin with their hands, and brought that which they had spun.' They brought 'free offerings every morning,' till the report was given to Moses, 'The people bring much more than enough for the service of the work, which the Lord commanded to make.' Ex. 35:21-25; 36:3, 5. This generous-hearted, willing service was pleasing to God; and when the tabernacle was completed, he signified his acceptance of the offering. 'A cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle.'" Ex. 40:34.

Akin to this example of willing service has been the work done in behalf of our schools in the publication and sale of "Christ's Object Lessons." We rejoice that so large a number of our people have given themselves to this work, and that their efforts are proving so successful. We rejoice that our Conference and tract society officers have given their influence and energy to this grand enterprise; and that ministers, Bible workers, colporteurs, and church members have engaged so heartily in the special effort for the speedy relief of our schools. The generous, whole-hearted way in which our publishing houses and our brethren and sisters in general have taken hold of this enterprise is well pleasing to the Lord. It is in accordance with his plan.

THE LORD'S PLAN.

"There are, in the divine providence, particular periods when we must arise in response to the call of God and make use of our means, our time, our intellect, our whole being, body, soul, and spirit, in fulfilling his requirements. The present is such a time as this. The interests of God's cause are at stake. The Lord's institutions are in peril. Because of the terrible burden of debt under which our schools are struggling, the work is hindered on every side. In our great necessity God has made a way through the difficulty, and has invited us to co-operate with him in accom-

plishing his purpose. It was his plan that the book, 'Christ's Object Lessons,' should be given for the relief of our schools, and he calls upon his people to do their part in placing this book before the world. In this he is testing his people and his institutions, to see if they will work together, and be of one mind in self-denial and self-sacrifice.

"ALL TO CO-OPERATE.

"A good beginning has been made in the sale of 'Christ's Object Lessons.' What is needed now is an earnest, united effort to complete the work that has been so well begun. In the Scriptures we read, 'Not slothful in business: fervent in spirit; serving the Lord.' Rom. 12:11. Every branch of God's cause is worthy of diligence; but nothing could be more deserving than this enterprise at this time. A decided work is to be done in accomplishing God's plan. Let every stroke tell for the Master in the selling of 'Christ's Object Lessons.' Let all who possibly can, join the workers.

"From the success of the efforts already made, we see that it is far better to obey God's requirements to-day than to wait for what we might think a more favorable season. We must become men and women of God's opportunity, for great responsibilities and possibilities are within the reach of all who have enlisted for life service under Christ's banner.

"God calls us to action, that our educational institutions may be freed from debt. Let God's plan be worked out after his own order."

Debt should never have been allowed to accumulate on our schools. The rate of tuition in our schools has in the past been too low. Christ declared that he who builds a tower must first sit down and count the cost, to see if he be able to finish. This those in charge of our schools should have done.

Because of the example set by the school in Battle Creek, the same mistake has been made by our school in Cooranbong. Students have been admitted to the school at so low a figure that the school has not paid expenses. This is not right. When managers of a school see that the school is running behind, let them call a halt. Let them go to the people, and tell them the situation. It costs too much to incur debt. Not only the debt, but the interest on the debt must be paid. This places a tremendous load upon the teachers and managers. How much better it would be to

raise the tuition. How much better it would be to let a family here and a family there pay a little more than to place the tuition so low that the school is placed under the burden of debt.

At every step we take we should move intelligently, understanding what is best to do. I was decidedly opposed to the idea advanced by some that the prices charged to students in Australia should be the same as those charged in Battle Creek. I know that a reform must be made, that the school must be placed on a platform where its reputation would not suffer.

In the future, men should be employed to visit our schools in the different places for the purpose of examining the accounts and ascertaining the financial standing of the schools. If they are in debt, some method should at once be devised to lessen the debt. These men should see that there is an efficient bookkeeper in each school, so that the accounts may be kept correctly.

It is because of the importance of the accounts being correctly kept that I have been pleading for years with our people to see the necessity of making bookkeeping an important part of our school work. The work is to be carried forward solidly. No haphazard movements must be made in any of our institutions.

"The present is an opportunity which we can not afford to lose. We call upon all our people to help to their utmost of their ability just now. We call upon them to do a work that will be pleasing to God in purchasing the book. We ask that every available means be used to assist in its circulation. We call upon the presidents of our Conferences to consider how they can forward this enterprise. We call upon our ministers, as they visit the churches, to encourage men and women to go out as canvassers, and to make a decided forward movement in the path of self-denial by giving a part of our earnings for the help of our schools."

When my husband and I were laboring together in camp-meetings and tent-meetings, we would take with us our books on present truth, and sell them to the people. This same work should be done to-day. Give notice that after the discourse, books dealing with the subjects presented will be offered for sale. Ask the people to purchase these books, telling them they need the truth, and you need the money. They might as well know what you are trying to do.

Tell them of the effort that is being made to free our schools from debt. Everything that can be done must be done to advance the work of God.

"A general movement is needed, and this must begin with individual movements. In every church let every member of every family make determined efforts to deny self and help forward the work."

If God has ever spoken by me, it will be for the best interest of every family among us to take up the work of self-denial and self-sacrifice.

"Let the children act a part. Let all co-operate. Let us do our best at this time to render to God our offering, to carry out his specified will, and thus make an occasion for witnessing for him and his truth in a world of darkness. The lamp is in our hands. Let its light shine forth brightly.

"Young men, you who think of entering the ministry, take up this work. The handling of the book placed in your hands by the Lord is to be your educator. In proving this opportunity you will certainly advance in a knowledge of God and of the best methods for reaching the people.

"The Lord calls for young men and women to enter his service. The youth are receptive, fresh, ardent, hopeful. When once they have tasted the blessedness of self-sacrifice, they will not be satisfied unless they are constantly learning of the Great Teacher. The Lord will open ways before those who will respond to his call.

"Bring into the work an earnest desire to learn how to bear responsibilities. With strong arms and brave hearts go forth into the conflict which all must enter, a conflict which will grow more and more severe as we approach the closing struggle.

"PREPARATION FOR THE WORK.

"Those who engage in this work should first give themselves unreservedly to God. They should place themselves where they can learn of Christ and follow his example. He has invited them: 'Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.' Matt. 11:28-30. Angels are commissioned to go forth with those who take up this work in true humility."

Recently I have been shown again and again that it is the angels of God who make the impression on human hearts. It is the angels of God who go before the workers. In the night season I was laboring with the problem of the relief of our schools, not knowing how to answer the letters written to me regarding the situation. I fell asleep, and the angel of God seemed to stand beside me, saying, "Donate to the cause of education the book 'Christ's Object Lessons.'" This so startled me that I at once awoke. And O, I was so grateful to the Lord for the light he had given me regarding what I could do to help to free our schools from debt! It was only twelve o'clock, but I could stay in bed no longer. I rose, and began writing something of what must be done. And I wish to say now that much more has been done with the book than I flattered myself could be done. I feel like shedding tears of joy when I think of what God has permitted me to do for the schools.

"We are to pray without ceasing, and we are to live our prayers."

This is a lesson we need to learn. We are to live our prayers. Some say, "I do not know that the Lord hears me." Do not know! What do you mean? Do you mean to say that you do not believe the word of the One who had such an interest in you that he gave his only begotten Son to secure your salvation? Do you mean to say that you do not believe your Redeemer, who left the heavenly courts, and came to this earth to suffer and die for you? He says to you, "Come unto me, . . . and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." What makes the yoke easy and the burden light?—Our willingness to wear it, our gladness in being able to do something for the Saviour.

Let us yoke up with Christ. Let us practice self-denial and self-sacrifice. May God help us to do all we can for his work. He will hear our prayers. Let us believe in him. "Faith is the substance of things hoped for, the evidence of things not seen." Remembering this, let our faith cleave the dark shadow which Satan has thrown across our pathway. Looking into the face of Jesus Christ, let us say, "He is the hope of my calling." Let us believe in him, irrespective of feeling. Feeling has

nothing to do with faith. It is as distinct from faith as the east is from the west. We have the word of the living God. In that let us trust.

"Faith will greatly increase by exercise. Let those who are canvassing for 'Object Lessons' learn the lessons taught in the book for which they are working. Learn of Christ. Have faith in his power to help and save you. Faith is the very life-blood of the soul. Its presence gives warmth, health, consistency, and sound judgment. Its vitality and vigor exert a powerful though unconscious influence."

You do not know how much influence the Lord places behind this book. You do not know how he speaks through it to the hearts and minds of men and women. But you may know that you are doing the work he wishes you to do. I know that I did what he wanted me to do in giving this book to our schools, and I have been happy ever since. You will be happy if you do his will. You will find that his yoke is easy, and his burdens are light.

"The life of Christ in the soul is as a well of water, springing up unto everlasting life. It leads to a constant cultivation of the heavenly graces, and to a kindly submission in all things to the Lord.

"I speak to the workers, young and old, who are handling our books, and especially to those who are canvassing for the book that is now doing its appointed errand of mercy: Exemplify in the life the lessons given by Christ in his sermon on the mount. This will make a deeper impression and have a more lasting influence upon minds than will the sermons given from the pulpit. You may not be able to speak eloquently to those you desire to help, but if you speak modestly, hiding self in Christ, your words will be dictated by the Holy Spirit; and Christ, with whom you are co-operating will impress the heart." You do not make the impression. It is Christ, with whom you are a co-worker, who impresses hearts. We are laborers together with God.

"Exercise that faith which works by love and sanctifies the soul. Let none now make the Lord ashamed of them because of their unbelief." Let us not get into the habits of manifesting this miserable thing—unbelief. "Sloth and despondency accomplish nothing. Entanglements in secular business are sometimes permitted by God, in order to stir the sluggish faculties to more

earnest action, that he may honor faith by the bestowal of rich blessings. This is a means of advancing his work." This is doing work for the Master. And when you see how unbelievers appreciate the work, it will make your heart leap for joy. It will make the yoke easy and the burden light. God will help you to work intelligently.

"Looking unto Jesus, not only as our example, but as the author and finisher of our faith. Remember this. As at our baptism we pledged ourselves to him, and received the ordinance in the name of the Father, and of the Son, and of the Holy Ghost, these three great powers of heaven pledged themselves to work in our behalf, not only to begin, but to finish our faith. I am so glad that we have the promises of God.

"Let us go forward, having confidence that he will supply strength for every duty.

"The work for the relief of our schools should be taken up by our people in all countries. Let it be entered upon by our churches in Australasia. Our school there is in need of help, and if our people will take hold of the work unitedly, they can do much toward lifting the burden of debt; they can encourage the hearts of those who are laboring to build up this, the Lord's instrumentality; and they can aid in extending its influence of blessing to far heathen lands, and to the islands of the sea."

In Australia we realized the blessing of God in the establishment of a school on right principles.

"RESULTS OF THE WORK.

"Through the work for the relief of our schools a fourfold blessing will be realized,—a blessing to the schools, to the world, to the church; and to the workers themselves.

"While funds are gathered for the relief of the schools, the best reading-matter is being placed in the hands of a large number of people, who, if this effort had not been made, would never have seen 'Christ's Object Lessons.' There are souls in desolate places who will be reached by this effort. The lessons drawn from the parables of our Saviour will be to very many as the leaves of the tree of life.

"It is the Lord's design that 'Christ's Object Lessons,' with its precious instruction, will unify the believers. The self-sacrificing efforts put forth by the members of our churches will prove a

means of uniting them, that they may be sanctified, body, soul, and spirit, as vessels unto honor, prepared to receive the Holy Spirit. Those who seek to do God's will, investing every talent to the best advantage, will become wise in working for his kingdom. They will learn lessons of the greatest value, and they will feel the highest satisfaction of a rational mind. Peace and grace and power of intellect will be given them.

"As they carry this book to those who need the instruction it contains, the workers will gain a precious experience. This work is a means of education. Those who will do their best as the Lord's helping hand to circulate 'Christ's Object Lessons' will obtain an experience that will enable them to be successful laborers for God. Very many, through the training received in this work, will learn how to canvass for our larger work, which the people need so much.

"All who engage in the work aright, cheerfully and hopefully, will find it a very great blessing. The Lord does not force any to engage in his work, but to those who place themselves decidedly on his side he will give a willing mind. He will bless all who will work out the spirit which he works in. To such workers he will give favor and success. As field after field is entered new methods and new plans will spring from new circumstances. New thoughts will come with the new workers who give themselves to the work. As they seek the Lord for help, he will communicate with them. They will receive plans devised by the Lord himself. Souls will be converted, and money will come in. The workers will find waste places of the Lord's vineyard lying close beside fields that have been worked. Every field shows new places to win. All that is done brings to light how much more still remains to be done.

"As we work in connection with the Great Teacher, the mental faculties are developed. The conscience is under divine guidance. Christ takes the entire being under his control.

"No one can be truly united with Christ, practicing his lessons, submitting to his yoke of restraint, without realizing that which he can never express in words. New, rich, thoughts come to him. Light is given to the intellect, determination to the will, sensitiveness to the conscience, purity to the imagination. The heart becomes more tender, the thoughts more spirit-

ual, the service more Christlike. In the life there is seen that which no words can express,—true, faithful, loving devotion of heart, mind, soul, and strength to the work of the Master."

Our institutions have made and will make sacrifices, and we wish to say, Do not be weary in well-doing. The most precious work is yet before us. Our camp-meetings will soon open; and if every one will put on the armor, and work intelligently, the blessing of God will come to us.

The light that has been given me, is that Battle Creek has not the best influence over the students in our school. There is altogether too congested a state of things. The school, although it will mean a fewer number of students, should be moved out of Battle Creek. Get an extensive tract of land, and there begin the work which I entreated should be commenced before our school was established here,—to get out of the cities, to a place where the students would not see things to remark upon and criticise, where they would not see the wayward course of this one and that one, but would settle down to diligent study.

Every term of school which we have held at Avondale has resulted in the conversion of nearly every student in the school. In some terms this has been the case without exception, and in others there have not been more than two or three exceptions. Business men have brought their children from Newcastle to our school in Avondale, so that they would not be tempted as they would be in the public schools, which they declared were corrupted. Our schools should be located away from the cities, on a large tract of land, so that the students will have opportunity to do manual work. They should have opportunity to learn lessons from the objects which Christ used in the inculcation of truth. He pointed to the birds, to the flowers, to the sower and the reaper.

In schools of this kind not only are the minds of the students benefited, but their physical powers are strengthened. All portions of the body are exercised. The education of mind and body is equalized. The body needs a great deal more care than it gets. There are men here who are suffering, O so much, because they are not faithful stewards of their bodies. God wants you to use every means in your power to care for the wonderful machinery which he has given

you. Let no part of it rust from inaction.

When students study the popular literature of the present day, evil will be sure to crop out. When young ladies read novels, they are led away from the living experience which they should gain in the truth. Instead of preparing themselves for missionary work, they pore over novels, by which they are made just as drunk as is a drunkard by the liquor which he drinks. Thus the mind is impaired, and they are made unable to study.

Students should have manual work to do, and it will not hurt them if in doing this work they become weary. Do you not think Christ became weary?—Indeed he did. Weariness injures no one. It only makes rest sweeter. It will not hurt the students to deny appetite, and live on a simple diet of fruits and grains. This will help them. It will strengthen and bless them. It is a meat diet, and a great variety of food, which is ruining the digestive organs. None of our schools are to indulge in these harmful things.

The young men, as well as the young women are to be taught how to cook; and the young women, as well as the young men, are to take a part in outside work. When this is done, there will be found in our schools in America as healthy a class of students as is found in our school in Cooranbong, where there are few of the students whose health has not been improved by correct habits of life.

God wants the school to be taken out of Battle Creek. Let us take away the excuse which has been made for families to come into Battle Creek. They must get away from Battle Creek; for God does not want them here. Day after day the question is put to individuals, "What doest thou here, Elijah?" Who sent you here? God did not send Elijah into the wilderness; he went of himself. God did not send you to Battle Creek. He has a work for you to do in his vineyard. Put on the armor, and go forth into places where you can raise up churches, where you can establish humble institutions, where you can work in medical missionary lines.

God wants the perceptive faculties of his people to be clear and capable of hard work. But if you are living on a flesh diet, you need not expect that your mind will be fruitful. The thoughts must be cleansed; then the blessing of God will rest upon his

people. We want the pervading truth of God's word to get hold of every one of our people before this Conference is over. We want them to understand that the flesh of animals is not the proper food for them to eat. Such a diet cultivates the animal passions in them and in their children. God wants us to educate our children in right habits of eating, dressing, and working. He wants us to do what we can to repair the broken-down machinery.

Some may be stirred about the transfer of the school from Battle Creek. But they need not be. This move is in accordance with God's design for the school before the institution was established. But men could not see how this could be done. There were so many who said that the school must be in Battle Creek. Now we say that it must be somewhere else. The best thing that can be done is to dispose of the school's buildings here as soon as possible. Begin at once to look for a place where the school can be conducted on right lines. God wants us to place our children where they will not see and hear that which they should not see or hear. God wants his church to take up the stones, to remove the rubbish, to clear the highway for the coming of the Lord. He wants them to prepare to meet their God.

I shall at another time have more to say on the subject of education of children in the school and in the family. Oh, with what sadness God looks upon the neglect of fathers and mothers. This neglect is registered in the books of heaven.

Let the work of relieving our schools go steadily forward. Work to the point, and the blessing of God will rest upon you. And when the debt is lifted, still continue the work; for a fund should be raised to send to school students who can not pay their own way.

Parents should be willing to pay a little higher tuition, that our schools may not again fall into debt. It is the duty of those who sent their children to school when the tuition was too low to help in lifting the debt on the schools. God will bless them in the performance of this duty.

In our camp-meetings let a thorough work be done in selling, not only "Object Lessons," but all our books. Let not one minister think that to sell our books is too humiliating a work. Too humiliating a work! Not at all. God wants every line of his work to be carried forward intelligently, in the name

of the Lord God of Israel. A sermon is of tenfold more value than it would otherwise be if, after it is delivered, books treating upon the subject presented are sold to the hearers. Let us push with all our might the work of selling our books, and God will bless us in this effort. This is not a work of which any of us should be ashamed. By this work the light of truth is shed abroad in the world.

The meeting adjourned to 11 A. M.
G. A. IRWIN, *Chairman*.
L. A. HOOPES, *Secretary*.

Fifteenth Meeting, April 12, 11 A. M.

ELDER G. A. IRWIN in the chair. No. 775 was the opening hymn. After a moment of silent prayer, Elder Irwin led in audible prayer.

The Chair: As it was stated before the intermission, we will continue the line of thought of the forenoon. The subjects under consideration are very important,—not only the sale of the book, "Christ's Object Lessons" in the interest of the schools, but also the change of location for the Battle Creek College, and getting it into the country, where pupils will be away from the many temptations and allurements met with in a place like this. As this will be the only time, perhaps, that these points will come up for consideration, it is thought best to continue the consideration of them in this meeting.

There are a number of persons in the congregation who have had a rich experience in the sale of the book; and I am sure that a recital of these experiences would do us all good, and inspire courage in our hearts to continue in the work, or, if we have not taken it up hitherto, to engage in it.

As you heard from the report, and from what Sister White said, a good beginning has been made, and she was pleased that it had already accomplished so much; but only a beginning has been made, and if we receive the full blessing from this enterprise that God designs we should receive from it, we must continue it with not only the same energy, but with renewed energy and zeal. There never has been a plan inaugurated by the people of God, which has seemed to meet the approval of all concerned so generally as this one. It is not to be wondered at, because the plan is not earth-born, but from heaven. There are more promises connected with co-operating in this plan than in anything else we have

ever had brought to our attention. So I have felt very anxious that we do not deprive ourselves of the blessing that may come to us individually by slackening the effort already made.

I believe that there are possibilities in this plan that will raise us to a place where we can sing the song of jubilee, the song of freedom from debt. I am sure that that is a song in which every one of us hopes to participate. It need not be any very distant date in the future, either, if we take hold of it with a will.

I, for one, am heartily in favor of this plan, and have done a little to help carry it into effect. But I do not want to speak for myself. I know that there are a number in the congregation who have had a rich experience, and we would like to hear them. We will not confine any one simply to this one thought. If persons have burdens to speak along the line of the changing of the location of the college, let them be perfectly free.

S. N. Haskell: I, like every other Seventh-day Adventist, am very much in sympathy with this move. We are in sympathy with it, because God is in it; and from the time that I first heard of it, I felt heartily in sympathy with it, from the fact that it brought back a sacrificing spirit into the truth, beginning with the one who furnished the matter for the book, and runs down through to the one who sells the book.

The definition of a saint, as given in the fiftieth psalm, is one that sacrifices. I believe that if we can all feel in sympathy with this movement, so as to act a part in it, even though it cost a sacrifice, it will revive in the heart that spirit which has been so sadly lacking; and we shall yet realize God's blessing in a large measure.

But there is another thing I will speak of, and that is the location of the school. I remember the time when the present site was selected for the location of the college here in Battle Creek. I remember also what Sister White then said to her husband, "Why do you not go up here and buy the fair ground?" The fair ground at that time, if I remember aright, contained fifty acres. Brother White said, "We have not the money." There was a meeting appointed, and he was to visit the leading men in the city of Battle Creek, and see what they would do. He made certain propositions to them. One was, I think, that we would invest as much in the school buildings as the city would give toward the land.

But for some cause the donation was not forthcoming, and so the school was located where it is. But when they talked the matter over with Sister White, she always said: "Get the school on some land outside of the thickly settled city, where the students can work on the land. I wanted to say that, in view of what Sister White said here, as I was present at the time.

The future of our work in entering new fields will depend largely upon the students who will go out from our schools. The mold that they receive in these they will carry to others; and it would therefore be inconsistent for them to be given any other than one in which they will be taught to co-operate fully with the Lord, so that they may adapt themselves to conditions to be met in different countries of the world. A school situated in the country, away from city customs and city ways, is better adapted for this purpose than one located in the very heart of a large town. I know this from personal observation. While in Australia we became accustomed to the style of architecture there maintained. Our school there was located in the bush; our surroundings were peculiar, and I was influenced accordingly. When I returned to this country, the architecture of the buildings, the houses which surrounded the school, and the general aspect of things were not pleasing to my taste, which had become adapted to the surroundings of that situation.

One may say that students can be trained in cities, and have manual labor by which they may adapt themselves to their fields to which they are sent later. But under such conditions they get a false idea of things. It is a fact that there is no place in the world, no nation or people, who have so much sham as those who live in America. It is shown in our architecture, in business, in everything; and when we spend some time in foreign countries, we find it out. We are not much over a hundred years old in this country. In many foreign lands, things have been established for hundreds of years, and many things are of a more substantial character. If we become educated in these artificial things connected with city life, we are liable to find that our ideas and manners will prove to be barriers to the reception of the truths we may present in foreign lands. For this reason, God would have us establish our schools in the country, where we may behold the

beauties of nature, the trees, the fields of grain, the orchards of fruit, the birds in the air; and as we see these objects around us on every side, and learn from them the lessons God would have us learn, we shall imperceptibly receive a divine mold upon our characters. We will also be better able to adapt ourselves to conditions, so we may find them in foreign lands.

S. H. Lane: The report of Professor Magan shows that thousands upon thousands of "Christ's Object Lessons" have already been sold. It was seen, when the books were issued, that if every Seventh-day Adventist would sell to his merchant, blacksmith, tailor, and all parties with whom he dealt, the 300,000 copies would be disposed of. This work has been entered upon to some extent, and the results are wonderful. Those connected with the Review and Herald office and the Sanitarium, have been selling the book to drummers of wholesale firms who come here to solicit orders for supplies. Brother W. H. Hall, of the Sanitarium has had some rich experiences in this work, and has sold scores of books in this way, but unfortunately he has just gone to Florida, and will not be here to tell us of his work. However, Brother W. C. Sisley, superintendent of the manufacturing department of the Review and Herald office, is here, and we should be glad to hear from him.

W. C. Sisley: I have had a blessed experience in selling these books. I was very deeply interested in the plan when I first heard of it, but not so much so as I was when I studied it a little while. Every time I studied it, I could see more and more in it, until I became satisfied that it was the best plan that was ever introduced among our people for doing good. I became interested to have a part in it. I studied to think how we could put it into practical use, so that all our people could sell books. As I was leader of the Battle Creek Missionary Society, it seemed to me I should have to sell some of the books myself. I had never sold books, but had urged others to do so many times. I tried to persuade myself that I was too busy to sell books; that it was too small business for me; but I could not get away from the impression to sell them myself.

The first man I spoke to about it was a gentleman with whom I was talking over the telephone. He was thirty miles away. I told him of the

plan, and he said, "Certainly, I will buy one, and I will sell some for you, too." That surprised me. I thought that if men who had charge of large business enterprises, and who were not religiously inclined, were willing to sell these books, I certainly ought to sell some. I began, and have continued. It would take half an hour to tell the experiences I have had. I have been greatly blessed, and the work has given me a great deal of courage, faith, and hope. I can see that the paying of the college debts is really the smallest part of the blessing in this work. It is good to get rid of this debt, but a better thing to get all our people at work; for we are dying for the sake of something to do. We all need more work than we have been doing to save souls.

Such a precious book as that ought to have a sale of three hundred thousand copies in a short time. When selling the book, I told those with whom I talked the condition we were in,—of our debt and that we were each going to help, and that we wanted them to do something. After these men bought books of me, they would come around and ask how I was succeeding. I would tell them that in a few months we hoped to get our debts all paid, that then we were going to sing the song of jubilee, and I invited them to sing with us, and that I would let them know about it. It seems to me we ought not to take years to sell these books. It is no easy task, but it is easier than for a man to tell others how to sell when he has not sold any himself.

Chas. Thompson: I had laid plans to start out and sell the book for some time; but when the appointed moment came, something would hinder, and I would make an excuse that I could not go. But finally I resolved to go out on a certain morning. That morning came, and I sought the Lord earnestly for help and guidance. I put the book in my overcoat pocket, so that it could not be seen. I walked around the street until noon that day before I had the courage to take the book out of my pocket. I really did not know what to say. I had never canvassed for a book in my life. But I went down to one of the schools the first thing, inasmuch as the book was for the advancement of the educational work. I canvassed a teacher for the book and was refused. I felt somewhat discouraged at that. But I next went to the primary teacher and canvassed her, and she very re-

luctantly took one. I got about as much consolation in her taking one as I did in the other one refusing, but it made me think I might possibly have some success, so I went from there to the president of the school board, and he gave me his order. From there I went to another member of the school board, who also gave me his order. That gave me courage to go on, so I kept on until I had canvassed all the business men there. While a great many of them did not buy, many of them did, and I can say that I received a great blessing of the Lord.

I did not have any set form of canvass, but I had to invent something for every man. When talking to a man interested in school work, I talked to him on education, and when canvassing a minister, I talked to him of religion. When I met a man who was interested in secret societies, I had something for him; and when I met a man who was not interested in any of these, I had to invent something else; but I hardly ever canvassed a man who did not have a family, and I always talked to him about the obligation he owed his family, to provide them with good literature upon which to feed their minds. I have succeeded in selling forty-three copies of the book.

R. F. Andrews: I am interested in the matters that have been presented this morning. If we circulate three hundred thousand copies of this book, do you think the truths it contains will be lost? If we could only sense these precious truths that are in that book, and get them before the people, it would do more good in melting down the prejudices against us than any one thing I ever heard of.

So far as selling the book is concerned, there is no trouble. One can not have a set canvass that he can give to everybody, like a bird singing one note over and over again. The contingencies with which he will be surrounded will have to be taken into consideration. In my own town, where I spent three hours in taking orders for the book, I sold eighteen; and I spent a good deal more time with about half a dozen people that did not take the book than with those to whom I sold. When I came to deliver the books, I spent about one hour, and sold five more, making a total of twenty-three books sold and delivered in four hours.

I also went to Gibson City, a place where I was not known, and in three

hours I sold eighteen books. The selling of these books has given me scores of opportunities to tell the people about the truth. The sale of the book brings three blessings: first, it will do much good to the individual that engages in the sale; second, it will help the one who buys the book, for he can not read it without being benefited; and, third, it will help to pay the debt. Every time you get one of these books out, you give more than sixty sermons to the people. I believe it is doing God's service, and advancing the message, to sell this book.

I remember selling one man a book, whom I met a few days afterward on the street, and he told me it was a grand book and wanted to know if he could get more of that author's works. I told him where he could get them, and all about our publications. That man is now reading the *Review and Herald* as the result of that book.

L. V. Finster: I come from the southern part of Wyoming, where the saying is that nothing grows but sage-brush and sin. When this plan was suggested, I thought I could not sell those books in the West. People there care little for religion of any kind. But I started out to sell the book, and I was surprised to find that people took it as they did. I was holding meetings in a place at the time. I was quite well acquainted with a great many there; but I found, in selling these books, and going around from house to house, that there were many interested in the work, and it was only a means of helping me to get acquainted with those who were searching for truth. I visited from place to place, and held meetings in the evenings, and sold a great many books in different places. I sold in all four hundred in that country. I believe if our people would take hold of this work, they could sell the books anywhere.

H. M. J. Richards: I have learned one lesson that is most encouraging to me, and that is that we are one people, and that we can work together. In the State of Colorado we desire to be in harmony with every interest of God's cause that we love. There are five or six of our workers in Colorado who have sold one hundred books or more each. I believe God will bless us still more in this work. I could occupy the whole day in telling experiences of how God has worked in selling the book.

M. G. Huffman: In the first place, I

have no sympathy with the debts. I have gone from conference to conference, and everywhere I went I found a large debt and they were calling for help. I would try to help one conference, and then I would go to another, and find the same thing. I am tired of paying other people's debts. When God spoke to us and said so plainly that with this book he was trying his people and wanted them to help, I said, All right, for I am a firm believer in the Almighty God, and believe God is speaking to us. I started out and took orders for fifty-one books, and delivered them, all in five days. I never experienced such wonderful blessings as I did in canvassing for that book. I found people who had been reading our literature and were very much interested in it, especially in Mrs. White's writings, and they would all be glad to take the book.

A. O. Burrill: My first opportunity came while I was waiting for a train in Maine. I spent part of two days canvassing in that State, and of twenty books I had with me, I disposed of seventeen during those two days. I sold quite a number of the books at Adams Center, N. Y., during the week of prayer. These were sold largely to our own people. In January I had a good experience in Syracuse, N. Y., where I live. That city has, perhaps, 125,000 inhabitants. I could canvass there only a part of each day; but I started out to educate the brethren and sisters—mostly sisters—how to canvass for this book. It was hard work to get volunteers to introduce me to families, or to canvass for this book. We finally succeeded, however, in getting quite a number of the sisters to sell "Christ's Object Lessons." They would almost invariably sell from one to four books, after they once started out. In all, about 150 books have been sold there as a result of this effort. It is reviving the spirit of our people there. I would like nothing better than to spend all my time in going from house to house among our people, and trying to educate others to go out and sell these books.

George F. Watson: Colorado has six ordained ministers who have sold more than 100 books apiece. We have one Bible worker in Leadville, who sold 100 books in one month. One brother in a mining-camp tried it, and was completely discouraged with the book, and could not sell it. I wrote him that I believed with all my heart that "Object

Lessons" is a gift from God, not to keep, but to sell. I wrote him a good letter. He got it on Sabbath, and spent most of Sabbath afternoon praying. After sundown, he went out and sold five books in the first thirty minutes. During the evening, he sold six. We thank God that the books are selling in Colorado.

At this point A. T. Jones spoke as president of the Seventh-day Adventist Educational Society, as follows:—

"You heard the word directly, and which needs no explanation, and no sanction, that we should get the college out of Battle Creek, and that we should sell the buildings and grounds in Battle Creek just as soon as possible."

Elder Jones then called for all the stockholders of the Seventh-day Adventist Educational Association who were present, and favored the carrying out of the instruction that had been given, to rise to their feet. There was a hearty response; and when a negative vote was called for, no one responded.

Then an expression on the part of the delegates of the General Conference was called for; and the vote to carry out the instruction was unanimous. Then a third expression was called for, from the congregation. Those who composed the congregation expressed a unanimous desire, by rising to their feet, that the proposed steps with reference to the college should be taken, as suggested.

G. A. Irwin: The Committee on Organization has another partial report to bring in.

W. C. White [reading]: Your Committee on Organization further recommends:—

"11. That the General Conference Committee of twenty-five, as soon as elected, nominate the members to constitute the corporate membership of the Foreign Mission Board. Said members to be elected by the Conference.

"12. That the administration of the Foreign Mission work be under the supervision of the General Conference Executive Committee.

"13. That it be left to the General Conference Committee to decide how long the corporate life of the Foreign Mission Board be continued."

There is another matter which the Committee wishes to bring before you as a matter of information—regarding it as a matter of information and counsel to the Executive Committee when it shall be prepared to organize. [Reading]:—

"SUGGESTIVE PLANS FOR THE GENERAL CONFERENCE COMMITTEE.

"The Committee on Organization suggests the following working plans for the General Conference Committee, requesting that they be published for reference by the Executive Committee when it is ready to organize:—

"As soon as consistent after its election, the Executive Committee of the General Conference shall organize by choosing a Chairman, Secretary, Treasurer, and Auditor, whose duties shall be such as usually pertain to their respective offices. It shall also elect departmental committees and appoint departmental secretaries and agents for the supervision of the home and foreign mission, the Sabbath-school, tract society, and religious liberty work; and also—

"1. A Pastoral Committee, which shall act as a committee of reference and advice in supplying General Conference help to various parts of the field, and especially at the biennial sessions of the Union Conferences, at the larger camp-meetings, and in the large cities.

"2. A Finance Committee, which shall act as a committee of reference and advice in financial matters.

"3. An Educational Committee, which shall give special attention to the development of the educational work, and the perfection of our educational literature.

"4. A Committee on Literature, to labor for the improvement and wider circulation of our literature in all languages, for the co-operation of our publishing associations on aggressive missionary lines, and for the education and training of evangelistic canvassers."

A delegate: Is it designed for the committee to be confined to the twenty-five, or do they go outside of that?

W. C. White: The thought of the committee was that these departmental committees would be made up partly from members of the General Conference Executive Committee, and partly from Conference persons outside.

The Chair: Printed slips with the suggestions just read will be passed out to the delegates, and you will have time to read them between now and the afternoon session. What is the pleasure of the Conference?

N. W. Allee: I move that we adjourn.

O. A. Olsen: I second the motion.

The question was called for and carried, and meeting adjourned until 3 P. M.

The benediction was pronounced by Elder J. O. Corliss.

G. A. IRWIN, *Chairman.*
L. A. HOOPES, *Secretary.*

BIBLE STUDY

By Elder E. J. Waggoner, April 11, 9 A. M.

In first John first chapter we have the message which comes to us, and which we are to pass on to the world. This is the message: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life (for the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us); that which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his son Jesus Christ. And these things write we unto you, that your joy may be full. This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

This is the message that was from the beginning; so nobody need be afraid of new-fangled ideas, or of new doctrine. We are going back to first principles, to the original message, "which was from the beginning." Where is the beginning? You remember the message to the Laodicean church,—the last church,—a message to the very end of the world. It begins like this: "These things saith the Amen, the faithful and true witness, the beginning of the creation of God." Rev. 3: 14.

And in the first chapter of Revelation as well as in the last chapter, you have him set forth as the first and the last, the beginning and the end.

Or, again, in the first chapter of Colossians you have it very clearly: "Who

hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: in whom we have redemption through his blood, even the forgiveness of sins: who is the image of the invisible God, the firstborn of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist: and he is the head of the body, the church, who is the beginning."

And his name is I AM; he is the one who was, and who is, and who is to come. Christ is the beginning and the end. The message which we preach is that which was from the beginning. It is the message *from* Christ, the message *of* Christ. From him all things flow; in him everything has its origin; in him all things consist, and he is the end as well. And when you and I, and all whom the Spirit of God may impress, have come to the beginning,—when we have accepted the Beginning, then we are ready to go on and do a great work,—to carry the message. Is that it?—No; when you and I, and all whom the Spirit of God can call out, have come to the Beginning, have accepted the Beginning, then the end will come. For the beginning and the end are one; Christ is the beginning and the end. He is the faithful and true Witness, the beginning of the creation; and when we come fully to the beginning of the creation, we find the end of creation, even the new creation, that is the end of this world and the beginning of the world to come.

This message is a message of life; it is the message of the Word of life, which was in the beginning with God, and was God. In him was life, and the life was the light of man, so that the message is, "God is light, and in him is no darkness at all." The light is the life. He is the life, and in him is no death at all. The life was manifested, and we have seen it. Can you all say that? Have you all seen the life? Have you taken hold of it? Have you heard it with your ears, and have your hands handled it? If so, then you have fullness of joy, fellowship with the Father, and with his Son Jesus Christ.

"If we walk in the light, as he is in the light, we have fellowship one with another." Where is our fellowship?—

With the Father, and with the Son. He is light. If we see him in the light, if we see light in his light, then we are enlightened, and become light; the glory of God is seen upon us, as it has risen upon us, and we become light in the Lord, cleansed from all sin.

Then the first thing we want to do this morning is to get our eyes fastened upon the life of God, and see the unity of all his manifestations. What is life? and where is the life? Life is light. God is light. He is the living God; he is your life. "When Christ, who is our life, shall appear, then shall ye also appear with him," provided we have died with him, and are living with him, because he lives, we shall live.

"If we walk in the light, . . . the blood of Jesus Christ his Son cleanseth us from all sin." What is the blood?—The blood is the life. Then we read it thus: If we walk in the light, the life of Jesus Christ his Son cleanseth us from all sin. Is that true? We are not dealing in fancy. It is not imagination; it is not theory; but the life is so real and tangible that we not only hear it, but we see it, and we get hold of it with both hands. "Fight the good fight of faith, lay hold on eternal life." The life is so real that you may grip it with your hands, and hold it, never to let go.

I think we need not spend any time bringing scripture to bear upon the point that we are saved by the life of Christ. We all accept it nominally, if we have not grasped it practically. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Your faith lays hold upon the life that is manifested; for believing is receiving. We receive the life into us, and let that life live in its own way. We do not live any more; nevertheless we do, because Christ has become so identified with us,—with our mortal, sinful body,—that his life in the flesh is our life,

Is there one here who doubts the possibility of Christ's dwelling in a man's heart by faith, that that man may be filled with all the fullness of God? Is there any one who doubts the reality of Christ's coming to live in sinful flesh, and thus showing himself master? We all believe that. Well, every truth of God is made tangible, so that we can have something real for our faith to lay hold of. Faith does not create anything,

it lays hold of that which already is; faith simply sees a thing that the unbelieving man can not see. Faith is a microscope and a telescope combined. It enables us to see things that are far beyond the range of vision of the sensual men. It magnifies things that are too small for the natural eye to see; it lets us see the reality of things; it enables us to see the invisible, as Moses did. Then we can endure, and until we can see invisible things,—so that they are as real to us as the things that everybody handles and recognizes,—we have no assurance of enduring unto the end. But the man who can stand on the Invisible, and know that he is standing on the rock, can stand when all the visible shall pass away.

Where is the life manifested? The first chapter of Romans tells us that the invisible things of God, even his everlasting power and divinity, are clearly seen, being understood through the things that are made, so that the man who does not know God is without excuse. As we studied the other night, we found that the law of God's kingdom is the life of God. "The kingdom of God is within you." The law of our life is Christ's life, isn't it? That is clear. Then when we are studying this message which was from the beginning, we can use a common term to describe it. You are all familiar with the word "physiology." What does it mean?—It means the law of nature. Physiology is the law of nature. What is the law of nature? What is the one law for every created thing?—Life. But what is life?—Christ is your life. The life of God is the law of all creation; so when you are studying the life that was manifested, you are studying physiology; or when you study physiology, if you study it from the right standpoint, and in the right way, you are studying God.

There is no use of there being any nonsense and speculation regarding life, not merely ungodly men, not only non-professors; but even many Seventh-day Adventists, held by the traditions of education, will go all around the corner, to get rid of saying God. They talk about what "nature" does,—*nature* does not like this thing, and *nature* does not like that. As if "nature" were a god. But God's life is revealed in nature. And yet men will say, "We don't know what life is." Well, the Seventh-day Adventist who does not know what life is, would better find out; for what

message can he give to the world if he does not know what life is?

You will not have to go very far to read that life is a combination of forces. Wonderfully clear, isn't it? But let me tell you that there is just one force in the universe. "God has spoken once; twice have I heard this; that *power* belongeth unto God." The life of God, the power of that life, is the one force that there is in the whole universe. But God is infinite: and the Spirit of God manifests itself in an infinite variety of ways. So the life force of God manifests itself in creation, in matter, in very many ways,—manifests itself in attraction, manifests itself in repulsion. It manifests itself in what is called chemical affinity; it manifests itself in that which is technically called magnetism, or electricity, or cohesion, or adhesion, or whatever form it may be, in which power is manifested to the world, everything that makes matter stable, so that we know what to depend upon,—that is the one life-force of God.

God said that if a people would hear his voice, and keep his commandments, they should have wisdom that would be the astonishment of all the nations; and they should be the head and not the tail; they should lead. Well, then, we don't need to be frightened because scientists in the world say they don't know what life is. Our business in the world is to tell people what life is, and to show them the life. God is to have a people, and here in this meeting is the germ, the nucleus, of such a people, who will know the life so well that they can teach physiology to any ordinary physician out in the world. That is to say, they will know the law of life, the law of their being, the law of nature, coming direct from the fountain head, seeing light in his light, better than any other people in the world can know it.

Let us see some of the ways in which this life is manifested, so that we can lay hold upon it. Right here in this chapter, we have it, "God is light." I believe that. I do not have any explanation to make; I do not trouble my brain in thinking about "spiritual" or "literal" or figurative language, or anything of that kind. The Bible says, "God is light," and I believe it. Believing that to be so, has revealed to me many things that I never would have known if I had not believed it. Is it the glory of God that he has placed upon the heavens? The heavens declare it. The sun, the moon, and the stars give

light to this earth; but whose light are they giving?—The light of God. Christ is the light of the world, and when, on one occasion, he made that statement, he immediately demonstrated it so that we can see how real his light is, because he found a man born blind, and made him see. Then when your eyes look out on such a day as to-day, and see the light covering the whole earth as with a garment, what are you looking at?—Life. Whose life?—Why, the only life there is—God's life; we are seeing his life. We are too much afraid of coming into touch with realities. Let it be fixed in our minds everlastingly, that when we look out and see this glorious light, we are seeing God's face,—really seeing the light that shines from God's face.

Light is one manifestation of God's life, but in the first chapter of John we have reference to a cleansing fluid as well. We have something that cleanses us from all sin, and that is the life of the Lord, for we are "saved by his life." Turn to the thirty-sixth psalm: "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 pleasure. For with thee is the fountain of life; in thy light shall we see light."

So here we have water, the fountain of life. But life is light, and the river of life, clear as crystal, that flows sparkling from the throne of God, is but another manifestation of that life which is light. And so we have water as a manifestation of that one life. Water cleanses impurity; and by the daily washing of our hands, by the washing of our clothes, by the water that washes the impurities from the earth and carries them away to the sea, by that running water which will take impurities that are cast into the stream and swallowing them up, so that in the course of a few miles' running, the water will be pure again, the Lord is showing us the cleansing power of his life, so that we may know that if we simply let ourselves be lost in that life, we shall be cleansed and kept free from sin. This is a reality.

In the first chapter of Ecclesiastes, we read, "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." The 65th

psalm tells us that the Lord visits and waters the earth. "Thou greatly enriched 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 settest the furrows thereof: thou makest it soft with showers: thou blessest the springing thereof. Thou crownest the year with thy goodness; and thy paths drop fatness." That is to say, the rain which comes down from heaven, softening the earth, and making it rich, that it may send forth corn in abundance, comes from the river of God, which overflows to the earth. The water that we drink, the water in which we bathe, brings to us the life of God that flows in a full stream from his throne. It passes into all the earth, comes back to God again, and again is sent forth as the great heart of God beats for the whole universe. "For in him we live and move and have our being." There is the manifestation of life, for our encouragement.

We have in this last text another phase of life. We have already the light and the water as manifestations of the life of God; but those who dwell in the house of the Lord shall be satisfied with the fatness of his house. They will feast upon him; as God says, "Except ye eat the flesh of the Son of God, and drink his blood, ye have no life in you." We are to live by feeding upon him, feeding upon him intelligently, recognizing the life by faith.

We learn of ancient Israel that they all "did eat the same spiritual meat, and they drank the same spiritual drink. for they drank of that rock which went with them, and that rock was Christ." God said, "I will rain bread from heaven for you." Christ said, "It was not Moses that gave you that bread from heaven, but my Father gives you the bread from heaven." "I am the bread of life." He is the manna on which we are to feed. The children of Israel ate of the body, the life, of Christ. But not recognizing the Lord's body, they ate and drank damnation to themselves, and therefore their carcasses fell in the wilderness.

And so we have the word of Christ at the last supper, "This is my body; take, eat,"—visibly set forth before the multitudes, when he took the loaves of bread in his hands, and they were multiplied so that the people ate, and were satisfied. On that occasion he demon-

strated before their eyes the fact that he stated on the night of the last supper,—that his body is meat, indeed,—true meat; or, literally, as in the German, his body is the *right food*, and his blood is the *right drink*. And whatever is not the body of Christ and the blood of Christ is not the right food and the right drink.

You say, "You are getting this altogether too literal and gross. Now, you turn that around, and say that our daily life needs to be less gross and more spiritual." This is no more gross than the Scripture has made it, when it says, "The life is manifested, and we have seen it, and have handled it." It is not enough for us to hear about the life, but we must *get hold* of it with both hands, with our whole being; then we have fellowship with the Father, and with the Son.

Again: there is one other common manifestation of life. We have the three now, light, food, drink,—three very common manifestations of life. One more; we must *breathe*. God made man in his own image, and breathed into his nostrils the breath of life, and man became a living soul. He is doing that to-day.

In the fourteenth chapter of Exodus, we have the account of the dividing of the Red Sea, that the children of Israel might pass through, and the statement is that "the Lord caused the sea to go back by a strong east wind all that night." But read in the fifteenth chapter the words of Moses, when he was filled with the Spirit, and sang the same song that you and I must sing, unless we are eternally lost, a song of simple recognition of God as the all-powerful, as the Saviour. Moses said (10th verse): "Thou didst blow with thy wind, the sea covered them." Well, that is plain enough. He caused the water to go back with a strong east wind. But he *blew* that wind. Then reading the eighth verse of this fifteenth chapter: "With the blast of thy nostrils the waters were gathered together, the floods stood upright as a heap, and the depths were congealed in the heart of the sea."

Now, do not get to calling that figurative language. It is *fact*. We want to get a greater idea of God. The wind that blows, the air that surrounds the earth, is the breath of God, and he is breathing it upon us day by day and month by month.

I do not say that these things are *all* the manifestations of God's life; for God

has life exceeding abundant above all that we can ask or think. But when we have these manifestations of life, and see them, and lay hold upon them, we are in the channel of life, that God may pour upon us more exceeding abundant life that he has for us.

Every soul of us who thus comes into recognition of the life will know that God is present with us. We shall see God. His personal presence "breathes in the air and shines in the light; it streams from the hills and descends to the plain, and sweetly distils in the dew and the rain." You sing it; do you *believe* it? Now when we see that, we have God before our face, and we shall not be moved. We shall live as in the presence of God, and shall not sin; for it is simply impossible for a man to sin while consciously standing before the face of God, recognizing his presence around him as in him. Sin would take us from God; but when we rejoice in the presence of the face of God, we simply assent to his wish that sin may be washed out of us, that the light of his countenance may consume the sin that is in us, that his body may feed us, and strengthen us against sin.

This opens up a philosophy, is all and everything that we need know, and it is joy. "These things I say unto you, that your joy may be full."

How happy I have been as one ray of light after another has come to me. Some time ago, when I was out taking my morning walk, and the soft refreshing breeze was fanning my cheek, I remembered that the breeze that blew was the breath of God's nostrils. He was blowing his own breath upon my face. You have often thought of the wind kissing the cheek, and then that scripture came to my mind, "Let him kiss me with the kisses of his mouth, for thy love is better than wine." What a grand thing to know that one is in such close connection with it. [Voice: Amen!] This is happiness. To awaken in the morning, and to feel that life through the whole body, and to know that I am in personal connection with it, to know that God is not only in that room, round about me, but that his life is in me.

Just one thing more. We want to see how it is carried out. God has only one life and it is undivided. There are not two lives, there is just one life. That life cleanses us; that life, flowing continually from God, through us, unhindered, cleanses us from all sin.

Do not get the idea that we shall grow into a place where we can not sin any more in this world. This sinful, mortal body will struggle for the mastery as long as we are in the world, until Christ shall come, and make this corruptible body incorruptible, and this mortal part immortal. But Christ has power over all flesh, and he demonstrated this when he came in the likeness of sinful, flesh, and condemned sin in the flesh; and so when we consciously live by the faith of Christ; when he is in us by his own life, living in us, he represses the sin, and we are masters, instead of the flesh being the master.

Just a thought about this life that comes to us in the air: The Lord used that as an illustration of the Spirit, and we read, "All the while my breath is in me, and the Spirit of God is in my nostrils. My lips shall not speak wickedness, nor my tongue utter deceit." "There is a spirit in man: and the inspiration [breathing in] of the Almighty giveth them understanding." The Spirit of God is to be our spirit, so that the mind of God will be our mind; and there is a possibility of our so recognizing the life that is manifest, and yielding to God, that the Spirit of God will animate our bodies, that God's Spirit will use our brains with which to think. That is what they are made for—the organs by which his Spirit would manifest itself in human intelligence. Our muscles were made as organs by which his Spirit would manifest itself in human activity. Then we will be one with him, drawing the life direct from the throne, as the water of life comes from it, and the breath comes from his treasures.

This is health reform, because the life that is manifested is that eternal life which death can not conquer, the recognition of which makes us more than conquerors, even in death. "In all these things [which includes death] we are more than conquerors through him that loved us."

For about thirty-five years I can well remember there has been talk of health reform among Seventh-day Adventists, but a good deal more talk than practice. I would like to know what good health reform is that does not make a person healthy? If a person is not going to be healthy, and if you and I are going on as long as this world stands, subject to all manner of disease whenever it happens to be in the neighborhood, what on earth is the use of health reform? If

we are just as subject to disease as other people who do not live health reform, in what respect are we better off than they? We want to get out of that idea that health reform is a sort of "hair-shirt" that God wants to torture us with. This thing that is called health reform,—that we must suffer something that the world does not suffer, and must deny ourselves,—that is all right; it does take strength; but we shall learn that in the presence of God is fullness of joy, and in his right hand there are pleasures forevermore, and this message is given unto us that our joy may be full.

When you and I come to the very heart of health reform, which is the heart of God, we shall find that self-denial is not in the mention; for the happiness of life, the joy of life, the joy of eating, the joy of breathing, the joy of exercising, will be so great that that which we thought was self-denial, in cutting off this and that bad thing, is altogether lost sight of in the joy of the richness that we receive as we take the life. Then life will be worth living. God wants a people prepared by this message whose joy will be full, not those who will go about mourning and sad.

Take this fact,—that the blood of Christ, the life of Christ, cleanses us from sin. It must be in us in order to cleanse us; and that life is the life of the body, is it not? He rose from the dead. It has power over the grave, and is manifest to us in all these various ways. When you and I accept that life as our salvation, why in the world should we not take it for all there is in it, and have it for our health as well? That is to say, when Christ comes here to do a work which is done by his life, he can do a complete work just as well as a half work. It does not cost the Lord any more effort when he comes into my body to cleanse me from sin, than it does to keep me from doing sinful things; and if I recognize it as such, then I may have it.

Some people call this "pantheism." Perhaps they know what the word means, but they do not know what they are talking about. What is pantheism?—Pantheism is that form of heathenism which says that everything is God. It is not an ancient form only, either. It is here now in these days. That is the lie into which the truth was changed; but the truth is that God is above all and through all and in all; and there is

just as much difference between that and pantheism as there is between this glorious sunlight and the darkness of Egypt. It means that God is everywhere, and the life is everywhere manifest for us to lay hold upon and live by.

Someone will tell me (for I have been told this) that this power which is manifested in all creation, is of course the power of God, but it is not saving power; that there is divine power and creature power. That is pantheism. Because, if this power that is manifest in all creation is not saving power, it is not the power of God; for he says that his name is Saviour, and he is the Saviour. If there be such a thing as creature power,—that is to say, if I have any fragment of power in myself, if any other creature has any fragment of power in itself that is not divine power,—then do you not see you have another power in the universe besides the power of God? That is pantheism.

But this third angel's message is out in the world to let all the world know that there is only one power, and that is the power of God; that he is everything, and that all creation is nothing outside of him; that God has all power, and that no man has any power. Therefore if a man has no power, you can see he has no right to assume the exercise of power. That opens up another wide subject, does it not?

When you and I can recognize the life that is manifest, and keep our eyes upon it all the time, we have the key that will unlock any gate in Doubting Castle; we have the key of all science; we have the key of heaven; we have the key of all wisdom. The power that is manifested in all creation,—whatever name men may give it,—is the power of God. "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed." Everything that has and may choose his life will have power.

The power thus manifested is for us to grasp, and as we feel that this power comes into us by these various agencies, we know it is the life of God. As we yield to that light, the life that comes into us will keep us back from pride. In the morning we can pray, "Lord, use that power that has kept me alive through the night to keep me to-day in health; let that power that keeps me from selfishness keep me from lust, vanity, envy, and deception. Let it

also keep me from disease." Then that saving life I will take, only from the fountain head; I will, therefore, have the best of life. I will not take any substitute for that life; I will not take any life which has been allowed to stagnate, but I will go where it flows fresh from the throne of God, and take it in its purity. You see it means getting in all the glorious sunshine that we can have; it means taking in the freshness of the air, good ventilation, and good exercise, that the air may come in contact with every portion of our bodies inside and out.

Somebody may assent to all this, and to more that this leads to; so that when there are two kinds of food, or drink, or air for existence,—one of which has the life of God in its purity, and the other has that life perverted by the curse, like impure air or water, or food which has been adulterated to tickle the palate, and says, "This is good; I know it is the best, but this other is good enough for me; I like it," what is he saying? "Life is manifest in its perfection in the one, but I can be satisfied with the amount of life in the other." Is not that it? "There is life enough in this for me." What is he doing if he is not rejecting the life that is manifest?

When we have such a fullness of life, and life that is so enjoyable, let us beware how we reject the slightest manifestation of that glorious life of God. When we see it and lay hold upon it, we shall find it is health to our bodies, strength to the bones, activity to the muscles, keenness of perception to the nerves, joy to the whole being, and living is a delight because we live in the presence of God; and this is the witness that is to be given to all nations in order that they may be prepared for the end of the world and the coming of Christ.

SERMON

By Elder L. C. Sheafe, Thursday, April 11, 7 P. M.

WE read in Gen. 32:24-28, these words: "And Jacob was left alone; and there wrestled a man with him until the breaking of the day. And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him. And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me. And he said unto him,

What is thy name? And he said, Jacob. And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and men, and hast prevailed."

These are the words of the servant of the Lord, and in them there is a lesson for each of us. As we study the Word of the Lord, we find that God loves men for what they should be, and he gives us types, symbols, and characters all along the way, of periods and epochs in the history of the church of God. We turn to this thirty-second chapter of Genesis, and read the account of Jacob's wrestling with the angel of God. This individual stands as a type of all the people in their needs. Let us this evening, as God shall guide, seek to draw from this portion of the word some lesson that shall be helpful to us.

Most all of us are ordinary men and women; and life to us is real, its responsibilities are real. It is a real battle, a real struggle, and you and I need real, tangible help. We need to be helped now. I am glad that the Lord has told us in his Word that there is help, and just the kind that we need.

And so, as I have read to you here in this Word, Isaac had grown old, his hair and beard were long and gray, his step was tottering, and his vision had failed. He called his eldest son, Esau, and told him that he was getting old, saying, "I do not know the day of my death, but it is near; and my son, before I die, I want to bless you. Go to the fields, procure venison, and make me savory meat, such as I love; then will I give you my parting blessing."

Esau, the elder of the two boys, took his spear, and bow and arrow, and started off to procure the venison, that he might prepare for his father the savory dish. The mother overheard the expression, and she said to Jacob, her younger son, "Your father has told your brother to go and get venison with which to make savory meat, and return again, that he may bless him. Now, my son, do as I bid you. Go to the flock, and bring me two good kids of the goats and kill and dress them, and I will make savory meat for your father. You take it in before Esau returns, and get the blessing."

"But," Jacob said, "It may be my father would find it out, and then a curse would rest upon me instead of a blessing." The mother said, "Do as I bid you, and the curse be on me." Jacob hid away to the flock, procured the

kids, and brought them to his mother, who prepared the savory dish. Then, for fear Isaac would feel to see whether the face was really the face of Esau, who was strong and hairy, Rebecca put the skin of the goats upon his hands and the back of his neck. Then taking another precaution, she put on Jacob some raiment that had the savor of the field. He then went into the presence of his father. Now let me read a word or two here, as Jacob went in before his father to present the food that he had prepared. The father was surprised that he returned so soon, and said, "Art thou my very son Esau?"

Yes, he said, it is your son Esau. But how did you get the meat so quickly? asked Isaac. Oh, said Jacob, the Lord sent it to me. His father then asked him to come near, that he might be sure that it was Esau. As Isaac laid his hand upon Jacob, to feel whether or not it was Esau, he said, "It is the voice of Jacob, but it is the hand of Esau." But Isaac was not yet satisfied, and so called the son nearer, to kiss him, that he might smell the odor of his garment, whether or not it was Esau.

The deception was complete. The father was desirous of bestowing his parting blessing upon Esau. God had decreed, years before, that the blessing should rest upon Jacob. Rebecca was afraid that the plans of God would not carry, and so she sought to help him out. A good many of us are in that same condition. We are afraid that God is not equal to the emergency, and that if we do not take this thing in our hands, the thing will fail, the cause will come into disrepute, and we can not afford to have it that way.

So Rebecca resorted to deception in order that she might help God out, as she thought; but O, could she have seen the sorrow she was heaping up in her own heart! could she have seen the heartaches throughout those years of separation from her favorite boy!—could she have seen it all, she would not have urged her son into this deception; she would have waited to see the salvation of God.

The father bestowed his blessing upon his son. And here is the blessing that he gives him: "And he came near, and kissed him: and he smelled a smell of his raiment, and blessed him and said, See, the smell of my son is as the smell of a field which the Lord hath blessed: therefore God give thee of the dew of

(To be Continued.)