

THE GENERAL CONFERENCE BULLETIN

THIRTY-FOURTH SESSION

VOL. IV.

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THE GENERAL CONFERENCE BULLETIN

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UNFINISHED BUSINESS.

REPORT of the Committee on Distribution of Laborers, page 390 of the BULLETIN.

Proposed Constitution for the General Conference, page 378 of the BULLETIN.

Memorial of the European Committee, and proposed constitution for European Union Conference, page 390 of the BULLETIN.

ORGANIZATION OF GENERAL CONFERENCE COMMITTEE.

MEMBERS of the General Conference Committee thus far elected are as follows: H. W. Cottrell, A. G. Daniells, I. H. Evans, F. Griggs, S. N. Haskell, G. A. Irwin, A. T. Jones, J. H. Kellogg, R. M. Kilgore, W. T. Knox, D. H. Kress, S. H. Lane, J. N. Loughborough, C. McReynolds, O. A. Olsen, J. C. Ottosen, D. Paulson, W. W. Prescott, H. F. Rand, A. J. Read, E. A. Sutherland, E. J. Waggoner, W. C. White. [Twenty-three members. Two more members are yet to be elected.]

The Committee has held four meetings from April 18 to 21, and has per-

fecting its organization to the extent noted below:—

Permanent Chairman, A. G. Daniells.
Treasurer of the General Conference,
H. M. Mitchell.

Field Secretary of Mission Board,
W. W. Prescott.

Corresponding Secretary of Mission
Board, W. A. Spicer.

Clerk of Committee, H. E. Rogers.

Pastoral Committee: W. W. Prescott
(chairman), S. N. Haskell, A. T. Jones,
J. N. Loughborough, David Paulson.

Mission Board: A. G. Daniells (chair-
man), J. H. Kellogg, David Paulson,
A. J. Read, E. A. Sutherland, I. H.
Evans, W. C. White, H. F. Rand, W.
T. Knox, A. T. Jones, W. W. Prescott.

THE YOUNG PEOPLE'S WORK.

At the close of the talks on England, Friday morning, the following names were added to the Committee on Young People's Meetings. M. C. Wilcox, Mrs. L. Flora Plummer, Mrs. S. N. Haskell, Miss Estella Houser, M. E. Cady, Harry Champness.

A GEM OF SONG.

ONE of the most compact book of sifted hymns is "New Songs of the Gospel," selected by Elder Lewis C. Sheafe. It contains more than 100 of the choicest songs, some of which Brother Sheafe has sung at the present Conference with acceptance. It is a treasure for any lover of song. To be obtained from the compiler, at Mt. Vernon, Ohio. Price, 15 cents.

ANOTHER TREATISE ON PRESENT-DAY ISSUES.

It is said that "in making of books there is no end," but that matters little, so long as the productions are constantly improving. A new pamphlet has just come to hand from the pen of Percy

Tilson Magan, entitled, "The Battle of the Century." The title indicates the nature of the work. It deals with the French Revolution, and its effect on the church, which resulted in the infliction of the deadly wound on the head of the apocalyptic beast; and the history of religious legislation and intolerance which has followed. Everybody ought to have it, and so become informed on the points which it treats. It has 80 pages, and sells for 10 cents. Address Review and Herald, Battle Creek, Mich.

MANY BOOKS IN ONE.

THIS is the truth about a book just being issued from the Review and Herald press. "Ecclesiastical Empire" is the latest and best of Elder A. T. Jones's books. It embraces the leading events of history from the fall of Rome to the present day. It canvasses the career of Europe's kingdoms during the Dark Ages, examines the religious controversies of the principal papal councils during the time of papal supremacy, showing its intolerant spirit and resultant anarchy. It traces from its origin the growth of the Reformation, first in England, then in Bohemia and Germany, pointing out the principles of true Christianity. The latter portion of the book deals with national apostasy as it is and what its end is to be, as revealed in the sure word of prophecy. It contains, in a connected way, all the essential points of history necessary to a good understanding of the great question of to-day,—the relation of church and state. While doing all this it has also the merit of being highly entertaining. As one said while reading the proof-sheets, it is a "hummer." It contains 874 pages, and sells at \$2.50. For sale by Review and Herald, Battle Creek, Mich.

"BLESSED are the peacemakers."

REPORT OF COMMITTEE ON CAN- VASSING AND COLPOR- TEUR WORK.

1. We recommend that each Conference employ a State Canvassing Agent.
2. We recommend that the importance and advantages of resident canvassing be prominently brought and continually kept before our churches.
3. We recommend that each church encourage one or more of its number to engage in canvassing for our large books, under the direction of the State Agent.
4. We recommend that these agents furnish their churches with the names and addresses of their subscribers, and that their churches follow up the work by correspondence, periodicals, and tracts.
5. We recommend that the *Signs of the Times* and *Good Health* be used in pioneer city missionary work in this country.
6. We recommend that *Present Truth*, *Bible Echo* and *Herald of Health* be used in pioneer city missionary work in their respective territories.
7. We recommend that equal attention be given our health and denominational literature.
8. We commend the practice of our churches, academies, State and church schools giving practical instruction in evangelistic canvassing.
6. We recommend that so far as consistent, canvassers' institutes be held in every State.
10. We recommend that more time be given to the consideration of the canvassing work before the general assemblies at our camp-meetings.

C. H. JONES, *Chairman*.
S. N. CURTISS, *Secretary*.

RECOMMENDATIONS ACCEPTED BY THE GERMAN BRETHREN.

1. *Resolved*, That the German brethren recommend that all our laborers and brethren do all in their power to circulate the German "Object Lessons" among the German people.
2. Since we acknowledge that the *Hausfreund* occupies an important place in the proclamation of the third angel's message among the Germans of different countries, and that many souls have already been brought to the knowledge of the truth through it; be it—
Resolved (1), That we recommend those

whom the Lord has given talents in this direction contribute original articles, such as are fitting and timely for our own members, and also suitable for a missionary paper.

2. That as far as possible every German Seventh-day Adventist family or single member, not only subscribe for the paper for himself, but also pay for one or more subscriptions for his friends or neighbors, and that not only the ministers, but also the members of the churches, take subscriptions for it.

3. We recommend that steps be taken that the *Hausfreund* be sold from house to house, especially in the large cities, and that monthly subscriptions be taken at the rate of ten cents a month, and be delivered by the laborers, and that such agents be assisted from the *Hausfreund* fund when deemed advisable.

Resolved, That we, acknowledging the importance of the circulation of our literature, recommend: (1) That all brethren and sisters as far as possible supply themselves with our books, tracts, and pamphlets, and become familiar with the contents of the same; (2) That we urge all our ministers and Bible workers to set a good example before the members of our churches in the diligent circulation of our books, etc., as well as taking subscriptions for our German paper; (3) That all our laborers and church-members keep an eye on devoted suitable persons of both sexes for the purpose of encouraging them to enter the canvassing field; (4) That our church-members not only pray for them, but also assist them financially when necessary.

THE WONDROUS GIFT.

ENRICHED by God through grace alone,
What boundless wealth is given;
By grace his love in Christ is shown,
To make us heirs of heaven.

Through grace enriched by knowledge
all,
In utterance complete,
We all may now upon him call,
And worship at his feet.

By grace alone are ye now saved,
Not works that we have done;
It comes to all by sin enslaved,
Its power do not shun.

By grace shall Christ abide in thee,
To keep thee from all sin;
By grace thine eyes be made to see
God's glory shine within.

By grace he'll take the hopeless soul
Held fast by Satan's chains;
By grace he'll make the vilest whole,
And cleanse all guilty stains.

What grace! how wondrous is the gift,
What tongue its fullness tell?
In praise to him thine heart now lift,
Thy voice the chorus swell.

C. H. KESLAKE.

THE GENERAL CONFERENCE CONSTITUTION.

THE following amended form of the General Conference Constitution is printed here to give opportunity for its consideration before it is brought up for action.

CONSTITUTION.

ARTICLE 1. NAMES.

This organization shall be known as the General Conference of Seventh-day Adventists.

ARTICLE 2. OBJECT.

The object of this Conference shall be to unify and to extend to all parts of the world, the work of promulgating the everlasting gospel.

ARTICLE 3. MEMBERSHIP.

SECTION 1. This Conference shall be composed of (a) such Union Conferences as have been or shall be properly organized; (b) such local Conferences as are not embraced in any Union Conference, provided such Conferences shall have been accepted by vote at a session of the General Conference; and (c) such mission fields as have not been organized into Conferences of Seventh-day Adventists in any part of the world.

SEC. 2. The voters of said Conference shall be such duly accredited delegates from the Union Conferences, such members of the General Conference Executive Committee, and such other persons in the employ of the General Conference as shall receive delegates' credentials from the Executive Committee, as are present at any duly convened regular or special Conference session.

SEC. 3. Each Union Conference shall be entitled to one delegate without regard to numbers, an additional delegate for each local Conference embraced in its territory, and an additional delegate for each one thousand of its membership. Each local Conference not included in the territory of any Union Conference shall be entitled to one dele-

gate, without regard to numbers, and one additional delegate for each one thousand members.

ARTICLE 4. EXECUTIVE COMMITTEE.

SECTION 1. The Executive Committee of this Conference shall be twenty-five in number, and shall have power to organize itself by choosing a chairman, secretary, treasurer, and auditor, whose duties shall be such as usually pertain to their respective offices. It shall also have the power to appoint all necessary agents and committees for the conduct of its work.

SEC. 2. The Executive Committee shall be elected at the regular sessions of the Conference, and shall hold office for the term of two years, or until their successors are elected, and appear to enter upon their duties.

ARTICLE 5. SESSIONS.

SECTION 1. This Conference shall hold a regular session once in two years, reckoning from 1889, at such time and place as the Executive Committee shall designate by a notice published in the *Advent Review and Sabbath Herald*, at least eight weeks before the date of the session.

SEC. 2. The Executive Committee may call extra sessions, if in their judgment occasion requires, by a like notice; and the transactions of such extra sessions shall have the same force as those of the regular sessions.

ARTICLE 6. TRUSTEES, COMMITTEES, AND AGENTS.

The voters of this Conference shall, at each regular session, elect the trustees of such corporate bodies as are or may be connected with this organization, according to the State laws governing such corporations; and this Conference shall employ such committees and agents as it may deem necessary, according to the by-laws in such cases made and provided.

ARTICLE 7. BY-LAWS.

The voters of this Conference may make by-laws, and amend and repeal them at any session thereof. The scope of such by-laws may embrace any provision not inconsistent with the Constitution.

ARTICLE 8. AMENDMENTS.

This Constitution may be amended by a three-fourths vote of the voters present at any session, provided that, if it is proposed to amend the Constitution at a special session, notice, of such purpose

shall be given in the call for such special session.

BY-LAWS.

ARTICLE 1.

SECTION 1. At each session of the Conference the Executive Committee shall nominate for election the presiding officers for the session.

SEC. 2. At each session of the Conference the Executive Committee shall recommend some plan for the appointment of such temporary committees as may be necessary for conducting the business of the Conference.

SEC. 3. The Executive Committee shall have full administrative power during the intervals between the sessions of the Conference; it shall also give credentials to, or license, such ministers as may be employed in the General Conference work; and shall fill for the current term any vacancies that may occur in its offices, boards, committees, or agents, by death, resignation, or otherwise; unless some other provision be made by vote of the Conference for filling such vacancies.

SEC. 4. At each regular session the Conference shall elect a standing committee of eight delegates, who shall, with the chairman of the Executive Committee, and the presidents of the various Union Conferences, constitute a committee for auditing and settling all accounts against the Conference.

SEC. 5. The Conference shall elect at its regular sessions twenty-one trustees for the General Conference Association of Seventh-day Adventists, a corporation of the city of Battle Creek, Michigan, existing under the laws of the State of Michigan.

SEC. 6. The biennial session of the General Conference shall be held during the summer season, at such time as in the judgment of the Executive Committee will interfere the least with the general work in the field.

LIFE is a service—the only question is, Whom will we serve?—*F. W. Faber.*

THE life of the soul depends upon habitual communion with God."

"WORK only for the glory of God and the good of man."

"A CHRISTIAN is a representative of Christ."

GENERAL CONFERENCE PROCEEDINGS.

Twenty-fifth Meeting, April 18,

3 P. M.

ALLEN MOON in the chair. Prayer by Elder I. D. Van Horn.

The Chair: The time this afternoon will be devoted to the consideration of what is known among us as the religious liberty work. I have not prepared an address to deliver at this time; but perhaps I may be permitted a few thoughts in introducing the work of the afternoon.

We have been told a great many times the last few years that we are living in the last days, and are near the end. If we are close students of the word of God, we can arrive at no other conclusion. We are told very emphatically through the Spirit of prophecy that the educational work must be done, that we shall not stand clear before God if we permit the world to come up to this momentous time unwarned, and also that we can not stand clear before God as his servants, if we leave anything undone to preserve liberty of conscience.

Several years ago this association was organized. Many of our people know of this work simply by the name, Religious Liberty Association. The Secretary's report will give us an outline of the work of the association. If we are living in the last days, we are nearing the time when God will send deliverance to his people. God will have a people to stand upon the sea of glass, and sing the song of deliverance. That song is victory over the beast and his image, and over his mark, and over the number of his name. Those who sing that song must have been in conflict with those powers. Then we have that statement in the thirteenth chapter of Revelation that, every one whose names are not written in the Lamb's book of life shall at that time worship the beast and his image. That is an awfully solemn thing, but God will send deliverance to his people.

There was a time in the history of the world that resembled this time, and that was when God's people were in bondage in Egypt. The time had nearly come for God to deliver his people. He had separated Moses from the court of Egypt by a train of circumstances, and brought him out where he had communion with God. While in this place, he received a sense of the greatness of God's kingdom as compared with the kingdoms of

earth. Having been brought up in the court of Egypt, he knew something about wordly kingdoms and earthly powers. But now the Lord appeared to him in a flaming bush, and talked with him, proposing to send him back to Egypt, to deliver the people. He therefore went before the court of Pharaoh, and said, "Let my people go, in the name of the Lord." That was the message sent to the kingdoms of the earth. God knew that the hearts of the nation would be hardened, and especially the heart of the king, but God had a purpose in it all. He continued to deliver this message, "Let my people go." As Pharaoh refused, God manifested his power. When the plagues fell, God's people were separated from the Egyptians, so that the plagues did not fall upon them. The people were at least completely delivered; and when they left Egypt, they were accompanied by a mixed multitude. This was the effect of the double message, for the people to come out from among the Egyptians and to the king, "Let my people go." God is now calling out a people, and that by a definite message. This is to go to all the world, to every kingdom, nation, tongue, and people. This message is to call out a people. God has a people in the world, and they must be called out, but God sends us with the message, "Let my people go."

The tendency at this time is again to pass oppressive laws, by which to prevent God's people from properly obeying God. The same thing was in the message given to Moses: "Let my people go," that they may worship me. I presume that they had largely lost sight of the Sabbath in the midst of the bondage in Egypt. God again calls upon the nations of the earth to let his people go, that they may worship him. This is the message for to-day. Whether we have properly recognized this in the Religious Liberty Association is a question, yet it remains a fact that this is the message for this people to bear to the world. For the last few years, we have been having some experience in this country. I will only mention a few incidents which have occurred that your minds may be refreshed with reference to the work of this association.

A few years ago many people were intent on securing a national Sunday law. We began the work of education in the Congress of the United States by sending the *American Sentinel* to all its members. The Lord worked for us. It may

not be generally known that the messengers who have charge of the mails of the members of Congress, destroy each year tons of what is called "crank mail." Almost everybody who publishes a paper, especially if it is a religious one, have sent these to members of Congress. A committee looks over these publications, and if they find that they are not of the character desired, they are condemned as "crank matter," and the messengers are told to destroy them. I introduced the *Sentinel*, I think in 1892 for the first time into Congress. A member introduced me to a messenger who looked over the paper, and recommended it for delivery. I have been told that not a single individual member of Congress in either House or Senate, but has had the *Sentinel* delivered at his door. This, it seems to me, reveals the fact that God is in this work. I have, in my files, hundreds of letters from members of Congress, expressing appreciation of the views set forth in our publications. Men have gone to Congress pledged in favor of what is known as "national reform" views, and in the end they have completely changed their minds in the matter.

But before this work of education had been done to any extent, Congress came so near passing a Sunday law that it passed the House of Representatives; it went over to the Senate; it was referred to the committee, of which the senator from Michigan was chairman. His committee recommended this bill for passage. It was placed on the calendar, and in the meantime we followed up our work, sending literature to every member of the Senate, some of our literature bearing directly on the question of religious legislation. Elder Jones also prepared a memorial, which was printed in the form of a letter, and sent to each member. I received in a day or two a letter from a member of the Senate, saying that "if I live to the end of this session, I will defeat that bill." He did defeat it. He lived to the end of the session, and every time that bill was reached on the calendar, he rose, and addressed the Senate, and said, "Mr. President, I object to the consideration of that bill to-day." And it would go to the foot of the calendar. He watched that bill to the end of the session. We came that near having a Sunday law passed by the United States Congress.

But the educational work has been going on, and at one time there was a large majority of the members of the

Senate and the House who were posted as to this class of legislation. During the last year or two a great many new members have been elected; and now we have had no one there to speak for our cause. Of course the *Sentinel* has been delivered. But Congress has passed a bill appropriating \$5,000,000 for the St. Louis Exposition, on condition that the Exposition be closed on Sunday; and they would have done the same with reference to other expositions, had not the bills failed. So much for this question of education in the Congress of the United States.

A year ago last spring, one of our brethren in Georgia was arrested, brought before the court, and convicted for laboring on Sunday. He was sentenced to one hundred days in the chain gang, which meant that he would be compelled to labor on the Sabbath. Men said, "Now we shall see, sir, whether you will not rest on Sunday, and labor on Saturday." A gentleman who had become intensely interested in the case volunteered his services to carry the case to the Supreme Court. That court affirmed the decision of the court below; and Brother Waters stood convicted, and sentenced to 100 days in the chain gang. Immediately I went to Atlanta, saw the governor, and talked over the matter. We talked over how Sunday laws affect the liberties of the people; and then, of course, he drew me out to talk of the Sabbath generally. He was deeply affected, and said, "I want to pardon that man. And if you will place it in my power to do so under the statute, I will pardon him. You go down to the country where Mr. Waters lives, secure signatures of reputable citizens, to a petition and bring them up here. I will then secure a pardon."

So I went down to the county where Brother Waters lived, and saw the attorney that had volunteered his services to carry the case to the supreme court. I told him what the governor had said, and he said, "All right, we will do that thing." So we prepared four petitions. He introduced me to the sheriff of the county and some of the leading men. These men took those papers, and I returned to my lodgings, and at the end of twenty-four hours they brought me the papers with over 400 signatures of the leading men of the county. The trial judge signed the petition, and also wrote a letter to the governor, saying that he believed it would be a righteous act to pardon this man.

I had another interview with the governor, and talked over the truth. He sent for the chairman of the board of pardons. In that State the governor can not pardon alone. There is what is called a board of pardons, of three men besides the governor. Brethren Ford and Lucas were with me, and the governor said to the members of this board, "These men are Seventh-day Adventists. I want you to give them a hearing in reference to a case that has just been tried before the supreme court. One of their brethren is sentenced to the chain gang for 100 days. You give them all the time they want. They set the time for us to come in the afternoon. We went before the board of pardons, and laid before them our views as Christians, with reference to the Sabbath. They asked questions, which drew out statements in reference to almost all points of truth, and we had a grand visit with those men. They seemed deeply touched when they realized that the Sunday law of the State of Georgia was bringing into bondage Christian citizens. A short time after the interview was over, the pardon was ordered.

I have had some of the most precious experiences of all my life in connection with some such cases as this, I believe.

At the present time the clergy in the State of Georgia are organizing an alliance for the enforcement of the Sunday law of that State, which is one of the most iniquitous ever upon the statute books. Under that law a court has power to sentence a man to one year in the chain gang for performing five-minutes' work on Sunday. Not only that, but if the man should refuse to labor on the Sabbath in the chain gang, the man in charge of that chain gang could shoot him down, and never be called in question for it. That was what Brother Waters faced.

We have the message to carry to governors, "Let my people go." The clamor for religious legislation is becoming so great that this will not always be heeded as it was in the Georgia case; but God has sent us with a message just the same.

Over in Ontario a few years ago an association was organized, called The Lord's-day Alliance. This alliance induced the provincial parliament to pass an act that was especially designed to reach Seventh-day Adventists. One of our brethren was arrested under that act, and convicted before the court,—one of the local courts in the province.

The Lord's-day Alliance people had announced that if the law convicted this man they would then proceed to arrest every Seventh-day Adventist found laboring on Sunday. They put it in such a form that it seemed absolutely necessary to appeal the case. So we asked permission to appeal it to the higher courts, the supreme court of the Province. But the Lord's-day Alliance intervened, or came in and asked that a stated case should be heard in advance of this one; and so they were given permission. There were six counts in this stated case, and this has just been heard. Since this Conference was in session, it was tried before the supreme court of the Province of Ontario, and the liberty of our people to-day is depending on the decision of that court. That is the situation in that country.

The Lord's-day Alliance have announced that if the court rules against the Provincial Act, they will go into the Dominion Parliament, and secure a Lord's-day Act by the Dominion Parliament. They have a committee organized for the purpose of presenting this matter before the Dominion Parliament. This is the situation over there. And at the present time the information that comes to us is that those who have sought religious legislation are more completely organized at the present time than they have ever been at any time in the history of the movement in this country. The Young People's societies, the W. C. T. U. people, and what is known as a Federation of Churches, are now completely united under one general association known as the Bureau of Reforms. They have a strong lobby in Washington, and the methods of that lobby are very much on the order of the Jesuits. Of course they are seeking to coerce congressmen. On the other hand, the work that has been done by the Religious Liberty Association appeals to the judgment of congressmen, to adhere to principle rather than to be governed by policy. Its work is the same in all the Legislatures in the land.

I believe, brethren, that the time is near at hand when a great movement will be seen in this country to secure control of the governments of this country, both State and national, and this is approaching very rapidly. God's people will be brought into bondage; but before that time arrives, I believe that we ought to clear our skirts by doing everything in our power to edu-

cate the people of this country, and lay before them these grand principles. It is immaterial about the machinery that is used; but this work must be accomplished by men of God,—men who know something of the power of God's truth.

If we attempt to meet the work of the National Reform people with their own methods, we shall surely fail—just as surely as we attempt it; because they have shrewd men, who are not in the largest degree conscientious about their manner of work. We can not meet this power except by the Spirit of God. I am not in sympathy with the idea that laboring in this line of work tends to dwarf men spiritually. I don't believe that; but I do believe that if men engage in this work who are weak spiritually, they will be swallowed up by the world. I know that if men attempt to labor among such men as are in Congress, and have not the Spirit of God, they themselves will surely be overcome and swallowed up by the spirit of the world. But I do believe, brethren, that God will fit men to carry forward this work. I believe that there is a work to be done among these men, but I believe that if we go about it in God's way, he will give the strength that we need. There is no necessity for men being spiritually dwarfed; if they are laboring in God's lines; so I am fully of the opinion that we must meet this great issue in the Spirit of God, because only the presence and Spirit of God can ever accomplish the work.

D. W. Reavis: It has been told us a number of times that if there is one work of more importance than another, it is the getting of our literature before the public, and that few of us have any appreciation of the great influence our literature is having on the public mind. I believe that with all my heart. I believed it a few years ago, when I sold my home, and moved out of this place, to circulate our literature. This has been the primary object of the International Religious Liberty Association from the time of its organization. We have also done something toward helping our brethren, who have been prosecuted for their belief. We have contributed money for the sustenance of their families. But the principal object of this association from its beginning has been the education of the public mind. The National Reform Association and all the auxiliary religious or organizations associated with them learned

the lesson from this International Religious Liberty Association, that it was best first, to educate the public mind before they attempted to enforce an unpopular law. They began a few years ago to enforce the Sunday laws, and to put our people in jail all over the country, for the violation of those Sunday laws. You well remember when this kind of work started, some of our people were put in the chain gang; I have visited forty-two cases of this kind.

At the present time, and for a few years in the past, we have been enjoying a degree of peace and quiet. This is the time when we ought to be educating the public mind on the principles involved. If we do not educate the people, those on the other side will strengthen their lines, and we will suffer all the more for our negligence. The International Religious Liberty Association has been circulating literature, but have not done as much in this line as it might have been done under more favorable conditions.

Last winter the International Religious Liberty Association furnished me with copies of "Two Republics" for members of the Senate of the New York Legislature. I realized the necessity of getting our literature before these men, and as you all know, there has been a great strain placed upon the New York Legislature during the past session by the Reformers, who worked with all the zeal they had, and all the influence they could get, to close the coming Pan-American Exposition on Sunday. If it had not been for the influence of our literature, that bill would have been passed long ago, providing for the closing of that Exposition on Sunday. Now it has been decided that the Exposition shall be open on Sunday. These books were taken to the members of the Legislature in person, and being admitted on the floor, I took those books to the senators, and delivered them personally. These books presented have practically stopped all Sunday legislation in the State of New York. Had we a representative down at Washington, the late legislation there need not have passed concerning the closing of the St. Louis Exposition on Sunday.

We have undertaken a great work for the attorneys of the State of New York, and especially for the attorneys in New York City. We have been circulating the "Legal Sunday," a pamphlet written by James T. Ringgold. This has

been bound, and put up in the neat form, and is being delivered in person to the lawyers in New York City. We have been to their offices with these books, calling attention to the principles involved in them. One attorney came into the office a short time ago, having seen one of these books, saying he wanted a dozen of them, because he had a dozen friends, whom he wanted to read the principles in that book. We are receiving letters from these attorneys, commenting on the principles taught. Everywhere I have been, these attorneys want to know what power, or what organization, or what association, or what body of people, is behind the distribution of all this literature, and when they are informed of the association that is delivering them, they always make some comment favorable to the association, contrasting it, usually, with some other religious association of which they have known.

I would call attention in connection with this interest, to the necessity of our people distributing literature during the Pan-American Exposition. That will open the first of May and continue for six months. We can distribute the gospel all over America better on that occasion than under any other circumstances.

The Chair: Perhaps Brother Thompson would like to say a word as to the direct effect of the literature distributed in Buffalo.

Geo. B. Thompson: I think the solution of the present question is in the circulation of our literature; and the work of the Religious Liberty Association has demonstrated something of what can be done in that line. Reference has been made to the effort that was made in Buffalo. As I entered work there with Brother Reavis, I secured some of our Conference laborers to join him. Brethren and sisters in Buffalo, as far as they were able, went out to circulate the literature. When that was done, we had some of our literature in nearly every home in the city of Buffalo, with the result that it entirely revolutionized the people. The newspapers of the city molded their editorials after the style of the literature we circulated, and came out squarely for the opening of the Exposition upon Sunday. If we would take that as an object lesson, not only on the issue of religious liberty, but upon all points of the truth, we would soon warn the world of the coming of the Lord.

I am glad for the work that the Religious Liberty Association has done in Buffalo, and I believe that whenever the same issue comes to the front, and religious liberty is imperiled, we should rush in with our literature to do as was done in Buffalo. In this way we could educate the people and save souls from ruin. I am glad that God has given us such good literature, and I hope we shall learn to appreciate and circulate it wherever we have an opportunity.

The Chair: Brother Owen is here. He has had some experience down in Mississippi, not only in the courts, but in the distribution of literature. Perhaps we could hear a few words from him.

Rodney S. Owen: The experiences we have had down in Mississippi have taught us some very precious lessons. One is the importance of teaching the people the principles of religious liberty. Many there are as sincere in believing that Sunday laws should be enforced, as we are in believing that they are wrong. We are glad to know that such men, when they see the light that has been shining upon our pathway, are glad to accept the light. Another lesson that we have learned from precious experience is that whatever trials God may permit us to pass through, if we will trust in him, he will sustain us. In our experience we had the sweet peace of God through it all, and felt no more fear or pain over the situation than at any other time.

Another lesson that we learn is that those who are seeking by this means to oppose the truth, can do nothing against the truth but will turn to its progress in the end. My brethren and myself in the State of Mississippi, have always been very careful not to give occasion for offense to our neighbors and friends. Opposition to us there was not because any special occasion was given, but because there was a determined effort on the part of some, to put down the work of truth from making progress in that field.

The first step was to close the school-house we were using in a time of a deep interest in religious meetings. The report was carried to the man who had control of the house, and at the close of the meeting the teacher of the school in which the meeting was held, was called to make an announcement. She arose with tears in her eyes, saying that it was her duty because this had been required of her, but she did not want to do it, and

yet she must say that we were not to have the house any longer.

The circumstances were such that friends made offers, and we proceeded at once to take steps toward building a little meeting-house, which was erected very soon after this. The efforts of certain ones were continued against our work, and they watched. One man acknowledged that he had been back of one of the fields where our brethren had work to do, and hid behind a log, to see if he could not catch some of our brethren working on Sunday. Another neighbor was offered money to watch us. Other individuals were also watching to find some accusation against us.

Finally an opportunity afforded itself, and I was brought before the authorities for a little garden work done one Sunday morning. I had a very interesting experience. It afforded an opportunity to present the truth before the people of the county, and before a large number of the citizens of the State. It opened the eyes of many persons to receive the light of present truth. The Religious Liberty Association sent down a large quantity of literature, which our brethren circulated quite extensively over the county and in the adjoining country. This had its effect. One place where we were distributing the literature, I visited a man who expressed himself so clearly on the subject of religious liberty that I could not help but wish that that man could be on the jury when my case should come to trial. When the case came up, that man did not appear. The jury was chosen. I knew none of them; but I was impressed to use the privilege of challenging, which I did. The third one had been challenged, and this was my last opportunity to use this right. When they were looking about for the third juror, this man who had favorably impressed me as understanding the principles of religious liberty, appeared, and was chosen.

I had the opportunity before a large gathering of people of presenting the principles of religious liberty. I did not bring in technical points, but simply told the jury that we were not disposed to be disobedient to any constitutional law of the land. The Lord gave me the hearts and the convictions of the jury, and I was declared "not guilty." At the close of the trial, the president of our association, who was also present, was invited to speak, and the large crowd heard him with deep interest for an

hour. While this was going on, another of our brethren was being arrested by these same persons, and only the second day after his trial came off, which gave another opportunity to present the principles of truth. He was also acquitted. A deep interest has arisen in the community. The Lord has worked for us, and given us an opportunity to reach the ears of the people. To him be all the glory.

Some time ago, while working in the city of Boston I had the opportunity of going before the Massachusetts Legislature, and speaking several times in behalf of various bills on religious liberty, one of which was an amendment like the amendment to the national Constitution; namely, that there should be no law respecting the establishment of religion or prohibiting the free exercise thereof. But when we reached there, we found that there was still a little more added to it, and that there should be no public funds devoted to sectarian schools. We found that there were quite a number of members of the American Protective Association, and we found that the whole force of their argument was against the latter part of this amendment, and that is the appropriation of public funds for sectarian purposes, but as to the first part there was not one of them that said a word.

When the opportunity was given us to speak on the question, we spoke for twenty minutes or half an hour on the principle of what was involved in this question. When we were through,—there were several of the ministering brethren there,—one of the committeemen came to us and said, "To what church do you belong?" We told him. He said, "Are you people Christians?" We told him that we were. "Well," he said, "I want to tell you people one thing, and that is that the talk that has been given here the last half hour has flabbergasted the whole committee. We never heard anything like that; there was so much in that speech."

When we went before the judiciary committee to state the entire facts of the religious liberty question, we found that at the side of every member there was a copy of the *Sentinel of Liberty*. While the opposition were favoring this law and presenting their arguments, and discussing the questions, we noticed that the members were reading the *Sentinel*, and when there was any point that interested them, they argued the question, while it might be on the very

point which they were reading at the time. As a result of the education that these men have been receiving from the *Sentinel*, and other religious liberty literature, it has in a large measure molded a sentiment in favor of the principles of truth.

Some of you, perhaps, know of the sentiment that has been growing in New England against the principles of religious liberty. A short time ago, while I was devoting my time to working among the Jews, there was one man who perhaps more than any other man in the United States, perhaps Wilbur Crafts excepted, opposed the principles of truth. This was Martin Leland. One day when we were to meet before the railroad committee, to speak in behalf of a bill that was coming up, I said to him, in speaking on the question of religious legislation, that what he and his colleagues were doing was actually hindering the work of the evangelization of the Jews, and he wanted to know why. I told him that the opposition that he and the others were holding was having a tendency to get the Jews to believe that instead of liberty being wrapped up in Christianity, it was simply the same spirit of bigotry that persecuted the Jews and many others for centuries. There were several people there discussing this question, and he said to me, "Mr. Gilbert, what would you suggest for a remedy for all of this?" I told him that I could see no other way than by the abolition of every Sunday law on the statute books of the State of Massachusetts, and upon every other statute book in every other State. He stood there several minutes, and I do not believe the man could have become more enraged if pierced by a dagger. With fierce vehemence and emotion, he said, "I want you to know that this is a Christian nation," and he called for the Washington, or the Jefferson, or the Madison, or any other people in this world to know that Sunday is the day that this nation observes, and Sunday laws we have on our books, and Sunday laws we propose to enforce. And from that day to this that man and his society have been working as never before, and within the last two or three years, the bitterness that has come up and the sentiment that has been created by those who favor Sunday laws and Sunday agitation has been prevented from putting laws on the statute books only by the good and faithful work that has been done by the literature that the Re-

ligious Liberty Association has been distributing.

I remember reading some time ago of what the Spirit of the Lord has said, and that was that many of these men in Congress and in the halls of our Legislatures are to receive these truths of the third angel's message, and when the time of persecution comes, they will take their stand with the people of God and be saved. I have often wondered how they could be, for we know that we can not go to the doors of Congress or to the doors of the Legislatures, and knock there, and ask them for the privilege of preaching the peculiar doctrines of the third angel's message; but there is one thing we do know, and that is, that as this literature advocating these blessed principles in a way that will attract these men that have been reading, they become impressed as they learn them, and the angels of God will be in their counsels; and as long as the work of God needs to progress in the world, many of these men will defend these principles, and by and by with the people of God, they will take a firm stand and go through to the kingdom. So, let us not only do what we have been doing, but a thousandfold more.

The Secretary: The delegates will find our report on page 110 of the BULLETIN. I would, however, like to call attention to one or two points in the report. You will notice that in addition to the report we make reference to the original purposes for which the association was organized I think that we might emphasize this principle, because it will apply equally to the work as it may be conducted hereafter, even though it should be under the auspices of a department of the General Conference Committee.

We have sought during the past few years in the work of the association to make the work constructive as far as possible, eliminating in some degree, if I may say it, the destructive features of the work. What I mean by that may perhaps best be illustrated. If a blind man were walking along upon the brink of a cliff, and he fell from the cliff, and should find himself at the bottom with broken limbs and a battered head, I suppose none of us would say that it was not a good deed to take that man as carefully as possible and place him in an ambulance, and carry him away to the hospital where he could receive medical attention. That would be a good work, and it would be well to do

so; but you will all agree with me that if some friendly hand might be stretched out before he falls from this cliff, it would be better than to wait at the bottom of the cliff, and give him what comfort you could after he had fallen. The principle in this: In the educational work we have sought as far as possible to seek to turn into safe paths, these men that are in danger of being blinded by wrong principles, by calling attention to a certain end which will come to them if they follow the same way in which they have started. Accordingly, we have sought through the agencies and representatives in the field to do such work as Brother Reavis has set before you here to-day.

We have sought also in our office in Chicago to secure lists of men of influence—lawyers, professional men—to communicate with them through the mails, giving them such literature as may well instruct them in these great principles. This, then, I hope will receive the earnest consideration of the delegates here to-day, so that when you go forth into your various fields, you will advocate this work as far as possible and carry it into the various local fields where you may be.

Calling your attention just one moment to the circulation of our literature, I will ask you to note the fact that during the year 1900 we published 207,000 copies of the *Religious Liberty Library*, and we actually put in circulation four million pages of the *Library*. This you will notice applies only to the year 1900. The report for the most part is intended to cover the whole biennial period, but these figures apply only to 1900. This is due to the fact that the *Library* was not connected with the association during the year 1899, and we compiled these figures to represent the work during that time.

I believe the whole amount of literature circulated in 1899 was somewhat in excess of that circulated during 1900. I may say that our legislative work has been done chiefly in the year 1900, which is what we might term a legislative year. During this winter there has been in session a large number of Legislatures, something like 38. And we have sought to do what we could in this line. You will find the actual figures given in the report.

There has been a total of 51 cases of prosecution during the two years ending Dec. 31, 1900. Thirty of these cases occurred in Raratonga.

I call attention also to the statement concerning those two great features of our work, which, as it appeared to us from our view point in connection with this work, should appeal to our people most strongly at this time: One is the growth of the spirit of intolerance, as voiced by such resolutions as those adopted by the Lord's-day Alliance, of Canada, in which it is deliberately proposed to take from our people in the Province the right to appeal to the superior courts. This is a most significant step.

Another noticeable feature in connection with this work is that these organizations are springing up in various parts of the land, and the people are coming to their support, and are doing all in their power to bring about virtually the same state of affairs as was sought to be brought upon us through the instrumentality of the National Reform Association.

It seems to me, therefore, that these facts should appeal to us as they never have in the past.

I am sure that the officers of the association, those who have been connected with it hitherto, will not soon forget the loyalty and the devotion of those members of the association who have so faithfully supported the work in the past. We shall be most happy indeed if the burden which these loyal-hearted souls have carried can be more equally distributed among all our people. I feel personally to say that the devotion and the self-sacrifice which many of these individuals have shown in their efforts to support our work hitherto, will always remain with me, I believe, as one of the most inspiring experiences which I have met or can hope to meet.

If it is desirable, I will, without further delay, call attention to the Treasurer's report, which you will find on page 344 of the BULLETIN.

[The report was here read, and various features of it referred to.]

The report of the Auditor will be found also on page 344. With your consent I will forego the formality of reading these reports, inasmuch as you have a *verbatim* copy before you.

The Chair: What is your pleasure with reference to the Auditor's report?

It was voted that the Auditor's report be accepted.

The Chair: What is your pleasure with reference to the Treasurer's report?

A. E. Place: I move that the report be accepted.

This motion was carried unanimously.

The Chair: We have some resolutions now to be presented. Perhaps we might forego the formality of reading them, and call attention to the page where they are found, and then read them, and act on them one by one. They are found on page 312 of the BULLETIN.

A. G. Haughey: I move that these resolutions be adopted by considering them item by item.

This was seconded, and the question called.

The Secretary [reading]: "Your committee appointed to consider the interests of the religious liberty work, would respectfully submit the following recommendations:—

"1. That in harmony with the plan of reorganization adopted by the General Conference, the International Religious Liberty Association place its work, property, funds, and obligations in the hands of the General Conference as soon as that body shall be prepared to assume these responsibilities."

The question was called.

The Secretary [reading]: "2. That for the present, or until the expiration of the lease upon the rooms at 324 Dearborn St., the headquarters of the religious liberty work, the publication of the *Sentinel of Liberty*, and of the *Religious Liberty Library*, be continued in Chicago."

A. G. Daniells: I would like to inquire regarding the meaning of the reading here. "That for the present, or until the expiration of the lease." Is that a qualifying term, to express what the "present" means, or is it—

The Chair: If I understood what is in the mind of the Committee, that is an expression to qualify or to express what the present means.

C. P. Bollman: I would say that the intention of it is to explain that it would not be arbitrary as to time, but to give some idea of the length of the time, and also the reason for it.

A. G. Daniells: Then does it mean to say that until the expiration of the lease upon the rooms the work be continued in it?

C. P. Bollman: Not necessarily.

A. G. Daniells: Then it has some latitude, so that we may do as is thought best.

The question was then called on this resolution, and at the request of the Chair, the Secretary read recommendation No. 3. The question was called on it, as soon as read.

The Chair: The committee has one other resolution or recommendation that it had designed to present, but has not had time. So we present it now.

C. P. Bollman [reading]: "Your committee appointed to consider the cause touching the distinctive religious liberty work, would recommend that a suitable general laborer be selected who shall give special attention to religious liberty work in Washington during the sessions of Congress."

At this point a motion was made and seconded to adopt all the resolutions as read. The chair put the motion, and it was carried unanimously.

L. S. Wheeler: I believe that God has been pleased with the sympathy and succor that has been extended to our brethren who have been victims of this Sunday legislation. I thank God from my heart for the blessings which he has made the religious liberty work to us, because I trust that in the event of this work being handed over to the General Conference, some provision shall be made for those sufferers in time to come.

At this point it was moved and seconded to adjourn. The motion was put by the Chair and carried.

ALLEN MOON, *President*.

L. A. HOOPES, *Secretary*.

Twenty-sixth Meeting, April 20,

10 : 30 A. M.

ELDER O. A. OLSEN in the chair. H. R. Johnson offered prayer.

The Chair: We are now entering upon the last days of this Conference. Much important work is yet to be done. I trust that we may have the special blessing of God and the guidance of his Spirit, so that every move that is made may be the right one, and that be directed of the Lord. Considerable business has been reported that has not yet been acted upon. Here is a partial report of the Committee on Finance, which has been distributed in printed form. What will you do with this partial report of the Finance Committee that has been passed out in these slips?

M. C. Wilcox: I move that the report be adopted.

Delegate: I second the motion.

The Chair: It has been moved and seconded that the report of the Committee on Finance be adopted.

The Chair: The Secretary will read the first item of this report.

The Secretary [reading]: "Your

Committee on Finance respectfully beg leave to submit the following partial report:—

"6. We recommend, That a most vigorous effort be made by our brethren and sisters, our local and Union Conferences, to push the relief of our schools and the Scandinavian Publishing House to a successful issue; that we endeavor to complete this work quickly and that no other general movements of the kind be inaugurated until those now under way are completed, unless urgent necessity demand otherwise."

The Chair: Are there any remarks?

The Secretary [reading]: "7. We recommend, That all proceeds from the sales of the German editions of 'Christ's Object Lessons,' both in the United States and Germany, be given to the school which has recently been started in Germany."

The question was called.

The Secretary [reading]: "8. We recommend that the proceeds from the sales of 'Christ's Object Lessons,' in the Danish-Norwegian language, in the United States, and in Norway, be used for the relief of the Scandinavian Publishing House, and that the proceeds from the sales of the same in Denmark be used for the relief of the Frederickshavn School."

The question was called.

The Chair: I would like to take the privilege of raising a question as to whether the committee have considered that there are educational interests in Norway to be cared for by sales in Denmark, or should they be left out entirely. It seems to me that Norway should receive some consideration.

P. T. Magan: I do not think that the committee considered that at all. It would be perfectly proper to do that here.

The Chair: It seems to me that Norway and Denmark should be placed on the same footing on that matter. Will it be proper to refer it back to the committee, or will you make some change here?

P. T. Magan: I am sure that the Committee are perfectly willing that this matter go whichever way will be best for the best interests of the cause. This whole matter of giving the proceeds from editions of this book to foreign fields, sprang from the advice of Sister White when she wrote to us last summer, asking that we print the book in the Scandinavian languages for the benefit of the publishing house in Chris-

tiana. The matter has been enlarged upon little by little. I am sure I do not know what her mind would be upon this matter. She made the special request that the results go to the publishing house. Yet I know she has a kindly feeling toward the schools over there. It might be best to divide this fund, and send a part of it to the school, and a part of it to the publishing house.

The Chair: I would only have this remark to make. Let all the proceeds from that in this country go to the designated place. But as you have permitted what are sold in Denmark to go to the school there, so the proceeds of what are sold in Norway ought to go to the educational work there.

P. T. Magan: To get the matter before us, I move that the article be amended to read that way.

Voices: I second the motion.

The question was called, and carried unanimously.

A. E. Place: Will you please read the motion, as amended?

The Chair: The change is only this. That Norway be placed on the same footing as Denmark; that the proceeds from the book in the Danish-Norwegian language in this country go to aid the Scandinavian publishing house, and that the amount received from the edition sold in Norway go to aid the educational work there.

S. H. Lane: Is it not a fact that if they themselves take hold to relieve this institution, they will take more interest in it? It seems to me it would give them an education. They ought to feel some responsibility to save the publishing house.

The Chair: They are doing their utmost.

It was moved and supported that this item be referred back to the committee. Unanimously carried.

The Secretary [reading]: "9. We recommend that the proceeds from the sale of 'Christ's Object Lessons' in the Swedish language, both in the United States and in Sweden, be devoted to the support of the Nyhyttan school in Sweden."

Question was called.

The Secretary [reading]: "10. We recommend that all the bills for material for 'Christ's Object Lessons' in all languages in the United States be met from the Fifty Thousand Dollar Relief of the Schools Fund, which should be increased to meet the added cost of type-setting, plate-making, and advertising in the foreign languages."

F. D. Starr: About how much has been contributed to this fund?

P. T. Magan: Somewhere in the neighborhood of sixteen or seventeen thousand dollars, I think. I have not the exact figures here.

F. D. Starr: How did this compare with what has been raised to pay off the indebtedness?

P. T. Magan: I will say that about seventy thousand books, or perhaps eighty thousand, have been printed. Somewhere in the neighborhood of seventy thousand books have left the publishing houses, and you must bear in mind that this has not only had to pay for mailing, but it has had to pay for the illustrations, for the type-setting, and for the plate-making, and all these make no small item. It costs us thousands of dollars to get out the plates for these books. You must remember that there is to be a set of German plates for this country and a set of German plates for across the water; a set of Danish-Norwegian plates for this country and another set for across the water. We have also two sets of plates at the Pacific Press, two at the Review and Herald, one set has been sent to London, and another to Australia, so that all the heavy initial expense thus far, together with some \$1,900 worth of illustrations and original blocks, had to be met out of this fund. Does this answer your question?

The question was called.

The Secretary [reading]: "11. We recommend that each Union Conference be requested to raise a sufficient amount of money to cover the cost of the material in 'Christ's Object Lessons' shipped into its territory."

A. G. Haughey: In case there are two schools represented in a Union Conference, should that territorial line be settled by the Union Conference, or by the General Conference?

The Chair: Will the chairman of the committee please explain?

I. H. Evans: That is a matter we did not discuss; but I would suppose it would be settled by the Union Conference. We have not taken territorial lines into consideration, outside of districts. I suppose you would have to settle that among yourselves.

The question was called.

The Secretary [reading]: "We recommend that the Fifty Thousand Dollar Fund be raised by the following methods:—

"(a) Appeals to the people at our

camp-meetings for cash donations and pledges.

"(b) Appeals through the columns of the *Review and Herald*.

"(c) Letters and circulars from the office of the Relief of the Schools Secretary, asking for offerings for this fund."

The Chair: The paragraph is before you.

Question was called.

The Secretary [reading]: "13. We recommend that our ministers, licentiates, and Bible workers, one and all, with as little exception as possible, engage in an organized and vigorous effort, under the supervision of the various local Conference Committees, to sell 'Christ's Object Lessons' themselves; and to train, organize, and assist our brethren and sisters all over the field to do the same. That this effort begin not later than October 1, 1901, and continue until February 28, 1902. That if the whole three hundred thousand copies of 'Christ's Object Lessons' comprising the original gift of Mrs. E. G. White and the Review and Herald and Pacific Press Publishing Companies be not sold by that time, that similar plans and a similar program be followed out each year until this grand work is gloriously completed. That if the dates set for this work should, for any good and substantial reason, not be the most advantageous in certain Conferences, that another period of equal length be chosen in which to do the work."

The Chair: Now this paragraph is before you. Are there any remarks?

The question was called.

P. T. Magan: I am glad that there seems to be such unanimity in regard to this recommendation. I was quite afraid there might not be; but I feel, brethren, that we all want to understand exactly what we are doing before we pass this. This resolution involves a great deal; but to a great extent it will involve just the spirit and life and heart that we men who are here put into it. We have enormous debts to raise; they aggregated \$330,000 on the different schools when we commenced; and it is going to take no half-hearted movement in order to accomplish this whole thing. We must remember that only the easiest part of this work is over. There was many a brother and sister who was willing to take two, three, four, or five copies, and give them away to their friends; but it will mean downright, hard, organized work if we carry this thing through to a successful finish.

I believe that some of our Conferences have not fully realized how much hard work it is going to take. I know of one case where about two weeks was set aside by a Conference in which to make a grand rush on this thing, and do up their whole share of it. You can hardly get a decent start in two weeks. You can hardly get yourself around into shape to go to work in that length of time. I believe we must lay ourselves out for hard, definite, organized work if we are going to do this thing. If there is one thing which will discourage our people, it will be an attempt to do this, and then let it peter out without accomplishing the thing as we have set out to do. I know of one Conference that was divided into districts, as a great many of our Conferences have been, and men were put in there to do this work. Some of these men after they had been there, one, two or three weeks wanted to leave this work and do something else. They were allowed by the Conference officers to go off, so that the movement hardly amounted to anything there. I believe we want to understand exactly what we are doing, and and if we vote to do this thing, which means a big movement, a movement full of hard work, that we vote it, knowing exactly what it will mean. I do not want to see it pass, unless we are all definitely in favor of it, and believe that this is the thing we want to do.

The Chair: Any further remarks?

E. E. Miles: Suppose a Conference takes hold of this work vigorously, and sells, in a short time, the portion that naturally falls to it. Will that Conference then be expected to continue making up, or helping to do, the work of other Conferences that do not take hold of it, to do the same work in the same length of time?

P. T. Magan: We have worked upon this plan. There are only 300,000 books offered in this way. The school that takes hold and sells them, has a right to the product of their sales; and Sister White has said repeatedly that if any school sold more than its share, they had a right to take that money to provide themselves with further facilities, or to push forward the school work in their territory. Now it is simply a case of getting in and doing something. If the South Lancaster District sells a whole lot of books, and sells them quickly, and then has men who have heart and courage to go on and sell some more, they have a right to that money for themselves, or

for whatever purpose they may wish to use it.

E. E. Miles: I had reference to Union Conferences. Some of the Union Conferences in our district have already done a considerable portion of the work, while others have only begun. Are those who are going ahead, expected to continue?

W. C. White: "To one he gave five talents, and he traded with these, and gained other five." The Conference that has the talent of energy and progressive men, will gain many talents by the use of these. It is my conviction that there are very few of us engaged in the ministry, whose accomplishments would be lessened by spending from two to three months of each year in house-to-house work among the people upon this, or a similar plan of labor. It is my conviction that as we proceed with our labors, our minds are drawn more and more to congregational work, and we are drawn away from the house-to-house work. In the districts where we are operating, there are families that we know not; and if we should call a halt in our general plans, and devote from two to three months in the autumn or the beginning of the winter of each year to the house-to-house work, we should form acquaintances, we should plant seeds of truth, and start in operation lines of thought, that would strengthen our work more than to have spent that time in continuous congregational work.

It is my conviction that this matter, viewed from the standpoint of the individual worker, will strengthen his labors for the year, rather than weaken it. I think it is from this standpoint that I should vote in favor of this resolution, more than from the standpoint of the financial gains to our schools through the returns which shall be brought from the sale of these books.

The Chair: Are there any further remarks?

The question was called.

H. H. Burkholder: "I would like to ask a question. In No. 13 we recommend that our ministers, licentiates, and Bible workers, one and all, with as little exception as possible." I see here that the teachers of the schools have not been included. It seems to me that they ought also to be recommended or invited during their vacation, also heartily to join in this work.

P. T. Magan: Mr. Chairman, that has already passed the house.

The question was called.

The Secretary [reading]: "14. That in each Conference this work be given into the hands of a proper person who shall supervise and direct the same, in counsel with his Conference Committee."

The question was called.

The Secretary [reading]: "15. We recommend that the General Conference Committee be, and hereby is, requested by this Conference to constitute a Relief Department, consisting of three members, whose duty it shall be to cooperate with the Union and Local Conferences in the work for the relief of our institutions above named."

The question was called on No. 15.

The Secretary [reading]: "16. We recommend that we unite with the Medical Missionary and Benevolent Association in the raising of a fund with which to provide the necessary buildings for the American Medical Missionary College."

The question was called on No. 16.

The Chair: Are you ready for the adoption of the report now as read?

S. H. Lane: It seems to me that the Committee called for in No. 15 should be five instead of three. Those of us who have been on the committee thus far know that we have had a task on our hands to get things going as well as they are. That has reference only to one object, that of selling "Christ's Object Lessons." When other matters are brought up, perhaps more than one at a time, there should be, in my opinion, a committee of five instead of three. Five men can study the question better than three. I move the committee be increased to five.

W. C. White: I second the motion.

The Chair: It has been moved and seconded that the committee provided for in No. 15 be increased to five. Are you ready for the question? All in favor of this say aye. Opposed, No. Carried.

The question upon the full report was then called, and carried unanimously.

The Chair: What is the further pleasure of the Conference? We will take up the recommendations found on page 355 of the BULLETIN. What will you do with this partial report of the Committee on the Distribution of Laborers, beginning with No. 38?

The Chair: It is moved and seconded that the report be adopted. The Secretary will read the names.

Nos. 38 to 63, inclusive of the report referred to, were here read by the Secretary, the question being called on each item as read.

The Chair: I understand that Nos. 64 and 65 have been requested to be withdrawn for a time.

The Secretary then read Nos. 66 to 69 inclusive, the question being called on each as read.

The Chair: You have heard these recommendations. Are you prepared to vote on them?

J. C. Ottosen: I would like to say a word in regard to Recommendation No. 39, that O. A. Olsen go to South Africa. I want you to understand that it means a great deal for the Scandinavian field to let him go, and I should not feel satisfied at all to consent to this, or to vote for it unless something is done for Scandinavia. I do not know what can be done that will make up for the loss. I do not see how it can be arranged, but I wish that something may be done to make up for the loss that Scandinavia must suffer should he go away.

R. A. Underwood: I would like to raise a question for information concerning Recommendation No. 39. We have had an appeal made here for some one to go to South Africa to take the general management of matters. Is that the design of this recommendation of Elder Olsen's going into that field, or is it to go there to work in the gospel ministry, devoting his time fully to that?

The Chair: Maybe the chairman of the Committee on Distribution of Laborers is prepared to speak on this.

W. C. White: Brother Evans consents to my answering this question. It is the design of our brethren who understand the African field, to encourage our brethren to open up the work in various colonies and States and countries there. Heretofore there has been some question regarding the mission work. Shall it be done by the South African Conference? or shall it be done by the Mission Board? It is proposed by our brethren, that several strong missions be organized, and that we place active, faithful men of experience in charge of each of these missions. Then, that there shall be organized for the whole South African field a missionary council made up of two or three members from the South African Conference, and from one to two members from each of these missions. This missionary council will be given charge of the work in Africa. You may call it a provisional government, to prepare the way for a permanent Conference. I think it is contemplated — at least, it is so in my mind, — that the sending of Elder

Olsen to South Africa means that we expect him to stand as the chairman of that council. In that position he will have especial care for some of the perplexing questions that have to be dealt with in Cape Colony, and will labor as the Lord may direct, in harmony with the counsels of his brethren in South Africa, who are sharing with him the responsibilities of that great field. I do not think we do well in specifying too closely what men shall do. You will notice that when recommending our men who go to Australia we do not assign them to definite colonies, but recommend them to go to Australia, expecting that the Union Conference there, meeting in council and in prayer upon the ground, would decide what is best for each individual to do, and what he should do first. We believe that the Lord will bless all similar plans with reference to South Africa. Therefore the proposition to constitute the council which I have mentioned.

F. I. Richardson: I call attention to No. 55, recommending that J. B. Beckner and wife go to St. Kitts. I understand that there is a change contemplated. If there is no objection, I would ask that action be deferred on this.

I. H. Evans: I would grant the request.

The Chair: I would state, with reference to the remarks by Dr. Ottosen, that this matter of supplying Scandinavia has been before the General Conference Committee, and also the Committee on Distribution of Labor. Otherwise I should not have felt free to let the recommendation pass; but knowing they have it in mind to make provision for the field, I have nothing more to say.

W. A. Spicer: I would like to ask that No. 41 be referred back to the Committee for further consultation.

The Chair: It is requested that Nos. 41, 55, 64, and 65 be referred back to the committee for further consideration. If there is no objection, this will be done. Are you now prepared to vote on the remainder of the report?

J. C. Ottosen: I would like to request that No. 39 be withdrawn until recommendations from the Committee on Distribution of Labor concerning Scandinavia comes before the house.

I. H. Evans: I would say that in the report we desire to submit at this meeting, we have made provision for that.

The question on the adoption of the report, as amended, was called and carried.

The Chair: What is the further pleasure of the Conference?

The Secretary: Brother Chairman, on that same page is the request that came from our German brethren.

The Chair: Yes, what will you do with this request?

F. H. Westphal: I move that the request of the German brethren be adopted.

Delegate: I second the motion.

The Chair: Moved and seconded that this report be adopted. We will now consider the first paragraph. The Secretary will read.

The Secretary [reading]: "For the purpose of advancing the present truth among the millions of Germans in this large land of America, we, as the representatives of the German work assembled at this Conference, desire that plans be laid by which more vigorous and harmonious efforts be put forth, so that more effective results among our people may be reached.

"For this purpose, we desire,—

"1. That in each Union Conference, as far as practical, one man be appointed or elected whose duty shall be (a) to take the oversight of the German work in such Union Conference; (b) to look up and encourage proper persons to enter the German canvassing work and other branches in the cause of God generally."

The Chair: Any remarks on this paragraph?

F. H. Westphal: I would like to make a remark on the pronoun "we." It does not refer to those that have signed these recommendations; for these were passed by all the Germans assembled together. This recommendation was presented before them, and they voted in favor of it. So that the pronoun "we" does not refer simply to the three persons that have signed their names. They were chosen as a committee to draw up these resolutions. It refers to all the Germans here represented.

The Chair: Very well. Any other remarks? Next.

The Secretary [reading]:—"2. Such persons shall counsel and act together with the various Conferences or Mission Field Committees."

There being no remarks to this, No. 3 was read: "3. We further recommend that such persons be allowed to meet together at least once a year for counsel."

No remarks were made to this, and the next was read, as follows: "4. It is further recommended that such duly elected or appointed persons, and the

editor of the German paper, constitute a committee, which shall meet with the General Conference Committee, as circumstances may demand, for the purpose of planning for the German work."

The Chair: Any remarks on this?

C. McReynolds: I would like a little explanation to No. 3. The question I wish to have explained is, Who was referred to by "we" in that paragraph?

The Chair: I suppose it is the same body that had this memorial prepared,—the German representatives here at the General Conference.

F. H. Westphal: That is right.

C. McReynolds: Further, who are the representatives here? Are they delegates? Or what shall be the basis of this council required to be convened once a year? What shall be the basis of representation?

F. H. Westphal: I understand that we have Union Conferences, and in each Conference a person will be appointed by the Union Conference to take a general oversight of the German work in this Union Conference, and that such persons from the different Union Conferences constitute a committee, to consult together in regard to the best plans for advancing the work among the German people.

H. M. J. Richards: It appears to me that there is a little danger in this resolution or recommendation of violating the principle that we have been called to stand by, of unity of work. It seems to me, as I look at it, that in this resolution it is merely a provision for the formation of a Conference within a Conference, or a separate German Conference, and I would like to move that this be referred to the Committee on Organization.

Delegates: Question! Question!

The Chair: The question is called. It has been moved and seconded,—do you mean the whole report?

H. Shultz: Is it too late to say a word on the subject?

The Chair: No, sir.

H. Shultz: I was in another committee when these recommendations were drawn, but if I understood the speaker, it is suggested that this means a separate organization of Germans, a Conference within a Conference. It is no such thing; neither did such a thing come into our minds. The simple idea is that there be an individual in each Union Conference who has a heart in that work and an interest to see the work move, to take the oversight, in connection with the officers of that Conference,

—not to organize a Conference within a Conference. We have at this meeting, as at all other places, tried to keep that spirit of separate organization out of the way entirely, and this does not aim at such a thing. The simple idea is that some one who has a heart for the Germans,—and there is no one that has a heart for the Germans more than a German himself,—be appointed in each Conference to push that work. If such a person does not, I can not tell who will.

The Chair: I think that this Memorial and these resolutions are in place. They have been before the Committee on Organization, and are approved by them, and I believe the right measure is being taken. Will the mover of the motion to refer, withdraw his motion?

H. M. J. Richards: Yes.

L. Johnson: I will say that the Scandinavians are anxiously waiting to see how we regard this memorial, and if it is accepted, you can expect something similar from them.

Delegates: Question!

The question on the adoption of this memorial and these recommendations was called, and carried unanimously.

The Chair: What is the further pleasure of the Conference?

J. M. Ericksson: I move that the same principles that have been accepted regarding the German work be also applied to the Scandinavian work throughout the Union Conferences.

L. Johnson: I second the motion.

This motion was carried.

L. C. Sheafe: I move that this same plan be inaugurated for the colored people.

H. W. Cottrell: I second the motion.

L. Johnson: I second the motion.

The Chair: Is it not a fact that the Southern Union Conference is especially organized with that work in view?

L. C. Sheafe: As I understand it, the colored man comes in incidentally in the Southern Union Conference. I am also thinking of the numbers of my people who are scattered all over the North, in the Eastern, Central, and Western States, for whom very little is being done. It seems to me that some measures along that line ought to be taken.

S. H. Lane: I do not know but you will call me to order for saying what I am going to say; but I will state that I remember when the first Sabbath-keeper who could speak a language other than the English, came to Battle Creek. I remember that a meeting was called, and

that individual stood up by an Englishman, and the Lord's prayer was repeated in the English, and in the language represented by the brother. When the Lord's prayer was thus uttered, we all said "amen." Brethren, I believe if those old people, most of whom are sleeping in the tomb to-day, who were active in our work when I was a mere boy, could see what I have seen to-day, they would say "amen." I am glad to see this day come. I am glad the German brethren have come to the front. This message is to go to every nation, kindred, tongue, and people, and I do not believe that one nation should keep the other people back. So I say, The Lord be praised! Let them come to the front.

W. C. White: By reading this Memorial through, and having in mind its bearings in relation to the work mentioned by Brother Sheafe, I am impressed by the thought that this needs a little more study to be as well adapted to that work, and therefore I would suggest that there be a consultation between the brethren representing the Southern Union Conference, the brethren especially representing the colored work throughout the field, and the Committee on Organization, to see if we can agree upon a plan which will, when presented, be in a way suited to the work which it is designed to do.

L. C. Sheafe: The colored people, not simply because they are colored, but because they are ostracised, need help and aid, that this truth may be brought to them. The great inquiry everywhere as I meet my people in different parts of the country, is, as to what body I am connected with, and whether it is a mixed body. I tell them there are all kinds of nationalities together. They then ask what treatment and representation we are accorded. These questions come, and it seems to me if an effort could be made along this line, so our people could see some of their own men who accepted the truth being put into, and encouraged in the work; and if lines were marked out where they could work with freedom, that they might do the work, I believe the work would wonderfully advance, and more would be coming into the truth.

The Chair: Would Brother Sheafe accept the suggestion of Brother White?

L. C. Sheafe: I am willing to withdraw my motion, that this suggestion may be carried out.

J. H. Morrison: I move that we embody the sentiment expressed by Brother

White into a motion, referring this whole matter to the persons suggested.

The motion was seconded.

The Chair: It is moved and seconded that representatives from the Southern Union Conference, with representatives of our colored people and the Committee on Organization, devise some plan by which this work can receive its proper attention.

The motion was carried..

The Chair: I think we have finished all the business on hand. Are there reports of Committees to present?

I. H. Evans: The Committee on Distribution of Laborers has a further report to make.

J. E. Jayne [reading]: "The Committee on Distribution of Laborers suggest the following additional recommendations:—

"70. That J. W. Westphal and wife, of Kansas, be invited to take the general superintendency of the work in South America.

"71. That W. C. Sisley and wife, of Battle Creek, Mich., be invited to go to London, Brother Sisley to act as President of the International Tract Society, Ltd., and assist in the general business affairs of the European Union Conference; and Sister Sisley as a Secretary in tract and missionary work.

"72. That I. H. Evans be encouraged to connect with the business management of the Review and Herald Publishing Company.

"73. That E. R. Palmer, of Australia, be requested to proceed to England to take charge of the subscription book business as soon as the Relief of the Schools plan for Avondale School shall have been successfully started in Australia, and the Australasian Union Conference feel free to let him go.

"74. That John W. Covert, of Kansas, be invited to make Michigan his field of labor.

"75. That W. D. McLay, of Illinois, be invited to make Kansas his field of labor.

"76. That Ollie Oberholtzer, of Kansas, be invited to labor in Arkansas in the Bible work.

"77. That Jacob Kraft, of Colorado, be invited to make Iowa his field of labor, in the German work.

"78. That M. G. Huffman, of Louisiana, be invited to make Illinois his field of labor.

"79. That C. A. Watkins, of Michigan, be invited to labor in the Southern Union Conference.

"80. That M. W. Lewis, of Georgia, be invited to labor in the Michigan Conference.

"81. That Elmer H. Adams, of Iowa, be invited to labor in Newfoundland in connection with H. J. Farman."

The Chair: Is there any further business to come before us?

L. R. Conradi: I have a Memorial to present, as follows:—

"MEMORIAL TO THE GENERAL CONFERENCE.

"GREETING! We, as representatives of the European field, would present the following Memorial:—

"No other division of the world exerts such universal influence as Europe. Though it covers only one fourteenth of the earth's surface, yet its population constitutes fully one fourth of the entire human family, and this one fourth rules one half of mankind, scattered all over the globe. Here for the last twenty centuries the most important events of the world's history have taken place; here the greatest powers are still located; here the world's commerce still centers. In view of this, it was but natural that our first missionary effort should be directed to this field, and the favorable results attained are the best evidence that the Lord has been guiding. Already seven thousand members in Europe rejoice in the truth, and support the work as liberally as do any other believers. They are scattered all over Europe, and live in the adjoining parts of Asia and Africa, among scores of governments, differing in language, administration, money, etc. This vast field, with 400,000,000 souls, surely calls, in view of this great diversity, for a broad organization in accordance with the actual needs of the entire field and the prospective increasing demands of the near future. While the past has taught the impracticability of uniting all the different Conferences into one Union Conference, yet there is a basis of union among a number of them, and then these Union Conferences can unite into one general European Union Conference.

"Thus in the North, a Scandinavian Union Conference could be formed; in Central and Eastern Europe, a German; in the Northwest a British; in the Southwest a French-Latin, and in the extreme Southeast, an Oriental. A union among each of these five would avoid unnecessary exchange of money, facilitate the transfer of workers, and assure a more detailed attention to the wants of each.

"1. The Scandinavian Union Confer-

ence would include Denmark, Norway, Sweden, Finland, also Iceland and Greenland. Its territory would cover 500,000 square miles, and embrace 12,500,000 people. There are at present 2,135 Sabbath-keepers, with a tithe of \$11,614.

"2. The German-Russian Union Conference would include Germany, Russia, Austria-Hungary, Holland, Dutch-Belgium, German-Switzerland, and the Balkan states. Its territory would cover 9,230,000 square miles and 255,000,000 people. There are at present 3,400 Sabbath-keepers, with a tithe of \$20,700.

"3. The British field would include Great Britain, with 121,186 square miles and 40,000,000 people. There are at present 862 Sabbath-keepers and a tithe of \$10,017.20.

"The French-Latin field would include France, French-Switzerland, French-Belgium, Italy, Spain, Portugal, and Algeria. This field would cover 800,000 square miles and 100,000,000 people. There are at present 424 Sabbath-keepers, with a tithe of \$4,700.

"5. The Oriental field would include European Turkey, Greece, Asia Minor, Syria, Persia, Egypt, and the Soudan. This field embraces some 2,000,000 square miles and 55,000,000 people. There are at present 219 Sabbath-keepers with a tithe of \$419.

"These five leading fields would form the General European Union Conference of Seventh-day Adventists.

"A. G. DANIELLS,

"O. A. OLSEN,

"L. R. CONRADI,

Committee."

L. R. Conradi: We have also prepared a Constitution and By-Laws for the General European Union Conference, which is as follows:—

"Constitution.

"ARTICLE 1. NAMES.

"This organization shall be known as the General European Union Conference of Seventh-day Adventists.

"ARTICLE 2. OBJECT.

"The object of this Conference shall be to unify and to extend to all parts of its territory the work of promulgating the everlasting gospel.

"ARTICLE 3. MEMBERSHIP.

"SECTION 1. This General Union Conference shall be composed of (a) such Union Conferences as are or shall be properly organized; (b) such local Conferences as are not embraced in any Union Conference, provided such Confer-

ences shall have been accepted by vote at a session of the General European Union Conference; and (c) such mission fields as have not been organized into Conferences of Seventh-day Adventists in any part of its territory.

"SEC. 2. The voters of said General Union Conference shall be such duly accredited delegates from the Union Conferences, such members of the General European Union Conference Executive Committee, and such other persons in the employ of the General European Union Conference as shall receive delegates' credentials from the Executive Committee, as are present at any duly convened regular or special Conference session.

"SEC. 3. Each Union Conference shall be entitled to one delegate without regard to numbers, an additional delegate for each local Conference embraced in its territory, and an additional delegate for each five hundred of its membership.

"ARTICLE 4. EXECUTIVE COMMITTEE.

"SECTION 1. The Executive Committee of this Conference shall be nine in number, and shall have power to organize itself by choosing a chairman, secretary, treasurer, and auditor, whose duties shall be such as usually pertain to their respective offices. It shall also have the power to appoint all necessary agents and committees for the conduct of its work.

"SEC. 2. The Executive Committee shall be elected at the regular sessions of the Conference, and shall hold office for the term of two years, or until their successors are elected, and appear to enter upon their duties.

"ARTICLE 5. SESSIONS.

"SECTION 1. This Conference shall hold a regular session once in two years, at such time and place as the Executive Committee shall designate, by a notice published in the regular European church papers at least eight weeks before the date of the session.

"SEC. 2. The Executive Committee may call extra sessions, if in their judgment occasion requires, by a like notice; and the transactions of such extra sessions shall have the same force as those of the regular sessions.

"ARTICLE 6. TRUSTEES, COMMITTEES, AND AGENTS.

"The voters of this Conference shall, at each regular session, elect the trustees of such corporate bodies as are or may be connected with this organization, ac-

ording to the State laws governing such corporation; and this Conference shall employ such committees and agents as it may deem necessary, according to the by-laws in such cases made and provided.

"ARTICLE 7. BY-LAWS.

"The voters of this Conference may make by-laws, and amend and repeal them at any session thereof. The scope of such by-laws may embrace any provision not inconsistent with the constitution.

"ARTICLE 8. AMENDMENTS.

"This constitution may be amended by a three-fourths vote of the voters present at any session; provided that if it is proposed to amend the constitution at a special session, notice of the proposed amendments shall be given in the call for such special session.

"By-Laws.

"ARTICLE 1.

"SECTION 1. At each session of the Conference the Executive Committee shall nominate for election the presiding officers of the session.

"SEC. 2. At each session of the Conference the Executive Committee shall recommend some plan for the appointment of such temporary committees as may be necessary for conducting the business of the Conference.

"SEC. 3. The Executive Committee shall have full administrative power during the intervals between the sessions of the Conference; it shall also give credentials to, or license, such ministers as may be employed in the General Conference work; and shall fill for the current term any vacancies that may occur in its offices, boards, committees, or agents, by death, resignation, or otherwise; unless some other provision be made by vote of the Conference for filling such vacancies.

"SEC. 4. At each regular session the Conference shall elect unless otherwise voted, a standing committee of six delegates, who shall, with the chairman of the Executive Committee, and the presidents of the various Union Conferences, constitute a committee for auditing and settling all accounts against the Conference."

The Chair: What is the further pleasure of the Conference?

R. C. Porter: There is a branch of the work being carried forward which is not directly represented in this General Conference by a delegation, and which I desire to bring to the attention of this

body, that we may know what is the pleasure of the body with reference to it. I refer to the work of the Missionary Reading Circle. I read the following recommendation:—

"We Recommend, That the Missionary Reading Circle be continued, and that plans be laid by the General Conference Committee whereby this work may be more effectively established, and carried forward into all parts of the field."

R. C. Porter: I move the adoption of this recommendation.

Delegate: I second the motion.

J. O. Corliss: I believe this matter needs encouragement for the reason that it is of the greatest value to the success of our work. We have heard so much here in this meeting of the necessity of our ministers getting away from the churches over which they have been hovering, and getting out into the field where they can do real evangelical work. Should this be carried out, it would leave our churches without the support that they have been having. In order that they may be supplied with what they have supposed they need, it will be necessary for them to study the truth among themselves. I was very much interested the other day when this matter came up before us. Some one said that he could remember when the *Review and Herald* was such a precious paper. I know that in the early days when meetings were held at the home of old Father Howland in Topsham, Maine, I had the *Review and Herald* to read. The writers on that paper then were Elders White, Smith, Andrews, and Waggoner. Every time that paper came, we used to read every article in it aloud to the family. It seemed as if it were meat to our very souls. It was that which kept us alive without seeing a minister, for we hardly ever saw one in those days. We considered the *Review* then almost as precious as the Bible itself, and the very thought of taking a *Review and Herald* to wrap up a parcel seemed sacrilege to us. We could not bear the thought of doing it. We would almost as soon have torn a leaf from the family Bible, the matter seemed so precious. I believe we ought to have a revival of this spirit among us, that all these precious things coming to us in the *Review and Herald*, our other papers, and our books and tracts, ought to be cherished as precious matter. But the only way we can ever do this is to establish reading circles wherever they have not been established,

and to increase the interest in them where they are in vogue. I pray the time may not be far distant when we shall see such a lively interest in this as we have not yet seen.

The question was called, and unanimously carried.

It was moved and seconded to adjourn. Carried unanimously.

R. M. Kilgore pronounced the benediction.

O. A. OLSEN, *Chairman.*
L. A. HOOPES, *Secretary.*

THE CANVASSING WORK.

Continuation of Report of Meeting Held in Review and Herald Chapel, April 17.

S. H. LANE: Our canvassers have many difficulties to meet, yet there are more blessings than difficulties. I would like to know if there is any canvasser here to-night who would sell out his experience for all the money that he has ever gained through book-selling. Would you? [Voice: Money could not buy it.]

I was a canvasser once, before I worked in the Review Office. I can not describe to you how I felt when it came to knocking at the first door. Everything in me went down below zero. I was in hopes that no one would come. When the woman did open the door, I was so scared that I did not know what to say, and I stood there till she said, "What do you want?" I said, "I want to sell you a book."

"Oh, are you a book agent?"

"Yes."

"Well," she said, "they are not much account."

"I know it," said I, "as a rule, but I am an exception." Then she smiled, and I got into the house. That little thing did me more good than I can tell.

Every one of our ministers ought to have an experience in canvassing. If you were ministers, you would know how it seems when you enter a town to look around for a piece of ground for a tent. You would rather pay three times the price of that lot if you had the money, than to go and beg some merchant to let you have it,—to go up to his store and ask him for that lot. I have been through that. He would want to know what I wanted it for? What kind of tent? Then I would have to tell him. "Seventh-day what? What are you preaching?" Then I would have to tell

him. And the sweat would force itself from the pores. Have you not felt like that? But you let a man canvass three or four years, and he will knock complacently; and when he hears the tread of the footstep, he is glad; and when the door is opened, he stands up and states his business in such a straightforward way that it makes an impression.

I am glad that our instructors are doing a little differently. The time was when they used to tell the classes to go straight ahead and sell books, and never stop to talk. You will never lose anything if you stop to talk a while. It will pay you financially to do it. You will not visit more than a few minutes before they will say, "Can't you stop a minute?"

When I had charge of canvassers in England, I noticed that some of them would get up late, and there would be a little rain. They would say, "I guess I will wait until nine or ten o'clock, and it will perhaps clear up. Then by that time, 'I have got to do just a little writing before I go out. I can not go out this forenoon. I will take an early dinner, and get a good start in the afternoon.'" The dinner is later than they expected. They have got to go three or four miles, and "I do not think I can go out to-night, I will wait until tomorrow morning and get an early start." This goes on for two or three days, and then, "Half the week is gone. I think I will rest this week, and make a success next week."

Procrastination is the thief of time. Every canvasser ought to be on his track in the morning. If the workers should do this way at the Review and Herald Office, what do you suppose Brother Sisley would do? I am not saying that canvassers can put in ten hours a day, but they can put in every day in the week. I do not mean to go out on Sabbath; but if you have to stay away from our people, there is a day for missionary work. If I were canvassing I would go to church on Sunday. I would shake hands with the people and get acquainted with them. [Voice: I have had reports of 64 hours in a week.] Good! I am not saying you should overwork. Our canvassers are selling more books according to the number of hours they work than ever before.

There never was a time when so much financial prosperity should attend Seventh-day Adventists as at present. Why?—Because we have all our insti-

tutions built up, and our facilities have been acquired, and we are selling more books than ever before. I long to see the time when every Seventh-day Adventist institution is out of debt, when all the surplus earnings will be used in extending the work. If we were free from interest-bearing debts, we could use thousands of dollars in sending out little tracts and leaflets, which would be scattered like the leaves of autumn. I would rather send out 600,000 penny tracts than to pay \$6,000 in interest, as we have to do now.

H. H. Hall: I have noted the failure of some of our best agents, and it has nearly always been because of discouragement. It reminded me of one time when I was walking along the street with a little girl, on a rainy, muddy, and disagreeable day, and remarked to her what a miserable day it was. Said she, "Yes, but it is just the weather to make the strawberries grow." I took that little remark to heart, and I am going to remember it all my life. If all would remember that some of these gloomy days "make strawberries grow," it would be a great help.

Brother McReynolds: I feel thankful for what we have seen and heard of unity during this Conference. It seems to me from what we have heard that every man who is engaged in the third angel's message ought to be thoroughly interested in every other man who is engaged in every other line of the work. All officers of the Conference and tract societies should work together to hold canvassers' institutes in all these places. Is that giving too much prominence to the canvassing work? I long to see that thing done in every Conference in the world.

Ten years ago at the General Conference I promised the Lord I would go anywhere for him. Soon after that the call came for me to go to Arkansas. I felt that I would rather go almost anywhere than to go to that field. But I would not go back on my consecration vow to the Lord, and I went. Brother Dixon and I went to work to get canvassers to go into the field, for I believe the canvassing work is the backbone of any Conference that will get right at it. We went to a little church to hold some meetings there, and took Brother Dixon with us. And, by the way, Conference Presidents, it is an excellent thing to take along the State agent to help you in holding meetings. God blessed us, and

we had some excellent meetings. I remember a man who got up to testify, and said, "In our season of prayer a few weeks ago, I prayed earnestly that the Lord would raise up laborers, and I feel that God is now calling upon me to help answer my own prayers. I want to go into the canvassing work." That man had a family; and after he had gone out, learned that they were having a hard time at home. His wife was feeling anxious over the matter. I wrote that woman a long letter telling her how she could encourage her husband in the field; and he told me afterward how much good that letter had done in encouraging them both. I leave you to judge whether God called that man to the canvassing work. That man was Brother Phillips, who is district agent now. Brother Phillips, have you any question as to being called into the work?

Brother Phillips: I am sure I was, brethren, and I thank the Lord for it. I want to say that when we pray the Lord to send out laborers, we can have something to do in answering our own prayers. This has been the richest experience of my life.

S. B. Whitney: I feel impressed to say a few words to let you know how I stand. I have been connected with the canvassers' institutes and Bible schools in Dakota, Kansas, and Arkansas. There are no experiences in my life that I look back upon with more satisfaction. Never have I enjoyed more of the blessing of God. I would be glad to see that practice adopted and carried out in every Conference in our cause. I believe it is one of the best things for the encouragement and efficiency of the workers, and will prove advantageous to every branch of the work, because it brings all the workers into a sort of union where the Lord can work with them together, and can give them a common interest in the cause that will bring success.

G. G. Rupert: May I speak a word on the question of unity? I believe there is missionary work here in Battle Creek you can do before you leave. I have been visiting the Office. Every morning there is a meeting for ten minutes before the hands go to their work. I have been speaking to them on the unity there should be between those who work in the printing office, and those who carry the truth to the people. I know the feeling is here that they get their wages every week, and they are not really working in the cause of God. I told them I get

my wages every week and I help to carry these books to the people. I wanted to know if they were not working in the cause of God just as much as I was. I tried to impress upon them the thought that we were common laborers. I am glad to see this spirit of unity coming in all through.

Elder Russell: I am very much interested in the canvassing work, and in the question of co-operation. When you get your presidents and ministers all falling into line on the canvassing work, there will be a great many books sold throughout your territories. I notice that there has been a spirit of backsliding on the part of the ministers. The canvassing work has been dropping out of their heart. I remember when I started in the ministry in Pennsylvania, at our first tent-meetings we would have \$50 or \$75 worth of books every night, and would advertise them, and in this way we got a good many books before the people. A man can always talk best on those subjects he is interested in; and if you can only get the fire of bookselling rekindled in the heart of the ministry, the fire will strike the people.

We want to watch for laborers in the cause of God as we would watch for souls. In Texas we have had small institutes, and I have thought that many times these small schools resulted in as much good as a large canvassers' school.

We have received letters from different parts of the State from people who have accepted the truth from reading the printed page. Churches have been raised up through the influence of the canvassers. If I were to give my opinion as to the results of canvassing work, I believe that in the final summing up it will be found that fully one third of those who have accepted the light of the third angel's message will accept it either directly or indirectly from the printed page. I believe it is a work that will grow.

W. C. Sisley: I am so thankful that there is "a sound of a going among the mulberry trees." I thoroughly believe that the canvassing work is going to start again, and go with more power than ever before. We long to see the old-time missionary spirit. It seems to me there is no people better able to bring that about than the canvassers. The self-supporting missionary is well qualified to start that spirit among the rank and file of our people. It seems to me that that should be part of our work. We

should go around among our churches, trying to stir them up to more activity in missionary lines.

We have read a great deal about the canvassing work being a work that was worthy of earnest thought. I have always believed that, but I never believed it quite so fully as I have since I have undertaken to do a little canvassing myself. For the last three months I have made a business of selling to every one I can get hold of. I found I had to do a lot of thinking and studying and praying. It was wonderful to me how many different ways and shapes I had to present my book in order to get it in the best way. It has often been hard for me to do it, but I have felt the real blessing of the Lord in it all.

THE WORK IN ENGLAND.

W. W. Prescott and Mrs. E. G. White,

April 19, 9 A. M.

W. W. PRESCOTT: The field is the world, and it is not my purpose in speaking of this particular portion of the field this morning to have it take the place of any other field or any other work; but it certainly seems proper, in order that we may have a general view of the work before us, that those who have worked in the different fields should present some of the special needs of their different fields, and speak of the special circumstances which distinguish one part of the field from another. I shall therefore speak of some points regarding the work in England which may call for our attention and help.

The first point is the large number of people in a limited area, which makes the work almost wholly city work. A city which has not five hundred thousand people is hardly noticed as one of the cities of England. Remember that there are in London at the present time nearly six million people. I remember that in the meetings here one brother spoke of the needs of his Conference and said there it numbered three million seven hundred thousand souls. This would be about two thirds of the number of people in London alone. Then think of how very short a distance one must travel in England in order to reach large centers of population. Travel north from London, and you have only to go one hundred and thirteen miles to reach Birmingham, with a population of five hundred thou-

sand. Go ninety miles northwest, and you come to Liverpool, with the same population, and just across the river is Birkenhead, with a population of seven hundred thousand. And just fifteen miles away is Manchester, with another five hundred thousand people. I remember once traveling south to London. Part of my journey was made in the dark, and it seemed as though most of the way was through a dense city. In passing through the manufacturing towns, it almost seemed as though we were going through a forest, so thick were the chimneys of the factories against the sky. We hardly passed out of one town before we entered the suburbs of another. This made a very deep impression on my mind of the vastness of the population in that limited area, and of the work before us to reach the people.

England does not differ essentially from China and India as regards population, except in this respect. The population is of a different class. It is not saying anything new, of course, to say that England is the center of the world, and that the influences that go forth from there are felt more widely than the influences from any other part of the world. It makes no difference of what country this is said. To be able to say it of a country shows that that country is a very important center for our work and that in it influences ought to be set in operation that will work in behalf of the message.

I have not time to go into details, but will simply mention facts. I find that it is almost impossible for us to realize what these facts and figures mean. It is perfectly natural for us to think of our own country as the center of the world. Our own affairs have become so magnified in our minds that it is second nature for us to think that the most influential place in the world is our own country; but before this message finishes its work, I am sure it will be apparent to all that there must be a center in England, a center in which a work shall be done that will make its influence felt in every part of the English-speaking world. There is no place on this earth which is so much the center for missionary operations among other denominations. I expect to see the time when London will be the center of the missionary operations of this message, a place from which the truth will go forth to all parts of the world, especially to the dark parts of the world.

What has been done thus far? In the United Kingdom, England, Scotland, Wales, and Ireland, there are forty million people, and out of this number eight hundred and ninety-two are Sabbath-keepers, so that I do not know that we could say that even a beginning has been made. Forty million people with eight hundred and ninety-two Sabbath-keepers, and a tithe that last year amounted to two thousand and thirty-four pounds or ten thousand dollars, with donations of various kinds, and offerings for special funds, and the help that has come from outside. And I may say that during the past year the help that has come from outside is this. The Foreign Mission Board has sent us six hundred dollars, and the Ohio Conference has paid the salary of one worker. If I remember correctly, that is the only help we have had, aside from what the field has raised within its own territory.

With these as resources, and with no wealth among the people—those who have embraced the truth are good, earnest, faithful Christian people, but people who have not been blessed with much money—think of the problem before us, and then think of the impossibility of expecting that field to be self-supporting and carry on its work without help. Take a Conference in America, and that not a strong Conference, with less than a thousand members and ten thousand dollars tithe each year, with no wealth among its members, and set it the task of carrying this message to half the people in America, and you have a problem somewhat similar to the problem confronting the workers in England. In does not need time to show that by such a plan as this the work is held back and the coming of the Lord delayed.

But we do not need to dwell upon this side of the question. We have seen that this policy can not succeed in our work, and the question is now, What shall be done, and what are the best ways of doing what is to be done. I thought I would call your attention to what has been attempted and what is being planned. And we earnestly hope that help will come to enable us to carry out these plans on a larger scale than it is possible for us to do unaided.

There is no country in the world which I have visited where more interest is taken in a certain way in what is generally spoken of as food reform. And in fact in almost any reform it seems to me as though people have set apart special

times to study, that they may form some society to reform. Ye can hardly think of any evil that exists, but somebody has started a society to reform it. It comes to be almost a fad to do it. With reference to the reform in eating, in general care of the health, and food reform many vegetarian societies exist thus far that they discard flesh foods, and some of them will go further and discard with that the use of eggs and milk, but that is not so generally, so far as I have found it. Scattered through England are vegetarian societies with which are connected men of wealth and influence, and the question of proper diet is studied from the light that they have. But the very thing that is lacking is the light that this message is able to supply. Wherever we have been among these societies to present the true principles of reform, and to show the basis upon which it rests, to present it as a part of the general gospel work, to present it upon a scientific basis and to show its relation, not simply to the one thing of discarding flesh food, but upon what basis flesh food should be discarded, and therefore upon what basis other harmful foods and harmful combination of foods should be discarded, we have been met with remarks like this, "Somehow you have a way of presenting these matters that takes hold of the people." I could occupy a long time just in telling you interesting experiences in regard to this matter of food.

Now it does not need so much what we would call in a general way institutions to help those who need help, because there is no country in the world where so much money is given for this purpose. There are hospitals almost without number. I remember visiting one not very long ago, and as I looked down the main corridor from which there were wings on each side, wings that in themselves would be good-sized buildings, they told me that that main corridor was nearly half a mile in length. That is only one of the hundreds in London, and then every city and every town has hospital after hospital, and special institutions of every kind. So that if one meets with an accident of any sort whatever, if he has lost an eye or lost a limb, or if he is afflicted with almost any possible disease known in the whole calendar of human infirmities, he can find a place especially devoted to healing just such a case. And if he has not one penny of money he can go in and be

cared for as though he had plenty of money. He gets all the appliances, for instance, a new limb adjusted. There are institutions that will provide it if he needs a new eye put in. There is no need of our thinking that we shall try to compete with all this work.

You can hardly realize the amount of money that is given freely in these ways. I will just speak of one instance. At the time of the Queen's Jubilee in 1897, it was proposed by the then Princess of Wales,—new Queen Alexandra,—that a dinner should be given in the city of London to the poorest of the poor merely, not to the ordinary poor people, but to the poorest of the poor in the city of London. A public fund was opened for that purpose. The fund did not seem to grow very rapidly until one morning the papers came out with the statement that one man had subscribed to that fund 25,000 pounds, or \$125,000. That was one donation from one man for the purpose of supplying a dinner on one day to the poorest of the poor in one city, and that will suggest something as to how these things are handled there.

It is of no use for us to try to compete with a work carried on in such a scale as this. God has his agencies in the world to do this work, but he has given us a work that will fit in, in a way that will put a new meaning upon the rest of this work, and what our people can contribute to the molding of these movements means more than all the money in England. This message,—what it has in it and what it can do for those who have money,—is worth more than money. What we need to give our attention to is just this simple thing,—to bring the message in its simplicity before the world, and God will bring the money to carry it forward.

But we have not even started to make a proper representation, as it were, and something must be done to give this movement strength to attract attention, so that the way will be opened for it to go forward.

With reference to the sanitarium work. If there is any place in the world where there ought to be an institution that would in itself rightly represent and properly advertise to the people the principles for which this message stands, that place is certainly England. I am not saying that such institutions are not needed in other places; but everything that can be said to emphasize the need

of them in other places, can be applied with fourfold emphasis to England.

We made a very slight start two years ago, and even this slight start—merely to rent a good sized house about twenty miles from London, where six or eight patients could be accommodated—even this slight start attracted attention. It was commented upon by the reform organs, the papers representing the different societies in England, and attracted the attention of the secretaries of different movements. The place was never advertised, and we never found a printed announcement, as far as I know, regarding it. We simply said that Dr. Kress was willing to receive a few friends at his home, and if any one wished to confer with him about this, they could do so. Neither Dr. Kress nor his wife had a legal right to practice. Our work had to be carried forward in the very quietest way; and yet men of influence and standing, connected with the different societies, were attracted by it, and recognized the fact that there was something connected with our apparently insignificant movement which was ahead of anything in their large and wealthy organizations. That pleased me; for it showed that there is a power in the simple truth, that the truth does not need to be bolstered up by means of outward appearance.

We laid before them the simple truth for which that movement stood, and made it clear to them how much was involved in it, and it created an interest. Now you will know that both Dr. Kress and Mrs. Kress were obliged to leave England on account of his failure of health. He could not stand the climate there and has gone to Australia. So even that little home was closed, and we have not anything of the kind so far as institutional work is concerned. So far as general health work is concerned, we have been trying to push that right along as the right arm of the message, but there is a great need, and there is a wonderful opportunity for an institution on a gospel basis to stand forth in a way that will command the attention of the people, and teach them the real principles for which this message stands. Now I can not hope to go further than that.

I will speak of another thing. That is the school work. From the first time I went to London my thought was upon opening up a training school, for it seemed as though from the very nature

of the case that England would be a good place in which to establish a training school from which laborers could go forth to the colonies in all parts of the world.

But I hardly need to take time to tell you why we have not been able to do this. We went as far as we could without the possibility of getting help from any source. I will not take the time to tell you the efforts that I have made personally to get money, money from any source, money from Conferences, money from individuals by private appeal, money of my own tied up where I could not get hold of it, any possible way to get something to make a beginning, and how we have been disappointed month after month, but it has been utterly impossible to start the work under such conditions as that. All that we could do was just what we have tried to do, that is, let every man do all he could, but so far as having power to establish institutions, to push the work as the situation demanded, it was utterly impossible.

One year ago last winter we rented a home and started a training school for three months. This last winter we repeated it on a smaller scale, because we supposed that the Conference being held we would not be able to have it all. Just as soon as it was determined to postpone the Conference we found we had six or eight months longer than we anticipated, we started another and continued it as long as we could.

At our annual Conference last August the matter was presented to our people, and they voted with great unanimity that they were in favor of establishing such a school and would donate toward it. We began to receive funds, and I want to tell you of the first pledge that was made for that training school. While I was presenting the matter before the Conference, there was a good sister whose husband is not a Sabbath keeper, and not at all in sympathy with her acceptance of the truth; a sister who hardly knows from week to week or from day to day where the means are coming from to keep the home going, she rose in the audience and asked me how much a penny a day would amount to in a year. I told her it would amount to about 30 shillings (\$7.25). She says, "I will save and set aside a penny a day for that school." When I left England, I had laid aside, kept entirely distinct from Conference funds as sacred money, about 250

pounds or about \$1,200 set aside toward this school work. Even when our Conference was so hard pressed for money that we did not know from week to week whether we should be able to keep the laborers going and we could not raise money from any source whatever, then I told them that the money for that school fund should not be touched. [Mrs. E. G. White: That is right.] Because I have seen many times when you would come up to establish your school and go to the books you have a good large sum, but you go to the treasury and find it all spent. So this is in a separate bank account on interest waiting the time for us to start work, collected by a penny a day and a penny a week in small collection boxes which are sent in through the treasurer every month and turned into this fund.

Now how long do you think it will take at that rate, even doing the best we could to provide a sufficient amount of funds to establish such a school as ought to be established in England? Without regard to any question as to whether we have any further help or not, at our recent Conference it was unanimously voted that we should take immediate steps to start something toward a school just as soon as we got back from this Conference and could arrange the plans. Is it not apparent to all that money must come? We can provide helpers for such work as ten to one where we can provide money, but it requires means to do it.

I will not take time to set forth peculiar difficulties that will beset the work there as compared with other fields. Every field has its special difficulties. They are to be met and overcome in the field. It is no use to spread them out over here in America, that the work may be done. It is simply this awful question of delay, delay, delay. We must "delay no longer," and I hope that will apply to some of these movements. It must apply to them else the Scripture itself will not be fulfilled.

One thing further, and that is the question of building places of worship. I have been in England four years, and during that time we have not attempted to build a place of worship until within the last year. During the last year, we rented a piece of ground in London,—for those who know, know what it means to buy a piece of ground in London,—and erected upon it a very modest yet neat little iron chapel, a chapel that would seat about 300 or 350 persons.

This is the first house of worship that has been erected in England since I have been in the field. Since that was done we have leased some land for a long period, and made all arrangements for the erection of a permanent brick chapel in the city of Birmingham. It was in the city of Birmingham that we held our general meeting last summer. A church has been raised up and organized there. We have decided to erect a permanent brick chapel seating about 300 persons. Since being here I have received a photograph of the plan. Before leaving, the last document had been signed, and all the agreements had been entered into. It was simply a matter of having the specifications duly completed. But I want to tell you further that although we have agreed to have that chapel erected by next September we have not money with which to do it.

Now I will not take more time only to further emphasize these three things. We ought to start at once an institution that should represent the gospel health principles in a way that would prove a blessing to the work and the people in England. We ought at once to start this very season a training school with the hope and expectation that it will grow into a training school that will assist in preparing workers to go to all parts of the world, especially the English speaking world. And third, the erection of meeting houses, an expensive matter. It costs us much more to do everything, to get land. It is utterly impossible to buy land in some places. It is very expensive in every way as compared with the conditions in America. It is very expensive to erect a building of any kind. The requirements are so exacting. Those who are familiar with the condition of things in foreign countries know that a perfect army of inspectors are maintained whose office it is to make people spend money. In one way it is a good thing. It avoids evils which ought to be avoided in America, but it adds to the expense.

The English field needs money to carry on these three things,—for the health work, for the school work, and for the erection of meeting houses. I have spoken of the institutional side of the work. I have not spoken of the field work, but you know that without my telling you. The very facts appeal to you, I think. The simple statements of 40 millions of people, with 9 ordained ministers, and one of them the editor of

Present Truth so he can not spend his time in the field, only 892 Sabbath-keepers to provide means for the carrying forward of the work,—just the simple statement ought to make an appeal that would not need any emphasizing. I have emphasized these three lines because of our experience and our present situation. I hope the simple statement of these facts will make an appeal to this Conference and to this people and to this committee that has been appointed here for the work, that will result in a very great and rapid advancement of the work in England.

Mrs. E. G. White: It seems to me that the necessity of the work in England is a very important question to us in this country. We talk about China and other countries. Let us not forget the English-speaking countries, where, if the truth were presented, many would receive and practice it.

Why is it that more work has not been done in England? What has been the matter? The workers could not get means. Does not this speak to us of the necessity of economy in every line? Does it not speak to us of the necessity of guarding against wasting the money the Lord has placed in our hands to help forward his cause?

London has been presented to me again and again as a place in which a great work is to be done, and I have tried to present this before our people. I spent two years in Europe, going over the field three times. And each time I went, I saw improvement in the work, and the last time a decided improvement was manifest. And oh, what a burning desire filled my heart to see this great field, London especially, worked as it should be. Why have not workers been sent there, men and women who could have planned for the advancement of the work? I have wondered why our people, those who are not ordained ministers, but who have a connection with God, who understand the Scriptures, do not open the word to others. If they would engage in this work, great blessing would come to their own souls. God wants his people to work. To every man—and that means every woman, also—he has given his work, and this work each one is to perform according to his several ability. Let no one suppose that the work in London can be carried forward by one or two. This is not the right plan. While there must be those who can

oversee the work, there is to be an army of workers striving to reach the different classes of people.

House-to-house work must be done. This work we have done in Australia, and we have seen the salvation of God as this work has been carried forward.

Those who have means are to help the work with the money the Lord has intrusted to them. And God wants men and women who are willing to give themselves entirely to him, even as Elisha did, when as he was plowing, Elijah came to him, and bade him follow him. Elisha obeyed, and we read that his first service was to pour water on the hands of the prophet. He willingly took up the work of ministering to him, and thus he became acquainted with the work in which he was afterward to have a leading part.

Elisha's work was not the same as Elijah's, yet they were both working for the Lord. Let no one, when asking for help for a place, say what help they want and what help they do not want. God knows what they need. No human being can know just what help is needed for any field, but God knows. It is not God's plan for us to establish ourselves in a certain place, and then specify just what kind of help we are willing to accept. This is not the right way. Say, Lord, we need help. Send us those who will best help to advance the work. Let not those who are managing the work in the different parts of the field, say, "I can not accept this man. I am afraid something will come in that will throw the work into perplexity." God knows what is best for his people, and he will help them when they fall into difficulty. We wish we had heaven here below, but we have not. The church militant is not the church triumphant. The church militant must wrestle and toil. She must strive against temptations and fight severe battles, because Satan is not dead. His agencies are much more active in his work than are the agencies of God in the work of their Leader.

God calls upon his people to awake. There is much work to do, and no one is to say, "We do not want this one. He will stand in our way. He will hinder us." Can not God take care of that? Are there not those in this congregation who will settle in London to work for the Master? Are there not those who will go to that great city as self-supporting missionaries? But while missionaries are to do all they can to be self-supporting, let those who remain here, who

Sabbath after Sabbath come to the Tabernacle to hear the word of God, who have every convenience and advantage, let them beware how they say to those they send to foreign fields, destitute of every facility and advantage, "You must be self-supporting."

Those who go to foreign fields will always find themselves placed in awkward places at first. They will find that they have many things to correct in their manner of work. But if they persevere, they will gain the ability to take up the work and carry it forward successfully.

God wants his workers to stand together in perfect unity. One worker is not to measure another worker, trying to find out how high or how broad he is spiritually. If you think your fellow-worker is not all he ought to be, try to show him where he is lacking. Those who are new in a field can not be expected to possess the experience of those who have been in the field for years. They are to be trained and educated, learning, lesson and after lesson, how to do the work.

To those in America who all their lives have indulged themselves God says, "If any man will come after me, let him deny himself, and take up the cross and follow me." The one we are told to follow is the Majesty of heaven, the King of glory, who, in his great love for the human race, laid aside his royal robe and kingly crown, and came to this earth to show men how to live Christian lives. He tells us that self-denial is the evidence of discipleship.

Could the curtain be rolled back, you would to-day see that the angels of heaven are looking with sadness upon our terrible neglect. All heaven is waiting to give God's sufficiency to those who will consecrate themselves unreservedly to the Master's service. Let us remember the words, "Not by might, nor by power, but by my spirit, saith the Lord of hosts."

God wants his people to come into working order. He calls upon them to stand in such a position that he can work through them. What is the work of the right hand? It is to open doors for the entrance of the body. This work the medical missionary work is to do for the message. God wants every one of us to be his helping hand. The medical missionary work is to be carried forward in every field.

The Lord wants his people to die to self and live in him. Are we willing to do this? Are we willing to say, I will

give myself to the work, not to require the highest wages, but to do the best I can for God?

We need now to open the door to the work in London. This door has long been closed, but it must now be opened. Brother Prescott is fully capable of organizing schools in that field, but means must be provided for this work. Think of the little help England has had. How do we stand before God as regards the work there? Job declared that the things he knew not he searched out. God wants you to search out the things you do not know. He wants you to set the work in England in operation in such a way that he can co-operate with you for its advancement.

The European field must receive the attention it must have. And we are not to forget the needy fields close at hand. Look at New York! What representation for the truth is there in that city. How much help has been sent there? Our education and health work must be established there, and this work must be given financial aid till it is self-supporting.

In Europe there are outsiders who have money. Let men who have tact go to these people, and tell them what is being done to help the people of all denominations. Tell them that you are desirous of establishing a sanitarium, where all classes of people can be helped; that you want to establish a school where the Bible will be used as the basis of all the work, where the youth can be educated in Bible lines. There are those who, if approached in the right way, will give of their means to help in this work.

The Lord wants every one who goes to London to stand where he can say, We are brethren. I am willing to learn every day, that I may be so educated that it may at last be said of me, "Ye are complete in Christ." God wants those at the heart of the work to practice self-denial and self-sacrifice. Do not look over to London and say, "Be ye warmed and be ye clothed and be ye fed," while neglecting to do those things which will relieve their necessities.

God does not want you to measure men, to cherish your peculiar impressions of what men should be in order to be accepted by God.

There is a work to be done in London. I have been given light that this work can be done, and that help will come from outside. Those who have money

will give of their means. You need not be delicate about asking them for money. Whose money is it?—The Lord's. All is mine. Why then can not you ask men to give the Lord a little of their means, and thus lay up for themselves a treasure in the heavens? Can not you do it? When I was collecting money to establish the work in San Francisco, I was appealing to men whom I knew had means; but when I asked for pledges, they did not stir. A man arose and said, "Do you milk the goats over the fence? Because here is some money I wish to give, though I am not a Seventh-day Adventist."

God wants the work to go forward in New York. There ought to be thousands of Sabbath-keepers in that place, and there would be if the work were carried on as it should be. But prejudices spring up. Men want the work to go in their lines, and they refuse to accept broader plans from others. Thus opportunities are lost. In New York there should be several small companies established, and workers should be sent out. It does not follow that because a man is not ordained as a preacher, he can not work for God. Let such ones as these be taught how to work, then let them go out to labor. On returning, let them tell what they have done. Let them praise the Lord for his blessing, and then go out again, and encourage them. A few words of encouragement will be an inspiration to them.

If you see things to find fault with, remember that Christ said to his disciples, "Come ye apart and rest awhile." And in this place of retirement they told him all about their labor, and Christ instructed them how to work. They said, "Master, we saw one casting out devils in thy name; and we forbade him, because he followeth not with us." And Jesus said unto them, "Forbid him not; for he that is not against us is for us."

We need to come in closer touch with humanity. We need to put away our wrong preconceived opinions. Among those who are standing at the head of the work there is too much prejudice. The feeling is too prevalent, "I am perfect. I do not need any simmering down at all." If Christ should come, as represented in Malachi, the fuller's soap might make us a good deal less than we are.

What we need is to hear the Lord's call to work. Instruct men in every line. You have a whole corps of work-

ers in this place. It is time that you stopped taking the measurement of every man who comes in here. It is God who is to measure the men, and place them where they can be learning from those who have had experience. He does not send them forth without educating them, without his training them to do his work. But you must take inexperienced men and work with them. When you see them working and speaking, and they do not say just what you would say, do not groan, as though they were spoiling the whole work. Sit still; be quiet; and tell them afterward how they can improve in their manner of work. Never discourage them. God desires us to come into working order, and to stand in that position where we will heed counsel. Every one of the young men are to heed counsel. They are not to set up their own opinions, as though there were no way but theirs.

The field in New York is ripe unto the harvest, and if Elder Haskell and his wife feel that it is their duty to go there and work for the people, I believe that God will greatly bless them, enabling them to bring from the Lord's treasure-house things new and old. And he will bless Brother Prescott and Brother Waggoner, as they take up the work in England in which they have labored so hard. The Lord desires that men and women strong in the faith be sent there to work by their side. Men are needed there who can take financial management of the work. Help is needed in every line, and as workers go forth to labor in this field, God will strengthen them. Angels from heaven will stand beside them, as they strive to teach others the truths for this time. Let this work be taken hold of in earnest. Let plans be made for its advancement, and a different report will be brought in at the next General Conference, if time lasts long enough for us to hold one.

Let those who have money help the work in England with their means. The work there has had very little help in this line. God forgive and pardon us for not making plants all over Europe and in the great city of London and its suburbs. God grant that men and women will go there who are willing to sacrifice for him, who in their homes will exert an influence that will tell in favor of the truth, who will hold Bible readings with their neighbors, bringing the third angel's message to their personal attention. We can not hide ourselves away from the multitude and

expect them to hunt us up. God wants us to make ourselves known. The third angel's message is to go with a loud cry.

Brother Conradi has carried a very heavy burden of work in Europe. Brother Conradi, God wants you to have laborers to stand with you, and he wants you to give them all the encouragement you can. He wants the work you are doing to go with strength and with power. You have been doing the work of several men. God has greatly blessed your labors. The angels of God have done this work, not Brother Conradi. He has opened doors for the angels, and they have entered. And if you will all open doors for the angels and give God an opportunity to work, let me tell you that he will set in operation that which will carry forward the work with a strength you do not dream of. "Faith is the substance of things hoped for, the evidence of things not seen." God wants us to work by faith. Put away all criticism, all unbelief, all desire to measure your fellow-worker, who perhaps has not had one hundredth part of the opportunity you have had. The Lord desires you to work and pray in all simplicity. He told Nicodemus that unless he were born again, he could not see the kingdom of heaven. We must be born again. We must leave behind us all our inherited and cultivated tendencies to wrong. We must talk and walk and work with Jesus, taking him with us everywhere we go. What we need is heart-religion. We need to sit low at the feet of Jesus Christ, where we can learn the precious lessons he is waiting to teach us.

The power of God means everything to us. God will make the impression on hearts if self is taken out of the way. Let the angel of God place his stamp on the message you bear. God help us to work in Christ's lines as we seek to give to the world the last message of warning.

Let the name of the Lord be magnified. We want the truth to triumph, and it is going to triumph in every respect. Let every one pray in faith. Let every one talk in faith. Let every one inspire the next one. Do not begin to pull each other down, or speak disparagingly of one another. Let all fix their eyes upon Christ, not upon man. Let us educate men who are under the influence of the Spirit of God, and we shall see that one can chase a thousand, and two put ten thousand to flight. The

powers of darkness can not withstand God or the angels who do his will. Let us work intelligently, in solid lines, and we shall see the salvation of God.

BIENNIAL REPORT OF THE INTERNATIONAL TRACT SOCIETY.

At the last session of the General Conference, recommendations were made with the view of directing in a measure the work of the society during the biennial period just closed. These, briefly stated, with comments on their application, are given in order as follows:—

1. "That the office of the International Tract Society be removed from Battle Creek, Mich., to some large central city."

This action was taken in direct compliance with a Testimony which urged the change of the location of the office. Soon after the close of the Conference, the secretary of the society went to Boston to determine if a suitable place at moderate expense could be found in that city. After a thorough search he went to New York, where he met a committee of brethren, who looked over that city, and with far more satisfactory results than were realized at the first-named city. A good office at reasonable expense was found in the American Tract Society Building, No. 150 Nassau St. This place is near the central post-office, the terminal of Brooklyn Bridge, the elevated and surface systems of street railways of the city, and most important of all, near the greatest harbor on the continent. Here is represented the sail and steamship craft of all the nations of the earth.

2. "That the officers of the society be encouraged to issue tracts for the blind."

Previously to the Conference, this work had been in progress. A printing outfit had been purchased, with a stock of materials, and a number of tracts had made their appearance. These had been received with favor by the blind, and a demand seemed to exist for the continuation of the work by the society; but when it came time to remove the office from Battle Creek, it seemed impracticable on account of the expense involved to undertake the printing for the blind in connection with an office in New York City. Therefore this work was left at Battle Creek in charge of the General Conference officers. Tracts have not been issued, but a monthly pa-

per instead, and encouraging success has attended the work.

3. "That a greater effort be made to circulate English literature, as the *Signs of the Times*, etc., where English is not generally spoken."

Responding to this, purchased and donated reading-matter was sent to many parts of the world where our literature had not previously gone. A large number of the *Signs of the Times* have been sent weekly to English-speaking people of Greece, West Africa, nearly all the South-American countries, and shipments have frequently been made to the soldiers of the Philippine Islands.

4. "That greater effort be made to provide foreign literature for foreigners in this country."

Something was accomplished in this direction. The society took clubs of our foreign papers, and distributed them as opportunity afforded. Correspondence was had with the State tract societies, pointing out the colonies of foreigners in the various States and the importance of this work.

There are a large number of Finns in Greater New York. A Sabbath-keeping Finlander is engaged among his people as colporteur and canvasser, and success is attending his work. The society is assisting this brother as his necessities require.

During nearly half of the biennial period just closed a large club of the Spanish paper published at Guadalajara, Mexico, was taken at the office of the society, and the papers mailed to separate addresses of responsible persons in Porto Rico.

The work in New York Harbor deserves special mention. The society owns a small yacht, which has been used in its work of circulating literature in this very important field. The vessel has been in charge of Capt. J. L. Johnson, who with his wife, have done faithful work in selling books, loaning, and giving away literature as opportunity came to them. Some excellent fruit has already appeared, there being many precious souls who owe their knowledge of present truth to the harbor work. The society has borne the expense of this effort from the start, but owing to lack of funds, as much could not be done as should have been done. Our yacht, the *Sentinel*, is not the best suited for the purpose for which it was designed. It seems important that this work should be continued, and with a better and more

suitable vessel than the one now employed. The yacht now in use should be sold, and a new one, at moderate cost, suitable to the demands of experience, should be constructed. New York Harbor is constantly swarming with yachts of all descriptions, many of which are the finest in the world, but the *Sentinel*, designed to represent our work, is perhaps the most out-of-date of anything afloat in the vicinity. A vessel properly constructed would accommodate a small force of workers who could devote their entire time to their work, it being possible to continue during the winter season in the Southern harbors of the United States.

Following is the Treasurer's report:—

CONDENSED FINANCIAL STATEMENT OF THE INTERNATIONAL TRACT SOCIETY, FOR THE TWO YEARS ENDING DEC. 31, 1900.

<i>Resources.</i>	
Pamphlets and Tracts.....	\$ 1,093 34
Office fixtures	500 00
Bank Deposit	1,713 11
Cash on hand	182 19
Accounts Receivable	1,840 08
	5,328 72

<i>Liabilities.</i>	
Accounts Payable	\$ 3,699 76
Present Worth	1,628 96
	5,328 72

<i>Loss.</i>	
Office fixtures	\$ 519 59
Labor and Wages.....	32 96
Hints to Librarians.....	52 78
Expense	1,146 54
Free Distribution	3,553 84
	5,305 71

<i>Gain.</i>	
Books and Pamphlets.....	\$ 143 77
Periodicals	18 88
Annual Dues	4 00
Donations	3,338 35
Net Loss	1,800 71
	5,305 71

AUDITOR'S REPORT.

New York, April 1, 1901.

L. T. Nicola, Secretary and Treasurer of the International Tract Society.

"DEAR BROTHER: Having examined your books of original and subsequent entry and vouchers pertaining thereto, I hereby certify that the accounts are correct.

Respectfully,
"FRANK D. ALLEN."

48 Market St., Newark, N. J.

It will be noticed that the Treasurer's report closes with Dec. 31, 1900. The donations to the society for 1900 came in through the State societies mostly during the month of January, 1901, hence could not be included in this report. It might be added that a considerable amount of the indebtedness has been paid since the report was made, which gives a better present standing than is indicated by the above. In considering the loss, it should be kept in mind that every dollar's worth of literature contributed from invoiced material constituted a loss, and all matter over and above receipts from all sources came from old stock on hand and constituted "net loss."

Mention should be made of the frequent receipts of literature in papers and tracts from the Pacific Press, and many friends in many parts of the United States, also of the use of several hundred dollars' worth of books donated from the old Pitcairn stock, returned on account of inadaptability to the work of the Pacific Islands. None of this matter is in any way connected with the financial report appearing herewith.

L. T. NICOLA.

Secretary and Treasurer International Tract Society.

SERMON

By M. C. Wilcox, April 19, 7 P. M.

JUST a short time ago, a number of us came from the golden State of California. Now and then there is some new mine found in that State, and somebody becomes almost fabulously rich in the opening of that mine. Sometimes some of our brethren own mining stock there. If our company which left there the other day had brought news to this Conference that some of our brethren had become millionaires from the opening of some new mine, and that that wealth had been dedicated to this people to use to the glory of God, I know that many, very many, here would have been jubilant had they been assured that all that was true. If it had come home to those of us who were here that we had a personal interest in those mines, that the ones who had invested in them, and who were realizing from them were our own relatives, and that their hearts were opened toward us, we would have felt very glad over that indeed; but, friends, I come to you with a better story tonight than all of that,—a better one for

this whole people; a better one for every individual soul among this people.

The story that I bring to you to-night is found in the first chapter of 1 Corinthians. It is one over which the Apostle Paul was thankful; it is one over which every one of us may be thankful here tonight. Beginning with the fourth verse: "I thank my God always, concerning you, for the grace of God which was given you in Christ Jesus, that in everything ye are [or were, as the Revised Version puts it] enriched in him, in all utterance and in all knowledge, even as the testimony of Christ was conformed in you, so that ye come behind in no gift, waiting for the coming of our Lord Jesus Christ; who shall confirm you unto the end that ye may be unreprouvable in the day of our Lord Jesus Christ." God is faithful, through whom ye were called unto the fellowship of his Son, Jesus Christ, our Lord."

That is a glad story, isn't it? "I thank my God always concerning you," and that means us, right here. It was true to the Corinthian church when it was spoken. It is just as true to us here. It is pre-eminently true of those who are "waiting for the coming of our Lord, Jesus Christ." "I thank my God always concerning you, for the grace of God which was given you in Christ Jesus." What is grace? It is God's unmerited favor which he bestows on every one of us; it is even more than that; it is the revelation of our Lord Jesus Christ, the revelation of God through Christ. It is God's glory veiled to poor, sinful, human mortals. It is God revealing himself, so that men can grasp him; so that he can be a reality to them. If he visited us with his unveiled glory, we should die in the sight of that glory; but he veils that glory when he appears to us, and God's veiled glory is the manifestation of himself through grace. God's grace—God's glory, God's goodness, the revelation of himself through Jesus Christ,—is given you in Jesus Christ now. We may put it in the past tense as it is in the Revised Version: And it was given to us when the Lord Jesus Christ was given. It is not something that we buy by anything that we can do. It is not something that we must reach a certain condition before we can accept of it. When God gave his Son, Jesus Christ, in the beginning, he gave all that grace concerning which the apostle thanks God. He gave it for you, he gave it for me, and he has been hold-

ing it out with open hands before us who are here to-night. "The grace of God which was given in Christ Jesus; but who was Christ? He was the eternal Son with the Father. It "pleased the Father that in him should all the fullness dwell;" "for in him dwelleth all the fullness of the Godhead bodily;" and when the Father gave his Son, revealed himself in that Son, gave himself in that Son, he gave all that fullness for his children.

That is the message that God brings to us here to-night. God comes to us—to us who are here,—with all the fullness of the Godhead bodily, revealed through his grace in our Lord Jesus Christ. We have it in him. That in everything ye are enriched in him. "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." I wish that our souls could drink in the wonderful promise God has given us here. He does not want us to come and ask according to our conception of what our sins are, nor according to the conception that we may have of the amount that is necessary to forgive those sins, but that we may ask according to the richness of his mercy, "according to the multitude of thy tender mercies." And the riches of his grace includes all the boundlessness of the love of our God.

The riches of his grace are such he can not reveal them all here; it is only in the ages to come, throughout all eternity (and they will not be exhausted there), that he would show to us his kindness through Jesus Christ. Friends, these are the riches of God's grace which are brought to us to-night in our Lord Jesus Christ.

How may we take it?—Simply receive it by receiving him. "Simply believe on me," God has said to us here in his word of promise which I have just read to you. His grace is a great boundless storehouse, and he who believes unlocks the door. Let me read you a text found in Romans, 5th chapter and first two verses: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: By whom also we have access by faith into this grace wherein we stand, and rejoice in the hope of the glory of God."

Grace takes away the sin, grace justifies the sinner, and he stands complete before God. Faith opens that door of grace, and gives the sinner access to the great storehouse of the eternal riches

of God's grace. Do you believe it? Do you long for more of his grace? God offers to us all that grace simply by believing on him. "That in everything,"—in *everything*,—"ye are enriched by him, even as the testimony of Christ was confirmed in you."

Now, I am not going to talk on the spirit of prophecy,—for the testimony of Christ is the spirit of prophecy,—I am going to take it in the common acceptation of the term, that God wants that testimony or that witness in us, in every one of his children. That does not mean that we will all be prophets; but it does mean that every one of us must have that testimony of Jesus Christ. And as that testimony of Jesus Christ is confirmed in your heart and in my heart, so God will reveal to us more of the eternal riches of his grace.

Let us drop the word, "testimony," and take the simple word "witness." The same word is rendered "witness" in other parts of the New Testament. "Even as the *witness* of Christ was confirmed in you,"—not, "confirmed to you." In Hebrews, 2d chapter and 3d verse, I read the words: "How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him." There is a difference between having all things confirmed unto us and confirmed in us. Those to whom it was confirmed,—the apostles,—pleads with them that they do not neglect that great salvation. It was confirmed to them by the witness of those men who had seen our Lord Jesus Christ, who preached his Word, and through whom God wrought miracles and mighty works and signs. They had evidence before them to show that those things were facts which those men told.

And, dear friends, there is great danger of our resting upon the mere facts. We have had confirmed to us God's precious truth, we have had it told to us plainly, so plainly proved by the Word of God, so clearly demonstrated in the lives of others and what it will do for others, that our own hearts say again and again, "It is truth; we know it is truth. But we may hold all these things as facts, as simple, naked, outward facts, and they will do us no good whatever; we will only be condemned at last. All these things have been confirmed unto Satan. The devils believe and tremble: they know that any of these great facts of the revelation of God are true. But

they must be more to us than facts. Facts are simply cold, dead things. They may be those things which will cramp us and narrow us, but God wants us to have more than mere facts, a mere aggregation of knowledge; he wants it to be to us living truth.

Truth is *living*. Jesus Christ is the way and the truth and the life. Truth is expansive; it grows, it develops, it magnifies. If it is in the heart, received by faith, it will make the individual grow, it will enlarge his heart, it will make him a useful servant for God. He will not be a dried-skin bottle, that will burst with the new wine, but will grow with all the expansive power of the truth of God. And so God wants us to receive him, Jesus Christ our Saviour, not as a *fact*, but as a *living truth*. Jesus Christ, the truth, the life. He wants to be that unto us. He wants to be confirmed in us.

Let me read from another passage of Scripture what it means,—the reception of the witness of Jesus Christ. Even as the witness of Christ was confirmed in you, do ye become enriched in everything. 1 John, 5: 9: "If we receive the witness of men, the witness of God is greater; for this is the witness of God which he hath testified of his Son. He that believeth on the Son of God hath the witness in himself. He has the demonstration of the truth in him.

God gives us a twofold witness. He has given that to his people and to his church, all the way through the ages. He has not asked us to believe on the testimony simply of his Word; he is willing to confirm that Word not only to us, but in us, and it will be only those to whom that Word is confirmed, who will lay hold of that truth clear through to the very end.

Take the witness of our Lord Jesus Christ himself. He tells us in the fifth chapter of John: "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me." They did bear witness of him from the very first of Genesis to the last chapter of Malachi. They were continually bearing witness to the Lord Jesus Christ and his mission. But when Jesus Christ came, he was the living Word. God wrote that word again in the living person of our Lord.

In the fifth of John Jesus says: "There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true. . . . But I

have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me." God gave to Jesus Christ himself that witness which was from above, in writing in his own heart and life and flesh the very words which God had before given through him; and God gives Jesus Christ to this world, that he may be in himself and in the word, a twofold witness to this world. But more than that, God not only wishes to give a witness unto us of the truth that is in Jesus Christ, but he wants to confirm that witness in us, that every one of us may know of ourselves that we are Christ's and he is ours, that he is a living Christ in us. That is the witness that God has given concerning his Son.

My friends, it is not that the Lord wrote his word away back eighteen hundred years ago. He did write it there, but he is writing it again, and he wants to write it again before all the world; he is writing that prophetic word by his own providence and by his own power in all the nations of the earth, in all the signs that are occurring; he is writing that glorious law of his that was given on Mount Sinai, a witness of himself, in the hearts of his children.

The "two witnesses" are not simply alone the Old and New Testament, but they are the Scriptures of God's truth, and those living Scriptures, written again in the hearts and lives of his people. God wants it to be so now; Roman Catholicism has counterfeited that truth in the sacrifice of the mass which it is continually offering; but God wants his children to hold out before the world the light in the living testimony which they themselves are giving to the world continually of the mighty power of God, the working of the Lord Jesus Christ in them.

Let me read further in the fifth chapter of 1 John: "He that believeth on the Son of God hath the witness in him: he that believeth not God hath made him a liar; because he hath not believed in the witness that God hath borne concerning his Son. And the witness is this, that God gave unto us eternal life, and this life is in his Son." But it is given to us; and that man that by living faith yields to God, accepts of the Lord Jesus Christ, receives in him the eternal life of God. It is not something, dear friends, that is theory. It is something that is a living tangible truth. Do not let our unbelief keep it from us. There

is no hope for us, unless we can get some power that is above the human, some power that is not working in the mere carnal man.

There is a power working in the carnal man, but it is a perverted life. God wants that life to come into you and into me, not a perverted life, but the life as it flows out from the glorious Fountain. God is the Fountain of life, and from that great Fountain of life there pulses out to all parts of his great universe the eternal life of God. To everything that is in harmony with the law of that life,—God's voice, his character, the expression of that character in our Lord Jesus Christ,—that life flows into that soul as the eternal life of God, as the living power which only God can give, to lift that man *above* the sins that have bound him in the past, lift him above the low ambitions that have held him and tied him to this world, lift him above the passions and emotions of his flesh, lift him above everything that is low and gross and earthly, and enable him to live the life of the Lord Jesus Christ here on this earth. And so the Lord Jesus Christ will witness again through his own children through his own body; the Head will manifest itself through the members; the thoughts of God will express themselves among all his people everywhere. O the fullness of Jesus Christ will be manifest when the members of his body will come into that relation to God where they can receive all the exceeding riches of his grace.

But, friends, it comes home to us to-night to receive him as individuals. We often hear individuals asking, "Why is not more power manifested here? Why is not more power manifested there? Why does not this man have more power? or that man have more power?" The thought should come home to each heart, Why have not *I* more power? It is an individual work between me and my Lord Jesus Christ, and I praise God that there are no walls that humanity can erect, no societies or organizations or orders of men or priests or cordons of ecclesiastical police of any kind, that can separate the soul from the abundant grace and mercy which the Lord Jesus Christ holds with open hands to give to every one of his children.

O, I think of that Laodicean message, so glorious and wonderful it is: "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." But what have I

to set before my Lord when he sups with me? What can I put on my table?

—Nothing but my poverty, nothing but my sins, nothing but my utter nothingness, but the Lord takes that with me, he becomes one with me in the human flesh. Then he asks me to sup with him, and his table is crowded with all the delectable bounties of heaven. God asks me to sup with him, and to partake of the glorious riches that he has brought. O friends, this is the story that comes to you to-night, that in everything ye are enriched by him, in everything. Lord, I come, all clothed with my own filthy rags; but he takes the rags away, and he clothes me in the garments of salvation, he places upon me the robe of righteousness. "As a bridegroom decketh himself with ornaments, and as a bride adorneth herself with jewels," so God clothes me in his own glorious righteousness, and I stand complete in him.

I come to him blind. He reaches forth those hands that touched in actual physical touch the blind that they might see when he was here upon the earth, and he touches my spiritual eyes and he helps me to see visions of God. That is what the Lord wants us to do, brethren and sisters—see visions of God. Visions simply means "seeings"—seeings of God. Though the Lord may not give us that vision originally, he wants us to see just as he sees, to look at it just as he looks at it, to come up into the mount with him and look at these wonderful, glorious truths and the blessed great field of possibility and beauty and glory that lies before us, looking upon that just as God looks upon it. So he touches our eyes, that we may see.

I come to him poor. I have nothing, nothing, but poverty; in all the poverty of my soul I come to him, poor in spirit, and he gives to me the gold tried in the fire. And so I might go on and enumerate all of these different weaknesses. I have no speech, I have not anything, I can not do anything to glorify my Master; but he brings me into the great storehouse of his grace, and he gives me all that I need in order that I may glorify him.

O friends, these are the riches that are brought not to this congregation as a congregation, but to this congregation as individual souls. To these who are here before me, to every soul that I see to-night, God has opened the great storehouse of his riches, and he wants to have them open their heart that he may come

in with all these riches,—that they may minister his life to others.

Well, we can do it, friends; will we not do it? It is not a hard thing to do. It seems to me that it is the easiest thing to do of all, that when he comes so wonderfully, so good, so kind, so tender, so compassionate, and asks us to accept all, there is nothing but our own pride of heart that will prevent us from opening the door and letting the Saviour in. We can not do anything ourselves. Let us know that that is so, because God says so. That is the witness that he has given us concerning ourselves. Let us accept it, and say, Lord, it is all so. But he has given us that witness concerning ourselves, that we may accept the witness concerning his Son, that in that Son all fullness dwells, and ye are complete in him. My friends, there is rejoicing in that. O, there is rejoicing every day of our lives in that.

But can you rejoice when you are imperfect? We do not rejoice in any perfection that we have. We rejoice in the perfection that is in our Lord Jesus Christ. I praise God for that. I am glad that he has led me to see that he is not a tyrant that holds me off and give me those glorious riches. I am glad demands of me a ransom before he will that he is a kind, loving Father that sees the need of his children, and tells me to come. O, come! Does he show me my imperfection? Yea, he does every day, but oh, so kindly he has done it, so wonderfully kind that I can only kiss the hand that has pointed out the defects. Day by day he does it. I look back over the work of yesterday. It seems such an imperfect offering to render unto him, but he has accepted it all in the Beloved, and he tells me to go on, and he points out newer, clearer, higher progress than I have ever made before. He tells me that my words are so imperfect, the words that I use to express his truth. However others may look upon them, it seems as though they fall so far short of what they ought in order to express God's glory. He reveals our defects and imperfections in order that all may be corrected. I know that I love my children, but in that there is only the expression of what God has implanted in me toward my children; and the one that has placed that in my heart and my life is infinite kindness toward me and toward every other soul that walks upon the face of this earth. Friends, there is so much joy; oh, there is so much

joy in looking upon our Lord as our *Father*. He is one that always welcomes us, he is the one that wants to take us into nearness to himself. It does not exalt ourselves to get a right view of God; it does not make us feel that we are perfect; it does not bring us into a high state of feeling. It brings us into greater longing, a longing of the heart that we make know more of him. We want to drink deeper of the draughts from that cool spring of Lebanon. The world seems more and more a dreary desert; and Christ more and more a wellspring of joy. He wants to be with us all the way. He wants to live in us, witness with us day by day, not for our worthiness, but because of his love to us. He is all in all to us — a Father, a Brother, everything we need.

But he is all this to us only as he comes into my heart as the revelation, the witness, of God. It is he himself; it is his life. He wants us to accept that. He does not simply want us merely to say that that is a fact, but to believe it in a way that God by his life writes it as a part of our very being, in our character. He wants our faith open toward him, to receive these streams of life that are flowing out from the great Fountain; yielding ourselves to him, that we may minister his life to the world, in order that we may reveal Christ to the world, sons of God through Jesus Christ, priests of God under Jesus Christ, ministering his life to the weak, the hungry, and the needy in soul and body.

"In everything ye are enriched by him, in all utterance, and in all knowledge." He does not mention those two to exhaust the subject. Those are simply illustrations of what God wants to do for his children if they will only accept Jesus Christ. I do not know what gifts God has in store for me. I do not know what gifts he has in store for you, know what gifts he has in store for you, but I do know, for God's word witnesses to it, that for every soul that will yield him, God has some gift or gifts which that soul can use to God's glory and which will glorify him throughout all eternity. He has it for you; he has gifts for every soul, but we bind about his giving. Our narrow faith compasses us about. We build walls on each side of us. We limit it, instead of laying the heart open and receiving all that God has for us, expecting, continually expecting more of his wonderful grace; more and more of his life.

There is another text that comes into

my mind upon that: 1 Cor. 2:1. "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God." The Revised Version gives it "The mystery of God." And the mystery of God is "Christ in you, the hope of glory."

It is simply receiving God by living faith, brethren, day by day, hour by hour. It is a joy to work for him when you can come, morning by morning, laying your heart all open before him, and saying, "Father, I need thee to-day; just grace for to-day," and then with the heart open toward God to receive him, to receive his truth, to drink continually from that Fountain which God has opened for you.

Brethren, that is the outlook that lies before us. It comes right to us now. Let us accept it now, right now. If we have not known Jesus Christ before, let us receive him with all the riches of his grace to-night. Let him confirm, not simply to us his witness as he has done and is doing, but let him confirm it in us. Let the heart be established by Christ. "Believe in the Lord God so shall ye be established," "confirmed," made firm, not carried about by winds of doctrine, not shaken by the darkness, the trials and conflicts of the day, but trusting, resting in the Lord Jesus Christ, in the great Father of us all, who shall confirm you unto God, that you may be unprovable in the day of the Lord Jesus Christ. The Apostle expresses it in another place: "Faithful is he that calleth you, who also will do it." Oh, there is no question about it.

There was published in the *Signs of the Times*, Feb. 22, 1899, these words: "Jesus is now sending his message to a fallen world. He delights to take apparently hopeless material, those through whom Satan has worked, and make them the subjects of his grace. He longs to deliver them from the wrath that is to fall upon the disobedient. He has committed himself to the work of our redemption. He resolved that he would spare nothing, however costly, withhold nothing, however dear, that would restore the moral image of God in man. And he holds in store gift upon gift, waiting for the proper channels through which he can communicate the treasures of eternal life."

Oh, will you be a channel for the Lord Jesus Christ? Will you, brother? Will you, sister? Will you all be channels that God may work through, and give

to the world those gifts which unbelief is holding back?

God grant that we may receive of the fullness of his grace, of his glorious life, and be indeed sons and priests of God.

SERMON

By E. J. Waggoner, April 16, 7 P. M.

We will read in the Epistle to the Hebrews, tenth chapter, verses 4-10: "For it is not possible that the blood of bulls and of goats should take away sins. Wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me. In the burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God. Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law; Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all."

After speaking the last time that I was here, there were two questions handed me, and I might read them now. One of them is this: "Was that holy thing which was born of the virgin Mary born in sinful flesh, and did that flesh have the same evil tendencies to contend with that ours does?"

We may all understand that in answering this, or speaking on this subject, it is for edification,— that we may learn what is truth,— and not that we may have something with which to meet somebody. Whoever studies the Bible for any other purpose whatever than to know for himself personally the way of God and salvation, studies it to no purpose. We can not study the Bible for somebody else, and find the truth. But when we have found in the Bible the truth for ourselves, and have found that which is joy and life and peace to our own souls, then of the abundant fullness which God gives to us, we may take and give to somebody else. And this is our duty; for we are exhorted "to be ready to every good work." There is a great deal comprehended in that: always ready to give to every one that asketh us a reason of the hope that

is in us,—and that hope is Christ, the hope of glory.

Now I do not know anything about this matter, except what I read in the Bible; but that which I read in the Bible is so clear and plain that it gives me everlasting hope. [Voices: Amen!] I have had my time of discouragement and despondency and unbelief, but I thank God that it is past. That thing which for years of my life made me discouraged, after I had as earnestly and conscientiously as any one ever did, tried to serve the Lord,—that which made me give up in my soul and say, "It is no use; I can not do it," was the knowledge, to some extent, of the weakness of my own self, and the thought that those who in my estimation were doing right, and those holy men of old of whom we read in the Bible, were differently constituted from me so that they could do right. I found by many sad experiences that I could not do anything but evil; for while I would flatter myself sometimes that I was doing pretty well, suddenly I would be brought up with the round turn, and I would find that the whole fabric which I had built up was thrown to the ground. After many such painful experiences, I gave up in despair, thinking, "It is no use, my trying to be good; other people may be, but I can't."

I ask you: If Jesus Christ, who is set forth by the Father as the Savior, who came here to show me the way of salvation, in whom alone there is hope,—if his life here on earth was a sham, then where is the hope? [Voice: It is gone.] "But," you say, "this question presupposes the very opposite of the fact that his life was a sham, because it presupposes that he was perfectly holy, so holy that he never had even any evil to contend with."

That's what I am referring to. I read, he was "in all points tempted like as we are, yet without sin." I read of his praying all night. I read of his praying in such agony the drops of sweat like blood fell from his face; but if that were all make-believe, if it were all simply show, if he went through that and there was nothing to it after all, if he were not really tempted, but was merely going through the motions of prayer, of what use is it all to me? I am left worse off than I was before.

But O, if their is One,—and I do not use this "if" with any thought of doubt; I will say *since* there is One who went

through all that I ever can be called upon to go through, who resisted more than I in my own single person can ever be called upon to resist [Voices: Amen!] who had temptations stronger than ever has come to me personally, who was constituted in every-respect as I am, only in even worse circumstances than I have been, who met all the power that the devil could exercise through human flesh, and yet who knew no sin,—then I can rejoice with exceeding great joy. [Voices: Amen!] Then I can rejoice and be glad in his salvation; for he is the same yesterday, to-day, and forever: and that which he did some nineteen hundred years ago is that which he is still able to do, which he does to all who believe in him.

Before we go on with this text, let me show you what there is in the idea that is in this question. You have it in mind. Was Christ, that holy thing which was born of the virgin Mary, born in sinful flesh? Did you ever hear of the Roman Catholic doctrine of the immaculate conception? And do you know what it is? Some of you possibly have supposed in hearing of it, that it meant that Jesus Christ was born sinless. That is not the Catholic dogma at all. The doctrine of the immaculate conception is that Mary, the mother of Jesus, was born sinless. Why?—Ostensibly to magnify Jesus; really the work of the devil to put a wide gulf between Jesus the Saviour of men, and the men whom he came to save, so that one could not pass over to the other. That is all.

We need to settle, every one of us, whether we are out of the church of Rome or not. There are a great many that have got the marks yet, but I am persuaded of this, that every soul who is here to-night desires to know the way of truth and righteousness. [Congregation: Amen!], and that there is no one here who is unconsciously clinging to the dogmas of the papacy, who does not desire to be freed from them.

Do you not see that the idea that the flesh of Jesus was not like ours (because we know ours is sinful) necessarily involves the idea of the immaculate conception of the virgin Mary? Mind you, in him was no sin, but the mystery of God manifest in the flesh, the marvel of the ages, the wonder of the angels, that thing which even now they desire to understand, and which they can form no just idea of, only as they are taught it by the church, is the perfect manifestation of the life of God in its spotless

purity in the midst of sinful flesh. [Congregation: Amen!] O, that is a marvel, is it not?

Suppose we start with the idea for a moment that Jesus was so separate from us, that is, so different from us that he did not have in his flesh anything to contend with. It was sinless flesh. Then, of course, you see how the Roman Catholic dogma of the immaculate conception necessarily follows. But why stop there? Mary being born sinless, then, of course, her mother also had sinless flesh. But you can not stop there. You must go back to her mother, and in turn her mother, and her mother, and her parents, and so back until you come to Adam; and the result?—There never was a fall; Adam never sinned; and thus, you see, by that tracing of it, we find the essential identity of Roman Catholicism and Spiritualism and all other false doctrines—evolution also—which claim that there never has been any fall, but only an ascent:—the Spiritualistic idea that everything in man is right, and man is God himself. You see it comes to that when you trace it back.

The words of the Bible concerning Christ we have read: "Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath *suffered* being tempted, he is able to succor them that are tempted." We read of the sufferings of Christ. "Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God." How many of you are there who think that the suffering of Christ was only the few moments that he hung upon the cross, when his hands and feet were pierced, or while being mocked by the Roman soldiers? No; not then alone. "He suffered, being tempted." Jesus Christ suffered no less when, after his baptism, for forty days and forty nights he was in the wilderness tempted of the devil, than when later in the Garden he suffered and was tempted.

He "suffered being tempted." Where did he suffer? We read in 1 Peter 4:1. "Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same"—what flesh? "Arm yourselves likewise with the same *mind*: for he that hath suffered in the flesh hath ceased from sin; that he no longer should live the

rest of his time in the flesh to the lusts of men, but to the will of God."

He was tempted in the flesh, he suffered in the flesh, but he had a mind which never consented to sin, "Let [therefore] this mind be in you, which was also in Christ Jesus." Arm yourself with the same mind, the mind of God, and let that mind have control over the body, and you will experience in your own selves that mystery, the power that Jesus Christ has over all flesh, —the power that God himself has to demonstrate his own perfect righteousness under the very worst possible conditions that the devil could devise; and thus he shows his power over the devil.

Now take our text: The blood of bulls and goats could not take away sin. The blood of a man could not take away sin. The Old Testament is filled with statements to the effect that sacrifices were of no value. "Thou desirest not sacrifice; else would give it: thou delightest not in burnt offering." "Wherefore when he cometh into the world, he saith, sacrifice and offering thou wouldst not, but a body hast thou prepared me; in burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come . . . to do thy will, O God."

For what purpose was this body prepared for Christ, the Son of God, who was in the beginning with God, and who was God, by whom all things were made and in whom all things had origin, "the beginning of the creation of God." "Whose goings forth have been from the days of eternity," when he was in the form of God, but who took the form of man? For what purpose was this body prepared for him? We see by the necessary conclusion from the text that it was for sacrifice. Then again he states that it was in order that he might do the will of God, in it. Two things, then, we have as a reason why the body was prepared for Jesus Christ; or, in other words, why he came in the likeness of man, taking upon him the form of a servant, made in all things like unto his brethren. First, that he might make a full and acceptable sacrifice to God. Second, which is also included in the first, than in that body he might do the will of God. "Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldst not, neither hadst pleasure therein; which are offered by the law; then said he, Lo, I come to do thy will, O God. He taketh away

the first." The first what?—The first will. "That he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all." That is very clear, as concerns Christ. He came to do the will of God, and he did the will of God. "Not my will, but thine, be done," was his prayer. He established the will of God in the flesh, and established the fact that God's will may be done in any human, sinful flesh.

He did all those things that pleased the Father. He established in his own flesh the perfect will of God. Now, if we should leave the matter here we should never get any personal good from the text at all. But we go over it once more and go over it deeper, or higher, whichever way it may be. "Then said I, Lo, I come to do thy will, O God." "A body hast thou prepared me." For what purpose is the body prepared him? That in it he may do the will of God. What was the body that was prepared for him in which to do the will of God? Every body, your body, and my body, is prepared by God that Christ may do the will of God in it. For what purpose are we allowed to come into this world? Why are we here?—That we might do the will of God.

Now, our hope, our only hope, is that this body was prepared solely for the occupancy of the Lord Jesus Christ, who, through the eternal spirit offered himself without spot, to God, and that is hope enough. It is a blessed hope. Read about this matter of our flesh, what the Scriptures say of us. The fifth chapter of Galatians tells us the story. "For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other: so that ye can not do the things that ye would. But if ye be led of the Spirit, ye are not under the law. Now the works of the flesh are manifest." What are they? "Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like." These things are in the flesh. Not very sinless, is it? Utterly and continually opposed to the Spirit of God, so that there is a strife, and that is the reason why you and I have had such difficulty in serving the Lord. We were double-minded. We desired to serve the Lord, and we gave ourselves partly to him, but only in part,

so that we had the mind of the Spirit and the mind of the flesh in contest in the one great battle ground. And that is the reason why you hear the people who are having their "ups and downs." They are thrown down by the enemy, and they get up and then get down again; and they get up and are thrown down again. They have two minds, and "a double-minded man is unstable in all his ways." That sort of Christian experience is very unsatisfactory, is it not? Thank the Lord that is not the real Christian experience. The Lord does not call for any such botchwork as that. He sets the perfect example, so that we may be even as he is in this world.

Now again, in the second chapter of Ephesians there is a thought I wish to read. "You hath he made alive who were dead in trespasses and sin, wherein in times past ye walked according to the course of this world, according to the prince of the power of the air, the spirit of which now worketh in the children of disobedience; among whom also we had our manner of life in times past; in the lusts of our flesh: fulfilling the desires of the flesh and of the mind, and were by nature the children of wrath, even as others." Here we have the flesh, the lusts of the flesh which men fulfill by nature, and those lusts of the flesh are simply the workings of the prince of the power of the air. He is the spirit that works in the children of disobedience. The lust of the flesh is the working of Satan. Please let everybody who may have held a mistaken idea have that idea obliterated from your mind, just for your own sakes, that you may be saved from error, and not simply from theoretical error, but from sin. Think of this for yourselves, that the idea of sinless flesh mankind is the deification of the devil, because sinlessness belongs only to God, but sin is of the devil. There is one good and that is God. God alone is good. Jesus Christ is the manifestation of God. He was manifested to take away our sin, and in him is no sin. But the flesh and the devil are inseparably connected. The motions of the flesh are the workings of the devil. Sinlessness is an attribute of Deity. Sinless flesh, therefore, would mean that the spirit that worketh in the children of disobedience, in the lusts of the flesh, is God. But it is not. Flesh is corruptible. The flesh is sinful; the flesh can not inherit the kingdom of God. The

flesh will be opposed to the Spirit of God so long as we have it, but when the time comes that mortality is swallowed up of life, then the conflict will cease. Then we shall no longer have to fight against the flesh, but that sinless life which we laid hold of by faith and which was manifest in our sinful bodies, will then by simple faith be continued throughout all eternity in the sinless body. That is to say, when God has given this witness to the world of his power to save to the uttermost, to save sinful beings, and to live a perfect life in sinful flesh, then he will remove the disabilities and give us better circumstances in which to live. But first of all this wonder must be worked out in sinful man, not simply in the person of Jesus Christ, but in Jesus Christ reproduced and multiplied in the thousands of his followers. So that not simply in the few sporadic cases, but in the whole body of the church, the perfect life of Christ will be manifested to the world, and that will be the last crowning work which will either save or condemn men; and greater testimony than that there is not, and can not be, because there is none greater than God. When God is manifest among men, not simply as God apart from man, but as God in man, suffering all that man suffered, subject to everything that man is subject to, what greater power can be manifested in the universe than that?

That leaves everybody without excuse, and it gives to us an everlasting foundation upon which we may stand—the Rock Christ Jesus. “A body hast thou prepared me.” What is the body? The church is his body, and “we are members of his body, of his flesh, and of his bones.” Oh, if you and I knew what it meant that this body is Christ’s body there would be several results. In the first place, we should lift up our heads and rejoice because the kingdom of God is come nigh unto us, and in his name has come salvation, and strength, the kingdom of our God and the power of his Christ. We would also realize the sacredness of the body, sinful though it be, because it is the body of Christ, and it would have this effect, that never would we speak slightly of anybody. Why not? Because when we look at the fall, we see Jesus. It would have this effect: that, realizing that it is Christ’s body, we should know that it should be yielded to him, that he may use this body exactly as he used that body that was born of Mary; and the joy of it would be realization

of the possibility of his doing that thing for every one of us.

No matter what our birth, no matter what our ancestry, no matter what our surroundings, no matter what our training, no matter what condition or disability we have inherited or acquired, we would find that Jesus Christ is able to save from everything.

It is so strange that it takes us so long to come to the very simple A B C of the gospel. But do not be alarmed and do not be discouraged, my friends, because Jesus Christ, who is the beginning, is also the end. And when you and I have come, slowly it may be, to the beginning, to the A B C, for he is the alpha beta, we have come to the end, for he is the end; he is the omega. He is the author and finisher, perfecter of faith; so that when we come to the beginning, lo, we are at the end. So we have simply to remain in the beginning.

The gospel of Jesus Christ is in the world to-day to bring men back to the beginning; and when the gospel shall have finished its work, and every soul susceptible to the influences of the Spirit of God has yielded to that influence, then will the end come, and the new earth and the new heavens will be here as in the beginning; and the beginning will always continue unto the end; and there will never be any end, because the end will be the beginning. Always fresh, always new, will the earth be; always new will the body be.

The power by which Jesus is able to subdue all things to himself, the power by which the heavens and the earth shall be made new, is the power by which he takes this cursed body, and works his will in it; finally, by that same power, quickening it, and making it immortal.

What is this body for?—It is for Christ to dwell in—for sacrifice. “I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice [Yes, this body, is it prepared for Christ to dwell in, that he might offer it to God a living sacrifice], holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.”

This body is prepared for Jesus to sacrifice continually, that the will of God may be done in it, that our will might be taken away, and that God’s will might be established in the flesh; and that means

that we are to be simply the living manifestations, the embodiment of God’s Spirit.

Do you believe this? Is it so? Now, don’t say, “This is so deep that I can not grasp it.” You can not explain it, but you can believe the fact, that we are made only for him, and that he, by that all-pervading Spirit, can think in us. Is that to be so? “Let the wicked forsake his way, and the unrighteous man his thought,”—and never think again? If he puts his thoughts away, forsakes his thought, what will he have? an empty head? No; God’s thoughts; “for my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.”

Don’t you see that when the Spirit is thus received, to be the animator of our frame, when the brain is recognized only as the agent of the thought of God, and that the Spirit is to think through that brain, then it will not be our thought, but God’s thought. Oh, what a high range of thought we shall have then! There will be pure thoughts. And don’t you see that all the hidden treasures of wisdom and knowledge, all the heights and depths of science, are open to the man who has done that.

Not only that, but you have the power of the mind to control the body; and that is the lesson that you and I have got to learn in this world, if we are among those who are translated, who stand as God’s great sign to the universe, who stand as the perfect sign of his coming—that is, his manifestation here in the flesh,—you and I must learn that perfect submission to God, that perfect yielding of the body to him, that perfect recognition of the fact that this body is not our body at all, but it is Christ’s body, and we must resign all right to it; and all claim upon it, and hand it over to his management; so that the will of the flesh must give way, that the body can be kept under. And when the flesh lusts and clamors for forbidden things, there will be a power there that can say, No; you can not do it. [Voices: “Amen.”]

Now I know, and I might as well confess to you,—and if I confess any of your sins in confessing my own, why, acknowledge it to the Lord,—I know that one of the principal reasons why I did not, years before I did, realize the power of God to save from my own sinful

disposition, was simply my unwillingness to be saved from it. And why? Man loves his own. We were united to the flesh, and there were things that were such a part of this sinful flesh, that you and I found sinful pleasure in, that we could not conceive of happiness even in heaven apart from them. Did you ever hear of such a thing as that? Is that the experience you have ever come in contact with? You could not imagine that there could be happiness apart from that sinful thing. I do not say which particular thing it is. We were willing to let everything else go, but not our darling sin. What joy would there be in life if that had to be taken away? You have met it everywhere. Why, when I come and talk to somebody about the joy of healthful living, and point out certain things that tend directly to sensuality and lust and passion and disease, they say, O what would be the use of living if we could not have any of these things? Did you ever hear people say that? No joy in life if this is to be taken away.

Don't you see that that is only the perpetuation of the sin of Eve? When every tree of the garden, everything that was pleasant to the sight and good for food was given to her freely, and the Lord said, Eat all you want of it, and take it freely, then the Devil fixed her mind on that one forbidden fruit, and all the rest was lost sight of. She thought that if she did not have that one thing, she did not have anything to eat. What in the world could she live on? If she did not have that thing all the rest was nothing. What was the use of living if she did not have that thing? That thought eclipsed everything else.

And the devil has perpetuated that blindness in human flesh, and he has made sin look so attractive to us that we have thought, "Oh, must I be delivered from this thing?" No, we do not put it that way, but, "Must I be separated from that?" We do not call it a deliverance; but, "Must I have this thing taken away from me? Must I give it up?"

And that is the way the gospel has often been preached. It has been a gospel of *giving up*. But instead, it is a gospel of *receiving*. The Lord Jesus Christ is the one who has given up everything, and we are the ones who receive everything.

Now when we come to the matter of healthful living, for that is all in this, we see it is not *giving up* this thing, and it is not *giving up* that thing, and

the other thing, as though every joy of life had to be given up; but it is getting our eyes fixed on the Lord Jesus Christ; it is getting our eyes fixed upon that which is spiritual and real, and which is joy, and seeing that the thing which he gives us is so much greater than our highest previous conception of pleasure, that when we take them in God's way, we wonder how we ever have been satisfied to be ruled by the flesh.

Now when we get hold of that, we have healthful living in mortal flesh, and sinless lives in sinful flesh; and we shall glory in infirmities; we shall take pleasure even in temptations, in infirmities, that the power of God may rest upon us. Oh, I do not know, I can not conceive, I can not understand, what joys there may be in the world to come; but I know this, that I could be perfectly content never to know any higher joy than this, that Jesus gives us, the experience of the power of Christ in sinful flesh—to put under foot, and make subservient to his will, this sinful flesh. It is the joy of victory; and there can be a shout in the camp when that is done.

Now this is not theoretical; it is most intensely practical. It is the possession by the Spirit of God. You know what it is to be possessed of the devil; you have heard the expression, "possessed of the devil," haven't you? It is a sad fact that so little is the right thing known, that we have to illustrate it by the error. We are "a people for God's own possession." Not simple a people that he calls his own, and claims as his property; but the people whom he possesses, the people possessed of God. That is to say, that just as completely as a person may be possessed of the devil, so that he is held captive by him at his will, the old things may pass away, and that person may be possessed of God, so that he is held captive by God, at his will. God's capture is a free man. Just as the old man found pleasure in serving the devil, even so, and ten thousand times more, will the person find joy in the will of God so that you and I like Christ—nay, not you and I, but Christ in us,—may say, "I delight to do thy will, O my God," "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." We are to be possessed by him, possessed by the Spirit of God, so that his mind is our mind; as he thinks,

we act. That is possible. O, that God would give every one this night, the conception, not only of the possibility of such a thing, but of the joy and blessedness of it, so that even now it might be done!

Now you and I can not do anything to bring the Spirit of God unto us. We have not power over the Spirit of God. He goes where he will; and nothing that you and I can say, nothing that you and I can do, no service that we can render, no self-denial that we can exercise, can bring the Spirit of God to fill us. Scourge the body if you will, wear hair shirts, and whip yourself with thorns, go with nails in your boots, make pilgrimages upon your bare knees, load yourself with chains,—and men do all these things with perfect sincerity, too, desiring to be freed from sin and filled with the Spirit,—yet you can not bring the Spirit of God in. But let me tell you this: While we can not do anything to bring the Spirit of God into us, we can do a great many things to keep him out; so that when somebody says to me as I talk health reform and healthful living, the yielding of the body to God, so that his will may be manifest in it, they will say, "We are not saved by works." No; but we are lost by works; and if you and I continue in works that are inimical to the Spirit of God, we shall drive the Spirit of God away, and be lost; therefore, our part is simply to give up, and say that this wicked thing may be taken away from us. Cleanse yourselves "from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." That is why this health reform is presented to us; it is the life of God manifested; it is for us to behold God in his works; it is for us to see the life in all its glorious forms, in the glorious sunlight, in the sparkling water, in the fresh air, and in all means in which God gives us his life, his spiritual life; and then as we yield to that, the more abundant life, greater than can be manifested in any visible thing, will also come in and fill us.

Why does the Lord let you and me eat? Why has he ordained that our bodies shall be nourished by food and drink? He could keep us alive without our eating, couldn't he? Why doesn't he? For what purpose does he let us eat?—That we may live. Yes, that solely. He lets us find pleasure in it, because there is perfect pleasure in everything in the service of God; but he does not let us eat

simply that we may enjoy ourselves. No; he lets us enjoy eating in order that we may live. Suppose the Lord let us live without eating. What would every man think, and what would every man say? Why, he would say, "I have got life in myself; I do not depend on anybody; in me is the life principle, inherent in me, and I live by my own power; I do not get anything from outside; I have it right here in me." Men say that anyhow, in spite of all that God does; but if we had no visible means of support we would forget God, and we would make ourselves gods. So God has ordained that we can get life only from without, take it in the food, the drink, the sunlight, and the fresh air, recognizing that it comes from God, and thus every breath of air is designed by the Lord as a reminder to us of his presence, as a reminder to us that we live by him. Then we yield ourselves to him, and to the life that he gives to us in those gifts.

But suppose we are unmindful of that; suppose we do not care; suppose we take things that are disapproved by Christ,—we take our food at second hand, and not fresh from God's hand; we are then doing despite to the blessed gifts of God; we are rejecting his precious gifts, and saying that we can get along very well with only a limited portion of his life. We are perfectly satisfied with that life corrupted by Satan. O, we don't want to do that!

Just before closing, this other question might be answered: "Give us a talk on the power of the enemy." I don't do that sort of thing; I talk of the power of God. "God hath spoken once; twice have I heard this; that power belongeth unto God." Well, I know why that question was asked; because right here some one says, "Yes, but has not Satan power?"—where did he get his life? He got it from God. He is not God. He is not self-existent; he does not perpetuate his own existence; but the very existence of the devil is a mark of the wondrous long-suffering and patience of God;—he still continues his life to that being whose only thought is hatred and rebellion. The gifts of God turned against the giver, constituted Lucifer a rebel. O, what baseness! We have done the same thing, but there is hope for us. The Lord calls upon us to break ranks, to step out from under the banner of Satan, to come out from the ranks of rebellion, and take our stand on his side, so that the power which he has given us may no longer be prostituted to our own selfishness. Be

free. What about Satan's power? Jesus Christ has spoiled principalities, and powers, making a show of them openly, triumphing over them in himself. He has condemned sin in the flesh, he has power over evil, over all flesh, even sinful flesh. Satan's power is broken, and we are free, and freedom has been proclaimed to all mankind. Read in the twelfth chapter of Revelations, verses 10-12:—

"And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time."

Don't quote that as I sometimes see it quoted, that the devil is come down to you "having great power," knowing that he hath but a short time. He is angry? Why. Because he sees his power waning away; he sees that even the little lease of life that is granted him is about to be forever taken from his grasp. He knows that he has but a short time, and so he is furiously angry. But do not forget that the very fact that the devil is cast down to this earth, is a reason for rejoicing! Marvelous thought that the Lord will bring joy out of that which we have been discouraged over! He brings victory out of defeat; out of the depths of the pit he lifts us up, and makes us sit together with Christ in heavenly places. He can take the child that is born in sin, it may be even the product of lust, and can make that very child to sit with the princes of God's people. The Lord has shown us this in that he did not conceal his own ancestry from us. We may have mourned over our inheritance; we have mourned the fact that we inherited evil tendencies, sinful natures, we have almost despaired, because we could not break with these inherited evils, nor resist these tendencies to sin; we could not do it ourselves, and often we have been ashamed of them, and of course, we may be ashamed of sin. Men like to conceal the fault of their ancestors, and if there be a blot anywhere in the family, that does not appear when

the family record is written. Jesus Christ was "born of the seed of David, according to the flesh," and in the seed of David was Manasseh, who filled Jerusalem with innocent blood from one end to the other. In that line was Judah the adulterer, and the child born of incest, and likewise the harlot Rahab. All of that class who were set forth as the ancestors of Christ, show that Jesus was not ashamed to call sinful men his brethren; but he said to the Father, "I will declare thy name to my brethren, in the midst of the congregation; I will sing praise to thee."

Thus we see that no matter what our inheritance may have been by nature, the Spirit of God has such power over the flesh that it can utterly reverse all this, and make us partakers of the divine nature, giving us freedom from the corruption that is in the world through lust; and so God manifests his power through us. But day by day must the fight be kept up. Never can we relax our vigilance. When by seeing the body of Christ manifest, seeing the Christlife manifest, we have laid hold of it, and we have found that he heals all our diseases as well as forgives all our sins, don't you and I ever think a moment that now we are strong in our bodies, and we can do what we please. Ah, it is only by continually recognizing the fact that all life and power come from him, and that all his mercies are given to us, that we may keep his life. We must not be presumptuous. We never can get so much of the life of God that we can dispense with it, and live by ourselves alone. Now and in all eternity do we live only by the faith of the Son of God. In the world to come there will only be this song: "Unto him that loved us, and washed us from our sins in his own blood." He is the one who keeps us, and he is the one by whom we live. So now God manifests himself in us in all these various ways, coming very close to us, that we may lay hold upon eternal life, and thus fight the good fight of faith.

O, may God help us to see some of the glorious possibilities in the gospel! May he enable us, every one of us, to see what a blessed thing it is to know the Lord Jesus Christ,—life eternal,—and the joy of his salvation, yielding ourselves to him every day, so that we may say, "I delight to do thy will, O God; yea, thy law is within my heart, revealing its power even in my sinful, mortal flesh, to the everlasting praise of the glory of his grace."