

# GENERAL CONFERENCE BULLETIN

THIRTY-FIFTH SESSION

VOL. 5.

OAKLAND, CAL., APRIL 11, 1903.

NO. 11.

## THE GENERAL CONFERENCE BULLETIN

PUBLISHED BY

THE SEVENTH-DAY ADVENTIST  
GENERAL CONFERENCEOffice of Publication: PACIFIC PRESS PUB-  
LISHING CO.Cor. 12th and Casiro Streets  
Daily, except Sabbath

Price for the session, 50 cents; for the biennial term, 75 cents, including daily and quarterly issues.

Application made to enter as Second-Class  
Matter

### DAILY PROGRAM

8-9 A. M., social meeting or instruction.

9:30-11:30 A. M., Conference meeting.

3-5 P. M., Conference meeting.

7:30 P. M., preaching service.

### GENERAL CONFERENCE PROCEEDINGS

#### Twentieth Meeting

THURSDAY, APRIL 9, 1903, 7 P. M.

Elder H. W. Cottrell in the chair.  
Prayer was offered by Elder N. P. Nelson.

The Chair: We adjourned last meeting with the report of the Committee on Constitution pending adoption, and had had quite a general discussion of the question on general principles. I think now, unless some member of the house shall object, we will have it read, and call section or article as it may come, for consideration.

The secretary read the first article, and question was called for.

The secretary read Article 2: "The object of this Conference is to teach all nations the everlasting gospel of our Lord and Saviour Jesus Christ."

A. T. Jones: Mr. Chairman, why is that changed from the old one?

The Chair: I think I will have to be censured for that, if any censure is attached. The only reason why that was done was simply because I have rather

a personal dislike to the word "unify." They are always unifying, and never coming to a unit; and I thought the time had really come for us to go ahead and preach this everlasting gospel, and I thought I would say so; so I take the blame for that.

A. T. Jones: That is one of the differences between the right one and the wrong one. One object of the organization under the constitution that we had was that the work should be unified, and that the Conference Committee should be the unifying agency, instead of the controlling agency; it would be an advisory and unifying agency of the different departments of the work of the cause. Now I confess that it has not been done; that is plain enough. There has been lack of unity among the departments. And I did not think it would be a good thing to leave it out, and quit because it had not been done. I think that still. The work of the committee of this organization is the same as it was before.

The Chair: I will say to the delegation that I do not think anybody at any time had any objection at all to the other article, except me, and I only had that one thought in it, and I have not any speech to make on it. I would as soon have the other one as this one. It does not make a particle of difference to me, if it is agreeable to the house.

G. A. Irwin: I move the adoption of the other one.

M. C. Wilcox: I second the motion.

The Chair: It is open for remarks; are you ready for the question? I would like you to note that all the difference in the world is in that one word "unifying." This takes the gospel everywhere according to the commission of Jesus, and the other takes the gospel everywhere, and that is the commission of Jesus.

A. T. Jones: I submit that there is a

good deal more than that in it. "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." "Promulgating the gospel" is there the same as in the new one; but this other thing is there also; that is vital and worth something. There are two things in the right one, and only one in the wrong one.

The Chair: I would like to ask the member if the receiving of the gospel does not unify.

R. A. Underwood: I wish to say that I like the reading of the proposed one better than the old one, and it is smoother, it seems to me. I would like to see the word "unify," if it will meet the minds of the brethren, incorporated into the proposed constitution.

J. E. Jayne: The second article, as proposed, contains simply our commission, "Teach all nations." The other has the additional thought that the work performed in this is unifying. Now, I believe it is evident to us all that unity in this work will come alone through our Lord and Saviour Jesus Christ; and he who is not a real Christian, united with Christ and his brethren, can not teach the gospel. For my part, I decidedly prefer the new article, because it is plain and simple, and leaves out the idea that Christians must have some kind of organization to unify them.

The question was called on the substitution, and the motion to substitute was lost.

The secretary read Article 3:—

#### ARTICLE III—MEMBERSHIP

SECTION I. The membership of this Conference shall consist of—

(a) Such Union Conferences as have been or shall be properly organized and accepted by vote.

(b) Such local conferences as are not embraced in any Union Confer-

ence, as have been or shall be properly organized and accepted by vote.

The secretary read Section 2:—

SEC. 2. The voters of this Conference shall be designated as follows:—

(a) Delegates at large.

(b) Regular delegates.

The question was called.

The secretary read Section 3:—

SEC. 3. Delegates at large shall be:—

(a) The General Conference Executive Committee.

(b) The secretary and the treasurer of the General Conference.

(c) Such representatives of the departments and missions of the General Conference as shall receive credentials from its Executive Committee.

The question was called.

The secretary read Section 4:—

SEC. 4. Regular delegates shall be such persons as are duly accredited by Union Conferences, or local conferences not included in Union Conferences.

The question was called.

The secretary read Section 5:—

SEC. 5. Each Union Conference shall be entitled to one delegate without regard to numbers, an additional delegate for each conference in its territory, and an additional delegate for each one thousand of its membership. Each local conference not included in any Union Conference shall be entitled to one delegate, without regard to numbers, and one additional delegate for each one thousand members.

The secretary read Article 4, Section 1:—

SECTION 1. At each session the Conference shall elect an Executive Committee for the carrying forward of its work between the sessions.

The question was called.

The secretary read Section 2:—

SEC. 2. The Executive Committee shall consist of the president, two vice-presidents, the presidents of Union Conferences, the superintendents of organized Union Missions, and twelve other persons, among whom there shall be representatives of all the leading departments of conference work, including the publishing, medical, educational, Sabbath-school, and religious liberty.

The question was called.

R. C. Porter: Upon this section I have a few remarks that I wish to offer. I do it all the more freely because most of the delegates know that I am so strongly in

favor of the old-line methods that I broke my constitution all to pieces trying to defend them; and so I think there is no one here that will question my orthodoxy on the question of organization. And I know I hold the same position on organization that Elder A. T. Jones does in the main, so that I wish to say Amen to his speech as my speech at this time, and then to make a few other remarks with it.

Now I think we have touched here the vital question in this whole constitution. I think if we could unite on this one part of this constitution, we could find a united front in adopting the constitution. And while I have all respect for our past experience in organization, and the greatest respect for our aged brethren that helped to fight these battles on the question of organization years ago, I believe the general policy of organization is right; yet at the same time our cause has grown in the last forty years, and especially has it developed departments in the last fifteen years. And there are many parts that have to be expanded in order to meet the progress of the work. And when we come to the different departments of our work, I believe we strike the question of unity or disunity in the question of the Executive Committee. And if I rightly discern the spirit of the testimonies that came to us two years ago, there was as much stress laid upon the question of the Executive Committee as there was on the organization of Union Conferences. If I rightly understood the spirit of it, there was as much necessity for change in the plan of that Executive Committee in order to have unity as there was to have Union Conferences organized, placing the financial responsibility with them to a large extent.

So I think in that part of the constitution we have done well, and I am in favor of all that we did; but this part of the constitution that provides for the Executive Committee, if it should pass as it here reads, would leave us with about nine-tenths of our committee ministers engaged in evangelistic work, and about one-tenth to represent the educational, the publishing, the Sabbath-school, the religious liberty, and the medical missionary work. And there, I think, we touch the cord of disunity in the organization of our Executive Committee. If we could have this Executive Committee so arranged that we should have a good, fair representa-

tion of medical men, educational men, and of these other lines of work, on the Executive Committee, so that, when we come together in council, it would not be simply a council of ministers, but there would be a fair representation of all the other men to counsel with in reference to the points that these men represent, I think it would be better.

I do not want a position on any board. The last thing I would want would be to be on the Executive Committee of the General Conference. I wish it decidedly understood that I believe the highest position that any man can occupy in this work is a worker in the field.

But when we come to the question of unity, the people of Israel failed anciently when they went up to take Ai, because they did not take all the people with them. We will fail in adopting this constitution, in my humble judgment, if we do not place such a representation of these different departments upon our committee that they will take all the people with them, and they should be such that they are fairly representative on this General Conference Committee. And if we shall so take time to study this question, and take such action as will unify our work in this way, I believe in the end we will find that it will have been time well spent, and so I say to-night freely, I could not vote for this constitution with this section standing as it does, and should have to vote against it, although, with the exception of that one point, I would stand, perhaps, in favor of it.

W. T. Knox: I would like to call attention to the fact that it is not so disproportionate as the last speaker has represented. He probably did not notice the proportion that is provided for here. "The Executive Committee shall consist of the president, two vice-presidents, the presidents of Union Conferences, and the superintendents of organized Union Missions." If I am not mistaken, that would furnish us members to the number of about fifteen. "And twelve other persons, among whom there shall be representatives of all the leading departments of conference work." And it remains for the Conference to say whether or not it shall be one from each department, or whether the entire twelve should be made up from the departments.

R. C. Porter: I made that statement a little strong, not noticing that there was provision made for more in this

than I had noticed. Yet, at the same time, I think very much is lacking in its proportion.

R. A. Underwood: It seems to me that, in making a constitution, we are planning on general principles, and as Brother Knox has said, this provided that twelve are to be elected aside from the others named. It says that all the departments shall be represented. But it leaves the Conference perfectly free to elect all these twelve from these departments if the members want to do so. It does not seem to me that we ought to put in there that just so many men from any one department shall be elected. Maybe you would want not to do it. You might not find the men. The office does not make the man. And we want to frame a constitution that gives some leeway, and gives opportunity to elect the men that are fitted for the place, instead of trying to make a place, and then fit some man into it.

D. Paulson: It was at the Conference in Lincoln six years ago that I accepted heartily the principles that compelled me to be in the minority on this report. And so it is not because of something that occurred at this meeting that has caused me to take this position; but I conscientiously and honestly believe that this majority report contains features that are backward and not forward in the development of this work. However, I know full well that the Lord's providences are a court of last resort; and if I had not been placed on the committee, I think I should have been perfectly content to sit by and say nothing, but, being on the committee, I have simply this to state: I believe that, as this work progresses, more and more the axiom stated by Brother White will be true, that where the burden of labor rests, there rests the burden of control. That will have to be translated from theory into practise, and when it is, we shall have to leave the constitution which is being considered to-night.

L. R. Conradi: I think it will be a good thing if some of our doctors shall become heads of mission fields, gospel workers. We want a good one down in Turkey. We want to put him in as superintendent of the mission field, and we hope we shall soon have a doctor for that Union Mission Field. Then we would get a doctor on the committee in that way, and the more the better.

Watson Ziegler: I see in this portion

of the constitution that we are trying to adopt a measure that I am in favor of for more reasons than have been mentioned. I believe in organization; I believe in an executive head. There is an objection in a person being chosen to a place of responsibility because of occupying some other place.

I want to say further with reference to the portion of the constitution under consideration that one reason why this people want this adopted is because they believe they have a right to choose the ones that administer affairs in the mission work. I believe the General Conference Committee that is being chosen at this time, in place of being a great power over the several conferences that are organized, that their business will be to look after the mission fields and counsel with such conferences as are organized.

I believe, more than this, that the delegates here to-day are willing, if you want to put the other twelve of either medical missionary men or educational men and medical missionary men, either one as you see fit. I believe we ought to have enough confidence in this message and in the work we are doing not to be afraid that, if we are not put on a committee, the interests we represent are going to be crushed out. I do not think we ought to look at it from that standpoint at all. I believe we are living down here near the end of time, where every one of us is on trial this very night. I believe this mission board should be chosen by these delegates. That is one reason I wanted to speak to this section; and as to who the other twelve shall be, I do not believe the delegates here care who they shall be, so they are good, earnest men who are seeking a place to work in the vineyard of the Lord, and not seeking a place where they may dominate the work.

G. A. Irwin: A question on the phraseology of this section, reading, "and twelve other persons, among whom there shall be representatives of the leading departments of the Conference work, including"—it seems to me that should be "namely." I should like to see "namely" substituted, because the word "including" carries the impression that there are other classes of men that will be among those twelve. I would like to move the change, if necessary.

W. T. Knox: I think the idea of using that word was to provide for other

departments that might come in. It is true this may be all we see now, but there may be other departments later.

W. C. White: Our General Conference is something like a tree; while it lives, it grows, and the tree can not tell when it sprouts just how many limbs it will have. I trust our tree will be left so that it can grow more limbs.

E. A. Sutherland: I dislike to take any of your time, because I know how anxious you are to get through with this business; but there are several questions I would like to ask. I was at Union College six years ago at the General Conference, when the testimony was read that was read here to-day, and I understood at that time that the General Conference was broken up into three parts, at least it was talked that it was at that time, and I noticed in the "Review and Herald," I believe, the next to the last paper, a report from Europe of a General Conference meeting, and in that report it spoke of Union Conferences and State Conferences. I would like to know if that was the understanding six years ago, that the General Conference was to be broken up into three parts. I got that understanding, and supposed it was so until just a short time ago, when some one informed me that that was not true; that the General Conference was as it always had been; that it was really the American field, and that Europe was only a Union Conference, and Australia was a Union Conference. I understood six years ago, when they elected their president of Europe, and also of Australia, and of this country, that those three men were supposed to be on the same plane, or that they were coordinate as far as the office was concerned, and that, when a General Conference should be called, it would be the calling of all of these men from these three parts, and that no one of these presidents would be supposed to occupy any greater position than either of the others. I would like to know if I am wrong. If I am wrong, I have nothing more to say about it. I know it was talked at that time that it should be so, and this country was divided up into Union Conferences, or we called them districts at that time; but the plan was the same as we are following at the present time.

Now it seems to me the thing we are to fear more than anything else in this is the danger of centralization and consolidating. It is a fact that during the

last two years, in spite of everything, there has been a tendency to centralize. We have seen this in a number of ways, and I believe it comes in this way. When we see a great work to be done, it is perfectly natural for us to want to do this work in the quickest way and the best way possible, and if you throw that great work into the hands of a few men, they will be likely to draw in everything they can, so that they can handle the work quickly and carry it on to the very best advantage. Now, you remember, two years ago the Mission Board was in New York, and it was brought to Battle Creek for that very reason, so that the work could be carried on with greater ease, and this tendency has been at work in the publishing work. Testimonies have come to us during the two years that there is great danger of this, and the publishing houses, or some publishing houses, have been cautioned not to centralize, not to crush the publishing house in the South, and I wish to read just a few words that have come to us during the two years, to show the danger that there is in this plan that is brought out in the new constitution, a thing we tried to get away from six years ago.

"Pharisaism in the Christian world to-day is not extinct. The Lord desires to break up the course of precision which has become so firmly established, which has hindered instead of advancing his work." The tendency is to get everything so consolidated and so definitely arranged that the work can be done quickly. You may think I do not know what I am speaking of. We have been going through an experience in the educational work that is exactly like the experience that we are going through in this work; the very same principles have been given to us as educational men in regard to consolidating in the educational work as have been given to the brethren in the general work, and I know what it means to break up this centralizing spirit, to break up the school in Battle Creek, to keep the young students from coming in there, putting them outside, and starting small schools elsewhere, which eventually broke up the Battle Creek College as we used to know it. It takes considerable faith in God for one to do that; and when one is going through the experience of breaking up that centralization, it some times looks as though the work is going

to pieces. But if we had not broken up that, we should not have gotten out of Battle Creek.

"He desires His people to remember that there is a large space over which the light of present truth is to be shed. Divine wisdom must have abundant room in which to work. It is to advance without asking permission or support from those who have taken to themselves a kingly power. In the past one set of men have tried to keep in their own hands the control of all the means coming from the churches, and have used this means in a most disproportionate manner, erecting expensive buildings where such large buildings were unnecessary and uncalled for, and leaving needy places without help or encouragement. They have taken upon themselves the grave responsibility of retarding the work where the work should have been advanced. It has been left to a few supposed kingly minds to say what fields should be worked and what fields should be left unworked."

This has been true during the past two years. This morning this whole Conference was called to account for not paying more attention to the Southern work, and the brethren felt, many of them, that they had neglected that field. During the past six years our attention has been called to the Southern work. Brother Butler said yesterday the reason more had not been done by the general body was probably on account of the heavy duties they were carrying. The Lord has said that it has been left to a few supposed kingly minds to determine what fields should be left unworked. This is not casting any reproach upon any one. I believe one in any position can draw mighty power to himself. It can be in a school; it can be in any institution; it is not the man that God is bringing out, but it is that power, centralizing, and we know that the work has been retarded because of that spirit.

"A few men have kept the truth in circumscribed channels, because to open new fields would call for money. Only in those places in which they were interested have they been willing to invest means. And at the same time, in a few places, five times as much money as was necessary has been invested in buildings. The same amount of money used in establishing plants in places where the truth had never been intro-

duced would have brought many souls to a saving knowledge of Christ.

"For years the same routine, the same 'regular way' of working has been followed, and God's work has been greatly hindered. The narrow plans that have been followed by those who did not have clear, sanctified judgment have resulted in a showing that is not approved by God."

God calls for a revival and a reformation. The "regular lines" have not done the work which God desires to see accomplished. Let revival and reformation make constant changes. Something has been done in this line, but let not the work stop here. No; let every yoke be broken. Let men awaken to the realization that they have an individual responsibility.

"The present showing is sufficient to prove to all who have the true missionary spirit that the regular lines may prove a failure and a snare. God helping His people, the circle of kings who dared to take such great responsibilities shall never again exercise their unsanctified power in the so-called 'regular lines.' Too much power has been invested in unrevived, unreformed, human agencies."

This scares me, when I see things going backward again. And every one who has been looking must acknowledge plans were laid two years ago that have been put aside, and that there have been changes, and that we are doing things that we thought we would not do two years ago. Now we know this is not—when the question was up two years ago, of putting six men from the Medical Missionary Board—

C. P. Bollman: Mr. Chairman, I rise to a point of order.

The Chairman: Please state your point.

C. P. Bollman: Is not the speaker making a general argument on the principles of the whole constitution, and not on a particular section?

The Chair: That is true, I believe. The general remarks were to be made in the beginning, and to-night we were to confine ourselves to the discussion of the sections.

E. A. Sutherland: Mr. Chairman, the part that I am speaking about is that in regard to representatives. I am speaking on the last portion of Section 2, on the departments,—publishing, educational, etc.

The Chairman: On what particular point are you speaking at present?

E. A. Sutherland: On the representatives.

The Chair: Very well; if you confine yourself to the question of the representatives, it is all right.

E. A. Sutherland: When the question was up two years ago of six representatives from the Medical Missionary Board being on the General Conference Committee, Sister White, in her talk on that subject, twice stated that she was heartily in favor of Resolution 7. You will find it in the "General Conference Bulletin." Some of the brethren questioned it, and she stated twice that she was in favor of that particular resolution.

Delegates: Six members of what?

E. A. Sutherland: In the "General Conference Bulletin" of 1901, page 201 of the proceedings, when the report was brought in concerning the General Conference Committee, how it should be made up, the following was presented as Recommendation 7, "That the General Conference Committee consist of twenty-five members, six of whom are to be chosen by the Medical Missionary Association and nineteen by the General Conference."

Different brethren spoke on this, among them Brother Prescott and Brother W. C. White, and then Sister White talked. Her remarks are to be found on pages 202-205 of the "Bulletin." She says: "I am ready to say to you to-day that I am in harmony with this resolution. Many who have been more or less out of line since the Minneapolis meeting will be brought into line. God will help those who love the truth, who give themselves, heart and mind and strength, to Him." A little later on in the same talk, she said, "I am fully in favor of this resolution, because I know that medical missionary work is the gospel in practise, and, as the Lord has declared, is never, never to be separated from the gospel ministry."

Another point on Section 2: I notice that the Foreign Mission Department is not mentioned; and I should understand, from what has been said, that this plan would mean that the General Conference is practically to be the Foreign Mission Department. Is that true? (Delegates: Yes.) That is what I understand. The chairman of the General Conference stated in his report that, since the General Conference had been

broken up and the responsibility had been distributed, there was very little else for the General Conference to do. And I remember, two years ago, the plan was that the General Conference Committee should be advisory, and not executive.

It seems to me that the Foreign Mission Board has practically swallowed up the General Conference Committee, and the chairman of the Foreign Mission Board, or the president, has an advantage over any other department of the work. It gives the one in charge of the Foreign Mission Department an opportunity to work the territory and to turn means into the channel in which he is especially interested, so that other departments will suffer. And during the last two years this thing has been done. The chairman of the General Conference Committee has been chairman of the Foreign Mission Board. He is intensely interested in the foreign mission work; God has put that burden upon him. But mistakes have been made in swinging everything so heavily toward the foreign mission work that other departments of work have suffered; and I know that what I am saying is true, because we have been told this.

Now it seems to me that you are laying down a plan that will work great harm. If this plan should be followed, and a man should be appointed as president of the General Conference who was altogether in favor of medical missionary work, then he would take the General Conference Committee and use it for that work. Other departments would suffer. I believe the General Conference should have an interest in all departments, but should not be worked for any one department, because injury will be done the other departments.

There is just one thing more that I desire to bring before you: The testimony has come to us telling us that the work of reorganization that began two years ago was correct; that the trouble has been in men not humbling themselves, and in not carrying out that work as it should have been carried out. The reorganization, as begun, was correct. And it has been stated several times that the plan that was laid for the General Conference work has not been fully carried out. I believe, brethren, the thing to do is to go back where we were two years ago in the matter

of reorganization, and take it up, and carry it out, and give it a fair trial, because those who have been in the responsible places have admitted that they did not carry out the letter of that, because they did not believe that it was possible. I believe that it is possible.

G. B. Thompson: I rise to protest against one thing that seems to be coming in, and that is to clothe this old constitution with inspiration. I do not believe that this old constitution is inspired because God called for reorganization two years ago. Neither am I prepared to accept the alleged fact that this constitution is an exponent of the principles that were laid down two years ago. I have noticed that that has crept into a good many speeches; and we are left with the proposition before us that, unless you vote for the old constitution, you are going back on inspiration. I do not believe we ought to place it in that way before the delegates.

I want to call attention to one fact, and that is this, that in the old constitution the very things that are clamored for here are not brought out. In this section, where it says there are twenty-five men to be chosen, it does not say that a single one of them shall be from this or that department; it simply states that there shall be twenty-five men chosen. And the proposed constitution says that all these branches of the work shall be represented.

It seems to me that, if either of them is an advanced step on the plan of reorganization, the proposed constitution is nearer that than the other.

W. C. White: I am thankful, brethren, for the opportunity that these discussions give to consider facts and principles. The last speaker but one asked some questions which we may refer to later on. But I understand the most important point brought out by him, in my estimation, was the idea that the missionary work of this people is a departmental work, coordinate, or standing alongside of other departmental work.

Now, brethren, is it not a fact that our one and only commission is to go and preach to all nations? And the medical work is the right arm; the educational work may be the left arm; the publishing work may be one of the legs; I do not know. I would not attempt to go into the anatomy. But these departments are limbs. The body itself is the missionary work. So far as med-

ical work is missionary work, is evangelistic, it belongs to the body. So far as educational work is evangelical and missionary, it belongs to the body; and just to the extent to which these are not missionary, they are absolutely useless. So with the publishing work. What does all our commercial publishing amount to? Why, it is just as it was illustrated years ago, when at the Pacific Press here we were struggling with debts and planning for enlarging the plant. The matter was presented in a dream in this way to Mother: The men conducting this work were seen dragging a heavy wagon, panting and pushing, pulling uphill and downhill; and the question was asked, "What have you in that wagon?" They looked, and replied, "It is old iron." I tell you, brethren, there is too much old iron in some of our institutional work. But that which is of value is missionary; it is evangelical; and to properly understand the relation of these things, we must accept the principle that our only work is missionary work, and that these branches, these auxiliaries, departments, or institutions, are auxiliaries to the one missionary work. The body is missionary work.

As to the question as to whether certain propositions were accepted at the Conference in College View: I have not examined the records, but my memory is that it was stated by one speaker, perhaps several times, that the American Conference, the European Conference, and the Australian work were coordinate; and our brethren said, "Amen." I do not know of any definite action of the Conference to make them so. We were then struggling at the work of division, and we thought the idea of three divisions was a great blessing. During the last two years, brethren, that division has been carried forward, until there are now thirteen instead of three. Is that going backward? (Many voices: No.)

S. H. Lane: I think if this were a question of organization or no organization, we should all stand together on organization. I remember well, in the early sixties, when the question was up, it was not a question in regard to the different forms of organization, but it was organization or no organization, and, thank God, organization carried. It has been a source of strength to us from that day to this. When the Col-

lege View Conference was held, and departmental work was made prominent, there were men appointed to take charge in each department. When the committee counseled together, each man's work was laid out to a great extent, and they went to work. And each branch prospered. At that time, when the division was made, the same idea of organization or no organization came up. And some were afraid there was going to be disorganization; but instead of disorganization, we understood more perfectly the organization that we had adopted. Two years ago the same question came up again, and a large committee was chosen, which I believe was right. If there was any mistake made, perhaps it was leaving the matter of choosing who should be chairman to the board itself. That may have been a mistake. Quite a number of these delegates have said, "We want to choose our own president; we want to know who is going to be our treasurer." That is right. But it seems to me that the committee ought to have a chairman, not a president. The very moment you make one man—and I speak very freely now, as I would not have spoken before this General Conference commenced, because there was a chairman at that time, but there is none to-night, and will not be until after this election—the moment one man is put in, he will feel a tremendous responsibility, and he will feel right, for it is a tremendous responsibility, and his whole mind will be absorbed, and he will become so intensely interested he will not even rest nights, and the thing will keep him going till by and by somebody has nervous prostration. Now am I telling a fairy tale? Has not that been true and verified time and time again during the last twenty years?—Indeed it has. Now, if we make our departmental work prominent, and let the committee come together, lay out their work, and then all part, every man knowing what his special duty is, and then doing it, I believe the work will be properly done, and one man will not feel the responsibility of the whole thing.

Now, again, if one man stands at the head, every other man feels as though he ought to look to him, and get his consent, and stand around, and say, "Had I better do it?" and not do it until he says so; and then that man, not being right there where the man is who does the work, perhaps gives

advice that blocks the work; and it seems to me that we ought to elect a large committee, who will be appointed either from this floor or by that committee, to take charge of different things. Here is our religious liberty work; where has it gone? It has almost entirely gone out. And yet there never was a moment in the history of the United States when more important measures are coming before us than today. Do you expect the president is going to look after the Foreign Mission Board? Some say that the main work before us is the foreign mission work. Let some one take that work in charge, and some one take the religious liberty work in charge, and another take the Sabbath-school work. Let every member of that committee not become a specialist, but work that department as far as he can in connection with all other departments; and just the very moment we do that, I believe we will make progress, and not centralize everything, as we have been doing.

Question was called.

The secretary then read all of Article 4, and question was called without discussion.

The secretary then read all of Article 6, and question was called without discussion.

The secretary read Articles 7, 8, and 9, and question was called without discussion.

The by-laws were then taken up, and the secretary read Section 1 of Article 1, as follows:—

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

A. T. Jones: Why should not this body do that itself? Since this body is electing its officers, let us elect them.

A. G. Daniells: This does not prevent this body from electing them. It says: "At each session of the Conference, the Executive Committee shall nominate for election the presiding officers for the session." This body does elect.

A. T. Jones: That is what I mean. Choose them instead of having somebody else choose them.

A. G. Daniells: That is what the old constitution said. This is an exact copy of the constitution that you argued for this afternoon.

A. T. Jones: I would like to hold the Conference to progress. (Laugh-

ter.) I move that that be amended so that it shall read, At each session of the Conference, the Conference shall choose the presiding officers for the session.

Voice: I second the motion.

The Chair: You have heard the motion to amend, that instead of the committee nominating and bringing in the nomination for the Conference to elect, we simply come in here, and the Conference elect some other way. I would like to suggest this thought: You remember at the beginning of this session this Conference chose four chairmen. You did it. If this were passed, we would come in here without nominations, and you would elect the same men or other men.

A. T. Jones: We would do as we pleased.

The Chair: Certainly.

George I. Butler: I wish to say that the plan recommended in the new constitution has been considered, in all our past history, the safest plan,—to have a nominating committee rather than to nominate officers out of the body, when somebody may spring up and nominate a person suddenly and without proper thought,—far more safe.

The amendment was put and lost.

The question was called.

The secretary then read Section 2, and question called.

The secretary read Section 1 of Article 2, defining the work of the Executive Committee.

Question was called.

The secretary read Section 2, as follows:—

Sec. 2. Any five members of the Executive Committee, including the president or vice-president, shall constitute a quorum for the transaction of such business as is in harmony with the general plans outlined by the committee, but the concurrence of four members shall be necessary to pass any measure before the committee.

George I. Butler: I have not made many speeches on this proposed constitution, because I like it in every respect; but in this one section I think the real idea that was in the minds of the committee should be made a little more definite and explicit. I do not like the idea to prevail, or any one to consider it to prevail, that four or five members of this large committee, say of twenty-five or thirty, can vote

anything through, and not be responsible to the judgment of the whole committee. I think that is an objection. I would say, with all respect to my dear Brother Jones, that I think he made a good point on that when he spoke; other things I could not quite agree with.

I think the idea in the minds of the committee was correct, but this is left a little undefined, so that the ordinary person would not see and discern the real point. It seems to me that it ought to be more clearly defined.

The Chair: Could you suggest a phrase that would avoid that?

George I. Butler: I meant to have written out one, but I could not get to it.

A. G. Daniells: I would like to ask Brother Butler if he would like the word "administration" better than the word "transaction"?—"Shall constitute a quorum for the administration of such business as is in harmony with the general plans outlined by the committee."

George I. Butler: That is not quite the thought. There are little things that the committee has to do, that we all know ought to be done, and would not in any way infringe upon what the whole committee would desire to do; but the matter ought to be so defined that it would express that thought.

A. G. Daniells: I suppose that I am as responsible for this idea as anybody, and I want to tell you that it was a desire to definitely provide help of some sort for the chairman, to relieve him of so much individual responsibility, and provide something to help guide him in the settlement of matters and business wherever he was in the field and found a number of the members of the committee. As far as I am concerned, I have nothing to press at all, but I think it belongs to you brethren to help to arrange such a matter as that.

L. A. Hoopes: I do not quite understand what the meaning of this section is. Are we to understand that there may be in this administration an opportunity for three meetings to be held at the same time, one in Europe and two in America, and all trying to carry out the general plan of the committee, and yet be different plans? I should like to have that explained.

The Chair: The duties of the second vice-president are certainly defined.

He is confined to the United States, and is to act in the absence of the president. The duty of the first vice-president was assigned to Europe, and for them to execute any business there at all, do any executive work, unless one leading spirit goes ahead and does it all, he ought to have counsel. He may hold a meeting there, but if there is one held over here, it will be called by the president here; and if it is ever called at all by the vice-president here, it would be in the absence of the president, when he is in Europe, or South America, or elsewhere. There would really be two executive companies, one in Europe, and one here. I do not see how there could be three according to this constitution. The duties of the second vice-president are defined in the constitution.

E. T. Russell: I would like to ask if this would not more clearly convey the idea that the committee seemed to wish to convey by inserting the word "administrative" after the word "such," so as to read, "and shall constitute a quorum for the transaction of such administrative business as is in harmony with the general plan outlined by the committee."

G. I. Butler: That would help it some.

M. C. Wilcox: I suggest simply the possibility of three executive committees. It does offer the possibility of three executive sessions at the same time. Of course, the business done would likely pertain to the local fields.

The Chair: If we can better it, that is what we want to do.

P. T. Magan: It seems to me that there is danger in this, for at least two, and possibly three executive committees might be acting at the same time. You may have an executive committee in this country pass upon a certain point. You may have another executive committee in Europe pass upon the same point, and each one may claim to be passing on that point in harmony with the general plans laid down, and yet one may take a diametrically opposite view of the case to the other. Who is going to decide which is orthodox?

A. G. Daniells: The General Conference Committee.

P. T. Magan: But this is a quorum.

The Chair: It is a quorum, but remember that it is to carry out such

plans as are laid down by the committee.

G. I. Butler: It is not solely independent in its action.

The Chair: It is a quorum, either of them, Europe or here, but they are to transact business as in accordance with the general plans of the committee, and only such.

R. A. Underwood: I move to amend by inserting after "vice-president" the words "shall constitute a quorum for the transaction of such executive business as is in harmony with the general plans outlined by the committee."

The Chair: The motion to amend is seconded. Will the secretary kindly read it as it is proposed to be amended?

Secretary (reading): "Sec. 2. Any five members of the executive committee, including the president, the vice-president, shall constitute a quorum for the transaction of such executive business as is in harmony with the general plans outlined by the committee, but the concurrence of four members shall be necessary to pass any measure before the committee."

The amendment prevailed.

(At this point, about nine o'clock, "We are Coming Down the Stream of Time" was sung by Professor Beardslee and a choir of Healdsburg College, in order to permit those who wished to do so to retire.)

Business was then resumed.

M. C. Wilcox: I should like to offer this amendment to Section 2, Article 2, of the by-laws. [On suggestion of M. B. Miller, the mover accepted a slight change in the wording, so that the amendment read:—]

"Any five members of the Executive Committee, including the president or vice-president, shall be empowered to transact such executive business as is in harmony with the general plans outlined by the committee; but the concurrence of four members shall be necessary to pass any measure before the committee, such action to be approved by the Executive Committee at its regular meeting."

Delegate: I second the motion.

The Chair: I like that better than the other.

J. E. Jayne: The amendment offered differs from the section in only one particular, and that is the last clause previous, "that the action of this committee of five shall be subject to ap-

proval by the entire committee." Approval will include the power of revision. I do not see the danger in this section that has been mentioned by several. The amendment does not provide that there may not be three meetings in different parts of the earth at various times; and I do not know why we should fear three, or four, or five, or more, since action is limited to that line of work which has already received the approval of the committee itself. In other words, they may not authorize anything that is of a revolutionary nature, anything contrary to the general plan of the committee itself. Since this amendment does certainly safeguard this latter part fully, I favor its adoption.

The Chair: The question is called on the amendment of this section.

D. E. Lindsey: It seems to me that the last clause in the amendment simply ties the hands of the committee, so that they can not do anything.

The Chair: It does in a sense.

W. T. Knox: Mr. Chairman, I was just arising to speak on this very point. The provision of this section is such that these committees of five will, of necessity, be confined to work that is in harmony with policies that have already been prescribed by the entire committee. In other words, the approval of the action of the five has been obtained in advance. Now, to ask this large committee of twenty-five, that will perhaps not be together more than once a year, to spend time in reviewing all the detail work that has been considered by the various committees of five, much of which work will have already been performed, and will be beyond the control of the committee, and can not be called back,—to ask them to take the time to review that, before they shall take up the real work for which they have been called together, is unreasonable. I would move an amendment to the amendment, that that last clause, that calls for the approval of the committee, shall be stricken out.

C. P. Bollman: I rise to second this motion, and also to make a few remarks on it. It seems to me that we are spending a good deal of time needlessly upon this. This whole thing is simply carrying out the thought of distributing responsibility. And now we are endeavoring to tie it up, so as to concentrate the distribu-

tion of responsibility again. Why should we not allow these various sections of the committee, in various parts of the local fields, to deal with local measures? It seems to me that is right in line with the policy of reorganization and the distribution of responsibility,—to allow these sections of the committee a good deal of liberty in their local fields. There is no danger that brethren sitting over in Europe will undertake to revolutionize something in this country. There is no danger that the brethren on the Pacific Coast will attempt to do anything of this kind in Mexico or over in Europe, not a particle of danger in that. It seems to me that we do not need to guard this with such exceeding care. It appears to me that it was perfectly safe in the first place, and that we should pass this, and believe that our brethren in these different places are going to act in harmony with the body, as nearly as they understand, and that they are going to do the thing that seems to them the right thing to do at the time and under the circumstances, as they see how matters stand in these local fields. They would know more about the local needs than somebody who lives a thousand miles away would know. We do not want to have men who are a thousand miles distant decide minor matters in regard to local fields, with the needs of which they are not fully acquainted. We want local men to decide these questions.

George I. Butler: I feel anxious to have this matter safeguarded so clearly and so plainly that any person of ordinary intelligence, in reading it, can understand just what it means. Now, when our good Brother Jones made his speech, you remember, with all his acumen and his ability to see into a thing, he did not seem really to understand this resolution, but thought there was something very dangerous in it.

A. T. Jones: There is.

George I. Butler: Well, very well, then we want to put it into such plain shape that there will not be any danger in it. We simply want so to word this section that these small committees can not do anything beyond their prerogatives without squarely and plainly contradicting the section in question.

A. G. Haughey: It seems to me that the whole idea which has been presented here to-night is that it is local

business that they want to transact. Why not put the word "local" before "business," and then you will have it right? It is the local business.

A. G. Daniells: I want to assure you that I have nothing to press, and I am willing that this whole clause shall be stricken out, perfectly willing. I know, from past experience, that your committee will have to proceed on this line, whether you say it in your constitution or not, if they go forward with their work. Why, brethren, all through the year, you that have been located in different parts of the world know very well that this is just what we have been doing the whole year, right straight along. Wherever three or four or half a dozen could get together, we have counseled the best we could about the great work that we have to do, and have endeavored to get all the information from one another that we possibly could. Did we not do that, Brother Jones, when I was out here in California last summer?

A. T. Jones: Nobody ever called it a quorum, did they?

A. G. Daniells: No, but we did the business, and went on and transacted it, and nobody blamed us.

A. T. Jones: Let me speak there—keep the floor, Brother Daniells; for I will say just a few words. I am not objecting to the thing. The only objection I have in it is to have four or five men to be a quorum of thirty-six or thirty-seven men.

A. G. Daniells: Then let us take the expression Brother Wilcox suggests, "Shall be empowered to." Does that please you?

A. T. Jones: Sure; the quorum is what I do not want.

A. G. Daniells: Well, I do not want it, either.

M. C. Wilcox: In regard to the last clause. I do believe that before that committee that is at headquarters there will come business again and again that does not enter through the regular routes in clerical order. There will be new things that will come up; there will be some man to be sent to some distant field; there will be some action to be taken, continually; and we can not plan, we can not outline a certain work, and say that everything must be in harmony with that in the year to come. I think it is perfectly proper that the work that the few do, that the five do, shall be reviewed by the whole committee.

The Secretary: It seems to me that one point is being omitted in the consideration of this, and that is the fact that all the members of this large committee will surely hold in their hands a complete copy of the proceedings of this smaller committee. That must be true. Then every man, at his leisure, will be able to review the work that has been done by the small committee. In the regular meetings of the large committee, it certainly must be granted that the whole committee have not surrendered any of their rights. Why, then, could not any point that might not meet the mind of the large committee be called up for consideration?

M. C. Wilcox: That presupposes, Mr. Secretary, that records of all the proceedings of the small committee are sent to all the members of the large committee.

The Secretary: It has been the custom in the past. I supposed it would be the case still.

M. C. Wilcox: If that is so, it puts a different aspect on the question.

W. A. Spicer: I should like to suggest that, to my mind, it would be much easier to get at these propositions if we were not so much inclined to raise the cry of "danger." In a church meeting, for instance, for the election of Sabbath-school officers, you know we would want a superintendent, and there is always a possibility of danger that the superintendent may use arbitrary authority. But I do not believe it would help, in selecting a Sabbath-school superintendent, to insist continually on the "danger" that might attach to that office. It seems to me, if we could get at these things in such a way as not to raise the danger cry, we could consider each proposition much more impartially than we are able to do at present.

The secretary then read Section 3, of Article 2, of the by-laws:—

Sec. 3. Meetings of the Executive Committee may be called at any time or place, by the president or vice-president, or upon written request of any five members of the committee.

C. P. Bollman: Would it not be well to say, "by the secretary, upon the written request of five members of the committee;" otherwise, how could they call? I suggest that those words be inserted.

The suggestion was agreed to. Articles 3 and 4 were read.

G. B. Thompson: I suggest that the word "all" in Article 4, Section 3, be omitted.

The motion was carried.

The secretary read the two remaining articles of the by-laws, Articles 5 and 6.

S. H. Lane: I move that Article 6 be stricken from the list.

E. T. Russell: I second the motion. The motion prevailed.

The question was called on the adoption of the entire proposed constitution, as amended.

By a count, it was found that there were 108 delegates present.

Before the vote was called, at the suggestion of Brother I. A. Crane, a season of prayer was held, led by Brother Crane, followed by W. C. White.

The Chair: The motion now is on the adoption of the report as amended; the amendments have been voted upon. The motion is now on the report, the adoption of it as amended. All in favor of the adoption of the report, please rise to your feet.

It was announced that there were 85 thus voting.

The Chair: Those opposed may make it manifest by rising to your feet.

It was announced that there were 20 thus voting.

The Chair: The motion to adopt is carried.

Upon the motion of Elder George I. Butler, it was voted to adjourn to 8 o'clock, April 10.

H. W. COTTRELL,  
Chairman.

H. E. OSBORNE,  
Secretary.

### Australasian Union Conference

REPORT BY THE PRESIDENT, G. A. IRWIN,  
RENDERED MONDAY EVENING, APRIL 6

(Continued from page 144)

#### AUSTRALIA AS A MISSIONARY FIELD

I desire to call further attention to one or two statements that have been made in the Testimonies in regard to this field. There is one which, in substance, states that Australia should be a center, and that it should stand related to adjacent countries, as the United States has stood related to the work in Europe. Here is another: "Of all countries, Australia most resembles America. It is her sister. All classes of people are here,

and the truth has not been presented and rejected."

Many, I presume, think of Australia simply as a large island down in the South Pacific Ocean somewhere. Many have not had a distinct idea in regard to its size. You may be surprised when I state that its area in square miles is six-sevenths that of the United States, exclusive of Alaska.

In many respects Australia is a peculiar field. It is one of the most difficult fields in the world to work, owing to its location and the difficulties with which the workers there have to contend. In many respects it is more difficult to superintend the work in Australia than in the United States. When I make this statement, I know whereof I speak; for during the four years that I was president of the General Conference I was called from Maine to California, and from the Gulf to the Great Lakes, but the fatigue and difficulties of looking after the varied interests in all parts of the United States are not so great as in Australia, owing to the immense size of the field and the limited facilities for travel.

Along the eastern and southeastern coast of Australia there runs a railway line, connecting the capitals of the four states, South Australia, Victoria, New South Wales, and Queensland. The railway terminates on the north at Rockhampton, and, passing through Brisbane, Newcastle, Sydney, and Melbourne, terminates on the south at Adelaide. From the main line there extend a few branch lines a short distance into the interior. This is the entire railway system of Australia. In Tasmania a line runs from Hobart to Launceston. In order to reach points farther north than Rockhampton, Queensland, and points west of Adelaide, South Australia, it is necessary to travel from place to place on the "coastal" boats.

The interior of the continent of Australia is practically uninhabited. The central portion of the continent is said to be a basin, lower than the level of the sea. The greater portion of the interior is a great, sandy waste. Near the coast, and, in some instances, for a distance of from two to eight hundred miles inland, the soil is productive. Along the eastern and southeastern coast is a mountain range, and ordinarily the rainfall is sufficient to make the country productive. It is in

this portion of the continent that the largest number of people live.

Since this Conference opened, we have heard a good deal about the population of various countries. It has been remarked that we are after the people, not the area. This is true; our message is to go to the people; but, brethren, the area has a good deal to do with this matter, after all. For instance, the people scattered over this large continent of Australia are all to hear the message, just as certainly as are the crowded millions in New York or London. In order to reach these people in Australia, it requires fatiguing labor—and laborers, too. Tonight it is just as easy for me to speak to this house full of people as it would be to speak to half a dozen. In fact, it is easier, because those who are accustomed to speaking in public know that there is an inspiration in speaking to a large number. In order to reach these people scattered over so large a range of territory, we have to go where they are; consequently we must have laborers, and endure hard, wearisome traveling, in order to go from place to place. Beyond the lines of railway, back into the interior, are what are known as "the back-blocks." We must reach these on horseback, or by stage, or some other means of travel.

Again: New Zealand is one of the Australian states, and belongs to this field. One of our principal conferences is the New Zealand Conference. This island is 1,280 miles by sea from Sydney. The journey to this field must be taken over the Tasman Sea, one of the roughest pieces of water in all the South Seas.

Well, now, I am afraid I shall not say the things I really want to say to-night. There is much to be said about this country, but the one thing I want to impress upon your minds, if I do not impress anything else, is what the Lord has said about this field. There is a statement which says that what we have done in America under the direction of God is to be done in planting the standard of truth and building up the work in Australia. The Lord wants institutions to be built up in Australia that shall properly represent the work; just the same class of institutions that we have built up in the United States,—publishing houses, schools, and sanitariums,—that will represent the work.

You may be aware that it is now seventeen years since the workers first started in Australia. At the General Conference of 1884 it was recommended that Elder Haskell start a mission in Australia. The following year a company, consisting of Elder Haskell, Elder Israel and his family, Elder Corliss and his family, and Brethren Arnold and Scott, left San Francisco for this new field. They began work in the city of Melbourne, the capital of Victoria. The second year they started a little printing plant, in order to publish a paper, the "Bible Echo." From this beginning has grown the Echo Publishing Company, at present employing ninety hands. It is a flourishing plant, and is doing a good work in the field. A small school was next started in one of the suburbs of Melbourne. Later an estate of fifteen hundred acres was purchased near Cooranbong, New South Wales, seventy-five miles north of Sydney and about twenty miles south of Newcastle. It consisted of fifteen hundred acres of what the Australians call "bush," and which we in America would call woods. This land was covered with gum trees, many of which were six or seven feet in diameter. These trees had to be grubbed out by the roots, for the roots never rot. It was a very hard and laborious process to clear the land, but by persevering effort they finally got some of the land cleared and buildings erected. At first many did not have much faith in the fertility of the soil, hence the work progressed slowly for a time. During the past two years, in spite of the drought, there have been excellent crops produced on the school farm, and there was raised enough not only to provide for the school's needs, but also to sell to others. And this year the Lord has continued His blessing. It is really remarkable; there is just as marked a difference between that school estate and the surrounding country as we have reason to believe existed between the Egyptians and the children of Israel in the time of the plagues. This year they had abundance, not only for themselves, but, as I have intimated, they have sold to people outside, so that they had last year a balance of nearly \$1,200, after paying all of the expenses of the school. The school now numbers 125, and excellent work is being done. I think from twenty to

thirty from the school went into the work last year.

#### THE SYDNEY SANITARIUM

I wish now to speak more particularly about our Sydney Sanitarium, at Wahroonga, a suburb of the city of Sydney. The spirit of prophecy has spoken particularly about the sanitarium work in that field. I do not know of a field anywhere in the world where a sanitarium is more needed than in Australia. The Australian people are the greatest meat-eaters and tea-drinkers in the world. Statistics show this. As a result there is a great deal of sickness. I never was in a place where there were more remarkable cures made in sanitarium work than in Australia. There is a growing interest in our health principles.

The foundation for the Sydney Sanitarium was laid two years ago the first of last September, and the work has dragged along rather slowly, because of the lack of means. But we have had abundant evidences of God's leading and His blessing in the work from the very beginning up to the present time.

It costs much more to put up a building in that country than here in the United States. We have a good building, three stories high, and 153 feet long by 48 feet wide, excluding the verandas. The building is made entirely of wood. Last year there was a bath-room extension built at the rear, connected by a corridor with the main building. This part is four stories high, including the basement. The first story above the basement is for the gentlemen's bath-room, the next story for the ladies' bath-room, and the upper story is to be finished off for dwelling-rooms for the nurses. The institution was opened the first of January. It is not completely finished. The bath-rooms are not in a condition to fully represent our work.

The building, land, and furnishings have cost about \$70,000; \$30,000 of this has been raised in donations, leaving an indebtedness of \$40,000.

We opened the first of January with seven patients. By the middle of March the number had increased to eighteen. There have already been one or two quite remarkable cures. I want to tell you about one, the case of a little boy that Dr. Kress brought with him from the camp-meeting in Tasmania. One of his limbs was partially

paralyzed, and on the other foot he wore a great iron shoe. I told my wife that it seemed to me his parents would better have saved their money, as I did not see what they could do for that boy; but before we came away he had thrown away his iron shoe and his crutches, and was walking just as well as any of the boys. He was as happy as a boy could be, and praised the Lord that He had blessed him by restoring his limb. The Lord is blessing the Drs. Kress in their work. They also had some very remarkable cures at the Avondale Retreat, where they labored for about a year. They ran that institution a little over a year, I think, and paid all their expenses, made some improvements, and earned £300 to apply on the indebtedness. The success that has accompanied this work with limited facilities encourages us to hope that, with better facilities, the work at Wahroonga can be made a success and an important factor in disseminating light and truth. Hence I do not hesitate to appeal for assistance from our friends in America to help us to properly equip this institution.

The people in Australia are liberal in giving, and they have lifted to the fullest extent of their ability. You will notice that the tithe amounts to about fifteen dollars per capita, and in addition to that they last year paid a second tithe to the sanitarium of over \$7,000. They do not sit still and ask you people to send your means to build up their institutions, but they do all that it is in their power to do.

As you go away from this meeting, do not forget, brethren, that we want help in Australia,—the help of men and means, of your sympathy, and your prayers. In making an appeal for help for our field, we have no desire to depreciate the needs of any other field. We simply desire to place the needs of this part of the world before you briefly.

#### STUDY OF EDUCATION

By E. J. Waggoner, Tuesday, April 7, 8:00 A. M.

I think there is not one here who is not familiar with this expression (you will recognize it, and know where it comes from), that the cross of Christ will be the science and the song of the redeemed throughout eternity. We accept that as a true statement; and

for every truth of that kind there is Bible authority, because the Bible is the sum of all truth. I will call your attention to two or three texts that will prove it, and you can read the thing out of the Bible just as well as you can read it anywhere else. You have these words of the Lord through the prophet Jeremiah (Jer. 9:23, 24): "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: But let him that glorieth glory in this, that he understandeth and knoweth Me, that I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord."

Here we find that only one thing is to be gloried in. The Lord tells us here that the only thing any man should glory in is in the knowledge of Him. There are three things that men are most likely to boast of in this world,—wisdom, the wisdom of the world; power, or influence, and riches; but however wise a man may be in this world, however powerful he may be, however rich, only one thing is worth glorying in, and that is that he knows the Lord.

Now put with that this other text: "God forbid that I should glory save in the cross of our Lord Jesus Christ." Gal. 6:14. That was dictated by the same spirit. The apostle Paul knew what Jeremiah had written, and he exercised himself continually to continue in all things that were written in the law and in the prophets, and he, moved by the Spirit, did not desire anything except what the Lord had indicated. The Lord said, Do not let anybody glory except in this, that he understandeth Me. Paul, by the same Spirit, said, Do not let me glory except in the cross of Christ. Can you tell what the conclusion is from that? Is it not self-evidently just this, that in the cross of Christ we find the revelation of God? It is in the cross that we know God. You might add another text to that, with which you are well familiar, and that is in the second chapter of Colossians, where we read in short that in God the Father and in Christ are hid all the treasures of wisdom and knowledge. Then he who knows the Lord has access to all the treasures of wisdom and knowledge. That is the plain statement of the fact.

Take another text: "If any of you lack wisdom, let him ask of God, that

giveth to all men liberally, and upbraideth not; and it shall be given him." James 1:5.

Take another one in the second chapter of Proverbs. It is a wonderful text, and we can read it, and read it again, and many times: "My son, if thou wilt receive My words, and hide My commandments with thee; so that thou incline thine ear unto wisdom, and apply thine heart to understanding; yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God. For the Lord giveth wisdom; out of His mouth cometh knowledge and understanding. He layeth up sound wisdom for the righteous: he is a buckler to them that walk uprightly. He keepeth the paths of judgment, and preserveth the way of His saints. Then shalt thou understand righteousness, and judgment, and equity; yea, every good path."

There we have all the treasures of wisdom and knowledge. Every good path and all knowledge must come from the Lord. There you have the science that is in the cross. The cross of Christ is the science of the saints, not only in the world to come, but in this world as well; because it is the cross of Christ that reveals God. And he who knows God has all the treasures of wisdom and knowledge at his command. This is the science in the cross; now for the song. "They sang a new song; Thou art worthy, O Lord, . . . for Thou wast slain, and hast redeemed us to God by Thy blood, out of every kindred, tongue, and people, and nation." Rev. 5:9. So we have before us the Bible statement of the fact that the cross of Christ is the science and the song of the redeemed.

Now shall we read that and say, "It is so," and then go on and allow it to have no effect upon us? How often we are like the man beholding his own face in the glass, who goes away and straightway forgets what manner of man he was—forgets what he has read. You know the Saviour upbraided the lawyers because they had taken away the key of knowledge. They would not come in themselves, and they would not let others enter in. What is the key of knowledge? It is the Lord Jesus. It is the cross of Christ. That is the key that unlocks all the treasures of wisdom

and knowledge. Everybody who really believes in the Lord has open before him all the treasures of wisdom and knowledge, and he may attain to them if he will only persevere; if he will only have as much desire for them as a man has for wealth; if he will seek for it; if he will cry for it; if he will think about it day and night, he will apply himself to it. For, although it is through the cross that we get the knowledge of God, there is searching, there is application, too, in order that one may attain to it. I know, and there is no guess work about it, that we neither know nor appreciate the Bible. If we appreciated the Bible, if we had any adequate conception of what the Bible is, of what the Bible says, and what the Bible reveals, and what it can do for us, we should be a denomination of Bible students, which we are not. I am not bringing any railing accusation against anybody. I am myself convicted every day of ignorance of the Bible. I am myself made to feel painfully how much I have neglected opportunities in the past, and how far short I come of having that knowledge of the Bible that I ought to have.

Let me ask you—I won't ask you to answer, and expose yourselves if you do not want to, but I wonder how many of this congregation there are who would be ready at a moment's notice to stand an examination, or conduct an examination, in any book of the Bible—in any one book. Of course, when I say any one book, that gives you a good deal of leeway. You could take the book of Jude. There is only one chapter in that, and it ought not to be a very difficult thing to learn that; but I wonder how many of this congregation, including a good many ministers, would be ready at a moment's notice to stand or conduct an examination on any considerable book of the Bible. What I mean is that you could tell the subject of every chapter; that you could walk right along through the book with the Bible shut; that you could take a class and drill them in it with the Bible lying on the table, asking them questions on it, and knowing if their answers were correct, for example: What is the subject of this chapter? What different things are told in this chapter? Where in the book will you find this thing? How many times in the book do you find this thing mentioned? In how many different places, and where, do

you find this subject mentioned? That is what I mean by knowing the Bible, and standing an examination in it, or conducting the examination. Brother Jones asks, "How many could do it with the book of Daniel?" I ask, How many could do it with the book of Genesis? Now we profess to be Bible students. Let us think a minute. Are we acquainted with the Bible?

Suppose, for comparison, we had a man who professed to be a teacher in mathematics, very skilful. Wouldn't you think his pretensions were altogether pretensions only, if he could not stand an examination in the fundamental principles of arithmetic? He professes to be a profound mathematician, and he can not stand an examination in the first book of Euclid, or he can not pass an examination in the very beginning of arithmetic. Surely, then, unless we are able to stand an examination in the very beginning of the Bible, we certainly can not very justly call ourselves Bible students, can we? Now I am sure that the great reason why people do not understand the Bible is that they have no idea of what it contains, and what it can do for them, and what it can reveal for them. One reason why they have no idea of it is because they do not believe what it tells them. The Bible reveals God. It is the revelation of God's thought. In him are hid all the treasures of wisdom and knowledge, and we can learn anything that God designs that the people should know in this world better through the Bible than through anything else.

*(To be continued.)*

On page 151 of the "Bulletin," middle column, fourth line from the end of third paragraph, instead of, "I have some sort of explanation," it should have read, "I hope for some sort of explanation."

By an error, on page 157, near the bottom of the middle column, one speaker was made to say, "The statement was made that the kingly power should not be repudiated." The last word should have been "perpetuated," as any reader, following the thought, must already have perceived. However, we make the correction.

On page 113 of the "Bulletin," the average daily attendance in the California church-schools is given as 427.4. The figures should be 487.4, which certainly is a very good showing.